

THE RESTITUTION HERALD.

Volume 4.

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Number 1.

Blessing of Prayer.

Even in those parts of prayer that might seem painful, there is a pleasure that would be ill exchanged for this world's most boasted bliss. In bitterness of repentant sorrow for sin, there is a sweetness; in the agony of fervent supplication for pardon, there is a joy, as much superior to the best the world can boast, as the heavens are higher than the earth—

"The broadest smile unfeeling folly wears.

Less pleasing far than prayer's repentant tears."

O what a happy, heaven-foretasting life the children of God might enjoy on earth if they would live a life of prayer. How calm they might be in the midst of the wildest storms. How joyful in the midst of deepest tribulations. How composed and cheerful, while all around was agitation and alarm—the smile of heaven sparkling around their paths, the peace of heaven dwelling within their hearts. It is said that travelers in Alpine regions are encompassed with a clear atmosphere, and cloudless sunshine whilst traversing the summit of those lofty mountains, at the very time that the world below them is wrapt in mists of darkness, and thunder clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serener region far above the clouds and storms that darken and distract the world below. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul, while he sees the thunder clouds of earthly care and sorrow rolling beneath his feet; thus realizing the beautiful illustration of the poet:

"As some tall cliff that lifts its awful form Swells from the vale, and midway leaves the storm, Though round its base the rolling clouds are spread, Eternal sunshine settles on its head."

—Sel.

Even the smallest discontent of conscience may render turbid the whole temper of the mind; but only produce the effort that restores its peace, and over the whole atmosphere a breath of unexpected purity is spread; doubt and irritability pass as clouds away; the withered sympathies of

THE ROAD LEADS HOME.



Oh, pilgrims as you journey, do you ever gladly say,
In spite of heavy burdens and the roughness of the way,
That it does not surely matter all the strange and bitter stress,
Heat and cold, and toil and sorrow, 'twill be healed with blessedness,
For the road leads home.

Home! the safe and blissful shelter where is glad and full content,
And companionship of kindred; and the treasures, early rent
From your holding shall be given back, more precious than before,
Oh! you will not mind the journey with such blessedness in store,
When the road leads home.

Oh, you will not mind the roughness nor the steepness of the way,
Nor the chill, unrested morning, nor the dreariness of the day,
And you will not take a turning to the left or to the right,
But go straight ahead, nor tremble at the coming of the night,
For the road leads home.

When often for your comfort you will read the grand old chart,
It has wisdom for the mind and sweet solace for the heart;
It will serve you for a mentor, it will guide you sure and straight,
All the time that you journey, be the ending soon or late—
And the road leads home. —Sel.

earth and home open their leaves and live; and through the clearest blue the deep is seen of the heaven where God resides.—Marti-neau.

My mind is forever closed against embarrassment and perplexity, against uncertainty and doubt and anxiety, my heart against grief and desire. Calm and unmoved, I look down on all things, for I know that I can not explain a single event, nor comprehend its connection with that which alone concerns me. In his world all things prosper; this satisfies me, and in this belief I stand fast as a rock. My breast is steeled against annoyance on account of personal offences and vexations, or exultation in personal merit; for my whole personality has disappeared in the contemplation of the purpose of my being.—Fichte.

To those who know themselves, all things work together for good and all things seem to be, as they are to them, good. The goods which God gives seem very good, and God Himself in them, because they know that they deserve them not. The evils which God allows and overrules seem also very good, because they see in them His loving hand, put forth to heal them of what shuts out God from the soul. They love God intensely, in that He is so good to them in each, and every, the least good, because it is more than they deserve: how much more in the greatest. They love God for every and each, the

greatest of what seems evils, knowing them to be, from His love, real goods. For He by whom all the hairs of our head are numbered, and who knoweth whereof we are made, directs everything which befalls us in life, in perfect wisdom and love, to the well-being of our souls.—E. Pusey.

It was no relief from temporal evils that the Apostle promised. No; the mercy of God might send them to the stake, or the lions; it was still His mercy, if it but kept them unspotted from the world. It might expose them to insult, calumny, and wrong; they received it still as mercy, if it established them in every good word and work. O brethren, how many of you are content with such faithfulness as this on the part of your heavenly Father? Is this, indeed, the tone and tenor of your prayers? —Butler.

Give up yourself to God without reserve; in singleness of heart meeting everything that every day brings forth, as some thing that comes from God, and is to be received and gone thro' by you, in such an heavenly use of it, as you would suppose the holy Jesus would have done in such concurrences. This is an attainable degree of perfection.—Law.

It is possible, when the future is dim, when our depressed faculties can form no bright ideas of the perfection and happiness of a better world,—it is possible to

cling to the conviction of God's merciful purpose toward His creatures, of His parental goodness even in suffering; still to feel that the path of duty, tho' trodden with a heavy heart, leads to peace; still to be true to conscience; still to do our work, to resist temptation, to be useful, though with diminished energy, to give up our wills when we cannot rejoice under God's mysterious providence. In this patient though uncheered obedience we become prepared for light. The soul gathers force.—Channing.

However perplexed you may at any hour become about some question of truth, one refuge and resource is always at hand; you can do something for some one besides yourself. When your own burden is heaviest, you can always lighten a little some other burden. At the times when you cannot see God, there is still open to you this sacred possibility, to show God: for it is the love and kindness of human hearts through which the divine reality comes home to men, whether they name it or not. Let this thought, then, stay with you: there may be times when you cannot find help, but there is no time when you cannot give help.—Merriam.

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness,—a sin which we do not intend to renounce,—is enough to render real prayer impracticable. A course of action not wholly upright and honorable feelings not entirely kind and loving, habits not spotlessly chaste and temperate,—any of these are impassable obstacles. If we know of a kind act which we might, but do not intend to perform,—if we be aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power.—Robbe.

Guide me, O Lord, in all the changes and varieties of the world; that in all things that shall happen, I may have an evenness and tranquility of spirit; that my soul may be wholly resigned to Thy divinest will and pleasure, never murmuring at Thy gentle chastisements and fatherly correction.—Taylor.

Finding the Remnant of Israel.
Published by Request.

(Ever since I stood and watched the genuine tears drop at the Jews' Wailing Place in Jerusalem I have felt a new interest in them. Now that the Winona Bible Conference has set apart Aug. 28, for special teaching about God's ancient people, I send the following with the thought of interesting more of our workers to go and hear the message of that day).

"The earth is the Lord's" and it does not belong to Satan, that he should assume rulership. It is God's right alone to rule and it is his desire; yet he will not, except he has a people who willingly trust to him all their affairs — spiritual, temporal and political.

This was in the great purpose of God when he called Abraham to become the head of the nation through which to touch earth show his glory and extend the covenant made with Adam. As the patriarchs caught the voice of Jehovah the people obeyed, but at Sinai they dared to "refuse him that speaketh." Yet, far more grievous to the Father's heart was the request of the people for a king, "like unto the nations." Not so much was it rejecting Samuel, but God and his ruling. Soon came the reversal of his order—the "chosen people" subject to the heathen nations, and with Nebuchadnezzar in 606 B. C., begins the "times of the Gentiles" extending beyond us "until the fullness of the Gentiles' become." Rom. 11:26. In this period God is pleased to ordain the Gentiles as chief rulers in the world until his own ancient people shall be ready to reign after the Messiah comes back to restore the kingdom to the rightful ones—the future faithful Jews gathered at Jerusalem.

Even though Israel, as a nation, lost her place there arose up from the beginning these individual Hebrews who have remained as true to God as Abraham. They are few in comparison to the covenant number—only a Remnant, but the more precious to the heart of God is the "remnant of Israel." To this class belong Elijah and the seven thousand who had not bowed the knee to Baal. In Isaiah's time it was the very small remnant that were left as a seed to preserve the Israelitish nation. Isa. 1:9.

During the captivity these "shining ones" are represented by Jeremiah, Ezekiel, Daniel Esther and Mordecai. At the close of the seventy years, it was the remnant that returned under Ezra and Nehemiah.

Later in the heroic Maccabean struggle for Jewish rule God

maintained as seed "them of understanding", (Daniel 11:33-35), which soon blossomed into characters like Simeon and Anna. They formed the connecting link with the remnant of the "latter days," the third (Zech. 13:8-9) that shall be saved out of the tribulation. These become the nucleus of the new nation when the supremacy of the Israelites over the Gentile nation is at last established. This has been ever the outlook of the remnant.

But where is the remnant of this age? Paul, himself, is the answer in Rom. 11. He, with all other Jews, who accept Christ compose the remnant according to election of Grace. Rom. 11:15.

In gathering them out we may have a share, nay we must, if we would be in the divine will. "Beginning at Jerusalem" and to the "Jew first" are terms not given to fill up the sacred page. Why the present-day revival?

First things first, Brethren. And until we, too, give to the remnant, the same place in our thought and love as God has in his divine order, until then will our church be crippled in carrying out her plans for world wide evangelization and shut out large blessings.—Brethren Evangelist.

Pride and Humility.

The scriptures are very explicit in their denunciations against pride and commendation of humility. Pride is manifested on every hand, in the haughty look, the boastful word, the mincing step, the domineering attitude; but in what ever haughty demeanor or it is presented, it is to be deplored, and condemned. "Pride goeth before destruction, and an haughty spirit before a fall." Prov. 16:18. "When pride cometh, then cometh shame; but with the lowly is wisdom. The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them." Prov. 2:2, 3; 17:19. "The wicked in his pride doth persecute the poor; let them be taken in the devices that they have imagined. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth. The wicked through the pride of his countenance, will not seek after God; God is not in all his thoughts." Psa. 10:2-4. "Oh how great is thy goodness, which hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men. Thou shalt hide them in the secret of thy presence from the pride of men; thou shalt keep them secretly in a pavilion from the strife of tongues." Psa. 31:19, 20.

"For the sin of their mouth

and the words of their lips, let them even be taken in their pride and for cursing and lying which they speak, consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth." Psa. 59:12, 13. "Therefore pride compasseth them about as a chain, violence covereth them as a garment; their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth." Notwithstanding all this, "their end" is a terrible one. They are then "brought into desolation as in a moment, they are utterly consumed with terrors." Psa. 73:6-9, 17-19.

"The fear of the Lord is to hate evil: pride and arrogancy, and the evil way, and the forward mouth, do I hate." Prov. 8:13. "Only by pride cometh contention; but with the well advised is wisdom." Prov. 13:10. "A man's pride shall bring him low; but honor shall uphold the humble in spirit." Prov. 29:23. "And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim; and he shall bring down their pride together with the spoils of their hands." Isa. 25:11. "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine. Behold, the Lord hath a mighty, and strong one, which as a tempest of hail and a destroying storm as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim shall be trodden under feet," and "in that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." Isa. 28:1-3, 5; Jer. 13:9-16. "Thy terriblest hath deceived thee and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdeth the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord." Jer. 49:16; Amos 9:1-4. "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." Ezek. 16:49. "Those that walk in pride he is able to abase." Dan. 4:37; 5:17-21. "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?"

Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." Obad. 1:3, 4. "And he (Jesus) said, That which cometh out of the man, that defileth the man. For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man." Mark 7:20-23. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 Jno. 2:16. "Before destruction the heart of man is haughty, and before honor is humility." Prov. 15:33; 18:12. "A prudent man foreseeth the evil and hideth himself; but the simple pass on, and are punished. By humility and the fear of the Lord are riches, and honor, and life." Prov. 22:3, 4.

We should be found "Serving the Lord with all humility of mind," and heed the exhortation of the apostle Peter,—“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” Acts 20:19; 1 Pet. 5:5-6.

“O why should the spirit of mortals be proud?
Like a swift flying meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his home in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together laid,
And the young and the old, the low and the high,
Shall moulder to dust, and together shall lie.

The infant, a mother attended and loved,
The mother, that infant's affection who proved,
The husband, that mother and infant who blessed,
Each, all are away to their dwellings of rest.

The maid, on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure, her triumphs are bye,
And the memory of those, who loved her and praised,
Are alike from the minds of the living erased.

The hand of the King, that the scepter hath borne,
The brow of the priest, that the miter hath worn,

The eye of the sage, and the heart of the brave,
Are hidden and lost, in the depths of the grave.

For we are the same our fathers have been,

We see the same sights our fathers have seen,

We drink the same stream, and we view the same sun,

And we run the same course that our fathers have run.

'Tis the wink of an eye, 'tis the draft of a breath,

From the blossom of health, to the paleness of death,

From the gilded saloon, to the bier and the shroud,

O why should the spirit of mortals be proud?"

Rufus A. Curtis.

The Kingdom of God on Earth.
III.

Its World-Wide Effects.

The two previous articles will take the place of an introduction to this most interesting and most important of all subjects, viz.: The Kingdom of God. Whatever one's own particular views may be concerning this kingdom—what it is, where it will be, and when—we are fully persuaded that it shall be on the earth. This is one of the fundamental truths we hold dear—one which brightens the pathway through life, because it is associated with God, associated with God, and godliness is profitable for the life that now is, as well as that which is to come.

If the expositions given on "The Message" and "The Inauguration" of this Kingdom are satisfactory, inquiring minds are anxious to know what is to follow—what effects it will produce; will it bring contentment, happiness and peace to men and women? Will it solve the overwhelming number of intricate problems which puzzle humanity? Yes, this is so and in the name of Almighty God and his Son Jesus we are assured of life—Endless Life—to enjoy the works and glorify the name of the Eternal Creator.

The Need for Remedies.

No one can deny that our world requires great remedies in every department of life. No matter how the situation is viewed, the social, political or religious aspects present similar outlooks, unrest among the people, democratic tendencies more evident and class hatred more pronounced. The leaders of our national departments are at variance in formulating laws which might be beneficial all round. The continual strain on our financial resources through military and naval developments is leading us we know not whither. So much thought and energy

are put into work to destroy life that the good done to prolong life is non-apparent. The masses feel that something else should be tried, and so we have the uprise of Socialism in our midst.

Again the world has many religions, but can it be said that the full meaning of religion (a bringing back to God) has accrued? If the true spirit prevailed, people's hearts would be so changed that their minds acting in union would result in a marvellous alteration in human affairs. But religiously the world is dying, and the lament of the non-attendance of the young people at Sunday Schools, etc., must have a very practical effect in a few years, and the chaotic state doctrinally is sufficient to cause any thoughtful person to pause and consider if it be worth while.

Whence will this Kingdom come?

For 6000 years man has held sway in the earth, and we are sorry to admit his lamentable failure. Selfishness, both in men and nations, is responsible for this, and no matter who predominates, no lasting benefits will come under these conditions. Truly "The whole world groaneth and travaileth in pain until now waiting for the manifestation of the sons of God." Rom. 7:19-20. And when the Chief Son Jesus appears and brings with him all those who are his, then marvellous changes will be wrought. Prophets, apostles and Christ himself have all assured us of this. It is true that the apostles looked for redemption in Israel, both in a national and a spiritual sense, and Jesus did not disannul these hopes. They knew the promises to the Fathers. Acts 26:6, 7. They had a knowledge of the commonwealth of Israel and the covenants of promise. Eph. 2:12. They looked for a king who would restore again the kingdom to Israel. Acts 1:6. They anticipated a time when sin would be removed, death banished and God all in all; 1 Cor. 15:28; when there would be no more sorrow or crying; when God himself would dwell with them and be their God. Rev. 21:4.

The Value of the Old Testament.

Now details of this Kingdom are largely written in the Old Testament, but we must remember that Jesus and his apostles spake no other things than Moses and the prophets did say should come. Acts 26:22. Daniel tells us that before God's kingdom was to be set up the latter day kingdoms of men were to be partly strong and partly broken (Dan. 2:42), iron and clay, strength and weakness, a dangerous structure, ready to collapse, and this makes us anticipate more rapidly government.

How are these good things to

come?

The prophesit looked for the promised seed, the Christ of God, to come and reign. David the king, just before his death, recognized that "He that ruleth over men must be just, ruling in the fear of God." 2 Sam. 23:5. He realized the impotence of his own household in this matter and the second Psalm is one which forecasts Messiah's Kingdom. When this king shall receive the nations for an inheritance and the uttermost parts of the earth for a possession, and when his righteousness prevails in the world, then truly a Divine ruler shall control who will not judge after the sight of his eyes nor reprove after the hearing of his ears, but with that Divine spirit which, discerning the intentions of the heart, makes miscarriage of justice impossible.

The Results.

The results are evident—the poor and needy uplifted, the oppressor brought low, the righteous flourish, the enemies of God lick the dust, peace will abound and Christ's dominion will stretch from sea to sea and from the river to the ends of the earth. Psa. 72. This wonderful Psalm goes farther, for all kings are to fall down before Him, all nations to serve Him. No famine will be there, for corn shall grow on the mountains, and shake like the forests of Lebanon. "Blessed be the Lord God of Israel who only doeth wondrous things, blessed be his glorious name for ever and ever." It appears that the social position will be entirely changed, and the respect and influence attaching to the wealthy will disappear. The distant feeling between the white and coloured races must cease. The characteristic feature of the Kingdom of God is the absence of all the evils which now trouble the world.—No class distinctions, no oppressions nor cruelty, no lust nor crime, no poor, no slums. Truly it will be the brotherhood of man and the fatherhood of God realised.

Isaiah tells us that "they shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them, for as the days of a tree are, the days of my people and mine elect shall long enjoy the work of their hands." Isa. 62:12. Longevity will be a feature for "A child shall die a hundred years old." What a contrast with our many institutions for fighting diseases, most of which can be attributed to vices raging in the kingdoms of men. But in the future "Behold a king shall reign in righteousness and princes shall rule in judgment." Isa. 32:1. Who is this king but Jesus? Who are the princes but his saints? Paul tells us that

"the saints shall judge the world," (1 Cor. 6:1), so that the political situation will not be so difficult to manage as may be imagined. With one universal parliament in Jerusalem, the city of the Great King, laws will go forth far and near. Isa. 2. No standing armies, no naval expenditure, no alliances or ententes, shall vex the nations, for "They shall beat their swords into plowshares and their spears into pruning hooks." Micah 4:3. Laws will be lovingly obeyed, instead of being received with hostility. Not the least among the improvements—there will be one form of divine worship, the willing sacrifice of honest and contrite hearts. Zechariah, chapter 8, tells us that the lowly Jew will become the desired of all nations because the God of truth will be his God. Harmony and peace will prevail, with nothing to mar the happiness of these times.

This is not a dream or a beautiful ideal. It will assuredly be realised. It may be aimed at by Socialists, but it is not for them, since it is part of the work assigned to Jesus. He must reign till all enemies are subdued. He is to renovate the world and heal its woes. His "Peace be still" will subdue the turbulent sea of nations, and there shall be a great calm.

How we should pray for His kingdom to come, that His will may be done in earth as in heaven, preparing ourselves for that great meeting day when He shall change our bodies like to His own glorious body—immortal, deathless. Friends will meet, relations sorrow no more, and the saints of the past will meet those of the latter days. Be ready, so that an entrance may be administered into the Everlasting Kingdom of our Lord and Savior.—W. Melville; sel. by D. C. Robinson.

Lord, I know not what I ought to ask of Thee; Thou only knowest what I need; Thou lovest me better than I know how to love myself. O Father, give to Thy child that which he himself knows not how to ask. I dare not ask either for crosses or consolations; I simply present myself before Thee; I open my heart to Thee. B-hold my needs which I know not myself; see, and do according to Thy tender mercy. Smite or heal; depress me, or raise me up; I adore all Thy purposes without knowing them; I am silent; I offer myself in sacrifice; I yield myself to Thee; I would have no other desire than to accomplish Thy will.

Teach me to pray: pray Thyself in me.—Fenelon.

Deeds are fruits, words are but leaves.

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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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.

Volume 3 is now at the bindery and we hope to have it ready for delivery soon. In the meantime let those who wish a copy of volume 4 bound, send in their order NOW so that we may know how many to reserve.

Word reaches us that Bro. Railton, who was taken so seriously ill at the Iowa conference, left the hospital there for his home in Ontario on Sept. 25th and the last report says he is improving. We are all glad for this.

Our services at Dixon, Ill., on Sunday, Oct. 4th, were unusually gratifying in both attendance and interest. Only recently three new members were added to the body here and the prospects are that others will be added soon. May the good work go on.

Later: On Thursday afternoon, Oct. 8,

Bro. Wm. Ford drove up from Dixon to Oregon in his car, bringing among the company, Sisters Annie M. Drew and Mercy E. Scott, who came for the purpose of putting on Christ by baptism. This adds two more to the faithful band at Dixon, although Sister Scott makes her home now in Saskatchewan. May the Lord give help and strength to these to help them win the crown.

Sister Anna E. Drew, of Dixon, Ill., left her home on Tuesday, Oct. 6th, for an extended visit among isolated brethren and some of the churches of Illinois in the interests of the state Berean work. We hope to have a report later.

We wish to increase our circulation by the addition of 100 new subscribers within the next 30 days. Will you be one to help us? Look! Until Thanksgiving day we will receive NEW subscriptions at a DOLLAR each. Think of it! Over 400 pages of good religious thought for \$1.00! Don't you think you will be found in a good service in helping us to get the hundred we want?

On Saturday evening, Oct. 3rd, a very serious accident occurred in which Bro. Earl Koontz of Adeline, Ill., who was an innocent bystander, came very nearly losing his life. As it is, he is in very critical condition. The accident was due to the carelessness of another who ran his automobile up on the sidewalk where Earl was standing.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

R. A. Daniels,	.50
Mrs. E. A. Landon,	1.00

The Sunday School.

By Anna E. Drew.

Jesus and Judas.
Oct. 25, 1914. Matt. 26:14-25; 47-50; 27:3-10.
Lesson Text—Matt. 26:47-50; 27:3-10.
Read Mark 14:43-50.
Matt. 26:47-50; 27:3-10.

Golden Text—Woe unto that man through whom the Son of man is betrayed. Matt. 26:24.

Time—Immediately after the last lesson.

Place—Gethsemane, by the bridge over the brook Kidron, and in Jerusalem. This lesson is concerned with the career of Judas Iscariot during his close companionship with Jesus and His disciples for more than two years.

Questions.

Who came while Jesus was yet speaking the closing words of our last lesson? v. 47. Who formed the multitude? Luke 22:52. R. V. Jno. 18:3. What sign had Judas given these people, that they might know which was Jesus?

This was a natural one, for in the East, students used to

kiss their Rabbis, and in all likelihood this custom prevailed between Jesus and His disciples.

What did Jesus say to Judas? v. 50; Luke 22:48. What do we know of Judas? Matt. 10:4; Jno. 6:71. "We are told that his father was some unknown Simon, and that he was from Kerioth, of south Palestine, while the other eleven disciples were of Galilee, and that this may have been one cause of estrangement between him and the rest. Judeans had a tendency to look down on Galileans. He was brought up differently from the others in various ways. In towns like Kerioth, lived the Jewish patricians and there the national hopes for the Messiah were cherished, there the national disgrace was most keenly felt."

Why do you think Judas became a follower of Jesus?

"Judging from this whole career, it is probable that he was drawn to Jesus as the prophet who might be the Messiah, and deliverer of his nation from the Romans. Judas might then be one of the chief officers."

Why do you think Jesus chose Judas as one of the twelve? What office was he given among the twelve? Jno. 12:6; 13:29.

Since Jesus and His disciples gave their whole time to the teaching of the gospel, it was natural that their friends should come to their support, (Luke 8:3), and it seems Judas was made their treasurer.

Would such a position be a temptation to Judas? For what are temptations, to make us fall, or tests by which we may gain victory, and be made stronger? What did Judas' conduct at the supper in Bethany show? Jno. 12:2-8. What was Judas' motive for betraying Jesus? Matt. 26:14-16. "It was probably the course of Jesus in defending Mary at the supper at Bethany and rebuking him before his fellow apostles, which brought anger and disappointment to Judas and caused him to go immediately to the rulers and bargain to betray him." What did the rulers agree to pay Judas? Matt. 26:15. This was about \$18 or \$20. Judas was covetous as we have seen, yet so small a sum as he received for betraying Jesus, seems too small a temptation for taking the life of a man; it would seem then, that he made his bargain before his anger and hatred had time to cool.

What caused Judas to be struck with remorse? What did he say to the chief priests and elders? 27:4. Did they care how he felt? What did Judas do with the money? Could getting rid of the money, give relief to his guilty mind? What did Judas then do? See the account given by Peter. Acts 1:16-18. It is supposed that he hung himself on the walls eith-

er of the temple or the city, when the cord giving away, he fell into some part of the deep ravine beneath. What did Jesus say of the one who should betray Him? Matt. 26:24. Why was not the money Judas cast down put into the treasury? v. 6. What did the chief priests decide to do with it?

"They aimed to cover their crimes by an act of charity. This was in perfect consistence with the character of their nation. They are famed for having killed the prophets, and then raised sepulchres to their memory. Matt. 23:29, 30. They now buy a field to bury foreigners in, with the price of the blood of their own Messiah."

Do we find any such principles in people of this age; if so, how manifested? Was this prophecy, v. 9, spoken by Jeremiah? Zech. 11:12, 13.

In order to reconcile this, the most probable opinions seem to be that the name of the prophet was originally omitted by the evangelist, and the name of Jeremiah was added by subsequent copyist, for it is omitted from many of the early manuscripts.

What lessons helpful to ourselves, can we learn from the history and downfall of Judas? Gal. 6:7, 8; 1 Tim. 6:10; Psa. 119:9; 1 Cor. 10:12, 13; Rom. 12:2.

Reports.

The 27th Annual Conference of the Church of God in Iowa met at Waterloo, Aug. 22 to 30 inclusive.

About 250 were present, 13 states and Ontario being represented. For speakers we had, H. V. Reed, L. E. Conner, Joseph Williams, A. J. Eychaner, Frank Siple, Eldred Marsh and O. J. Allard. As the editor requests us to make our reports as short as possible and as the speakers are so widely known, I will refrain from speaking of their excellent qualities and the importance of the subjects upon which they spoke. Their sermons were appreciated by all and there is no doubt but they will prove a blessing to all who heard them, and it is to be hoped, that the influence of the meeting will be felt to such an extent that faith will be increased, good works abound, greater sacrifices be joyfully made and all be anxious to do something in the service of the Lord, working, praying and watching for the soon return of the Lord Jesus.

The program was carried out as published. At 8 a. m., Children's classes were taught by Alma Roose and Adella Starbuck. Also at 8 a. m., a choir practice which was greatly enjoyed by all the young people, was directed by Mrs. G. P. Allard. At 9,

business meeting; at 10, sermon or Bible lesson. 1:30 p. m., Berean class, especially for young people was taught by Bro. A. J. Eychaner. 2:30, sermon. 4, Question Box led by C. A. Nokes. 7, social meeting. 8, sermon.

Treasurer's Report.

Aug. 27, 1913, Bal. on hand, \$12.49
 Rec'd. subscriptions, \$1062.53
 Rent of bedding, \$42.50
 Conference dues, \$72.00
 Collected for song books, \$10.90
 Over drawn, \$108.56

Total, \$1308.98
 Pd. out on orders, \$1308.98

Report of Eldred Marsh.

No. of sermons preached in Ia., 75; No. of Bible Classes, 14; no. of funeral services, 6; marriages, 2; no. of sermons in Neb., 28, expenses, \$125.95. Rec'd. from Neb. conf., \$88.82. Rec'd. from Iowa conf., \$817.07. Bal. due, \$108.56.

Leo Rock's Report.

No. of sermons preached, 3; Bible Classes taught, 18; assisted in 9 meetings. Expenses \$4.05. Rec'd. from Bro. Marsh, \$10.00.

Table Com. Report

Aug. 22, 1913, amount on hand, \$3.96. Sale of meals and left over provision, \$184.30; collection \$4.52. Total Rec'd., \$192.78. All bills paid, \$181.50. On hand, Aug. 1914, \$11.28.

Sunday School Supt.

No. of schools visited, 4, no. of schools organized, 2. days worked, 17. Am't. rec'd., \$17.88. Paid out \$22.11. Overdrawn, \$5.33.

Report of Churches.

Hickory Grove.

Membership, 23; no. sermons, 16; amount paid to conference, \$175.50.

Eagle Grove.

Membership, 7; sermons, 12; am't. paid to conf., \$65.00.

Irving.

Sermons, 9.

Sac City.

Sermons, 3. Pd. to Conf., \$156.50.

Avon.

Sermons, 6. Am't paid to conf., \$10.00.

Waterloo Bible Class.

No. Bible classes, taught by A. J. Eychaner, 29. Collections, \$12.69. Paid out, \$6.40. On hand, \$6.28.

Marathon.

Sermons preached by Bro. G. E. Marsh, 7. Am't. paid, \$13.00. Among the important motions carried were:—

1st. That it would be impossible for the Iowa Conf. to sell part of the Camp Ground or any interest in it, to the Evangelical Association.

2nd. That we should not lease or rent the grounds to other denominations.

3rd. That hereafter every woman should pay one dollar conf. dues.

The Scriptural View of the JUDGMENT.

Dy Elder Maple.

I. The Judgment of the Cross.

Read John 5:24; 12:31; 2 Cor. 5:21; Gal. 3:13; 1 Pet. 2:24; 3:18. Sin was judged on the cross.

II. The Present Judgment of Believers.

1 Cor. 11:31, 32; 1 Tim. 5:24. Note 2 Tim. 2:19 and 1 Thess. 4:16, 17. No judgment at the time of the removal of the church. Caleb judged himself worthy of Canaan by his obedience. So the church saints.

III. The Future Judgment of the Saints.

Not to determine their right to eternal life but to decide upon their position in the kingdom. 1 Cor. 3:8-16; 2 Cor. 5:10; 1 Cor. 4:5. See as an illustration, Luke 19:15.

IV. The Judgment of Israel.

Ezek. 20:33-44, Zech. 13:8, 9. This takes place between the "Rapture" (1 Thess. 4:16) and the "Revelation," (Jude 14) at the end of the "Tribulation" period.

V. The Judgment of Living Nations.

Matt. 25:31-46. No resurrection is seen here. "My brethren" are no doubt the Jewish people. Note under this heading, Zech. 14:2; Joel 3:12; Rev. 15:4.

VI. The Judgment of the Great White Throne.

Rev. 20:11-15. After the thousand year reign. Note 1 Cor. 15:23-25. The resurrected righteous dead are seen here.

VII. The Judgment of Fallen Angels.

Jude 6; 2 Pet. 2:4. Of this the Bible tells us but little. In this study, read Rev. 4; Isa. 11 and Isa. 26:9.

Send for the above to Elder C. C. Maple, No. Ridgeville, O.

4th. That every man should pay two dollars conf. dues.

5th. That O. J. Allard should be the evangelist for Iowa and that he should be paid and directed in his work by the conf. board.

6th. That Eldred Marsh should be one of the evangelists under the jurisdiction of the conf. board.

The following officers were elected:—

Pres., O. J. Allard, Ft. Dodge; Vice Pres., A. J. Eychaner, Cedar Falls; Sec., Eva L. Stearns, Sac City; Treas., G. P. Allard, Ft. Dodge; Cor. Sec., Ada Moran, Clinton. Sunday School supt., Hester Berry.

The following conf. secretaries were appointed to collect dues and subscriptions in their localities:—Avon, Mabel Rock; Marathon, Mrs. Mary Garton; Waterloo, Ethel Allard; Gladbrook, Pearl Rosenberger; Irving, Ida Marsh; Eagle Grove, A. M. Jones; Sac City, Mrs. Oscar Johnson; Hickory Grove, Mrs. Isaac Fish.

Seven fine young people were baptized: Merle Dickinson, Leona Marsh, Eggar Fish, Eva Titus, Mildred Adams, Esther Roose and Mrs. Ben Carpenter.

A vote of thanks was given to our president and officers of the conference for their efficient services. To the preachers for their splendid sermons and good counsel. To the table committee for their good management. To Mrs. G. P. Allard for her untiring efforts with the choir and the splendid work accomplished. To

Alma Roose and Adella Starbuck for their work with the children, and to all others who by their presence and help made this one of the best conferences we have ever had.

Eva L. Stearns, Sec.

Report.

It has been our unalloyed pleasure to enjoy a week's meeting, from Sept. 26 to Oct. 4 inclusive, our 13th annual conference at the Church of God near Moriah, Ill., and conducted by Bros. Almus Adams and R. H. Huggins. We were glad to have Bro. Huggins with us once more and Bro. Adams for his initial visit.

Everything was conducive to the favorable progress of the meeting, the weather being ideal and attendance and interest first class.

The truth was presented very ably, sin and error being condemned and the unsearchable riches of Christ exalted so that five thinking persons were constrained to accept the terms of the gospel and were buried in baptismal waters, administered by Bro. Adams. They were as follows:—Mrs. Chas. Hickox, Mrs. Jesse Weaver, Mrs. Allen Weaver, Mrs. Carrie Shadley Mrs. Bert Forester.

We have decided to discontinue our conferences and to have meetings as often as we deem advisable, probably three or four times a year.

If the Lord delays his coming we earnestly desire to see many more added to the body.

Amy V. Weaver, Sec.

Letters.

He Careth For You.

Casting all your care upon him; for he careth for you. 1 Pet. 5:7.

When my heart was almost broken with sorrow, I sat one evening thinking, and a picture of my childhood home came before me, and the feeling of security, peace and happiness that came with it made me long for those days again when my childish sorrows and wrongs were all soothed and righted and on the morrow were forgotten in the happiness of the new day.

Then came the thought why cannot I trust in my heavenly Father to straighten out the tangles, to soothe the aching heart, for we know, if our earthly parents loved us enough to heal our small hurts, mend our broken toys and watch over and care for us, how much more would our heavenly Father heal the deeper wounds and bring us to that day of happiness when He will give thee the desires of thine heart. Psa. 37:4.

How sweet to think, He careth for us, and we may leave all our sorrows and troubles with him, knowing it will come out right in the end.

Love is our refuge; only with mine eye

(Can I behold the snare, the pit, the fall;

His habitation high is here, and nigh.

His arm encircles me and mine and all.

One striving to be faithful to the end.

To the dear ones who are waiting our King's return and reign:

We want to tell you of God's goodness and mercy toward your little bunch of brethren, nestled away among the old Kentucky hills. We are almost hid away from the strifes, styles and vain glories of the big world outside.

But our blessed Father seems so near, just above us that we can find sweet rest and peace beneath the overshadowing wing. Yet Christian rest is not found in idleness, nor divine peace in spiritual darkness.

Bro. Joseph Williams is working hard among us trying to give each his portion of meat in due season. He is conducting a very helpful Bible School every Sunday, followed by sound gospel sermons.

The young people are taking great interest in their part of the school, keeping right up to the tasks given. May the Lord bless and help them to be doers of the word, as well as to learn it. The older members of the class are trying to learn and produce more of the fruits of

the spirit. Eph. 5:9-21.

Bro. B. H. Carpenter of Oregon, Ill., was with us last Sunday, helping and encouraging the brethren here. We are thankful for all these blessings. But our greatest cause of rejoicing is in seeing so many signs of the consummation of our long expected hope of eternal peace and glory.
Sadie Skeels.
Brumfield, Ky.

The Importance of True Faith.

Without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him. Heb. 11:6.

The chapter from which this is taken gives us the character of faith and its power. It is impossible to exercise faith without evidence. Persons may have what they call faith, without evidence, but it lacks the character of true belief. It is only fancy or imagination. The evidence of the existence of a God is such as the most ignorant of our race, except the idiots, the idiotic, accept it as a fact undeniable that there is such an existence or power above themselves. It is only the fool that saith in his heart, There is no God. Psa. 14:1. Such denial shows that the person is destitute of a common understanding; or in other words, is a fool, not capable of perceiving truth when presented to him. The faculty that perceives there is a God is essential to the knowledge of the true God, and all men who possess this faculty are destined to have that knowledge imparted to them in due time, i. e., in God's own time, and until that is given them, their actual trial for an endless life does not commence. The actual sin of man is that when they know God, they glorify him not as God, Rom. 1:21. They do not accept him as the object of their highest love and confidence and yield implicit obedience to Him.

Until the true God is made known to man, God overlooks that which is sin, in itself, so that it does not fix the final state of the individual, though it may involve him in great and sore afflictions and cut short his present life. The only true God has his own time for making himself known to the children of men. He does not do it all at once, nor at one time. The development has always been gradual, both as to time and to people. Some are chosen or selected to receive this knowledge sooner than others, but this selection is designed for the benefit of others, and in due time they are to bless all the families of the earth; those who had not the opportunity previously to know God. Thus God makes the few the in-

strument to bless the many in His own time, and this is all ordered infinite wisdom and love to ultimately bind the whole race together as one band of brothers, each having the same interest in the welfare of the others that he has in his own, thus filling the earth with peace and love exhibiting God as He is, viz., "Love, for God is love." 1 Jno. 8:19. Then truly will the whole earth be full of His glory. Num. 14:21; Isa. 11:9; Heb. 2:15.

Faith in the only true God and in Jesus Christ is essential to a final salvation or redemption from sin and death, and consequently, the knowledge of God and his Son must and will be manifested to every soul of the race of Adam, as Jesus has given himself a ransom for all, to be testified in due time. 1 Tim. 2:6. Without faith, it is impossible to please God; without knowledge it is impossible to have faith and this is the order God Himself has established. This order is as old as the creation of man, and runs through every dispensation in the divine government of the world; and upon the exercise of faith depends the final state of all the human family. Without knowledge faith cannot exist, and neither can unbelief, and the only sin that the gospel knows as bringing a final condemnation is unbelief. He that believeth and is baptized shall be saved. He that believeth not shall be condemned. Every son and daughter of Adam, therefore must and will have made known to them the only true God and Jesus Christ, before their fate is unalterably fixed in endless life or irrevocable death. They must come to God in Jesus Christ believing that He is, that He exists as the only true God, and that He is the rewarder of them that seek Him.

This all implies an opportunity in this age or some of the ages to come, to possess the requisite knowledge needful to the exercise of the faith that brings the approbation of God, or that pleases Him.

The testimony of God concerning himself and his Son Jesus Christ is what is to be believed, and such faith unwaveringly holds on to the testimony of God and His promises, that He will fulfill all His words; no matter how impossible the fulfillment may seem to human minds, for it accepts the fact, that what God has promised He is able to perform, and that nothing is too hard for God; so that if He commands to offer up His son for a burnt offering whom He has promised should be the medium of blessing the world, dark and mysterious as the command may appear, faith counts that God is able to raise that son from the dead, and he will do it sooner than His promise shall fail.

This faith we see exemplified in Abraham when called to offer up his son, Isaac. Such is the faith that honors God and trusts His words, nothing doubting that He will fill every word He has uttered. This is the faith of assurance; and where it exists, is pleasing to God. It is that faith which we must exercise to have the testimony that God is pleased with us as he was with Enoch before his translation. Heb. 11:5.

It will be well for us all who are looking for Jesus' return from heaven and a possible translation, then to have the testimony that Enoch had, that he pleased God. To be destitute of it may prove a great disaster to us how ever much we may speak of our desire for the appearing of Christ. Is our desire born of love to God and an earnest wish that his name should be hallowed, honored, revered, adored, loved, and obeyed, and that Christ should be manifested as the Savior of the world for whom Christ died, and that the evidence of that love of God and his Christ should be made known to every man—to all men for whom He gave himself a ransom, or is our desire a selfish one, based on the idea of self aggrandisement and a mere wish to be delivered from the trials incident to the present state, regardless of what becomes of our fellow creatures who had never had our privileges and advantages to know the only true God and Jesus Christ whom God sent to be the Savior of the world?

It is important that we have the testimony that we please God in these matters, and until we have that witness in ourselves that our desire for the second advent of Christ is not mainly from selfish motives, it will promote our acceptability with God to improve our waiting time by seeking a Christ-like spirit, in loving our whole race, for which Christ gave himself for their redemption; and earnest efforts to bring the true knowledge of God and His dear son to our fellowmen, and heed the apostle's language thus expressed: I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men,....for this is good and acceptable in the sight of God our Savior, who will have all men to be saved and 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.

I conclude these remarks by enforcing the apostolic exhortation and prayer, that we first of all should bring all men, every where—our whole race—before God for His blessing, and thus

be pleasing to God, believing that He is the God of the spirits of all flesh. Num. 27:10. And that as such, He will give to all the means of knowing Him and His own, and an opportunity for improving these means to obtain an endless life and that he is the rewarder of them that diligently seek him, when those means and the opportunity is bestowed on them. Let us in prayer, bring all men, as well as ourselves, to the throne of God's grace, and plead for them all as Christ gave himself a ransom for them all. Thus shall we have the witness in ourselves that our heart is in sympathy and union with Christ, and we are prepared to dwell with him when he returns from heaven, if we overcome as he overcame, and am set down with my Father on his throne.

Next lesson: Can law give life?
Uncle John.

Israel's Vision of the Kingdom.

The kingdom of the Lord over Israel began on their side in the carnal desire to be like the Gentile nations, so it was to be expected that their whole view of their future glory under Messiah would be obscured by the coloring of human government. Hence their idea of the kingdom Messiah was to bring them, as they thought at his birth, was a mere temporal reign, a restoration only, of what had been, under Saul, David and Solomon. To them the kingdom would last only in that Messiah was to abide forever as the people said to him when he foretold his coming sacrifice. They looked for the restored kingdom to end the yoke of Roman bondage and all other Gentile oppression and bring to them lasting freedom from all such misrule of men.

They saw in Messiah no lamb of God that would take away their sin, much less the sin of the whole Gentile world, through his atoning death and resurrection to glory, but only saw in him the lion-king of the tribe of Judah. Zacharias saw this freedom from human tyranny in the song of his thanksgiving for the birth of his son, saying that being thus delivered through Messiah from civil oppression, they should serve him in holiness and righteousness "all the days of our life." Thus it is evident that the vision of Israel contemplated no eternal life in the kingdom, but only a temporal life, the kingdom lasting only in that the king would abide forever over mortal people, Israel. The kingdom was to them to be only Israelitish and the life of the people temporary. However, the song of Zacharias voices no untruth, for it was inspired. It is true, the people of the kingdom will

serve the king all their lives. The song shows more than the singer said in his heart and more than his people saw in the song. Just as the kingdom will bring Israel a restoration to national civic glory, under David their lasting king, ruling under the Great King as his apostles are to be judges over Israel, even longer life and greater glory than they saw from the prophecies. For God who prepared the kingdom from the foundation of the world also gave the heirs of that kingdom eternal life in Christ before the world began. He foretold by Moses their earthly kingdom.

Howbeit, Christ came not in the end of their world to be king, but to put away sin by the sacrifice of himself, that sacrifice to result as God planned, and as he knew, by their rejecting him as king when he thus offered himself to them. The eternal life could come to them only by first coming to him in a resurrection.

These considerations explain how even the apostles could not understand why he should die and how they questioned in their hearts what the rising from the dead should mean and "understood none of those things." So when the King was nailed to the cross, Peter and his fishing partners went back to the nets from which he had once called them. When he refused them the use of the sword in his defense their courage melted away into utter cowardice, and their hopes of a kingdom vanished.

They had need to be begotten again unto a hope of life by the resurrection of the king and would not believe the hopeful news when the women told them.

Israel's veil was then in "the offense of the cross." They stumbled at that stumbling stone. They thought they could themselves fulfill righteousness by the law. They did not see the application of the atoning blood to daily life, that we are dead and cannot work, and his resurrection life is working in us.

Their case is duplicated in ours. We have thought all the time the saving grace of the gospel was alone in the kingdom news instead of in the King's atonement, not seeing that the kingdom was offered them only that they might crucify him and thus bring in freedom from sin, with out which no one can enter that kingdom. Hence our preaching has been too exclusively the message of the kingdom, and we have too much omitted the message of the cross and the empty tomb. I know you will not like to hear these things, but they are offered for your good, in hope that a better conception of the work of Christ for us may make us a church more worthy of his glory

life and his glorious kingdom.

J. W. Williams.

The Fruits of the Spirit.

In Jno. 6:63, Christ says to his disciples, The words that I speak unto you, they are spirit and they are life. In Gal. 5:22, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance are spoken of as fruits of the spirit.

By putting these two verses together, we get this thought—Christ's words planted in our minds is seed. This seed, when nourished in love, produces a growth called spirit, that is, Christ's words held in our minds little by little transforms our thoughts and disposition until we are spiritually minded as he is. His spirituality dwelling in us finally brings us to life in the fullest sense of the word. As fruits are the outward, condensed manifestations of the indwelling strength and secret operations within plants, so the above qualities are outward manifestations, fruits, of the spiritual growth within us, which was germinated by Christ's words. These fruits manifest to the world that Christ is secretly working in our lives.

The question has been asked: Is it possible to bring forth the fruits of the spirit and still be in error in essential truth?

This question may be answered by asking another. Is it possible for a fruit to develop from any other plant than the one upon which God placed that particular fruit? God has declared that the above qualities are fruits of the spirit, therefore the spirit must be the only plant which will produce that fruit. In the same verse, we are told that Christ's words are spirit. So we need not expect to see these fruits developing only from Christ's words planted in our minds and germinating the spiritual plant which will finally bring its fruit. We must admit then that the words producing this spiritual mind are necessary to be known before the fruits can appear. The question may arise, Just which words of Christ produce this spiritual plant? Perhaps they are simply his moral teachings. If he makes such distinction we may, but if he does not, we can not. He says, "The words that I speak unto you." Inferring that the words to which he refers are those which he had spoken in the foregoing verses of the chapter, even then we find something more than moral teachings. He had been teaching that to have life, we must live by or through him by eating of his flesh and drinking his blood. We know what doctrinal truth this teaches, therefore a knowledge of this truth

is essential to the spiritual mind and therefore to produce the fruits of the spirit. In verse 40, his words say that a belief in him is necessary to everlasting life. We know that a belief in him means a belief in what I stood for, both as to doctrine and works, so we must admit that his teachings on any subject whatsoever are essential to the fruits of the spirit. In Luke 4:4, Christ said that man should not live by bread alone but by every word that proceedeth out of the mouth of God. Have we the right to pick out a few of those words and say only these are necessary to know? All truth is essential before we can come into complete harmony with God.

To be sure God has specified in his gospel the exact truths necessary to start the person who doesn't know him, on the road to final salvation, but after we have once been reconciled to him by means of Christ, then all truth must be our aim. It isn't hard to know what truths are within the bounds of gospel.

Acts 8:12 says Philip was preaching the things concerning the name of Jesus Christ and the Kingdom of God. If we analyze this we may know what these things were. What concerns the name of Jesus Christ? Jesus means Savior; therefore he must have preached the death and resurrection of Jesus and that we are saved from sin and death only through him. Christ means anointed, so he must have preached Jesus the anointed king of Israel according to prophecies and also Jesus as the son of God for 1 Jno. 2:22 shows that belief of one means a belief in the other. Things concerning the kingdom are not hard to discern. These then are the truths essential to be planted in the minds of the world in order to germinate in it the first stages of the spiritual mind which is the only foundation for fruits of the spirit. It is upon conviction of these truths that the worldly one is entitled to baptism, and man has no right to add another truth (no matter how well he may understand it himself) as a condition to baptism. But after we have once started on the straight and narrow way, all truths are essential to finish the journey in success. Our purpose should be to accept truth at whatever cost to our own notions and convictions. We should be careful never to express our convictions on any subject as unalterable, unless our minds are as free from doubt as regards it, as it is concerning the coming of Christ or one of the other gospel truths and it is useless to say that not one of us has the least shadow of a doubt on those points. Since Christ's words are spirit and life, that Christ spirit and life will de-

velop in us after baptism just according as we learn the truths contained in his words and accept them in meekness, whether they concern morals or doctrine, and every conviction to which we hold stubbornly, not knowing of a surety whether it is based on Christ's words or not, will separate us from Christ just that much. His and our minds will be out of harmony on that one point at least.

It is possible after having the spirit germinated with us by the gospel truths, to either entirely kill or at least retard the growth of the spirit by failing to learn the other truths Christ taught. In this case it is not likely the fruits of the spirit will ever appear. The fruit cannot develop without the plant is well nourished.

Alta King.

What an amazing, what a blessed disproportion between the evil we do, and the evil we are capable of doing, and sometimes on the very verge of doing. If my soul has grown tares, when it was full of the seeds of nightshade, how happy ought I to be. And that the tares have not wholly strangled the wheat what a wonder it is. We ought to thank God daily for the sins we have not committed.—Faber.

Perfection in Small Things.

No, of course, we can't be perfect all at once; but we can be perfect a little at a time. The very day that I fail at school I may succeed at home; I may recite a lesson in kindness, even though I fail in arithmetic. I may practice a perfect lesson in good temper, even though geometry floored me. And when I am not a perfect scholar, I can still be a perfect son to my mother, or a perfect brother to my sister, or a perfect friend to all I meet. Perfection is made up of parts, and some parts of it are always within my reach.—The Boys' World.

We give thanks often with a tearful, doubtful voice, for our spiritual mercies positive; but what an almost infinite field there is for mercies negative. We cannot even imagine all that God has suffered us not to do, not to be.—Havergal.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;—
But let me only think of Thee,
And then new heart springs up
in me.—S. Longfellow.

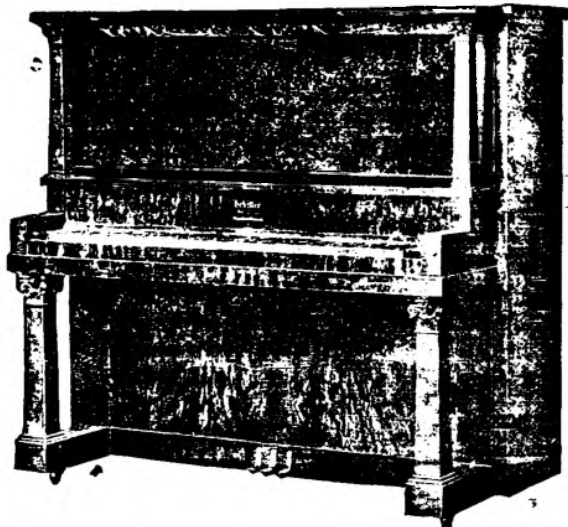
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Is Life Existence?

It is remarkable how words, that in ordinary parlance have a fixed and unvarying meaning, when used "theologically", convey an altogether different, and in some instances, a contrary idea. No word in the English language has a clearer meaning in ordinary usage than the term Life, and in general literature its most perfect synonym is the word Existence. It is a curious fact, however, that when used in the Holy Scriptures and qualified by the adjectives eternal or everlasting, it is contended that instead of existence being the synonym, the idea is better expressed by the words joy or happiness. The reason for this is obvious. In every instance in the Scriptures where eternal life is mentioned, it is shown to be something to which the natural man is a stranger, and only to be attained through coming into relation with the Life Giver; and as all men are claimed to be immortal by nature, and as eternal life is conditional, it is argued with much show of plausibility that it cannot mean endless existence. To teach that life means existence, and to receive eternal life is to live forever, is considered heresy, because it undermines the foundation upon which is reared the mighty structure of tradition, philosophy and revelation that constitute modern religious teaching.

If life really means life or existence, then its antithesis, death must mean the extinction of life; and at one stroke are overthrown the doctrines of glory for the righteous and eternal torment for the wicked at death.

There is no good reason for doing violence to language in this manner, but on the other hand, by giving forced and unnatural meanings to these words, the whole harmony of Scripture is dissarranged. There is nothing in the following passages referring to the end of the natural man to indicate that in the death state he is possessed of conscious existence: "Dust thou art and unto dust shalt thou return"; "Of the earth earthy"; "He that soweth to the flesh shall of the flesh reap corruption"; "The wages of sin is death"; "If ye live after the flesh ye shall die," "Shall utterly perish in their own corruption."

It is a wise provision of our Heavenly Father that sin shall not be eternal, and by a natural process it works its own destruction. This lesson is beautifully taught in Gen. 3:22-24, where we read, when the sinful pair were driven from the garden, Cherubim with flaming swords were placed to keep the way of the tree of life, "lest he put forth his hand, and take also of the tree of life,

and eat, and live forever." From this we learn that the effect of eating of the tree of life would be to enable the eater to live forever. A number of questions suggest themselves in this connection.

If, as some teach, to eat of the tree of life is to become spiritually quickened, or "converted," why was Adam denied this privilege, when by so doing he would have been brought back into relationship with his Creator? On the other hand, Adam being a sinner, if the tree of life would literally enable him to live forever, there was every reason for preventing such a calamity; as by so doing sin would be made eternal through the immortality of the sinner.

Again, if Adam was possessed of an "immortal soul" by nature in what sense would he gain anything by eating of the tree of life, and thus live forever? That which is immortal cannot die, and if, as is generally taught, Adam was an immortal being, the Cherubim were wielding their flaming swords in mere dumb show, for the guilty ones had already the power to "live forever." This privilege of eating of the tree of life is to be restored to the overcomers, as we read in Rev. 2:7.

In this connection the words of our Savior are significant: "I am the living bread which came down from Heaven; if any man eat of this bread he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world." Jno. 6:50.

When we cast away these forced meanings of simple terms and take the Word of God according to its evident meaning, it becomes like a new book. Our Saviour literally "brought life and immortality to light through the gospel," so that "He that hath the Son hath the life, and he that hath not the Son of God hath not the life."

Immortality is a divine attribute, and can only be claimed by those to whom the Divine life has been given. We must therefore conclude that to live forever is to have everlasting life, and that this life is literally and truly existence. At the same time, the life eternal, to which the saints of God are heirs, is something more than existence. As before stated, it is divine, and carries with it a mass of divine blessings; but the joy, happiness and glory are not the life, but only its attendants; just as the graceful beauty, colour and odour of the rose are not the life of the shrub, but only that which the life develops. "The gift of God is eternal life through Jesus Christ our Lord."—The Rock.

Learn the luxury of doing good.

THE RESTITUTION HERALD.

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Number 2.

Watch Always.

A young lady whose parents had died while she was an infant, had been kindly cared for by a dear friend of the family. Before she was old enough to know him his business took him to Europe. Regularly he wrote to her through all his years of absence and never failed to send her money for all her wants. Finally word came that during a certain week he would return and visit her. He did not fix the day or the hour. She had received several invitations to take pleasant trips with her friends during that week. One of those was of so pleasant a nature that she could not resist accepting it. During her trip he came, inquired as to her absence, and left. Returning she found this note. "My life has been a struggle for you. might you not have waited one week for me?"

More she never heard, and her life of plenty became one of want. Jesus has not fixed the day or hour of his return, but he has said, "Watch," and should he come today would he find us absorbed in thoughtless dissipation?—Sel.

The Two Handles.

"Everything has two handles—one by which it may be borne, another by which it cannot."—Epictetus.

There are innumerable cups on the table of life. Some are gilded and beautiful. Some contain bitter mixtures. Others are sweet to the taste. Every man must take such of the cups as are given him. What happens? The most beautiful cup often becomes bitter. The most bitter often grows sweet. See how this is.

You can take the morning by the handle of a frown and the whole day will frown on you, take the stormiest day with a smile, and it will grow pleasant.

Take your work by the handle of reluctance, and it will grow intolerable: you, the same man, take the same work by the handle of willingness, and it becomes easy. Try it.

Take your pleasure by the handle of self-indulgence, and the pleasure is spoiled; take it by the handle of generosity, share it, and it will last.

Take wealth by one handle, and it loads you with cares; take it by the other handle, and see what will happen.

THE SWEET-BRIER ROSE.

Beside my cottage door it grows,
The loveliest, daintiest flower that blows,—
A sweet-brier rose.

At dewy morn or twilight's close,
The rarest perfume from it flows,—
This strange, wild rose.

But when the rain-drops on it beat,
Ah, then its odors grow more sweet,
About my feet.

Oft times with loving tenderness,
Its soft green leaves I gently press
In sweet caress.

A still more wondrous fragrance flows,
The more my fingers firmly close,
And crush the rose.

Dear Lord, oh, let my life be so—
Its perfume when the tempests blow,
The sweeter flow.

And should it be Thy blessed will
With crushing grief my soul to fill,
Press harder still.

And while its dying fragrance flows,
I'll whisper low, "He loves and knows
His crushed brier-rose."

—Gertrude W. Seiberl.

Take your business as a means of getting a living, and it becomes vulgar drudgery; take it as a means of social service and it will be a noble religion.

Take marriage by the handle of your self-will, and it turns out a failure; take it by the handle of love, and you will be more happy every day.

Handle men with distrust, and you will never get on with them; handle them by good-will and the same men will be your friends.

Take yourself by the handle of egotism, and you waste your power; use the handle of modesty, and the world is with you.

Take pain by the handle of fear, and you will always have something to suffer; take pain by the handle of courage, and nothing can hurt you.

Take sorrow with self-pity, and you will become too lonely to live; take it by the handle of your sympathy, and your sorrow shall be translated into new power to help all others who suffer.

Take the world by the handle of doubt, and the days grow dark, take it as God's world, and the sun and stars will always be shining.

Take death with dread, and you lessen the tide of life; take death with hope, and life broadens into an infinite meaning.—C. F. Dole.

An atheist asked an Oriental how he knew there was a God. The man answered by inquiring,

"How do I know whether it was a man or a camel that passed my tent last night?" He knew by the footprints. Then he pointed to the setting sun and asked, "Whose footprint is that?" Look at the footprints of Christ and see whether they are a man's or God's. Whose prints are those by the gate of Nain, by the grave of Bethany, coming away from the tomb of Joseph of Arimathea? Whose prints are those by the doors of sorrow, along the path where the leper, the blind, the lame, the demoniac waited for him?—J. R. Miller, D. D.

A man who once owned a costly, attractive liquor saloon said: "I sold liquor for eleven years,.... long enough to see the beginning of the end of its effects. I have seen man after man, wealthy and educated, come into my saloon, who cannot now buy his dinner. I can recall twenty customers worth from \$100,000 to \$500,000 who are now without money, place or friends."—A. C.

"I am crucified with Christ,"—We talk of crosses, little and great. Every trial of our patience, every vexation of daily life, everything that crosses our inclination, is a cross. We make crosses so common that we lose sight of that unique and sublimely solitary self offering which our Lord meant to convey by the word. Cross never occurs in the plural. There is but one cross, it is the cross of self-abnegation.

To Christ this meant one thing and nothing less: His sacrifice of self to save others. And that is what it must mean to every disciple. To take up the cross and bear it after Christ is to take, like the Master, a life of self-denial for the saving of others. It is to lose life and self for his sake. It is to be willing to die that others may live.—Dr. A. T. Pierson.

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 character 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.—II. Ware.

It is surprising how practical duty enriches the fancy and the heart, and action clears and deepens the affections. Indeed, no one can have a true idea of right, until he does it; any genuine reverence for it, till he has done it often and with cost; any peace ineffable in it, till he does it always and with alacrity. Does any one complain that the best affections are transient visitors with him, and the heavenly spirit a stranger to his heart? Oh, let him not go forth, on any strained wing of thought, in distant quest of them; but rather stay at home and set his house in the true order of conscience; and of their own accord the divinest guests will enter.—Martineau.

You will find it less easy to uproot faults, than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you look for what is good and strong: honor that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off like dead leaves, when their time comes.—Ruskin.

He that is afraid of doing too much always does too little.

Exposition of 1 Thess. 5:3.

"When they may say, Peace and Safety, then sudden destruction to them is at hand, just as the birth pangs to her who is pregnant, and they cannot escape."—Lit. trans. from Greek.

Some of our dear brethren have formed a grave misconception of the sense of this text, and as a result are looking for a great peace and safety proclamation in the near future, before Christ can come. It is claimed that the text itself indicates this.

Now in order to prove this we cannot positively rely on anything but the Greek text, and if that bears out this thought, then we must look for another Peace and Safety movement, but if it does not, then there is no ground in the text for such a position. We are told that "when they shall say," calls for "a proclamation," not a "cry." Well what is the Greek word for say in this text? There are nine Greek words translated "say," in the New Testament, and no two of them have the same shade of meaning. Therefore the inspired penman always used just the Greek word needed to give the exact shade of meaning intended in that Scripture.

For this reason, if 'say' in this third verse means, 'proclamation' the Greek word would be *keerusoo*. But it is not that Greek word. And another fact: In Greek 'proclamation,' and 'cry,' are from the same word, because all proclamations were by heralds as well as written.

If we now turn to the text, we will find that the Greek word for 'say' is *legoo*; the common everyday word of the Greeks, used in the New Testament, 1337 times. If we desire the full meaning of the word, we shall find it in Matt. 3:9, where it is used twice. "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." The sense of the word is said to be twofold: to assert, and to lay out, as a working basis. The peace movement that we have had was "not by ordinary individuals," unless our President, Carnegie, the Czar of Russia and the crowned heads of Europe are so classed. The world will never see the peace movement indorsed by a higher class of officials than those who have indorsed it, before Jesus comes. These have put millions of money into it, only to see it fail.

As for reading into this text, "A state of peace practically when Jesus comes," we must remember that Rev. 11:18, and 16:13-16, and 19:17-21, all clearly indicate, as do many Old Tes-

tament Scriptures, that a universal war will be in progress when he comes. We had better get ready to meet him now, and not put it off or in any way hinder others to put it off. There will be plenty excuses for putting that day off, but let us who are of the day be ready.—H. H. Brown in World's Crisis.

Christian Living.
N. 3.

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him he passed by on the other side. And likewise a Levite, when he was at that place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in oil, and wine, and set him on his own beast, and took him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence and gave them to the host and said unto him; Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou was neighbor unto him that fell among the thieves? And he said, He that showeth mercy on him. Then said Jesus unto him, Go and do thou likewise. Luke 10:30-37.

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 his sheep from the goats; and he shall set the sheep on his 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. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee, or thirsty, and gave thee drink? When saw we thee a stranger and took thee in, or naked and clothed thee? Or when saw we thee sick, or in prison and came unto thee? And the King shall answer and say unto

them: Verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. Matt. 25:31-40.

Mrs. Rena Endsley.

Just One of the Sad Stories of Earth and Its Cure.

"So many gods, so many creeds, So many ways that wind and wind,

While just the art of being kind, Is all this sad world needs."

I have been reading an article on the true story of "The Great Vanderbilt Fortune." It was in an old issue of Hampton's Magazine, (1909), but of as much interest and use as though written yesterday. It shows with what trickery, what unprincipled work it was gained. So very out of the ordinary that "even Wall Street gasped and revolted," and it ends with the tragic story of "Death Avenue." It says in the city of New York a steam railroad is operated for miles through crowded streets and on the street level. For miles from St. John's Park (freight station), on the lower west side of New York, through one crowded street after another, crossing at grade important busy thoroughfares, like Canal, Christopher, Fourteenth, Twenty-third, and Forty-second Sts., through the densely populated region of the upper west side to the head of Manhattan Island, runs this public highway owned by the New York Central R. R. Co., of watered stock and shady financial history. Most of the crossings are wholly unguarded, and one of the trains has killed more people than any other train in the world. It has a passenger train not operated to carry passengers. Time and again have the people tried to have the tracks elevated in "Death Avenue;" but they are poor, and the owners of the road are rich, and it remains untouched. Up to Oct. 23, 1908, 150 or 160 children had been killed, and the article gave a very sad account of the death of a boy seven years old who was on his way to school. And this is but one of the many sad things caused by the selfishness and unkindness, of a certain class who have the power to oppress and use it.

Some may ask, Why doesn't somebody do something about it? The only answer I can conceive of is the old one:—"If I could do a thing I could not do, could you do that?" And the reply, I would if I could, but if I couldn't, how could I?" Do you not think the cry of such oppressed ones has "entered into the ears of the Lord of Sabaoth, and that he will avenge them speedily? From the limited vision of human life, it seems

a long time to us; but from the eternity in which God dwells, it is but a little while.

The Bible says the "Law was made for the punishment of evil doers;" but in the age in which we are living, the law is for the rich, the poor have no redress. And although there are men who are good and women who are kind, who are reaching out of self into the tragedies of their lives and helping the down trodden and oppressed, yet it is not within the reach of human strength and wisdom to alter this condition of things perceptibly; that work can be accomplished by the Son of God alone, at his coming, to whom all power is given, and for whom the groaning creation waits.

Lillie H. Willis.

Thoughts on Creation.

"Known unto God are all his works from the beginning of the world." Acts 15:18. "Remember the former things of old; for I am God and there is none else. I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure." Isa. 46:9, 10.

If God knew from the beginning all his works, and can declare the end from the beginning, then he knew that all things would be just as they have been. So when he made Adam he knew just what the consequences would be by such a creation. He knew also what step Eve would take when he created her, for he saw the end from the beginning. God in creating the first man, Adam, did it upon a natural principle. He purposed in himself to create the second Adam upon a spiritual principle. As God created a bride for the first man, so will he create a bride for the second man. The first man is natural and from the earth. The second man is spiritual and is the Lord from heaven. 1 Cor. 15:45, 47, 48, 49.

The second man will have a spiritual bride, of the same nature as himself. Paul says, Adam is the figure of him that was to come. He also says to the church at Corinth, "I have espoused you to one husband." 2 Cor. 11:2, 3. Many professors though beguiled by the enemy as Eve was, will not be in the number that will be presented as a chaste virgin to Christ. After God created man of the dust of the ground, he placed him in a good condition by putting him in reach of the tree of life, which would perpetuate his existence. God placed Adam under a law to bring out a spiritual nature, for the law is spiritual,

just and good. Rom. 7:4-14

Adam failed to bring such development, but the second Adam did not fail to develop the spiritual nature. So we are taught that the seed of the woman which pointed to Christ, shall bruise the serpent's head. Christ is emphatically the seed of the woman, and also the promise made to Abraham, in thy seed (which is Christ) shall all the families of the earth be blessed. These promises were renewed to David. Thy seed will I establish forever, and build up thy throne to all generations. Psa. 89:4.

Peter confirms this promise on the day of Pentecost by saying, Therefore he (David) being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne. Acts 2:30. The promises that are above will be fulfilled in Christ and glorified church in the future ages.

Jesus in bringing out the spiritual nature, learned obedience by the things which he suffered, and being made perfect became the author of eternal salvation (life). This Jesus is called the seed of the woman, the seed of Abraham and the seed of David, did God raise up from the dead, to die no more. So when the creation of the second Adam was perfected, God seated him at his own right hand until the bride, the church is glorified and presented to him perfect and spiritual, of the same nature as himself, not having spot or wrinkles, or any such thing, but holy and without blemish. Well might the Revelator in his vision exclaim, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come and his betrothed has made herself ready, etc. Rev. 19:5, 9.

So Christ will take the church—the bride—to himself, when finished and made perfect. But she is now in her formative state, being molded under the hand of God by trials and tribulations. If we suffer with Christ, then we shall reign with him. 2 Tim. 2:12. We must overcome in order to reign with Christ on his throne. Rev. 3:21.

The church in her glorified state, will become kings and priests unto God and will reign (rule) on the earth. Rev. 5:10. But before entering upon this reign, she must be made incorruptible, which is the work of God to bring her to this perfect state. She will then be presented to the Man of heaven, arrayed in fine linen, clean and white.

So when the second Adam and his bride take the government of the world, they will be of the same nature—spiritual. Then they

will be prepared for the great work of restitution. Here the preparation will end and the restitution of all things will begin. The first man and his bride were to multiply and replenish the earth; but the second man and his bride will restore all things spoken by the mouth of all the holy prophets since the world began. Acts 3:19-21. Amen and amen. So let it be.

Uncle John.

Song Book Notice.

I can furnish copies of Selections from "Golden Sheaf," for Sunday School or Social Meetings for ten cents each, or in lots of 12 for \$.75 by express; or 4 dozen for \$2.50. Send in your orders at once as the supply is limited and several dozen have been sold. These are old Advent Hymns that are of our faith.

In the work,

C. C. Maple.

The Natural Body and the Spiritual Body.

In the Corinthian letter, Paul presents to the readers two different kinds of bodies. He says, There is a natural body and there is a spiritual body. This could not have been truthfully stated previous to the resurrection of Christ. Until then, there was no immortality or eternal life brought to light. If Christ is not risen, then they which are fallen asleep in Christ ARE PERISHED. In naming the different kinds of grain, the apostle says, God giveth to every seed its own body. (To every seed the body of its nature.—Syriac). Each seed is distinct and produces a body of its kind. In proving the resurrection, the writer speaks of but two bodies. To introduce more than two is to be wise above what is written. The natural body is a living soul. The spiritual body is a vivifying or life giving spirit or the Lord from heaven. To fill the earth with the glory of the Lord, it must be the work of that seed that Jehovah has given life unto, who is the Son of the living God. Jno. 5:26, 27. A living soul can only impart the life it has produced by its seed. This is the seed that falleth into the ground and abideth alone. It is not a reproducing seed. The reproducing seed comes through our being purified by obeying the truth through the Spirit. We have been begotten again, not of corruptible seed but of incorruptible, by the word of God, (the gospel), which liveth and abideth for ever. This incorruptible seed, the apostle says, is the gospel which was preached unto you. Paul says, The gospel of Christ is the power of God unto salvation to every one that be-

lieves. 1 Pet. 1:22-25. Rom. 1:16.

The natural body is produced through a natural generation. The spiritual body is produced through a regeneration from the dead. The life that is in the vitalized seed, Christ, can not produce a living soul as it is not in its class. Christ, the first fruits; Afterward, they that are Christ's at his coming. The first fruit of this vitalized seed is Christ. The second fruit, or harvest, are they who have been vitalized through the incorruptible seed which is the word of God. Jesus said, It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life. Jno. 6:63.

In this scripture as in all that we have given, the writers are contrasting the power of the two seeds or bodies, the natural body, a living soul, and the spiritual body, the vivifying body which is Christ. The prophet like unto Christ, Moses, calls our attention to the two seeds whom he calls the seed of the woman and the seed of the serpent. The first seed is to bruise or crush the head of the serpent seed. The serpent seed did bruise the heel of the woman's seed. Each of these seeds has a work to do. Finally the serpent's seed will become extinct. For this purpose the Son of God was manifest, that he might destroy the works of the adversary. 1 Jno. 3:8. There is but one means of escape from this destruction, viz., to take hold of the power that can and will save. He that taketh hold of the Son taketh hold of life; he taketh not hold of the Son, taketh not hold of life. (Syriac). 1 Jno. 5:12.

Gentle reader, bear with me until I shall examine into the Mosaic record of the creation and the trial of the first man Adam.

Now let us be careful and not state anything that the record does not plainly bear out. In Gen. 2:7, we have this statement. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; or a living animal.

The composition of the man is dust animated with breath of life or animated air. Was there any power for this animal man to continue his life except that given him by his Creator? All will say no.

From the beginning, he was a living soul and the most that can be said is that he was good and very good. This can have no reference to his moral character, only as a created being. Psychologically and physiologically speaking, the propensities in his formation to sin which developed would bring death. For this reason, he was placed in the Garden for trial. His environments

were of the best. The law under which he was placed threatened him with a violent death.

"For in the day thou eatest thereof thou shalt surely die." This indicates to me that Adam being a living soul must have been subject to death and therefore of a dying nature. His life must be perpetuated. Jehovah therefore provided the means in the trees of the garden. Out of the ground made the Lord to grow every tree that is pleasant to the sight and good for food. The fruit of the trees could not continue life beyond "the trial period." Had Adam been obedient, the "tree of life" would have been accessible. His disobedience deprived him of this great blessing. Disobedience changed his relationship to the Deity. Before he was the prospective ruler of the earth. Afterward he became the sin cursed creature. See Gen. 3:17-19.

Jehovah passed sentence upon him, revealing the fact that he was of the dust. He never obtained a higher nature than of the dust. "Dust thou art and unto dust shalt thou return." He was granted the privilege to multiply that the earth might be filled with a regenerated race. That which is born of the flesh is flesh, and will find rest in the dust. This is the breath that passeth away and cometh not again.

Adam's life principle previous to and after his disobedience could have differed only in his relationship to the Deity. He could no longer eat of pure fruit as it passed under the curse of sin. Physically he became cursed. The penalty of the judgment remained him to the dust again.

Much error could be avoided by following the plain teachings of the word. Let us remember that "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Your brother seeking for that life,

D. C. Robison.

It is not by seeking more fertile regions where toil is lighter—happier circumstances free from difficult complications and troublesome people—but by bringing the high courage of a devout soul, clear in principle and aim, to bear upon what is given to us, that we brighten our inward light, lead something of a true life, and introduce the kingdom of heaven into the midst of our earthly day. If we cannot work out the will of God where God has placed us, then why has he placed us there?—Thorn.

It is faith's work to claim and challenge loving kindness out of all the roughest strokes of God.—Rutherford.

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S. J. Lindsay, Editor and Manager.

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- F. L. Austin, Fonthill, Ontario.
- E. F. Gesin, Forreston, Ill.
- L. E. Conner, 10416 Columbia Ave., Cleveland, O.

S. J. Lindsay, Sec. and Treas.

The Restitution Herald teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the reiteration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation. We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

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

Address, The Restitution Herald, Oregon, Ill.

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.

Bro. Ben Carpenter, of Oregon, and his mother, Sr. J. F. Carpenter, of Brunfield, Ky., made this office a pleasant call on Friday, Oct. 9th.

Word is received that a church has been organized in Grand Rapids, Mich. Bro. Blakely has done some very effective work there in a missionary way. Add to this the fact that a few brethren have moved into the city from other localities and you have the reason why. Bro. Blakely will have charge and Sister Drew's S. S. Leaflets will do duty also.

Please observe the change in the ad. of Bro. Wilson's books and tracts on last page.

Word comes that Sisters Whitehead and Wilson of the Chicago church have been sick and that Sister Whitehead is

still quite sick, being confined to her bed.

Sister Lillian S. Mason, who spent the summer in England, writes telling of her safe return and of the many sights she saw which make the child of God long for the coming of the Lord.

We wish to increase our circulation by the addition of 100 new subscribers within the next 30 days. Will you be one to help us? Look! Until Thanksgiving day we will receive NEW subscriptions at a DOLLAR each. Think of it! Over 400 pages of good religious thought for \$1.00! Don't you think you will be found in a good service in helping us to get the hundred we want?

Be sure to read last page.

We want 100 new subscribers at \$1.00 each by Thanksgiving Day. Will YOU help?

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. H. H. Chamberlin, .50.

The Sunday School.

By Anna E. Drew.

The Arrest and Trial of Jesus. Nov. 1, 1914. Matt. 26:47-68. Lesson Text: Matt. 26:57-68. Read Luke 22:47-65.

Golden Text—As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. Isa. 53:7.

Time—Shortly after the last lesson, early in the morning of Wednesday, the day of crucifixion.

Place—Gethsemane and Jerusalem. In the palace of Caiaphas, the High Priest, in the southwest section of the city.

We traced in our last lesson, the course of Judas from his betrayal to his death, we now return to the scene in Gethsemane. Reading the Gospels side by side, we soon perceive, that, of the three successive trials which our Saviour underwent at the hands of the Jews, the first only,—that before Annas, is related by John; the second—that before Caiaphas, by Matthew and Mark; the third—that before the Sanhedrin, (the great council of the Jews, which consisted of seventy members, to whom the high priest was added), by Luke alone.

Questions.

After the traitor's kiss, Judas stepped back to permit the officers to arrest Jesus; relate the scene as given in John 18:4-8. John says a "band", a cohort of soldiers, a Roman troop of about

500 men besides officers from the chief priest. What caused them to be conscience stricken and afraid? Tell of Peter's act in defence of his Master. Matt. 26:51; Jno. 18:10-11. Why was Peter's attempted defence a rash and unwise act? "It put Jesus and His disciples in the attitude of rebels against the Roman government, and Pilate could not have pronounced Him innocent, for it would give color to the charges of the Pharisees that Jesus was an enemy of Caesar, and a rebel against the Roman government."

What did Jesus do for the injured man? Luke 22:51. What did Jesus say to those who came against Him? Luke 22:52, 53. Did Jesus ask His captors to let His disciples go? Jno. 18:8. Did they do so? Matt. 26:56; Mark 14:50, 54; Jno. 18:15. Where was Jesus first taken? v. 57. R. V.; Jno. 18:12, 13. Annas, an old man of 70 years, was formerly high priest, and virtually at the head of ecclesiastical affairs, though his son-in-law Caiaphas, was the nominal high priest. Of what did Annas question Jesus? Jno. 18:19-23. After this to whom was He sent? Jno. 18:24. Who were present at this trial? v. 59. Mark 14:53. What is said of Peter? Mark 14:54; Jno. 18:15-16. What was the purpose of this trial? v. 59. What sentence had already been determined upon?

Throughout the whole course of the trial, the rules of the Jewish law of procedure were grossly violated, and the accused was deprived of rights belonging even to the humblest citizen. He was arrested in the night, bound as a malefactor, beaten before His arraignment, struck in open court during the trial, tried on a feast day, and before sunrise, was compelled to criminate Himself, and this under an oath of solemn adjuration, He was sentenced on same day of conviction. In all these particulars the law was wholly disregarded."

What of the false witnesses? v. 60; Mark 14:55, 56. What witnesses at last appeared? What did they testify? These accusers were obliged to go back three years to the very opening of His ministry. Jno. 2:19. What perversion of His words? v. 61; Mark 14:58. How many witnesses must they have to convict under the law? Deut. 19:15. Did these witnesses agree? Mark 14:59. What did the high priest say to Jesus? v. 62. Did Jesus reply? (His silence troubled, confounded, maddened them; in this Jesus fulfilled Isa. 53:7). How did Caiaphas put Jesus upon oath? v. 63. See Lev. 5:1. R. V. Under the law, a person being adjured by the civil magistrate to answer upon oath, if he refuses to declare what he knows upon the subject shall be considered guilty, and

punished for hiding the transgression with which he was acquainted. What was Jesus' reply? Who were to witness this? Matt. 24:30; Rev. 1:7. Does this teach the literal return of Jesus to this earth? How did the high priest receive His words? What did he call Jesus' testimony? What verdict did the council now render? There was an adjournment till day, when the formal sentence was pronounced, for according to Roman law, a sentence pronounced before dawn was not valid. He was then taken to Pilate.

What followed the breaking up of the court? vs. 67-68; Mark 14:65. Mention the different forms of treatment Jesus received, as given in these texts. This took place in the court of Caiaphas' palace, by the guard and even members of the Sanhedrin, as implied by both Matthew and Mark. Does this fulfill Isa. 53:3-8? Jesus suffered all this for us.

Our example:—1 Pet. 2:19-24; Heb. 12:1-3.

A Question.

What is the midnight cry of Matt. 25:6? Will some one please answer?

(Miss) Anna L. Adams, Haines City, Florida.

Reports.

One of the best conferences of the state of Indiana has just closed. Argos is perhaps most central in location and has a large membership, and they certainly gave us a hearty welcome and kind entertainment.

The attendance was very large, each church of the state being represented. There were more than 80 delegates and visitors from the churches in attendance. Peace and harmony seemed to prevail throughout.

The welcome address was given by O. A. Roose and response by the President, F. M. McCrory in a short address. Greetings were received from the Mich. conference, followed by a few remarks and greetings by Sarah K. Taylor of Maine, president of a Mission Board, whose work is in India. She at later sessions, gave us a more detailed account of her work; told us of the 20 churches of God already established in India, and the great need of the gospel being preached there. Greetings were also received from Auntie Wince and Jas. A. Patrick, editor of Day Dawn.

The preachers present were David Vanvactor, who preached the opening sermon, also conducted the communion service on Sunday morning. Eld. H. V. Reed, whom we all know, and whose el-

quence and logic the most of us have heard, gave several addresses. Bro. Waggoner, another pioneer in the Faith, was heartily welcomed, but owing to his frailty, preached only one discourse, this was prophetic, as most of the sermons were, fitting to the times in which we now are. Sister Chaffee of Chicago gave us most helpful talks each morning, exhorting us to more unity among ourselves and more Christ-like lives. Eld. Maple gave a series of lectures on Dispensational Study of the Bible and value of such study.

Business sessions were held each morning and afternoon. The various reports were read and accepted. Usual committees appointed by the Pres., etc. An amendment was made to the resolution adopted at the conference at Hillisburg, 1912, whereby the financial pledges are to be doubled. With the amendment, it reads thus:—We the undersigned committee on finance for conference work in the State of Ind., recommend a free will offering of \$1.00 from each brother and \$50 from each sister, payable annually for the purpose of defraying the expenses of the conference.

The officers for the ensuing year were selected by the delegates and voted upon by ballot. The following officers were elected:—Pres., F. A. Stilson; 1st Vice Pres., Wm. Huffer; 2nd Vice Pres., Cyrus Evans; Treas., E. C. Railsback; Sec., Flora H. Prior.

The Bible School Board was selected by the conf. board. They are F. A. Stilson, Mrs. F. M. McCrory, and Mrs. Jane Taber.

The following is the report of the Com. on Resolutions:—

Whereas we have been spared with life and strength to again meet in this annual conference with plenty and to spare, and whereas we should be grateful and thankful for all the blessings and comforts which we enjoy, therefore be it resolved:

That with humility and grateful hearts we offer up our sincere thanks to Almighty God for the preservation of our lives, for bountiful harvests and the temporal blessings which surround us. And be it further resolved

That we appreciate the aid of those who have united their efforts in making this session one of enjoyment and usefulness, and particularly the Argos church for the successful manner in which they have entertained this conference, and be it further resolved,

That we extend our thanks to this conference board, and especially to Bro. McCrory, our retiring president, for the zeal which they have manifested, the efficient manner in which they have discharged their official duties, and the many courtesies

which they have shown to the membership of this body.

J. J. Snodgrass.
Emma Railsback
Leora Roose.

Berean meetings were held each evening, which were helpful and instructive. At one session, the National, State and Local work were discussed by Eld. C. C. Maple, Emma Railsback and F. A. Stilson.

The conference closed with a vote of thanks to our retiring president for his faithful work, also to the Argos church for their generous hospitality and kind treatment.

Flora H. Prior, Sec.

The Church of God held its annual meeting in the beautiful grove known as Rankin's Park, one half mile south of Holbrook, beginning Aug. 29th and closing Sept. 6th. Hence we are compelled to record it as a past event, and on a more look forward and prepare for another year's work. However this adage "Well done is half done," seems very applicable in this case and we ought to feel encouraged, and those of us past entering into the work cannot conscientiously take too much honor to themselves for that which they may accomplish in the future as we must consider it well on the way. The officers, members and co-workers are to be commended for their efforts in bringing about conditions that made the meeting so pleasant and profitable. All present expressed their appreciation for the conveniences provided for their comfort. We realize much may be done yet in this respect but we hope to progress along this line and by another year be able to care for all who may wish to come.

The weather was ideal and with the large tent or Tabernacle stationed under the stately trees, with the dining tent, cooking tent and sleeping tents, a little in the rear, made the scene appear very home like and there reigned a brotherly and friendly feeling which creates sympathy, rendering all interests common. Therefore harmony and congeniality seemed irresistible. We all enjoyed the shady grove. To be close to nature is to be close to God, as it is his own handiwork; and so we renewed our appreciation of nature, and the trees preached us some good sermons as Bro. Eychaner told us many times they were capable of doing. He is quite a naturalist and it is a good idea not to lose sight of the elevating influence of nature.

This meeting should be a milestone in our Christian career, as we have much to be thankful for and this should prompt us to make new resolutions as sug-

gested by Bro. Eychaner in his dedicatory sermon given under the new tent. It seemed very fitting that he was privileged to give this address, as he was largely instrumental in bringing about the final consummation of this great need. If anything was lacking in his talk which hardly seemed possible, Bros. Conner and Marsh added or confirmed in their few remarks at the close.

Bros. Conner, Eychaner and Marsh were the speakers during the meeting. They need no introduction as they are widely known among our people. Bros. Conner and Marsh have been with us two years and conference would hardly seem complete without them. Bro. Marsh gave a very interesting talk on the European question while here. It was enjoyed by all present.

Bro. Conner's closing sermon on Charity was a beautiful and instructive admonition and should so fill our minds and hearts that there would be no room for evil expressions of any kind. May we cherish this thought through the coming year, ever remembering our redemption is due to the mighty love of God. May this attribute govern our lives, keeping us on that higher plane where salvation is sure.

In conformity with the requirements of the corporation, the conference board was called to order by the president, Bro. J. H. Adams, on the 29th day of Aug. 1914, being the first day of conference. In the absence of the Sec., Sr. Gladys Harlan was appointed Sec. pro tem. In the absence of the Treas., Bro. Earl Cowles was appointed Treas. pro tem. A quorum not being present, the board adjourned to the call of the President.

Preaching Saturday, 8 p. m., by Bro. Marsh. Preaching Sunday at 11 a. m., by Bro. Marsh. Preaching Sunday at 2:30 p. m., by Bro. Marsh. Social meeting at 7:30 p. m., conducted by Bro. Earl Cowles. Preaching Sunday at 8 p. m., by Bro. Marsh. Preaching Monday at 11 a. m. by Bro. Marsh. Preaching Monday at 2:30 p. m., by Bro. Marsh. followed by a business meeting called to order by the president. Minutes of last meeting read and stood approved. Treasurer's report read and stood approved. Bro. Marsh reported his work in Nebraska as follows. Held meetings at Holbrook, commencing Friday evening, Mar. 13, 1914. Continued over Sunday. From there he went to Moorefield, preaching one week, for which he received \$51.70.

Next in order was appointing committees by president. Program Com: Bro. R. P. Story, Sr. Harlan, Sr. G. F. Scott, Com. on music: Sr. Vera Cowles; Com. on collecting and selecting meal

Sr. G. V. Misner, Lilli-dedicatory sermon given under an Adams. Adjourned. Preaching, Mon. at 8 p. m., Bro. Marsh. Preaching Tues. at 11 a. m., dedicatory sermon, Bro. A. J. Eychaner. Preaching at 2:30 p. m., by Bro. L. E. Conner, followed by business meeting called to order by Pres. Minutes of last meeting read and approved. Tent report read and approved as follows—

IOWA:—Eva L. Stearns, \$20; O. J. Allard, \$10; G. P. Allard, Ft. Dodge, \$5; F. B. Southwick, Carlisle, \$5; Abraham Seitz, Clarksville, \$5; Ed. Moran, Clinton, \$5; Sarah Garton, \$2; Joseph Fish, Hickory Grove, \$3; Isaac Fish, Maxwell, \$5; A. J. Eychaner, Cedar Falls, \$10; Hattie Gearhart, Gladbrook, \$2; G. R. Chown, Gladbrook, \$2; W. H. Allard, Minn., \$1; F. W. Clark, Gladbrook, \$2; Oliver Sealine, Stanhope, \$1; S. W. Berry, \$1; Hester Berry, \$1; F. J. Ellis, Waterloo, \$3; E. C. G. Gates, \$1; F. L. Marsh, Irving, \$2; C. E. Anderson, Aurora, Ill., \$2; Inez Titus; Letcher, S. D., \$1; Lillian Mason, \$2; Lottie Young, 95 Broad St., N. Y., \$1; Total am't., \$96.

NEBRASKA:—R. P. Story, Holbrook, \$15; J. H. Adams, Holbrook, \$10; S. W. Harlan, Holbrook, \$5; N. H. Hornaday, Holbrook, \$10; G. F. Scott, Holbrook, \$5; C. A. Stowe, Holbrook, \$3; J. E. Cowles, Saxonville, \$1; Hal Harlan, Hartington, \$3; Mrs. Cora Harlan, Holbrook, \$2; Elnos Elton, Benson, \$11.55; Zoe Adams, Holbrook, \$1; Mr. and Mrs. J. M. Prime, Oxford, \$5; Mr. and Mrs. C. S. Prime, Oxford, \$5; Mrs. J. M. Bible, Verona, \$1; Cecil Adams, Laurel, \$4; Eva H. M. Fletcher, Kalamazoo, Mich., \$2; Gladys Harlan, Holbrook, \$2; Mrs. Agnes Clover, Hillsboro, Mo., \$1; Sr. L. B. Hanson, St. Louis, Mo., \$2; Rena Endsley, Westboro, Mo., \$5; Total, \$103.55.

Total am't. rec'd., \$199.55. Paid out for 1x40 round top tent, 10 oz., \$125; 4 tents 9 1/2 x14, 10 oz., \$44. 6 second hand torches, \$7.50. Freight and drayage, \$8.53. Total paid out \$185.03. Balance, \$14.52.

To be continued next week.

The Woman and the Beast.

We read in the secular press a statement to the effect that the new pope is making an effort to have the King of England send an ambassador to the Vatican. We read also that the pope is using his influence as pope to bring the great war to a close. In connection with all the great world movements protestants are obliged to read of the activity of the pope in his effort to regain the temporal power which he once enjoyed. The Menace and other papers of its kind is trying to arouse public sentiment against

the sudden rise of the papacy.

We are no prophet, neither the son of a prophet, but we make this prophecy: The papacy will again attain to temporal power for a short time. The woman will again ride the scarlet colored beast. We are living in the time of the preparation for the fulfillment of Rev. 17. Read it carefully. The woman will ride for a short time and then the ten horns which will arise shall make her desolate and naked and shall eat her flesh." This will be her final judgment. In all of these scenes the saints are exhorted to be patient. They that fight with the sword shall perish by the sword.

Brethren, there is but one thing for those who are Christ's to do and that is to pray that we may be accounted worthy to escape all these things that are coming on the earth. What an awful harvest sin is to reap!

S. J. Lindsay.

**Temptation.
Della Starbuck.**

(Read at the Iowa State Conference).

We are told in the story of the creation, that God made man in his own image and placed him sinless in the Garden of Eden. Man was God's supreme work, the finished creation, for all that had gone before was only in preparation for his coming, and God saw everything that he had made and behold, it was very good.

The next chapter reveals a very different condition. Temptation had come to the untried man and he had fallen, and conscious of his sin, had fled with averted face from the presence of God. From that day to this, temptation has been in the world to be met and overcome by every human being. The aim of temptation is to test, to try, or to endeavor to lead into sin.

James says, "Every man is tempted when he is drawn away of his own lust and enticed." The meaning of lust in that verse is desire and might read, When he is drawn away of his own desire.

There are three ways through which temptation comes. First, through the desire, which is a broad term and includes pride, appetite and passion.

Pride tests our humility and loyalty. Appetite tests in the use of food and drink. Thousands fall yearly before the irresistible temptation of drink and drugs, and a large proportion of suffering from ill health comes as a result of over-indulgence.

Passion too, has its victims. The deed of violence done in a moment of anger, wrecks a life and brings many to grief. The violation of the laws of chastity

bring untold sorrow and suffering to humanity, all because man cannot stand the test.

The second way we may be tested is through our faith or confidence. We were created to be loyal to God and to man.

Confidence in God is to trust him for his providence, his guidance and promised reward and we should watch our doubts carefully, lest they cause us to lose our faith. Count your blessings daily and see what great things the Lord has for you; pray without ceasing that your faith fail not, and recognize God's watchful care over us and his bountiful providence for our daily need.

The third way temptation comes is through our ambition. This is selfishness and is covetousness in action. It is the weakest point in human nature and the moving principle of all crime.

A selfish life is a Godless life. Jesus said, He that would be a follower of me must deny self. To be able to deny self is the apex of human perfection and alone, one is not strong enough to reach that summit, but we are told that Christ was tempted in all points like as we are and yet without sin and that he will help us in our endeavors to overcome self. No one has ever met and overcome the terrible temptation that came to Jesus. After his forty days fast, Satan appealed to his appetite and suggested that he perform a miracle to satisfy his hunger, and Satan was told that man does not live by bread alone.

Then his confidence in God was made the next test. This also failed and Satan was told Thou shalt not tempt the Lord thy God. His selfish nature was next appealed to, in order to test him. The kingdoms of the earth were shown and offered him but he was true to God and refused to make an idol of riches, but rather said, Thou shalt worship the Lord thy God and him only shalt thou serve.

Afterwards angels ministered to him; so also to us if we resist temptation, will come the comfort and peace of God, and with every victory over self will come added strength. We must not be discouraged for God has promised that we shall not be tempted beyond that which we are able to bear, for with every temptation will come a way of escape. The reward that comes to those who resist temptation is worth all the struggle it takes. Every temptation overcome but strengthens the character for future conflicts. Be not overcome with evil, but overcome evil with good. Rom. 12:2.

Is it not worth while to be overcomers? To be children of light, rather than darkness?

God is faithful who has promised and we know that not one

of his promises has ever been broken. So then let us be faithful to duty, patient in tribulation, watch and pray, lest we enter into temptation. For he says: Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life which the Lord has promised to them that love him.

**Address of the Iowa Berean Society President on Berean Day At the Iowa State Conference.
Leland Roose.**

We are gathered here today in the interests of the Berean work and we most heartily welcome you, both young and old to the exercises of the day.

We as Bereans desire to express to the conference our heartfelt gratitude for their kindness in devoting this day to our use.

Success depends upon your cooperation. It is our day and the benefit which we derive will be in proportion to the effort exerted. We must show by our every act that it is not only our duty to help shoulder the responsibilities but a privilege which we cannot afford to pass.

If we who are younger, ever hope to be of service to our Master, necessity demands an early start. There is no time like the present. Never before in the history of the church has there been a time when it was more necessary for the members of the body of Christ, and especially the younger ones to awaken to their duties, their responsibilities and their privileges.

Connected with all efforts for service there is in this present life a satisfaction which amply repays, but we must not forget that there is an additional reward; 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.

**The First Century Church.
Published by Request.**

It was Christo-centric. That Jesus was the Christ, the Son of the living God, was its creed and foundation. The Father announced it at his baptism, and again at the transfiguration. This creed was predicted by the prophets, preached by the apostles, and confessed by every follower of Jesus. They died in him, were buried in him by baptism, rose with him to walk in newness of life, and imbued with his Spirit looked forward to his second coming as a day of triumph.

Has the twentieth century church with its boasted modernism in methods made advances in this regard, over the first century church? Not at all. You

hear much of "system," more of "creed," but little of Christ as the creed.

It was a Gospel Church. Wesley, Calvin and Luther did not see the light of day for five hundred years after the preaching of the apostles, but the first century has never been equalled in the clearness of its plea. The early Christians knew what the "glad tidings" were. The laity went every where preaching the word. They accepted the gospel facts that Jesus died for our sins, that he was buried and that he rose the third day according to the scriptures. They obeyed the gospel commands to believe on the Lord Jesus Christ, to repent, to confess his name and to be baptized by his authority. They rejoiced in the gospel promises, the remission of sins, the gift of the Holy Spirit and life eternal. Though to the Jews the gospel was a stumbling block and to the Greeks foolishness, yet to them it was the wisdom and power of God.

In our efforts to improve and modernize the 1st century church, do we have a better gospel? No. Do we have more of the gospel preached? No. Do the people understand it better? Well I should say not.

It was a Free Church. The truth made it so. It was not chained with creeds of men and customs musty with age until growth and knowledge and grace were impossible. It did not form an unholy alliance with the State. Priestcraft and its kindred superstitions were then unheard of. Its hands had not been tied by the dogma of eternal election, or the muddy waters of total depravity, but it was free to receive the gospel, and just as free to reject it; free to use the best methods in carrying out the commands of Jesus; free to avail itself of all progress in science and art.

Has modernism increased the power and efficiency of the church by its hundred binding processes? No.

It Was a Praying Church. Christ, its founder, set the pace, when whole nights were spent in prayer. The Holy Spirit came at the end of a ten-day prayer meeting. No theory of God which made him an iceberg, nor theory of fixed law which God could not undo, kept the early Christians from the throne of grace. Pray they must, pray they would.

Have we reached the standard set in our prayer-life after nine teen hundred years of modernizing? No. Here again, if we wish to progress we shall have to go backward.

It Was a United Church. They were content to build on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone. They

refused to know but the one Lord, one faith and one baptism, and therefore were united in one body, one Spirit and one hope of their calling. They were not divided over men, for neither Paul nor Peter nor Apollos were willing to become leaders in any schismatic movement. They never permitted their differences to be exalted into tests of fellowship.

But they gave no place to the nonsensical monotony of perfect uniformity. Uniform steps in their worship was unthought of. A set form for doing everything has turned many a church into an engine without steam. Even Jews and Gentile dogs gathered and worshipped in the same congregation, for Christ was their peace who had broken down the middle wall of partition between them.

Since the days of Luther, Protestants have been protesting. Have we made any improvements over the church of the first century? No. What have we done? Smashed it into two hundred and fifty sectarian pieces—until the standing shame of Protestantism is its inability to hold together. How can we go forward until we go backward to our ideal?

It Was A Missionary Church. The one ringing cry that overshadowed every other was the command to "Go into all the world and preach the gospel to every creature." Having found Jesus with his great joy, they must tell others. Hence when scattered abroad from Jerusalem, they went everywhere preaching the word. Evangelists sprang up in great numbers. Single churches sent out men. A group of churches sent out men. The work was followed up until strong religious centers were established to the glory of God. This was fifteen hundred years before the various isms were born, hence no time was spent contending for Calvinism, Lutheranism, or any other ism; neither was the Lord's money wasted in building up contending factions.

When you study missions and missionary endeavor is the twentieth century church in advance of the first century? No. If nothing will satisfy but modernizing the early church, will you pull down its missionary achievements? No. If you do, the best you have to give will look like a bush by the side of a mighty oak.

It Was a Suffering Church. Now measure swords if you will. "They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name." Acts 5:41. Jesus suffered death by crucifixion. The apostles were murdered.

Thousands of the early Christ-

ians were slaughtered to make a Roman holiday, but the blood of the martyrs was the seed of the church. "They were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill treated (of whom the world was not worthy) wandering in deserts and mountains and caves and the holes of the earth." Heb. 11:37-38.

'ould we but produce the church of the first century in its spirit and power, with our millions of money and our millions of men, and with a wide open door to every people under the sun, actually calling us to enter, what might we not do to make the kingdoms of this world the kingdoms of our Lord and his Christ in this generation?—Renech in the Brethren Evangelist.

Resignation to Duty.

Jesus could have prayed that his disciples be taken out of the world, and his Father would doubtless have answered it by taking them out of it, but what if he had? The glorious battle for light and truth that followed, in which many noble contestants engaged on the Lord's side, never would have occurred. That fellow who had the reputation of "turning the world upside down" would likely never have enlisted on the Lord's side, but kept right on with the people who claim to know when it is right side up. There would probably have been more peace in the religious world, such as it was, but it would have been the peace of dishonor and error rather than that of truth and the honor of God. What a lot of trouble it would have saved to a sinful world if Jesus and his disciples had kept out of it! And yet what peace others would have missed who have surrendered to God and truth!

Jesus made his disciples not to be taken out of the world as soon as made. What a lot of trials and tribulations would have been saved them if he had. He is not doing that today, even when dangers to their moral standing are seemingly ten-fold and when temptations are much stronger and more frequent. But he is keeping them from the evil; and right in the fore-front of the battle and on the firing line. Heaven wants saved, sanctified and kept men "in the midst of a crooked and perverse generation to shine as lights in the world." They are placed like kernels of salt where decay is likely to take place for their saving influence. Monasteries and cloisters are not in the divine economy. They may do for

the weak, but they do not develop strength like the open conflict in the field.

Meditation is good for the individual soul, but agitation is required for the benefit of the multitude in the cause of righteousness and truth. Lighthouses are placed in dangerous places to the mariner by the government and maintained at great expense. There is a lighthouse keeper whose business is to keep the light burning. So God wants you my friend, to be a burning and shining light right where danger lurks in this world. You are not needed in heaven; there are plenty there who can play the harp and sing better than you can; you are needed right here at the battle front. You may shout if you feel like it, but be sure you have the sword of truth in hand and sharp. And keep in the rank of God's people. A strong phalanx of soldiers "marching as to war," will accomplish more in pressing back the enemy's line than a few scattering sharpshooters skulking about afraid to be seen.

There are some who often feel like resigning from duty, but what heaven wants is men and women resigned to duty and making the best and most of their opportunities. Never pray to be taken out of the world, you coward; but pray daily to be kept; pray for grace from the unfailing source, which will work unflinching courage in the weakest heart to endure the battle a little longer until the holy war is over and victory is eternally won and everlasting rest obtained.—Sel.

If we wished to gain contentment, we might try such rules as these:—

1. Allow thyself to complain of nothing, not even of the weather.
2. Never picture thyself to thyself under any circumstances in which thou art not.
3. Never compare thine own lot with that of another.
4. Never allow thyself to dwell on the wish that this or that had been, or were, otherwise than it was or is. God Almighty loves thee better and more wisely than thou dost love thyself.
5. Never dwell on the morrow. Remember that it is God's, not thine. The heaviest part of sorrow often is to look forward to it. "The Lord will provide."—Pusey.

Possess yourself as much as you possibly can in peace; not by any effort, but by letting all things fall to the ground which trouble or excite you. This is no work, but is, as it were, a setting down a fluid to settle that has become turbid through agitation.—Madame Guyon.

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.

If you could once make up your mind in the fear of God never to undertake more work of any sort that you can carry on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous and like one out of breath, would stop and take breath, you would find this simple common sense rule doing for you what no prayers or tears could ever accomplish.—Prentiss.

If God requires anything of us, we have no right to draw back under the pretext that we are liable to commit some fault in obeying. It is better to obey imperfectly than not at all. Perhaps you ought to rebuke some one dependent on you, but you are silent for fear of giving way to vehemence;—or you avoid the society of certain persons, because they make you cross and impatient. How are you to attain self-control, if you shun all occasions of practicing it? Is not such self-choosing a greater fault than those into which you fear to fall? Aim at a steady mind to do right, go wherever duty calls you, and believe firmly that God will forgive the faults that takes our weakness in spite of our sincere desire to please Him.—Jean Grou.

The true use to be made of all the imperfections of which you are conscious is neither to justify, nor to condemn them, but to present them before God, conforming your will to His, and remaining in peace; for peace is the divine order, in whatever state we may be.—Fenelon.

"Rest in the Lord; wait patiently for Him." In Hebrew, "be silent to God, and let Him mould thee." Keep still, and He will mould thee to the right shape.—Martin Luther.

Not to ease and aimless quiet Doth that inward answer tend, But to works of love and duty, As our being's end.

—Whittier.

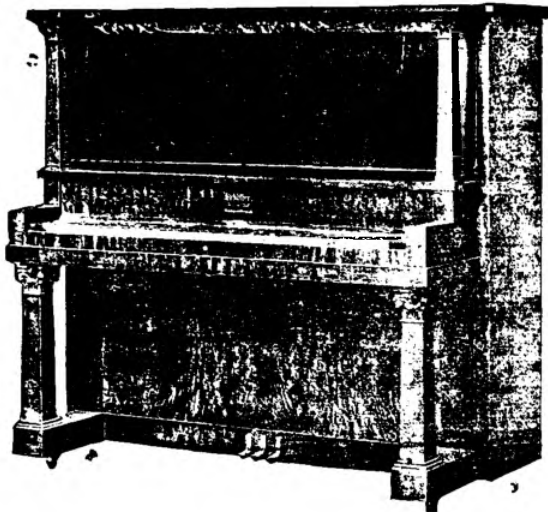
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Temperance.

Although we are commanded in scripture (Prov. 23:31) to "Look not upon wine when it is red," etc., and yet while temperance is one whole side of Christianity, yet how many professed Christians have stained their garments by gazing upon and giving license to the liquor traffic. Although it is said, "Woe unto him that putteth the cup to his neighbor's lips," yet down here in the dawning of the 20th century, men openly propose to violate God's word by saying, "For thirty pieces of silver to us, paid in hand, for one year you may go forth and forever blast with the product of the still all the fond associations and memories of home, giving nothing in return but the pale ashes of hope, and those only to drift away over the bleak hills of despair, and at last settle down in the dark, cold grave.

Yes, you may put the cup to your neighbor's lips and by that act you may send that neighbor to a drunkard's grave. You may send his heart-broken wife out into the pelting storm to beg. You may send the worse than orphan's children over the hills to the poor house and to beg. Yes, you may destroy all the once fond associations that clustered around that vine clad cottage home. All this for a few dollars of shining gold.

Who gave you such a privilege? Man, and not God. Oh think of the many sighs, tears and sad heart-aches this, God's broken law has caused. Listen to one dying voice as her last breath goes out to the God who gave it. It is only for song and his praise. Hear it: "Oh, I do so want to live," moaned beautiful Florence Schneck as she lay on her deathbed. "I am too young to die. If God would only spare my life, and let me show the world that I can repent, that I can redeem the past." But Florence Schneck died early in January last, at the age of 25. She had known all of life's most reckless joys. She had drained the intoxicating cup to the dregs and they had poisoned her. From the penalty of her illicit pleasures, as all others, there was no redemption or turning back.

Florence Schneck further says, "It was the wine that did all this. Tell all the girls to heed what I say for I know. Tell them that in the wine cup lies death. That the girl who drinks, knows not what she does, but the man who tempts her knows what he is doing. Tell them that the lurking stage, that the flatteries of gilded adventurers, that love for frivolous pleasures and strange idols and strong drink leads only to a living purgatory. The wages of sin is death. I have learn-

ed the lesson and am now paying the penalty in sufferings which none can escape."

Reader, remember this sad lesson and profit by it.

L. S. Bronson.

A Talk by the Editor.

While we believe the patrons of our paper are very generally pleased with our efforts, yet it is our desire to please them better. But just how to go about it is the question. We are trying to work a reform by excluding programs (especially long ones) and boiling down reports and announcements to a great extent. Some like the idea; some do not. We believe we can accomplish much in this direction if we may have the co-operation of the proper church officials. Leave out of reports all that is not absolutely essential. Boil them down to bare facts.

Keep ever in mind that our space is already too small and that it is your duty as well as ours to make that space count for as much as possible. Now, please help us, will you?

We labor long and hard. There are so many ways in which subscribers can lighten our labors. We'll name one. Look at the label on your paper. If the date is "Nov. 14," that means your subscription is due Nov. 1st, 1914. Then be kind enough to renew promptly and if you cannot do that, will you please drop us a card, saying, "Please continue; will remit later"?

If you were editor, this is surely what you would want us to do. Please try the Golden Rule on us.

We are not unmindful of the many nice things patrons write us. These nice expressions are helpful. May the Lord add His blessing to us all in our efforts to gain the crown of life, and as the Herald is our medium for mutual helpfulness, may he lead both editor, contributors and readers wisely so that all may be profited spiritually.

S. J. Lindsay.

The many troubles in your household will tend to your edification, if you strive to bear them all in gentleness, patience, and kindness. Keep this ever before you, and remember constantly that God's loving eyes are upon you amid all these little worries and vexations, watching whether you take them as He would desire. Offer up all such occasions to Him, and if sometimes you are put out, and give way to impatience, do not be discouraged, but make haste to regain your lost composure.—F. De Sales.

Do well is better than say well.

THE RESTITUTION HERALD.

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Number 3.

At the End of the Great War.

The final issue is plain enough. When Great Britain undertook the cause of her allies, Belgium and France, the defeat of Germany became certain and beyond question. Germany might win some battles but she would not win the last one. With Russia closing in from the east it became madness for Germany to fire a gun. It meant that Germany would lose her colonies, her commerce, her industries and the flower of her young manhood and that the reigning dynasty would lose its throne. Great Britain has the greatest territorial extent, the greatest population, the greatest taxable wealth and the greatest income of any nation. The result will be the return of Lorraine and Alsace to France, the repair of all damages and the payment of expenses to Belgium, a great war indemnity to Great Britain, France and Russia, and a great revolution in Germany that will send William II. to join Napoleon III. Emperors and kings will not make war any more. This is the last war among great Christian nations for the arbitrament of contentions among rulers. War and peace will be placed in the hands of the people, who will rule with constitutions written and unwritten, respected by their rulers. The kings that remain will be of the harmless and helpful character of the king of England. This hope is the only thing with which we can justify this terrible war and get any comfort from it.

There should be only one throne in the world and that is the throne of God. No man ever was great enough to rule other men.

When the work of this great war is consummated in the overthrow of the absolutism of militarism at its only source of danger, we shall emerge into a millennial epoch—the beginning of a new creation.—Dr. James R. Day, chancellor of Syracuse University, in Leslie's.

A Deserved Rebuke Given By a Baptist Minister.

"Brethren of the ministry, lend me your ears for a moment, while I present a new phase of this question.

"I do not wish to speak now of any rebuke we are giving or should give Russellism, though it deserves it. But I wish to call



Bible Terms Defined

SHEOL (Heb.). Found 65 times in Old Testament. Is translated "hell" 31 times; "grave" 31 times; "pit" 3 times.

Some philosopher describing "sheol" says it is a place of quiet repose where all are conscious. The Bible says:

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (sheol), whither thou goest." --- Eccl. 9:10.

serious attention to the rebuke Russellism is giving us. From all our pulpits and at all our associations and other gatherings we hear Russellism denounced and the fact lamented that it is spreading the world over and winning many converts, and some of them from our own ranks.

"Now, why are so many being led astray by these teachings? Simply because Russell is teaching some truth, and very timely and precious truth, when he teaches a Millennium of peace and righteousness in the earth to follow the second coming of Christ.

"And herein consists the rebuke. Not any rebuke are we giving him, but a just rebuke Russell is giving us. Our preachers have not preached and informed the people on these subjects. Many of our people who have heard preaching all their lives have never heard a sermon on the second coming of Christ or the Millennium. Herein are we rebuked. We have not informed ourselves and our people on these subjects. If we had, they would be safe-guarded against the heresies the others associate with their teachings.

"Many a man reads this literature or hears them preach and discovers that the Scriptures really teach a second coming and a Millennium, and it is such precious and comforting truth that he feels drawn toward it, and, not being previously instructed in the true Scriptural teaching on the subject, he often swallows the whole thing, good, bad and all.

"Yes, I am sick of hearing fiery and eloquent speeches denouncing the heresy. Brethren, let us display some real manhood and courage, and just own up that the fault is at our door. Let's study God's Word on the subject and no longer excuse our ignorance by persuading ourselves that Daniel and the Revelations have no message for us that we can understand. It will astonish you how much you will

find on these subjects, both in the Old and in the New Testaments. And if you come with your open Bible to the door of wisdom and use your knuckles on the door and your knees on the floor, you will be happily rewarded.

"Yes, this precious teaching will make you a better man and will bring a great blessing to your people. And, as many signs seem to indicate the near approach of the fulfillment of the promise, it is more timely than ever for us to be properly informed along these lines. This is no doubt the reason that various groups of believers are stressing this subject.

"Once more, it is my profound conviction that God is especially and purposely firing many hearts on this subject now adays, and that He will ultimately overrule even Russellism for His own glory by blessing what ever truth he may teach and by making it the means of provoking many other people to search the Scriptures and get their eyes open. Very fraternally,

Rev. J. R. Wells.

—Baptist Witness.

Socialists in Sweden.

Ordinarily the parliamentary elections in Sweden would have but little interest to the great body of Americans, but the results at this time deserve notice because they are indicative of the trend of Scandinavian tho't.

The socialists had ten members and gained forty-seven at the expense of the liberals, who had been in power.

Such a gain can indicate only the trend of tho't among enfranchised Europeans against war. The socialists are everywhere opposed to war and in Europe represent more fully the demand for popular government. It is stated that, at the end of the war, a socialist government will probably be formed—an anomalous condition of rule with a king at one end of the arrange-

ment and the most ultra advocates of individual rights at the other.

Between the two Sweden will just about average a republic.—Eκ.

Chinese Proverbs.

The Starveling Cat maintains the firm belief That every Well-fed Cat must be a Thief.

How small the Heavens are the Frog can tell, He's seen them—from the Bottom of the Well.

Recorded words are fetters; When angry don't write letters.

Mercies two are rain and dew; Ice and frost are mercies too.

Four words upon the prison gate Arc written: "These repent too late."

Who owes no debt for crust or crumb, Can sleep within a beaten drum.

When planting thorns in spring-time, please remember You won't be picking peaches in September.

Since Riches lead to vice, And poverty to theft Outside of Paradise Is any virtue left?

Arthur Guiterman.

There are many things that appear trifles, which greatly tend to enervate the soul, and hinder its progress in the path to virtue and glory. The habit of indulging in things which our judgment cannot thoroughly approve, grows stronger and stronger by every act of self-gratification, and we are led on by degrees to an excess of luxury which must greatly weaken our hands in the spiritual warfare. If we do not endeavor to do that which is right in every particular circumstance, though trifling, we shall be in danger of letting the same negligence take place in matters more essential.—Woods.

Father, give each his answer— Each in his kindred way; Adapt Thy light to his form of night, And grant him his need today."

Good deeds remain, all things else perish.

Be Ye Perfectly Joined Together.

After Paul had planted the gospel at Corinth and had departed, there arose divisions among them; some even denying the resurrection and bringing in other heresies until word was sent to the apostle, which resulted in his writing the letter to the Corinthian church. It seems very strange that those whom the apostle had begotten through the gospel should so soon depart from the faith. We find the fleshly mind the same every where and in all ages of the world. Jesus said to Peter when he confessed that he was the Christ, the son of the living God, "Blessed art thou, Simon Barjona, flesh and blood hath not revealed this unto thee, but my Father who art in heaven." Paul expresses the same truth in the Ephesian letter in which he speaks of the oneness of the body, by stating that "there is one body and one spirit, one hope, one Lord, one baptism and one God and one Father of us all, who is above all, and in you all."

He further states that "we should be no more children tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, who is the head, even Christ Jesus. From whom the whole body fitly joined together and compact by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

In this chapter, Paul gives us a measure that we may well apply to ourselves as individual members of the body of which Christ is the head. Our lives and our faith must be perfectly joined to the head even Christ. In Jno. 17th chapter, Jesus says, I have given unto them the words which thou gavest me, and they have received them and have known surely that I came out from thee and they have believed that thou didst send me. To be perfectly joined together, we must have the faith and the works which are joined together and compacted. The religious world has copied the moral principles of the Christ and they like them and are like the young man who came to Christ with the question, What shall I do to inherit eternal life? They accept the morals taught by Jesus and his apostles, but reject the doctrine taught by them. When the Eternal One revealed himself to Abraham as recorded in Gen. 17th chap., he commanded him to "walk before me, and be thou perfect." (Margin, upright and sincere). To be sincere is to

believe what was said. To be morally perfect is but a part of the command given. "Abraham believed God and it was counted to him for righteousness." A sincere faith will produce an upright walk. John says, If we receive the witness of men, the witness of God is greater. If we receive not the witness of God, we have made him out a liar. The scripture teaches the importance of receiving the gospel of the kingdom of God which Paul declares to be the power of God unto the salvation of every one that believes. It matters not how perfect and seemingly strong is the building that we construct if it is not built on the covenants of promise, it has a foundation of sand and cannot stand. We may begin building on the true foundation and accept heresies until the building itself will fall to pieces. We are admonished to take heed how we build. Paul compares the body of Christ with the human body.

Now if the human body receives adulterated foods and poisons, it will become weak and emaciated and will finally cease to live. With this thought in our minds, should we not exercise care as to what we believe and as to how we live? Peter says, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." We have been chosen because of our fitness to fill the position in God's kingdom. Jesus was chosen as the supreme ruler and put on trial. He proved himself loyal on all occasions. His testimony is that he always did the thing that pleased his heavenly Father.

Paul states, "Do ye not know that the saints shall judge the world?" If we are unworthy servants, do you think that Jesus will make us a judge in his kingdom? We are to receive for the things done whether they be good or evil. He that ruleth over men (in the future) must rule in the fear of the Lord. Our "trial period" is to develop in us the things that are required. The Christian graces abounding within us will give to us an entrance into his everlasting kingdom.

What a beautiful picture we have in Jno. 15. He says, I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away. As the vine draws nutritious matter from the soil so we must draw our strength from the soil in which we have been planted. We must with diligence, add to the faith the Christian graces. As followers of the Christ, we can not breathe the polluted atmosphere of false doc-

trines taught by the nominal churches, nor sit with them at the Lord's table. As Israel was isolated from other nations, so must we isolate ourselves from false doctrines and practices.

D. C. Robison.

Christian Living.**No. 4.**

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. For brethren ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another: for all the law is fulfilled in one word, even this, Thou shalt love thy neighbor as thyself, but if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they that do such things shall not inherit the Kingdom of God.

But the fruit of the spirit is love, joy, peace, long-suffering; gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.

Let us not be desirous of vain glory, provoking one another, envying one another. Gal. 5:1, 13-26.

Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself, but let every man prove his own work and then shall we have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived. God is not mocked. For whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh

shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap if we faint not.

As we have therefore opportunity, let us do good unto all men, especially to those who are of the household of faith. Gal. 6:1-10.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where with 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. 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.

To be continued.

Mrs. Rena Endsley.

Pastor Russel and 1914.

In a recent issue of one of the Millennial Dawn publications, The Bible Student's Monthly, Vol. 6, No. 1, appears a sermon by Pastor Russel in which he touches upon the matter of dates. We quote a paragraph:

"To my understanding, the Bible teaches that Jesus has been present in the world since 1874. In other words, his second advent then began. The wonderful progress in the world since then Bible students thus explain; the wonderful blessing upon them and their study of the Bible they interpret in harmony with this. They understand the Bible to teach that this Parousia will continue for a thousand years, but that the Epiphania, or manifestation to the world, will be due in forty years from the time the Presence began. For this reason they are looking very interestingly to see what the present year may bring forth."

Notice how the "pastor" uses the words "Bible students," as though Bible students generally speaking held the views here set forth, whereas they are views held only by the followers of Russel himself. At least we know of no others who take such an absurd position; and we cannot but wonder how such a delusion gathers so many into its meshes. But, evidently, here are people who are satisfied with anything so long as it is advocated with a show of learning and with a professed adherence to what the Bible teaches.

It will be seen that the year 1914 is quite an important date in the Russel system of chronology. If Christ came in 1874, then it follows that this present year is the date of his manifestation to the world. One would think that there would be con-

siderable uneasiness in the Millennium Dawn camp this year. But if any are expecting a collapse of Russellism with the passing of the present year, they are greatly mistaken. The man who has led so many into the belief that Christ was never raised bodily, though the resurrected Christ said himself, "a spirit hath not flesh and bones, as ye see me have"; Lu. 24:39; whose followers believed that Christ's second advent took place in 1874, though he said himself that he would return "in like manner as ye have seen him go into heaven;" this man will not find it difficult to persuade the class of people who are satisfied with Russell's methods of interpretation that the "manifestation" takes place this very year, tho' really unseen by a single individual.

In the sermon above mentioned Russell claims that the words "Every eye shall see him," must refer to the "eyes of understanding." After referring to Christ's invisible presence, he goes on to say, "For a time none but the saintly few whose eyes of understanding are anointed through the Word and the Spirit will realize his Parousia, his presence, while all things earthly will continue as they have been—buying, selling, building, marrying, etc. Then, later on will come the Epiphania; that is to say, the revelation or manifestation of the present One. This will not be a manifestation in the flesh, but a great time of trouble," symbolically represented as fire, as when we read, He shall be revealed in flaming fire, taking vengeance." 2 Thess. 1 7-10.

According to this system of interpretation Christ was to be invisibly present for forty years, and then when the manifestation takes place it is to be "a great time of trouble." And this time of trouble is the flaming fire of Holy Writ. This sermon by Pastor Russell is introduced by striking headlines, from which we quote: "Present Year Believed to Mark Great Change of Dispensation, but World May Not Discern Immediate Difference." Notice the closing words, "but the world may not discern immediate difference." So if nothing out of the ordinary should take place this year, the followers of Russell will doubtless be prepared to argue for the fulfillment of their leader's predictions. But there are Bible students who have no use for the Russell spectacles and who will continue to look for the literal and visible advent of our Lord "in like manner" as he was seen going into heaven.—L. J. Carter in World's Crisis.

The good you do is not lost, though you forget it.

THE BATTLE OF ARMAGEDDON.

When and Where It Will Take Place.

I have been asked to speak on the above subject in Liverpool, England, on Nov. 15th, D. V., and after that I am engaged to speak through England and Scotland every week until the end of March.

Great inquiries have been made since this terrible war began by many who have not carefully studied prophecy. "Is this Armageddon?" But people who ask such a question, show a great lack of understanding of proph- its location is in Palestine, and at the time of the end, when the Messiah has come there. The Hebrew word Harmageddon means, on the hills of Megiddo, and was situated in the tribe of Manassah. The word itself of course is found in Rev. 16:16, and only occurs once in the scriptures. It is in connection with the destruction of the mystical Babylon, the great city which was at the time of John's writing reigning over the kings of earth. It is also described as the great mother of harlots, the abomination of the earth. She appeared drunk with the blood of the saints. She had just started her career at John's time. Being a mother of harlots, there must be a number of daughters. She is called Babylon, no doubt for more reasons than one, but one is the original Babylon persecuted and destroyed and also corrupted God's people. The original Babylon in the early days apostatized from the true God and made for themselves many gods. It was there that they commenced to deify man and worship him as God. It was there that the idea of the immortality of the soul originated. All this was adopted, embellished and enlarged by this Babylon.

Her daughters must be those who have separated from her and still hold her doctrines or some of the important ones. The Greek church whose head is the Czar of Russia holds all the heathen doctrines that she does; and so do, in a great measure, all the so-called Protestant churches. They hold that man is inherently immortal; they hold also in a plurality of gods. The doctrine of the trinity is certainly a heathen doctrine. God declares again and again that there is no God but me. I know not any. They declare in their creeds got up in the mystic Babylon that Christ is co-equal and co-eternal with God. Christ himself declares the "Father is greater than I." The people then who are to be destroyed at Armageddon, are those who accept the principal points of the apostacy, no matter under what name they call themselves

if they are not in fellowship with the old mother. They accept the immortality of the soul, going to heaven at death, etc. It is these so-called Christian nations at the time of the end that come up against Jerusalem to take a spoil as described in Zech. chapters 12 and 14. At that time Jerusalem is inhabited by the Jews who have returned there in large numbers and who are so wealthy as to excite the envy of a great confederation of nations against them. Things are now developing rapidly in that direction. The Jews are now returning more rapidly to Palestine than ever they have done before and they are now getting more privileges there as a people than they have had there since the destruction of Jerusalem by Titus. But before they can stand in the position described by Zechariah's last chapters, the Turkish power has to be wiped out as having any control over them.

The present great war is apparently leading up to the accomplishing of many of these events. Russia, which has always used the Jews very cruelly, is now, for her own ends of course, giving them more liberty and putting them into positions they never had before.

Turkey is now flirting with Germany and Austria and would like apparently, to enter the war, but if she does, she will effectually get wiped off the map of Europe, which she came very near to in the last Balkan war. The sixth angel, Rev. 16:12, is now evidently pouring out his vial upon the great river Euphrates, which is, no doubt, because the Turkish power holds that region and also as I showed in the R. II. some time ago, that the Turks, the ruling power, came to Europe from beyond the Euphrates. The old Greeks had a proverb: "The mills of the gods grind slowly, but grind exceedingly fine." They had noticed that the affairs of providence move slowly, but unrelentlessly forward.

I have been watching now with keen interest the development of God's purposes for over fifty years and I have long concluded that we must not be in too big a hurry, or too impatient. God is working among the nations and will bring round in his good time peace on earth and good will to men. After this great war, the nations will have to rest and recuperate for a while. The Jews will flock back in great numbers to their own land and take great wealth with them. This war will make many of them more wealthy than they are now. Napoleon's wars were the means of starting the Rothschilds in their great wealth. This war will increase it immensely,

and start many more on the same road, but the end of the war is not yet. But Christ may call his saints away at any time. Watch, watch, therefore, for we know not the hour he may come and call us. Be ready and work, work, work, till the King comes for us.

Your brother in the grand hope
A. Wallace Mason.

Helpful Rules.

1. The authority for your salvation is the word of God.

In proportion as you believe the promises and are satisfied to rest upon them without reference to your feelings, you will have the testimony of the spirit that you are saved. Rom. 5:1, 1 Jno. 5:9-13, John 1:12, 3:14-18, Acts 13:38-39.

2. At the very commencement of the new life you should turn away from every known sin, 2 Tim. 2:19. Lay aside every weight. Heb. 12:1-2. Seek a thorough transformation. Rom. 12:2; Eph. 4:1-2, 22-32.

3. Never neglect daily private prayer; and when you pray remember that God is present and that he hears your prayer. Heb. 11:16.

4. Never neglect daily private Bible reading, and when you read remember that God is speaking to you and that you are to believe and act upon what he says. John 5:39.

5. Never profess to ask God for anything you do not want, tell him the truth about yourself, however bad it makes you, and then ask Him for Christ's sake to forgive you what you are and to make you what you ought to be. Jno. 4:29; 1 Jno. 1:9.

6. Never let a day pass without trying to do something for Jesus; every night reflect on what Jesus has done for you and then ask yourself, What have I done for him? Matt. 5:13-16, 1 Cor. 15:58.

7. If you are ever in doubt as to a thing being right or wrong go to your room, kneel down and ask God's blessing upon it. Col. 3:17. If you cannot ask his blessing upon it, it is wrong. Rom. 14:23.

8. Never take your Christianity from Christians or argue that because such and such people do so and so, therefore you may. 2 Cor. 10:12. You are to ask yourself, How would Christ act in my place, and strive to follow him. Jno. 10:27.

9. Obey Christ's commandment to be baptized. Matt. 28:19. For sake not the assembling of yourself with His people.

10. Never neglect to attend the passover feast. John 13:4-10, 13-18, Luke 22:15-21.—Eld. W. F. Dudley.

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.
- Oregon, Illinois, the fourth Sunday each month.

We have just published 1000 tracts for Elder C. C. Maple, entitled, "What We Preach." Address him for these at North Ridgeville, Ohio.

Bro. D. E. Vanvactor of Argos, Indiana, will fill our appointment at Rensselaer, Ind., (D. V.), on the third Sunday in Nov.

We are indebted to Bro. Leland Roose, Sac City, Ia., for a post card photo of a group of our young people taken at the Iowa conference.

Our dollar offer is bringing in a good many new subscriptions. Have you done anything about it? Can you spend a dollar to a better purpose?

Bro. F. L. Austin writes that one was baptized at Fonthill on Sunday, Oct. 11th. There seems to be renewed interest in all

quarters. Let the good work go on.

The editor expects to be away from the office for two weeks beginning Nov. 5th. Will contributors please take notice and send in articles NOW so that our work may be made lighter.

We are giving extracts in this issue which are sent in by friends of the Herald for the purpose of showing that the world is being awakened to the fact that there is a power greater than man.

We believe it would be a good idea to run a brief announcement of church services for our churches. Let secretaries please respond giving date and location of all services and we will devote space on last page for that purpose.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Mrs. E. C. Hilsabeck, \$1.50

We want 100 new subscribers at \$1.00 each by Thanksgiving Day. Will YOU help?

Baptisms.

Baptism.

Brother Howard Maxey, youngest son of Bro. and Sr. George W. Maxey, of Plymouth, Ind., was baptized into the all saving name of Jesus, at Dixon Lake, Sunday, Oct. 11, 1914. May the blessings of God and the good will and fellowship of the church abide with him through life, and thus assisted may he be able to develop such a life as to meet the approval of the Savior when he comes.

D. E. Vanvactor.

On Monday after our last regular visit to Rensselaer, Ind., instead of coming directly home, we took a side trip to South Bend, Ind., where in the afternoon it was indeed a pleasure to baptize four young people as a result of the quiet work of the church there. The four were Mrs. Marie D. Harms, Miss Mildred Railsback and the Misses Verna M. and Melviana C. Himmelright. These young people are determined in their faith and we look for good work to be done by them.

Some years ago when preaching in Warren Co., Ind., we became acquainted with the Bro. and Sr. Himmelright family, where we spent many a happy hour. These girls were then small. Little did we think Monday, when on our way to South Bend, that they would be there to present themselves for baptism so far from home. They are attending school there.

Mildred is the fourth of the young people in Bro. and Sr. Railsback's home that it has been our pleasure to baptize. These three have been brought up in the faith. Sister Harms is the one of the number whom we had

never met before. We found that her faith is strong and inasmuch as she and Bro. Harms are young people and so strong in the faith, we know that they will be a great help in the cause of the Master wherever they may be found. We pray for these that their strength fail not and that when the Lord comes, they may all be found worthy of a crown of life.

S. J. Lindsay.

Notices.

Berean Societies and Isolated Members.

At the General Berean Meeting an annual dues of twenty-five cents was assessed each member for the purpose of carrying on the general work. Local treasurers will kindly collect and send in as soon as possible. Isolated members may send direct.

Leland Roose, Sac City, Iowa, Treasurer National Berean Society.

Michigan Bereans.

Let all who belong to or are in any way interested in the Berean work, plan to attend the Mich. quarterly conference, Dec. 11-13, at Coats Grove. We wish to consolidate our Berean organization and I shall appoint a constitution committee to have some thing prepared for our consideration. In addition, the committee has granted us time and we hope to have an interesting program by our workers.

Frank E. Siple, Pres.

Reports.

I am just home from near Bunker, Mo., where I held a few days meeting. I had the good pleasure of baptizing Sr. P. S. Adams into the all saving name of Christ. Sr. Adams is one of Sr. Martha Sutterfield's sisters. Sr. Adams had never heard any of our preachers preach, but had learned from Sr. Sutterfield.

I delivered six Bible discourses while there and left a goodly number of the people who heard me very much interested. I hope to return there some time. I am sorry I can't go tell the good news of the soon coming King, and if all of God's people were like Sr. Martha Sutterfield the work would go on. She paid my R. R. fare and Bro. Morse of Morse Mills, Mo., sent \$12, to help pay part of my time, and Sr. Jennie Bennett of Springdale, Ark., helped pay for my time.

May God bless the work.

J. M. Morgan.

Do not hang all your mottoes on the wall. Hang some of them in your heart and in your life.

The Sunday School.

By Anna E. Drew.

Sowing and Reaping.

Nov. 8, 1914. Gal. 6:1-10. World's Temperance Sunday.

Golden Text.—Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

The author of the epistle to the Galatians is Paul. The Galatians were probably the inhabitants of the wider Roman province of that name, and included Lystra, Derbe, Iconium, and Antioch, so say Ramsey and some German critics. The place in history when these churches were founded would therefore be Acts 13 and 14: A. D. 47-50. It is supposed this epistle was written at Antioch, just before the second missionary journey, A. D. 48.

"The temperance element in the verses of this lesson comes from the fact that they teach us how to help those who have fallen into sin and yielded to temptation, and hence are bearing heavy burdens; who having sown to the flesh are reaping the fruits thereof; and also how to 'overcome evil with good,' both in ourselves and others."

Questions.

"If a man be overtaken in any trespass,"—does this refer to one who deliberately enters upon sin, or one to whom temptation comes either suddenly or gradually? How is it with intemperance? In order to help such a person what qualities must the helper possess? v. 1. 1 Cor. 2:15, 16; 4:21; 2 Tim. 2:24, 25. What must the helper consider? v. 1; 1 Cor. 10:12; Rom. 14:13. What is the "law of Christ"? Gal. 5:13. "By love serve one another." How do we fulfill this law? v. 2. There are many burdens, mention some of them. (Sin, anxiety, sorrow, losses, poverty, sickness, etc.). Show how the burden of intemperance includes all of these. How can we help those who bear this burden? 1. "Bring them under the best and strongest good influences." What are some of these? 2. "Set them a good example by being a total abstainer ourselves." Rom. 14:21.

Judge Lindsey has said, "I have determined to be a total abstainer, because I think it best for my physical and moral health, and because I wish to set a good example to others. I believe that every boy and girl should be taught to avoid liquor in any form, as he would be taught to avoid poison in any form. The consumption of liquor, no matter in how small a quantity, when taken in the form of

beer, wine, or whiskey, etc., is simply another form of slowly poisoning the body."

Further he has said, "I have been in the Juvenile Court ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives: and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigarette habit. No pure minded, honest, manly, brave gentle boy will smoke cigarettes."

What connection has v. 3 with bearing one another's burdens? How "prove his own work?" 1 Cor. 11:28; "examine," R. V. 'prove.' Does v. 5 contradict v. 2? (Every man shall be answerable for his own conduct, — Rom 2:6; 1 Cor. 3:8, but those who are stronger should help others in bearing these burdens, encouraging them to help themselves, inspiring them with hope, and strengthening them in will power). How can one strengthen the will of another to resist temptation?

Explain v. 6. See 1 Cor. 9:11; Rom. 15:27. R. V. What is meant by, "God is not mocked"? See Job 13:9. R. V. What is God's eternal law? (Last clause of v. 7).

What two kinds of sowing? v. 8. What is meant by "sowing to the flesh?" "Making the appetites and passions, the selfish desires and aims supreme."

What are the works of the flesh? Gal. 5:18-21. Does strong drink nourish and intensify these? What is "sowing to the spirit?" Rom. 9:9, 10. What are its fruits? Gal. 5:22, 23. What is the harvest of each of the seed sowings? v. 8. What is required in well-doing? v. 9; 91 Cor. 15:58; Heb. 10:36, 37. To whom are we to do good? v. 10. 1 Thess. 5:15. Which of the two harvests studied about do we wish to reap? Let us be careful to sow the seed that will produce the harvest we desire.

REPORT.

(Continued from last week.)

At the request of the Pres., Bro. Marsh publically expressed the appreciation felt by the Neb. conference for the assistance rendered by the Iowa brethren in the purchase of the tents for the annual meetings.

The report of the committee for securing dishes for the conference was read and approved as follows:

J. H. Adams, .25; S. W. Harlan, .50; C. A. Stowe, .50; R. P. Story, .50; Geo. Scott, .50; John Harlan, .21; Zoe Adams, .50; Mrs. Jessie Lewis, .25; Mrs. Alice Johnson, .25; Fay Adams, .50; Paul Stowe, .50; Carl Adams, .50; St.

REASONS FOR BEREAN ORGANIZATION

By

Elder C. C. Maple, President of the NATIONAL CONFERENCE

I am asked by our society to state a few reasons why we should support the National Berean Organization.

1. Because the only way to have any general unity among Berean Societies, is to have one general, central head, where all matters of general interest may be discussed, and plans made for the work.

2. Because a system of lessons for general Bible study can be prepared by all states for all states, and the advantage of a united study realized.

3. Because a general Berean Conference can be held each year where our societies can come together to hear some of our best speakers present solutions to our Berean problems.

4. Because it furnishes an organization to look after isolated persons who need the help of the Berean work far more than the members who have church homes.

5. Because it gives us a field for missionary work. To carry the gospel to new fields where they have never heard the kingdom message.

6. Because it means enlargement of vision for Bereans.

I am asked, "How can I make my society grow?" I answer, "By doing more to help others."

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty. The liberal soul shall be made fat; and he that watereth, shall be watered also himself." Prov. 11:24, 25.

Who shall be members of the Berean Society? Every person who desires to study God's word.

Every local society of Bible students and isolated members.

If you wish to know the aims of our national society, write Miss Evelyn K. Harsch, 325 W. Marion St., South Bend, Ind., for a copy of the general constitution. Do not delay; do it now. Get in line for advance work.

Our motto: "Search the Scriptures."

Paul brethren, 1.26; Oxford brethren, 1.50; Grand Island brethren, 2.00; G. V. Misner, Edison, 2.00; Zella Leonard, Mynard, 1.00; J. M. Lewis, Edison, 1.00; Cecil Adams, Laurel, 2.00; Hal Harlan, Hartington, 1.00; J. E. Cowles, Saxonsville, 1.00; Enos Elton, Benson, 2.00; Bro. Hassard, 2.00. Total 24.97; paid out, 22.58; balance 2.39.

The report of the committee for securing bedding was read and approved as follows:—Donated, Mrs. R. P. Story, 1 comforter, 7 tea towels. Mrs. Jessie Lewis, 1 comforter, 2 tea towels. Mrs. John Johnson, 1 comforter, 2 tea towels. Mrs. S. W. Harlan, 1 comforter, 7 tea towels. Gladys Harlan, 1 comforter. Mrs. C. A. Stowe, 1 comforter, 5 tea towels. Mrs. J. H. Adams, 1 comforter, 7 tea towels. Mrs. G. F. Scott, 1 comforter, 1 bed-tick, 1 gas lamp, 1 pair of pillows. Mrs. Cora Harlan, 2 prs. blankets, 4 tea towels. G. V. Misner, Edison, 1 pr. blankets. Mrs. J. E. Cowles, 1 pr. of blankets, 5 tea towels. Mrs. E. Elton, Benson, 1 comforter, 1 bed tick, 7 tea towels. Pauline Prime, 1 comforter. Mrs. Mary King, Palmer, 1 comforter. Mrs. Mary Williamson, 1 comforter. Total received, 12 comforters, 6 pairs of blankets, 2 bed ticks, 44 tea towels, 1 pair of pillows.

Appointing of resolution committee by Pres., as follows: Mrs. G. F. Scott; Mrs. Cora Harlan, G. E. Marsh. Auditing com., Bro. G. F. Scott, Bro. A. J. Eychaner. Com. for soliciting money for immediate needs, Bro. R. P. Story. Adjourned.

Preaching Tues. p. m. by Bro. A. J. Eychaner. Preaching Wed. at 11 a. m. by Bro. L. E. Conner. Preaching Wed. at 2:30 p. m., by Bro. G. E. Marsh, followed by Bible study conducted by Bro. G. E. Marsh. Question Box at 7:30. Preaching at 8 p. m. by Bro. A. J. Eychaner. Preaching Thurs. at 11 a. m. by Bro. G. E. Marsh. Preaching at 2:30 p. m., by Bro. L. E. Conner, followed by a Bible study conducted by Bro. Earl Cowles. Question box at 7:30. Preaching at 8 p. m. by A. J. Eychaner. Preaching Fri. a. m. at 11 by Bro. G. E. Marsh.

Preaching at 2:30 p. m. by Bro. A. J. Eychaner, followed by a Bible study conducted by Bro. L. E. Conner. Question box at 7.30. Preaching at 8 p. m. by Bro. L. E. Conner. Preaching Sat. at 11 a. m. by Bro. A. J. Eychaner. Preaching at 2:30 p. m. by Bro. L. E. Conner, followed by a business meeting, called to order by the Pres. Election of officers in order. Officers elected as follows: Bro. J. H. Adams, Pres.,

Bro. C. A. Stowe, Vice Pres., Sr. Cora Harlan, Sec., Bro. Hal Harlan, Cor. Sec., Bro. J. M. Prime, Treas.

Report of Resolution Com. read and approved as follows:—

Sept. 4, 1914.

Report of the Committee on Resolutions.

We, your committee on resolutions, respectfully submit the following for your consideration and approval:

I. Whereas God in his infinite mercy has abundantly blessed us both spiritually and temporally during the past conference year, and has given us strength, ability and inclination together with ideal weather conditions to again meet in annual conference, therefore

Be it resolved

That we offer our sincere gratitude for his continued favor and manifold blessings and that we hereby pledge ourselves to renewed consecration and devotion in his name.

II. Whereas Bro. A. J. Eychaner and other Iowa brethren have so kindly manifested an interest in our welfare by suggesting and assisting financially in the purchase of the large and small tents for the convenience of our conference, therefore,

Be it resolved,

That we give a rising vote of thanks to these brethren for their help and fellowship in this matter.

III. Whereas, Mr. Robert Rankin has given us permission to use his beautiful park for a camp ground, therefore,

Be it resolved

That the Cor. Sec. be instructed to communicate to Mr. Rankin the hearty thanks of this conference for his kindness.

IV. Whereas our various officers and standing committees have labored so zealously to prepare for our comfort and enjoyment during this meeting, therefore

Let it be resolved,

That we extend to them and to all others who have contributed to the success of our conference, our deep appreciation for all they have done for us.

Mrs. Mila Scott, Mrs. Cora Harlan, G. E. Marsh.

Registration Com. reports 400 in attendance.

Money received during Conference.

Subscription and conference dues, \$154.00; Remainder on dish fund, \$2.39; Immediate needs, \$42.50. Table receipts, \$51. Total, \$249.89.

Money paid out to ministers, \$122.72; table receipts, \$51. Total, \$186.67.

Balance, \$63.22; last year's balance, \$63.59. Total amount on hand, \$126.81.

Mrs. Cora Harlan, Sec.

The Messenger's Duty.

"And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

It seems but a little while since I heard the messengers in pulpit and press heralding the message of "Peace and Safety." Swift vessels carried special messengers to a Conference of Peace in Holland. But before they left that Palace of Peace in that quaint old Dutch city, the death knell was sounded to all their hopes and ambitions. Out from a clear sky came the terrible, swift cyclone of destruction. Is it necessary that we should picture Europe today, a seething mass of war-crazed victims? It is so terrible a reality that we would like to draw a curtain before our eyes and shut out the pictures of distress and destruction. Our waking hours and dreams at night are restless and feverish with fires burning within. Is it a warning call to duty?

When we know what all these things mean and that the nations are being shaken from their old foundations that the "desire of all nations shall come," what is our duty? Brethren, messenger of the Lord, arouse to action. If you sit careless and indifferent to the call, your garments will be stained with the blood of men whom you might save from ever lasting destruction, which will be the doom of the wicked, the careless and indifferent.

Are you willing to give up the heavenly prize, the reward of the faithful, that you may sit in comfort, and enjoy the pleasures of this life for a brief season? If you have time, talent or money, it belongs to the Lord, and He is soon coming to render an account with all, "every man according as his work shall be."

While the Bible is open before us and we read these precious truths, let us realize our duty and go forth with the messages of God to our fellow men.

Yours in hope,

Harriet E. Boice.
1009 So. Wright St., Champaign, Ill.

Palestine.

Palestine the Holy Land,
Scene of Jesus' earthly life,
Land protected by God's hand,
Through the years of Gentile strife,

Promised to the seer of Chaldee,
And his sons, both near and far,
Verified that promise shall be,
At the end of Zion's war.

Long has been the night of waiting,
Between promise and fulfillment,
But the dawn is surely breaking,
To her watchers, few and spent.

Barren now her rocky hillsides
Where once grew the tender vine
Fallow lie her sunny valleys,
Gone her stores of corn and wine.

Banished are her sons and daughters,
Silenced every joyful song;
Tears have they instead of laughter.
Persecutions, dire and long.

But the night shall change to morning,
Sorrow shall give place to joy,
Judah's children cease their mourning,
And her foes no more annoy.

Zion's fig trees' buds are swelling,
Soon they'll burst in beauteous bloom;
"Gentile Times" are swiftly passing
And "Messiah's Day" will come.

Then no more earth's field shall tremble
With the shock of bursting shell,
Then no more shall men assemble
Brother men to maim and kill.

Gleaming sword shall change to sickle,
Pruning hooks from spears be made,
Vine and fig tree grow in beauty,
Where before the dead were laid.

Naught shall harm in all His mountain,
Peace shall be 'twixt man and God;
Desert wastes shall be a fountain,
Sparkling streams make green the sod.

Then, at last, her sons returning,
All her vales shall laugh with corn;
And her green-clad hills replying,
Flash with bloom of Bay and Thorn.

So, lift the head, O Christian pilgrims,
Your redemption draweth nigh.
Jesus come, you'll rise to meet him,
Know him, see him eye to eye.
J. J. Bronson.

After the Last Battle.

Man is a creature of hope, and his birth into the world marks the beginning of the development of the laws of his being. In his youth he has visions of the day when he shall become a man; when he shall no longer enjoy a game of marbles in the street, or a happy hour with his rocking horse in the home. As he reads the history of the builders of great nations, and observes the work of the Christian church, it begins to dawn upon him that he was brought into the world for a purpose.

With such a vision before him it is only natural that he should set himself to the task of contributing something to the progress and happiness of the human race. But just after he has completed his education, and nature has bestowed upon him a robust manhood, he is called to the battlefield: perhaps to die, or be maimed for life, and thus be rendered a non-contributor to the work of the world for the rest of his days. And when we realize that the fate of the young man in the picture before us is being duplicated in the experiences of thousands of young men in the present war in Europe, it almost staggers the imagination to contemplate the awful toll in human lives which all the wars of the centuries have taken.

Already thousands of homes in Europe have missing sons, and there is general mourning from Ireland to the Danube, and from St. Petersburg to North Africa. And mingled with the sweet strains of the hymns of peace being sung in the churches, is the muffled roll of the blood-stained army drum. Truly the night of international grief is great, but the end is not yet. The night must grow darker before the long-looked-for day of universal peace breaks on the receding shadows of a sin-cursed and war-wrecked world. We are not quite through with the sword and the musket; and the time has not yet come to furl the battle flag. But the time is coming when the roar of the cannon shall cease, and the ring of the musket shall die away into silence. For militarism must die with the weapons of its own forging.

The time is coming when great navies shall cease their vigil on the high seas, and far flung battle lines on land shall disappear; but not as the result of peace conferences, or the universal adoption of arbitration laws. No, none of the peace schemes of either men or nations shall be able to usher in the much-to-be desired era of universal peace. Then if permanent peace is not to be realized from the efforts of men, to whom shall we look for it? We answer, to the Prince of Peace. It is well to remember that this world has been visited by only one man who is great enough and good enough to forever quiet the warring elements of nature, and to effectively silence the war cry of the nations. Of this one it is said: "Of the increase of his government and peace there shall be no end." Isa. 9:7.

The lost heir to David's throne is the only person who is qualified by divine right to issue a decree that will cause wars to cease to the ends of the earth.

He who became flesh of our flesh and bone of our bone, was born to be a king. And while his claim to kingship was made a subject of ridicule by Herod and the chief priests, time was on his side and the day of reckoning in his power.

Long centuries have intervened since the people to whom he first offered salvation, rejected him; and this has been repeated in all succeeding generations until the hope of his final triumph by his personal and visible manifestation, has become little more than a pleasant dream. The prophets of a human Gospel of peace have made many converts to their theory of the moral supremacy of man, and by proclaiming the "fatherhood of God and the brotherhood of man", have led thousands in the churches to pin their faith in a false hope. They have told the people that the preaching of the gospel, and an enlightened public conscience would cause the world to right itself. But this theory is receiving a tremendous shock, and that from the most highly civilized nations in Europe. The Babylonians were conquered by the Persians; the Persians by the Greeks, and the Greeks by the Romans. Thus it is plain, that the sword has been used by the kings and princes to cut their way to the throne rooms of their enemies; and for this purpose the sword shall be used until it is finally broken by the personal advent of Christ, and dissolved in the judgment fires of the last day.

Darker war clouds may gather as creation nears her second birth; but when they become the darkest, light from above shall break upon a waiting church and there shall be great excitement in the camp of the enemy. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." I Thess. 4:16. Then shall the martyred dead of the ages come forth, and sleeping saints of all generations shall respond to the life call of the Prince of Peace. It is written: "He shall call to the heavens 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. 50:4, 5.

Daniel says: "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." Dan. 12:1. How pertinent is the question of the poet: Is my name written there?" When the kingdoms of this world become the kingdom of Christ, militarism will be banished forever from the soil

of earth, and from the crest of the ocean.

Rejoice then, ye Christian mothers, for you shall not much longer be called upon to sacrifice your husbands and sons on the bloody altars of war. After the last great battle, the eternal morning shall quickly break. After the last battle, the long reign of death shall end, and the grave itself shall be destroyed. 1 Cor. 15:26; Rev. 20:14. After the last battle, the earth shall be renewed, and the "first dominion" shall be given to the redeemed for an everlasting possession. Micah 4:8; Matt. 5:5; Heb. 11:39. After the last battle, the golden city shall come down to earth, and the tabernacle of God shall be located among men. After the last battle, the redeemed shall sing the new song, and worship in the full consciousness that they are forever with the Lord.—L. D. Buro in the Crisis.

Difficulties of the Bible.
Does God Repent?

Another apparent "contradiction" of the Scripture of which a great deal is made and which has puzzled a great many believers is this:

We read Mal. 3:6, "For I am the Lord, I change not;" and in James 1:17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning;" and 1 Sam. 15:29, "And also the strength of Israel will not lie nor repent: for he is not a man that should repent." But in apparently flat contradiction of these, we read in Jonah 3:10: "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not;" and in Gen. 6:6: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Here it only says, "it repented God," but "It grieved him at his heart." Now this appears like a flat contradiction.

What is the explanation?

The explanation is that what the first set of passages says is absolutely true, that God is absolutely unchangeable, he is "the same yesterday, and today and forever." Heb. 13:8. But the second class of passages is also true, for if God does remain the same in character, infinitely hating sin and absolutely unchangeable in his purpose to visit sin with judgment, then if any city or any person changes in attitude toward sin, God must necessarily change in his attitude toward that person or city. If God remains the same, if his attitude toward sin and right-

eousness is unchanging, then must his dealings with men change as they turn from sin to repentance. His character remains ever the same, but his dealings with men change as they change from the position that is hateful to his unchanging hatred of sin to one that is pleasing to his unchanging love of righteousness.

We may illustrate this by the direction of a railway station that remains stationary, relative to a train that moves along the track in front of the station. When the train begins to move it is to the east of the station, (say), but as the train moves westward it is soon west of the station. The only way in which the station could maintain the same direction relative to the moving train would be by moving as the train moves. If the station is unchangeable in its position, its direction relative to the train must change as the train moves. So it is with God's attitude to man. If God remains unchangeable in his character, his purpose and his position, then as man moves from sin to righteousness, God's attitude relative to that man must change. The very fact that God does not repent (change his mind), that he remains always the same in his attitude toward sin, makes it necessary that God should repent in his conduct (change his dealings with men) as they turn from sin to righteousness.

As to Jehovah's repenting of having made man on the earth and its grieving him at his heart, this too is necessitated by the unchanging attitude of God toward sin. If God does not repent (change his mind about sin, his attitude toward sin), and if man's wickedness becomes great, then God's unrepenting, unchanging hatred of sin necessitates that the man whom he has created, who has fallen into sin so great and so abhorrent to himself, should become the object of great grief to him, and that he should turn from his creative dwellings with men to his destroying dealings with man. This was necessitated by man's sin. An unchangeably holy God must destroy man who has become so hopelessly sunken in sin. The only condition upon which he could spare him would be that God himself change from the holiness of his character as it was when he created him to become an unholy God.

So again we see that what appears at the first glimpse as a flat contradiction is really no contradiction at all but an entire agreement in fact and in thought between passages that seem to contradict in words.—R. A. Torrey.

Good pastures make fat sheep.

The Jews in Jerusalem.

Who does not love the Jews? Only he who does not appreciate that every spiritual blessing that he enjoys is due to the faithfulness of the Jews who lived and loved and suffered and passed down the blessings through the centuries. Moses was a Jew. Down from him came the promises of the Pentateuch to us, for "all the promises of God in Him are yea, and in Him, Amen, unto the glory of God by us." 2 Cor. 1:20.

Perhaps no New Testament promise has been more illustrated to me by the Holy Spirit and was no more really purchased for me by the Holy Son, and has been no more fully realized to me by the Holy Father than Moses' words, "Thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head." Deut. 28:12.

Joshua was a Jew. God's twice recorded words to him and these same words re-echoed to the people by him, have nerved us for many a battle, "Be strong and of a good courage." Josh. 1:6, 9, 18; 10:25.

David was a Jew. His shepherd Psalm has given us a thousand comforts, Psalm 23. His Safety Psalm has beaten back the powers of the adversary, so that in all the years the grippe has never seized us, Psa. 91; and his second Psalm has set us again and again on the pinnacle of the "Holy Hill" of rejoicing. Psa. 2.

Isaiah was a Jew. His prophecies of "strength," Isa. 30:5; 40:31, of treasures of "darkness," Isa. 45:2, 3, of "righteousness" Isa. 58:2, of "glory," Isa. 52:3-7, and of "comfort," Isa. 66:13, have kept my eyes from tears, my heart from breaking, my feet from slipping into the grave.

Jeremiah was a Jew and thro' his book in my Bible are many marked texts that have brought joy and rejoicing to myself and to others. Jer. 15:16.

Daniel was a Jew. Through his recorded word, "O man, greatly beloved, be strong," Dan. 10:19, I have seen the arch destroyer beaten back and overcome.

Paul was a Jew. Peter was a Jew. John was a Jew. What should I have been without their writings?

My blessed Lord was a Jew. He whose face was more marred than any man's for me. He who bore my sin, my sickness, my sorrow. He who is sitting at God's right hand to intercede for me. He whose throne is promised to me. He was a Jew. Ah yes, I love the Jews. I love Jerusalem.

All mission work, in the power of the Spirit in Jerusalem, is difficult and attended with some

danger, and that among the Jews is no exception. Perhaps we shall have an article on it some day.—A. C. Morrow in The Herald of Light.

Patience endues her scholars with content of mind and evenness of temper, preventing all repining, grumbling, and impatient desires, and inordinate affections; disappointments here are no crosses, and all anxious thoughts are disarmed of their sting; in her habitations dwell quietness, submission, and long suffering, all fierce turbulent inclinations are hereby allayed. The eyes of the patient fixedly wait the inward power of God's providence, and they are thereby mightily enabled towards their salvation and preservation.—Tryon.

Oh my friend, look not out at what stands in the way; what if it look dreadfully as a lion, is not the Lord stronger than the mountains of prey? but look in, where the law of life is written, and the will of the Lord revealed, that thou mayest know what is the Lord's will concerning thee.—Penington.

Wait patiently, trust humbly, depend only upon, seek solely to a God of Light and Love, of Mercy and Goodness, of Glory and Majesty, ever dwelling in the inmost depth and spirit of your soul. There you have all the secret, hidden, invisible Upholder of all the Creation, whose blessed operation will always be found by a humble, faithful, loving, calm, patient introversion of your heart to him, who has his bidden heaven within you, and which will open itself to you, as soon as your heart is left wholly to his eternal, ever speaking Word, and ever-sanctifying Spirit within you. Beware of all eagerness and activity of your own natural spirit and temper. Run not in any hasty ways of your own. Be patient under the sense of your own vanity and weakness and patiently wait for God to do his own work, and in his own way.—Wm. Law.

God bids us, then, by past mercies, by present grace, by fears of coming ill, by hopes in His goodness, earnestly, with our whole hearts, seek Him and His righteousness, and all these things all ye need for soul and body, peace, comfort, joy, the overflowing of His consolations, shall be added over and above to you.—E. B. Pusey.

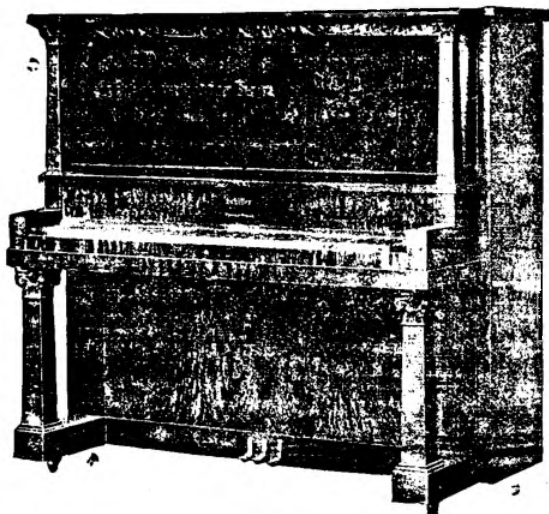
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That Blessed Hope.

Make haste, my beloved. Song 8:14. The personal coming of her beloved from heaven, to associate her with himself in the glories of his kingdom: such is the church's most blessed hope. His wife hath made herself ready. Rev. 19:7.

The one thought that fills up the dreary interval of absence, that has power to rouse her from the lethargy of sorrow to the activities of her high calling, is the hope of re-union. All her longings find vent in the heart cry so often uttered in sighs and groans, if not in words: Oh when shall I see him? When, oh, when shall I be with him, and be like him? Why tarry the wheels of his chariot? To number and present to view, one by one, the golden links that unite in the chain of that blessed hope, these exceeding great and precious promises, whose clasp is the advent of the heavenly bridegroom is not my present object. But, numerous as they are, and priceless as is their value, they are all shut up like balls within a Chinese puzzle, in personal union and communion with himself, amid the eternal glories of the resurrection life.

It is the natural result of the love which follows the discovery of his love, that we should esteem even a temporary separation from him our greatest sorrow, and desire a reunion with him as our chief joy,—even if we had all else but his presence to make us happy. How much more, then, in much tribulation, amid the trials of the wilderness, fightings without and fears within, and our own most grievous inability to love and serve him as we would?

If we are indeed Christians, clinging to Christ as a person, as the God-man, our best and dearest friend—as did his early disciples—then his parting promise, Surely I come quickly, will gladden our hearts, comforting us in sorrow with an unfailling consolation, and quickening our endeavors to occupy till he comes, or suffer for his name's sake during the little while of his absence.

But if love to the person of Christ has passed into the cold abstract, intellectual attachment to a system or a creed, or church—characterizes much of the so-called Christianity of our day—this divine hope will have little power to cheer or to sustain us; and we have need to fear lest we be not numbered among those that look for him to whom he shall come the second time without sin unto salvation. Heb. 9:28. It is only the watchers for the morning who can discern the bright and morning star. It has been night in our world ever

since Adam fell. It was midnight in the awful hour in which the Lord of life and glory laid in the tomb. But no sooner had he risen from the dead, the dawn of the predicted third day, than he manifested himself to his followers, whose hearts were wrapped up in him, and who watched, as they wept in the darkness, for his promised return, as the bright and morning star.

And they who in these latter days have seen and recognized him as the morning star, they in whose hearts this day star has arisen, while yet they so journey in a dark place shall possess him. For to such he has said, I will give them the morning star, etc. I will give them myself, Rev. 22, in possessing whom they shall possess all things.

But though we have Christ now as the morning star, formed in us the hope of glory, and thus possess the germ; and present light is in darkness, and sometimes seems to do little more for us than make darkness visible, it is not yet day, or the morning star would disappear amid the glories of the rising sun, before whose presence shadows flee away. Those who are on earth after Christ comes for his watchers will not see him as the bright and morning star. He is seen as such only by those who are awake and watching during the night of his temporary absence.

This manifestation of the heavenly bridegroom is peculiar to his bride. As the sharer of his sorrows and sufferings (his for her sake and the deep love he bore her), he provided for her this star of hope amid the darkness in which he left her; this light in a dark place which could never be extinguished. But light yet more glorious is sown for her, and soon shall yield its blessed harvest, when having been made a partaker of his sufferings, she shall enter into his glory, a joint heir with himself of his heavenly inheritance. For when Christ who is our life, shall appear, then shall we also appear with him in glory. Col. 3:1, 4.

Oh to have part in that first resurrection. Oh to be a partaker with Christ of his divine nature. Oh this blessed hope.

Until the resurrection day breaks and these shadows flee, Oh bear myself from earth away to the glory prepared for me. Then haste like mountain roe to come and take thy bride to share thy home.

Uncle John.

Absence makes the heart grow fonder.

Never be weary of well-doing.

THE RESTITUTION HERALD.

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Lone Wanderer, Come.

It is said that in the deserts when the caravans are in want of water a camel with its rider is sent on in advance of the rest; after a little space another is sent forward; and again at a short interval another. When the first man sent forward finds water he immediately shouts aloud, come. The next in order, hearing the welcome sound, repeats the word, come: and the nearest again takes up the cry, come, until the whole wilderness echoes with the glad sound, come.

This world in its present state is but a desert, and what are we but lonely travelers? oft-times weary, oppressed and sad. We seek for a place of rest, and for a fountain of living water at which we can quench our thirst. One there is who has led the way for us. It is Jesus of Nazareth.

He not only found but has opened for us a never failing fountain, and long ago his loving voice sent forth the cry, come. But strange as it may seem the cry has rung through this wilderness of ours for more than eighteen hundred years, "the Spirit and the Bride say come." And millions of our fellow travelers have tasted, nay drunk deeply of the sweet water of life, many of whom now rest in hope of a glorious resurrection to eternal life, where they shall partake of the same blessed streams that shall forever make glad the city of our God.

But dear reader, we have heard the welcome sound come, and have been to the fountain and now we gladly repeat the cry, come. Nay more, we tenderly invite you to come. Jesus died on Calvary that you might come. Behold his pierced hands and feet. Behold his bleeding side. He suffered thus that you might live eternally with Him in glory. He bore the crown of thorns, the symbol of the curse, that this earth might be redeemed from the curse, and become the eternal abode of all God's children. Those loving hands were stayed up with cruel nails that the hands of the redeemed ones might never grow weary. Those feet that so oft clambered up the mountain where he spent the night in prayer for us, and that were often made weary in going about doing good, were torn with the cruel spikes, so that in the Eden Land, we might run

THE PEACE OF EUROPE

John Greenleaf Whittier in 1852



Great peace in Europe! Order reigns
From Tiber's hills to Danube's Plains!"
So say her kings and priests; so say
The lying prophets of our day.
Go lay to earth the listening ear;
The tramp of measured marches hear,—
The rolling of the cannon's wheel,
The shotted musket's murderous peal,
The night alarm, the sentry's call,
The quick-eared spy in hut and hall!
From Polar sea and tropic fen
The dying groans of exiled men!
The bolted cell, the galley's chains,
The scaffold smoking with its stains!
Order,— the hush of brooding slaves!
Peace,— in the dungeon-vaults and graves!
White angel of the Lord! unmeet
That soil accursed for thy pure feet.
Never in slavery's desert flows
The fountain of thy charmed repose:
Not with the wicked shalt thou dwell,
Thus saith the Eternal Oracle;
Thy home is with the pure and free!
Stern herald of thy better day,
Before thee, to prepare the way,
The Baptist Shade of Liberty,
Gray, scarred and hairy-robed, must press
With bleeding feet the wilderness!
O that its voice might pierce the ear
Of princes, trembling while they hear
A cry as of the Hebrew seer:
Repent! God's kingdom draweth near!

and be not weary, and walk and not faint. And as the heavens were dark over Calvary so shall they be illumined with glory over Mount Zion in that day when Jesus shall come again to be glorified in the saints for whom he suffered. Come, then dear reader to this loving Savior and you shall receive from him a garment pure and white. He will clothe you with his own righteousness, only come. Come in God's way. Jesus said: "If ye love me, keep my commandments, and He that believeth and is baptised, shall be saved." But the race must be run to the end. No heavy yoke shall be placed upon you. His yoke is easy, and his burden is light. Only come, and peace and joy shall be given you even here, and a hallowed home in the blessed hereafter. No more sorrow nor sighing there. No more funeral corteges shall be seen, for there shall be no more pain nor death. God's own hand shall wipe away all tears. "And he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more, for the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." Who would not prepare for such glory as this? Therefore cast off the world and carnal desires, and

come follow the Savior now. Erring one come. "And let him that is athirst, come. And whosoever will let him take the water of life freely."

Come, weary one, O come,
Thy Savior calls thee home;
Leave this dark world behind
for aye.

Why wilt thou longer roam?

Hark, 'tis the shepherd's voice,
"Come lean upon my breast,
Thy sorrows all shall flee away,
And thou shalt have sweet rest."

Then come, lone wanderer, come,
And have sweet joys untold—

A pure white robe—a dazzling
crown—

A palm—a harp of gold.

—Bishop D. D. Patterson.

Small cares, some deficiencies in the mere arrangement and ordering of our lives, daily fret our hearts, and cross the clearness of our faculties; and these entanglements hang around us, and leave us no free soul able to give itself up, in power and gladness, to the true work of life. The severest training and self-denial,—a superiority to the servitude of indulgence,—are the indispensable conditions even of genial spirits, of unclouded energies, of tempers free from morbidness,—much more of the practised and vigorous mind,

ready at every call, and thoroughly furnished unto all good works.—Thom.

They who on the Lord rely,
Safely dwell though danger's
nigh;
Lo! His sheltering wings are
spread
O'er each faithful servant's head.
When they wake or when they
sleep,
Angel guards their vigils keep;
Death and danger may be near,
Faith and love have nought to
fear.

—Harriet Auber.

Reservations lie latent in the mind concerning some unhallowed sentiments or habits in the present, some possibly impending temptations in the future; and thus do we cheat ourselves of inward and outward joys together. We give up many an indulgence for conscience' sake, but stop short at that point of entire faithfulness wherein conscience could reward us. If we would but give ourselves wholly to God,—give up, for the present and the future, every act, and above all, every thought and every feeling, to be purified to the uttermost, and rendered the best, noblest, holiest we can conceive,—then would sacrifice bear with it a peace rendering itself, I truly believe, far easier than before.—Cobbe.

The particular annoyance which befell you this morning; the vexatious words which met your ear and "grieved" your spirit; the disappointment which was His appointment for today; the slight but hindering ailment; the presence of some one who is a "grief of mind" to you,—whatever this day seemeth not joyous, but grievous, is linked in "the good pleasure of His goodness" with a corresponding afterward of "peaceable fruit," the very seed from which, if you only do not choke it, this shall spring and ripen.—Havergal.

Just to let thy Father do
What He will;
Just to know that He is true,
And be still;
Just to trust Him, that is all,
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and
free.—Havergal.

'Tis not your posterity, but
your actions, that will perpetuate
your memory.

Israel: Literal and Spiritual.

In discussing Israel, and especially where the scripture speaks of their being gathered back to the land that was covenanted to Abraham, Isaac and Jacob, how often do we hear the expression, "That refers to spiritual Israel;" especially by those sects who deny the return of literal Israel. The church is spoken of by them as spiritual Israel and they can see no other Israel in the future; that is, to return to the land of Israel.

Truly blindness is happened to more than Israel. The church will have its place in the kingdom of God; so will literal Israel as a spiritual nation, after having gone back to their land, as unbelievers after having God's judgments poured out upon them as a nation. For that is the only way by which nations will learn righteousness, and Israel is no exception to the rule. Isa. 26:9. For when thy judgments are in the earth, the inhabitants of the world will learn righteousness. 10. Let favor (or grace) be showed to the wicked, yet will he not learn righteousness.

Now let us inquire into the process by which God converts or changes Israel, from literal, unbelieving Israel, into a believing, spiritually minded nation; after which he will make a covenant with them and he will put his laws in their inward parts, and write it in their hearts and will be their God and they shall be his people. Read Jer. 31:1 to the end. Then in order to get further light as to God's method of converting Israel—mind you, Israel has had the gospel preached to them, and they rejected it, and slew their king—read Ezek. 20:33, 36. As I live saith the Lord, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you, and will bring you out from the people, and will gather you out from the countries, wherein ye are scattered, with a mighty hand, and with a stretched out arm and with fury poured out. And I will bring you into the wilderness of the people and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord, and I will cause you to pass under the rod, and I will bring you into the bond of the covenant, and I will purge out from among you the rebels and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.

Does this sound like God's

dealings with the church? If I should try to explain it as such, I surely could blame no one for considering it a wilful perversion of God's word.

This hardly sounds like God's dealings with a spiritual people; but follow them on a little farther in their history and you will find a very different Israel. And yet the same. He has promised to bring this same Israel into their own land and sprinkle clean water upon them and they shall be clean; and put his spirit within them. He has promised to give them a new heart and a new spirit, and to cause them to walk in his statutes and keep his commandments and do them. Ezek. 36:24, 27. This sounds still more like a spiritually minded people. The church—those called out by the gospel, and saved by the grace of God during this present age or dispensation,—is the only body of people so far as we know that has any promise of a change of our vile body and our being fashioned like unto his glorious body, so that it could truly be said of them that they are spiritual beings or spirit-born beings, but a wonderful transformation will be wrought out in this nation. Also read Jer. 32:37, 44. And again we have a record of literal Israel being transformed by the power of God into a spiritually minded people, but a flesh and blood people, for they will buy fields for money and subscribe evidences, but we praise the Lord that the church after the Lord comes, will have no need for any such dealings as this, for they will be made immortal, and will reign with Christ over this same people; the twelve tribes of Jacob.

The angel's promise to Mary concerning Jesus—Luke 1:31-32—and Christ's promise to his apostles—Matt. 19:28—assures them this privilege; and his promise to the overcomer. Rev. 3:21; Rev. 2:26-28. Just so long as a people or one individual fights against probation and salvation and the blessing of the nations in the future age after Christ comes, just so long will they be blind to the beauties and joys of the kingdom of God.

In the regeneration will be the time when Israel is regenerated as well as the thousands of earth's inhabitants that pass through the judgments of the last days; and that bow the knee to the King of kings and Lord of lords, and submit to his rule; for when God's judgments are in the earth they learn righteousness. Hear the prophet Jeremiah, and then look at the nations of Europe. Jer. 25:31-33. A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations. He plead with all flesh. He will give them that are wick-

ed to the sword saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth, they shall not be lamented, neither gathered nor buried. They shall be dung upon the ground. The nations of Europe cannot pass over the same ground that they have fought over because of the stench from the carcasses of the slain, thousands upon thousands of them lie dead and unburied upon the field of battle.

But the cup of the Lord's fury was first to be drunk by the inhabitants of Jerusalem and the cities of Judah to make them a desolation and an astonishment and a hissing and a curse as it is this day, saith the Lord. Jer. 25:19.

Thousands of years ago, God began his work of chastening and scourging and correcting the children of Israel and he is not through with them yet, for, he has declared Israel is my first born and he will accomplish the thing he has set his hand to.

God has a controversy with Israel first and it will continue until the remnant of Israel shakes off that spirit of unbelief and blindness that lies so heavily upon that people today. Blindness in part is happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved as it is written; there shall come out of Sion the deliverer and shall turn ungodliness away from Jacob. Rom. 11:25-27.

Now read Zech. 13th ch., in order to get the true idea as to the "All Israel" that is to be saved, and please don't work in any universal doctrine. v. 8. And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein. 9. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name and I will hear them. I will say it is my people and they shall say, The Lord is my God.

Again we have spiritual Israel so-called, brought to light: the "all Israel" spoken of in the scripture that is to be saved, and the remnant also spoken of. Isa. 10:21; 23:3; Micah 2:12-13; Zech. 8:12-13; Jer. 31:7-9. Also the 12 tribes of Jacob over which Jesus the King of the Jews is to reign; which with their King constitutes the little stone cut out of a mountain without hands, which smites the image upon its feet and breaks it in pieces, and the wind carries it away

and there shall no place be found for it. Read Zech. 14 for a description of that event. God grant that the church may be ready and watching, having neither spot nor wrinkle.

M. W. Perrine.

Chelan, Wash.

Bel and the Dragon.

(Cut off from the end of Daniel).

1 And king Astages was gathered to his fathers, and Cyrus of Persia received his kingdom. 2 And Daniel conversed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol, called Bel and there was spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped it, and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink anything.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expenses, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet;

12 And tomorrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all

the temple in the presence of the king alone: then they went out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betime the king arose, and Daniel with him.

17 And the king said, Daniel are the seals whole? And he said, Yea, O king, they be whole.

18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in and said, Behold now the pavement, and mark well whose footsteps are these.

20 And the king said, I see the footsteps of men, women, and children. And then the king was angry,

21 And took the priests with their wives and children, who shewed him the privy doors where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

23 And in the same place there was a great dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god, therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I shall slay this dragon with outsword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship.

28 When they of Babylon heard that, they took great indignation and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, else we will destroy thee and thine house.

30 Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them:

31 Who cast him into the lion's den: where he was six days.

32 And in the den there were seven lions, and they had given them every day two carcasses, and two sheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry, a prophet called Habbaeuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

34. But the angel of the Lord said unto Habbaeuc, Go carry thy dinner that thou hast into Babylon unto Daniel, who is in the lion's den.

35 And Habbaeuc said, Lord I never saw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head and through the vehemency of his spirit set him in Babylon over the den.

37 And Habbaeuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God; neither hast thou forsaken them that seek thee and love thee.

39 So David arose, and did eat: and the angel of the Lord set Habbaeuc in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and, behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other beside thee.

42 And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.—Apocrypha.

The Essential Basis of Prophecy.

“My counsel shall stand and I will do all my pleasure...I have spoken it. I will also bring it to pass; I have purposed it. I will do it.” From these words by Isaiah and others like them Jehovah makes known two principles that underlie all prophetic fulfillment, plan and power.

There can be no prophecy without foreknowledge, or what Being could then foretell the future? Even if the Being who gives the prophecy has no foreknowledge that would require a greater Being who did, and with God there is no greater, hence the prophetic plan centers in him. If Bible prophecy originates only in divine foreknowledge of what will be instead of in a plan, and what is prophesied is contrary to his will, then he has a Superior, the power that fulfills the prophecy, which is im-

possible, hence his prophecy is all accordant in some sense with his will. The prophets did not always like to deliver the prophetic message, Jonah for instance, but if God's prophecies are only foretellings of what the will of man is to commit in any case, then the divine will is secondary, and man is God.

God's foreknowledge must in every case be his will and plan in some sense. Would not an omnipotent Being otherwise prevent what he prophesied contrary to his will? “Then why does God not kill the devil?” some one asks. Are you ready for your part of his body to die? “Why did God not make man so he could not sin?” Love is service to those who are needy, hence God must make a creation inferior to himself, and perfect love would require creatures to need all things, which would include righteousness. That is, man must lack righteousness, they must be sinners, and find their righteousness in their Creator's love, just as they must be created mortal and find life in Christ as God's gift, as well as ask him for daily bread. So God made no mistakes in Eden. He planned Christ's atonement in Adam's wounded side before sin entered, and the lamb of God was foreordained before the foundation of the world,” Peter says, and Paul adds that salvation in his sacrifice was purposed before the world began.” “Known unto God are all his works from the beginning of the world.” says James, and salvation from sin and death is his work, for Paul says, “We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them,” and he also shows how the apostles were co-laborers with God in building men on the Christ foundation, whose sacrifice, though a stumbling stone to Israel, is yet the chief corner stone in the foundation of his temple. To the Hebrews it is also spoken that God is working in us through Jesus Christ by the blood of the everlasting covenant, hence the sacrifice of Christ was known to the Father from the beginning, and not planned merely after Adam sinned, as many think, in surprise to God, who declares the end from the beginning. Isaiah says, Did he then make a mistake in Adam's formation? “He that contendeth with the Almighty, let him instruct him.” Grant his existence in the beginning, and all things must be as they are and continue what they are or he ceases to be God. To be continued.

J. W. Williams.

What if the wicked nature, which is as a sea casting out mire and dirt, rage against thee?

There is a river, a sweet, still flowing river, the streams whereof will make glad thy heart. And, learn but in quietness and stillness to retire to the Lord and wait upon Him, in whom thou shalt feel peace and joy, in the midst of thy trouble from the cruel and vexatious spirit of his world. So, wait to know thy work and service to the Lord every day, in thy place and station; and the Lord make thee faithful therein, and thou wilt want neither help, support, nor comfort.—Penington.

Give free and bold play to those instincts of the heart which believe the Creator must care for the creatures He has made, and that the only real effective care for them must be that which takes each of them into His love, and knowing it separately surrounds it with His sympathy. There is not one life which the Life-giver ever loses out of His sight; not one which sins so that He casts it away; not one which is not so near to Him that whatever touches it touches Him with sorrow or with joy.—Phillips Brooks.

Injuries hurt not more in the receiving than in the remembrance. A small injury shall go as it comes; a great injury may dine or sup with me; but none at all shall lodge with me. Why should I vex myself because another hath vexed me? Grief for things past that cannot be remedied, and care for things to come that cannot be prevented, may easily hurt, can never benefit me. I will therefore commit myself to God in both, and enjoy the present.—J. Hall.

We cannot always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.—Fenelon.

Aspirations.

If I could make some lone life brighter,
Could cheer a downcast brother on,
Could help to make a burden lighter,
Or cause a sinner, at the dawn
Of every day, begin again,
I'd feel I had not lived in vain.
—Louise Hellanes.

The wheel that turns, gathers no rust.

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.
- Oregon, Illinois, the fourth Sunday each month.

We have recently printed the programs for both the Michigan and Indiana quarterly conferences. We hope in due time to publish announcements by the proper authorities for the same.

With this issue we begin a "Church Directory," on last page. We hope in time to have our churches well represented in this column.

On Tuesday, Oct. 27th, we opened our morning mail and found among others a letter from Bro. G. E. Coats of Mich., containing three renewals and three new subscribers. The noon mail brought

a letter from Bro. J. W. Williams, bringing us five new subscriptions. It will not take us very long to get the hundred at this rate. We've reached the quarter now. Thanks, brothers, for your substantial aid.

"Bible Terms Defined," now covers two thoughts,—“To die” and “Sheol.” These are printed on nice cards and furnished in assorted lots at 25c. per hundred. It is the aim in these definitions to define the terms just enough to provoke thought and investigation. The cards are suitable for placing in envelopes with letters.

While absent from the office our mail will necessarily have to be somewhat neglected. Will attend to it early upon our return.

We are working on a 32-page song book for Elder C. C. Maple. He offers these for sale at 10 cents each or 75 cents per dozen. Write him.

While we are absent in Missouri, Bro. J. E. Cross has kindly consented to give some assistance to our office force.

The new church building is begun now at Brumfield, Kentucky. When it is completed we trust that they may have a protracted effort that may long be remembered for the good it has done.

In the Apocrypha of the Old Testament we find an account of Daniel not found in the regular book of Daniel and which, it is claimed, once formed part of the book of Daniel, but which was cut off as being uncanonical. It at least makes interesting reading.

Bro. J. E. Cross, Pres. of our Board of Directors, and Co. Supt. of Schools in our home county is the only man on the ticket this fall who has no opposition. We are glad to be able to say this of him since it shows that he is a capable and painstaking official.

We want 100 new subscribers at \$1.00 each by Thanksgiving Day. Will YOU help?

Obituaries.

Grandma Chapman passed from life at 7:30 a. m., Thursday, Oct. 22, 1914, at the residence of her daughter, Mrs. Drew Hobbs, on East Plum St., at the advanced age of 82 years, 5 months and 11 days. She had been ailing for several months and her death was not unexpected.

Bathial Barnhill was born May

11, 1832 in Marion Co., near Indianapolis. She was the second child of Hugh and Phebe Barnhill, and one of a family of fourteen children, of whom ten were by a second marriage. Her parents came to Marshall Co. in 1846, and settled on the old Barnhill homestead just north from Argos, now occupied by A. J. Thomas.

She was married to Clark Chapman, Oct. 2, 1847, at the family residence, by Henry Logan. They went to housekeeping at once on Mr. Chapman's farm, one and a half miles north from Argos, where a spot had been cleared in the woods and a small frame house erected. Here with her husband, the late Dr. Chapman, she wrought out her life work, winning the love and respect of a large circle of friends and neighbors. She became the mother of thirteen children, namely: Emma Taylor, Albert, Harriet Hobbs Phebe A. Fish, all of Argos; Monroe, of Bonagua, Tenn.; Elnora Pryan of Mishawaka, Ind.; Carrie Best of Liberty Mills, Ind.; H. P. of Argos; Maud Olive Bradford of Walkerton, Ind., living; with Ada, May and Cora Lee, deceased. She also had sixty-two grand children, sixty great grand children, and two great great grand children, making one hundred thirty-seven descendants. Of these one hundred fifteen live to lament the loss of a good mother.

Her father was a pioneer minister of the Church of God and did much in establishing the churches in northern Indiana. She became a member of the church in early life and has been identified with its work at old Pisgah, Antioch and Argos. Sister Chapman has lived a Christian life in harmony with the teachings of her Savior, and closed a busy, useful life with the full consciousness of having discharged her duty towards God and her fellow sojourners.

Funeral services were held at the Church of God in Argos at 2 o'clock p. m., Saturday, Oct. 24, 1914, conducted by D. E. Van Vactor, and Sister Chapman was laid to rest in Maple Grove cemetery to await the resurrection morning.

Announcements.

Michigan Quarterly Conference. Second Quarter.

To the brethren of Mich., and elsewhere, greeting:

And in the language of the prophets, we say, Come let us go up to the house of the Lord where we have received blessings and inspiration which has helped us to stand firm for the

Master and endure trials and temptations of the past.

We expect to have with us as speakers, Bro. H. V. Reed, principal speaker, Chicago, Ill., Bro. C. C. Maple, Evangelist of Mich., Bro. A. M. Taylor, Friendship, Maine; Sr. Sarah K. Taylor, Pres. B. F. M., Friendship, Maine; Bro. F. V. Blakely, Con. Pres., Grand Rapids, Mich., Bro. F. E. Siple, Pastor Adrian Church, Bro. B. W. Woodward, pioneer preacher of Michigan; Sr. M. A. Woodward, Pastor Coats Grove Church.

Parties coming by rail, please come to Hastings or Coats Grove.

For programs, write any member of the program committee. Bro. C. C. Maple, chairman, North Ridgeville, Ohio, Sr. Mary E. Munn, Sec., Blanchard, Mich.; Sr. Alice L. Chase, Coats Grove, Mich. All parties coming please notify Sr. Alice L. Chase.

F. V. Blakely, Pres. Emma Jackman, Sec'y.

The first Quarterly Meeting of the Church of God of Ill., will convene at Lanark, Nov. 29, 1914. You are not only invited, but urged to be present to share with us, the blessings derived from such gatherings.

Just send a line to J. M. Glotfelty stating your intention to be present, that ample provision may be made for all.

Almeda Glotfelty, Sec'y. S. J. Lindsay, Pres.

The Sunday School.

By Anna E. Drew.

Jesus and Peter. Nov. 15, 1914. Mark 14:27-31, 53, 54, 66-72.

Lesson Text. Mark 14:53, 54, 66-72.

Read Matt. 26:69-75.

Golden Text.—Let him that think eth he standeth take heed lest he fall. 1 Cor. 10:12.

Time.—The denials of Peter were early the morning of the crucifixion.

Place.—In the court of the Palace of the high priest Caiaphas, in Jerusalem.

Questions

What is the record of Peter's first acquaintance with Jesus? Matt. 4:18-20; Jno. 1:35-37, 40, 41. What shows that Jesus recognized the possibilities in Peter? From the principal incidents of his life, we are led to conclude that he was impulsive, self-confident, sincere and honest, "overflowing with energy and zeal, generous-hearted, a natural leader among men."

Recall some occasions which seem to show Jesus' special love and interest in Peter. Matt. 16:16-19; 17:1, 2; 26:37, 40, 41.

What was the "rock" upon which Christ was to build His church? Matt. 16:16, 18; 1 Cor. 3:11; Eph. 2:20, 21. In the list of apostles we will also notice that Peter is always placed in the first group.

We now come to the lesson text,—where is this scene laid? v. 54. The palace of Caiaphas, in the open court from which steps led up to the hall in which Jesus was being tried. How did Peter come to be in this place? Jno. 18:15, 16. Who were gathered here? Jno. 18:18. What was the warning that Jesus had given Peter a few hours before? Luke 22:31-34. What is implied by sifting Peter, as wheat? See marginal rendering of Amos 9:9.

What do we find Peter doing? v. 54; Jno. 18:18. Jerusalem was 2000 feet above the level of the sea, the nights at this season were often very cold, though the days were hot. Who came to Peter here? v. 66. What did she say to him? With what words did he deny her statement? As Peter left this group, what occurred? v. 68. What took place on the porch? v. 69. Matt. 26:71, 72. Give an account of the third denial. vs. 70-71; Jno. 18:26, 27. What called to mind Jesus' warning? What addition to this record does Luke give? Luke 22:61. What was the effect upon Peter? Was he truly repentant? Was it necessary for Peter to be so tested before fitted for the work God had for him to do? Are difficulties, temptations, persecutions, etc., a part of the training of all God's children? Jas. 1:2-4, 12; Rom. 8:17; Phil. 1:28, 29.

Peter is not mentioned again during the trial before Pilate, nor seen among those who watched beside the cross, or during Christ's entombment. He is next mentioned on the morning of the resurrection, Mark 16:7, and from Luke 24:34, and 1 Cor. 15:5, it seems Jesus appeared to Peter first of the disciples. What was the crowning act of Peter's restoration to his place and work? Jno. 21:15-17. Do you think in the following references from Peter's epistles, he speaks from any experience of his own, if so, what? 1 Pet. 1:7; 5:8. To what does he refer in 2 Pet. 1:14? See Jno. 21:18. To what even does he refer in 2 Pet. 1:16? Did he know personally, the danger in his admonition in 2 Pet. 3:17? Mention briefly the principal themes of his epistles.

Letters.

We feel greatly encouraged with the work being done in Grand Rapids. Bro. and Sr. Blake

ly have been earnest, diligent workers there for several years, having had a Bible Class which met every week for study with Bro. Blakely as teacher. It was thought this fall that more public work could be carried on to good advantage, so a pretty and commodious room was secured where public meetings of other denominations had been held, at 1107 Sheldon Ave., and now the gospel will be heralded from there every Sunday at 10 a. m., and Berean Class on Tuesday eve. Sr. Taylor spoke in the city two evenings and organized a missionary society. Her lectures on India are very instructive and interesting. Her object is not to interest people in going to India as missionaries, but to help the native evangelists (of which there are several who are strong adherents to the Bible faith) to proclaim the gospel to people anxious to hear. Their cry is, "Do not send us white missionaries; they do not understand us, but give us our own people to tell us of Jesus." Wherever Sr. Taylor goes and lectures a spirit of enthusiasm is felt for more earnest work for the Master.

M. A. Woodward.

Dear Bro. Lindsay:

I am kept at home now by old age, but the future is bright with anticipation of the glory to be revealed when the Christ comes. I am much pleased with our paper. It is bright, clear, spiritual, and no one can be deceived as to its doctrinal foundation. It stands for truth. God help you and keep you patient, firm and always walking in the pathway of truth.

Yours in His name,

B. W. Woodward.

Dear Bro. Lindsay:

Please find enclosed money order for \$1.50 to renew my subscription for the Restitution Herald which expires Oct. 31. I want to tell you that I would not like to do without it, as it brings good news and glad tidings of good things, not only for the future life, but "daily manna", feeding the soul, giving strength to the inner man. It is such a comfort to read the letters from the isolated ones, as well as the workers. Let us rejoice and encourage one another as we all belong to the one great family of God. May we be mindful of all the dear ones scattered over the land, knowing the trumpet will soon call us together, and we shall be of one heart and one mind, even as the Father and Son.

Your sister in the love of God,
Mrs. Clara Chaffee.

When I did well, I heard it never; when I did ill, I heard it ever.

Christian Conduct.

Remember now thy Creator in the days of thy youth, when the evil days come not, and thy soul saith, I have no pleasure in them. For he that would love life and see good days, let him refrain his tongue from evil and his lips from speaking guile. If any man offend not in word, the same is a perfect man and able also to bridle the whole body. Let your conversation be as becometh the gospel of Christ, that it may minister grace unto the hearers. And walk in love as Christ also hath loved us and gave himself for us, an offering and a sacrifice to God for a sweet smelling savour.

But fornication and all uncleanness or covetousness, let it not be once named among you; neither filthiness, nor foolish talking, nor jesting, which are not convenient but rather giving of thanks.

Boast not thyself of tomorrow for thou knowest not what a day may bring. But that ye ought to say, "If the Lord will, we will do such and such a thing."

Have we the courage to do this my brethren? I know that I myself have failed at times. Pray for me that I may be faithful and meet you all in the kingdom of God.

Your sister in hope of eternal life,

Mrs. Elsie Finney.

Michigantown, Ind.

The King's Message.

Oh wait a minute, won't you please? I just happened to see you in passing. I have something to tell you. It is very important that you should know or I would not hinder you, as I know you're in a great hurry, having so much to do—the cares of this world, and the deceitfulness of riches, being so very pressing—but the King's business requires haste, and it is very important that you should know. There is a great change coming, and the King has sent me to let you know, so it will not come upon you as a snare. You know of course, that there are wars, and rumors of war, pestilence, earthquakes, sickness, and sorrow, all over this earth; men's hearts failing them with fear of what is in store. And this is but the beginning of sorrow. Black clouds are covering the sky and soon the storm will break in all its fury, and there will be a time of trouble such as never was since there was a nation.

But the King has prepared a way of escape for all who will heed the warning. He is coming soon to take away all who will heed His message, wear the King's uniform, and watch closely for Him. This won't take you

from your work, as he knows it is needful for you to earn your daily bread; but you must wait earnestly for Him, and be ready and willing to leave everything and go when he calls. I wanted you to know this, so I called you to wait, as the King's business requires haste, and I could not postpone the message till another time, for "now is the accepted time, now is the day of salvation." Well good-bye, I must hurry on and tell others, I'm a messenger of the King.

Lillie H. Willis.

Timely Caution.

We are without a doubt, living in very momentous times. A large portion of the "civilized" world is at war; men's hearts are failing them for fear, etc. Along with our observation of these things there are some other things we need to observe. One of these is to be careful not to go to the extreme of making sign matters ridiculous. In other words, do not make signs of everything.

The Millerite movement 70 years ago, while it aroused the people to Adventual thought for the time being, almost ruined the minds of the people at large for the reception of Adventual thought later on by claiming too much for the "signs" of that day. It is no uncommon thing even now to hear Millerism spoken of lightly for that reason. And today, we who are expecting the soon return of our Lord labor under the same danger of being so enthusiastic that we are inclined to see "signs" in every unusual occurrence. We will not do this if we are properly instructed. This present war, in its present alignment of nations is not Armageddon as has been previously explained. The bone of contention in the great warfare mentioned by Ezekiel is not Servia, but Palestine. In that warfare England and Russia will be antagonistic and not friendly as they now appear to be. Russia will go down against Palestine to take a spoil from Israel gathered back there in great wealth; England will forbid. All nations will be involved.

The return of the Jews in large numbers will be an accomplished fact when this takes place. For this reason it is of vast interest to those who are looking for their Lord's return, to be watching the spirit and movement of the Jews toward Palestine. They are God's fig tree. The nations are the other trees. Watch the movement of the trees for the approaching spring and summer. These are the chief certain signs. But recently we have read a statement by some astronomer that the comet which is now approaching is the "star in the East" which led the wise

men to the place where the child Jesus was born. We have also been told that C. T. Russell is making much of this comet in the same way. It seems to us that this is rather a matter of the wisdom of men and very largely vain philosophy. We are told that many of Russell's followers are in high enthusiasm over it and making it a sure sign. But what will be the effect on these same persons and upon others whom they have influenced after this comet has passed, as it surely will do, if the Lord has not come? The writer finds no place in Scripture where there is a promise of a return of the Star of Bethlehem except as Jesus himself may be referred to as that star.

Other signs are given in Scripture which may be looked to in helping us to know of His near approach. Paul expresses himself to Timothy in no uncertain way as to what conditions will exist in earth among men just before the Lord comes. And it does seem that there is little room left for men to get much worse.

Graft, plunder, murder, lack of affection, etc., are rampant. When some years ago we were studying general history and the history of Greece and Rome was under consideration, how we used to express thanks that we did not live in that day of sinful excesses—murder, rapine, suicide, and the like, yet it is stated to be a fact that statistics will show that the percentage of these evils is higher now, in this time in which we live, than it was then.

Let us be sober minded, claiming only those signs which the Scripture warrants us in observing. In this way we will bring neither shame nor contempt upon the cause which we love.

S. J. Lindsay.

"THE DEATH AND RESURRECTION OF JESUS CHRIST."

A Lecture by Wm. Glen Moncrief, London, C. W.

Being a reply to the Westminster Review, No. CXXXV. Article V. Delivered before the Young Men's Christian Instruction Society of London, March 1860.

It requires very little ability to perceive that the fabric of Christianity—I do not mean the Christianity of this sect or that one, but the Christianity of the gospels—stands on the resurrection of the Lord Jesus:—Sweep away that event, and the superstructure crumbles into fragments never to be reunited while the universe lasts. He frequently predicted his own revivification, as in the words, "He must go unto Jerusalem and suffer

many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day"; and if he rose not, his own veracity must be pronounced untrustable; his intercession is a delusion—for how can he interpose if still under the dominion of death?—the hope of resurrection to his followers is a dream—"if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain,—then they also which are fallen asleep in Christ are perished." Destroy his resurrection, and the future is wrapped in impenetrable darkness: the voice that seemed fitted to cheer the lone pilgrim toward the unknown is hushed in eternal silence; and the arm that seemed so valorous to help, has been incurably paralyzed.

For reasons that we need not pause to discuss, there have been many attacks made on Christianity, and on the great fact on which it is reared; and we may as well admit that the assaults have often been conducted with a talent equal to the hostility that directed the blows. In our day it was not supposed that inimical spirits would resign the conflict, which has been handed down from generation to generation. It is a questioning age, though far from being a profound one; an age in which a daring penman has the more ground to hope for a temporary triumph, because there is little time devoted to rigorous inquiry, and assertions easily pass current with many for resistless demonstration. The world is fascinated with Ledgers, and Punches and Yellow Tales: a volume of substantial thought is nearly as distasteful as aloes and alarming as the plague. Something light is the rage; something very light to answer the necessities of very light minds: arguments bearing on transcendent themes must fall gently as a mosquito's foot, and when you encircle an opponent with a chain of reasoning you are expected to make as much music with the links as possible. But the fact is, that a dilettante reasoner is about as dangerous as a dilettante physician: the one kills his patient, the other his cause. If we are to be strong in our attachments to truth we must have our reflection enlightened, and submit to have our patience taxed; and I do trust that on this occasion you will bear with me if I invoke attention to some paragraphs, which if they do not regale the fancy may perhaps establish your faith—a more valuable result.

The battle of Infidelity, Swedenborgianism, a vulgar Spiritualism, is to be fought at the tomb of Jesus Christ. Unbelief denies his restoration to animal life.

Swedenborgianism and Spiritualism ignore it entirely. Swedenborgianism and Spiritualism acknowledge no literal revival in the flesh:—the tomb of Joseph according to these systems, was never opened—never was to be vacated by the Redeemer in his material form. They admit what they call a spiritual humanity—an invisible man who resides during life within the visible,—escaped phantom-like from the fleshly structure; and contend that that was all the resurrection he ever had or could ever enjoy. In doing so they play into the hands of the absolute skeptic: they leave Christians no means of demonstrating their Saviour's reanimation. While men of common sense expected, according to the natural import of his teaching, a literal revival, it turns out there was no proper resurrection; instead of a conqueror over death and the grave, we are presented with a spectre which none can clasp, and told in mockery "the Lord is risen indeed," while we look upon the bones of Jesus and his dust.

In the CXXXV No. of the Westminster Review, there is an article designated, "The Religious Weakness of Protestantism," in which the resurrection of Jesus is attacked in a manner so bold and so insidious, that it deserves a reiterated exposure. Ever since its appearance, my astonishment has been excited at the daring, I might add, effrontery, of the author. The argument he employs descends below the ordinary talent of the Review: its strength, however, lies more in the ignorance of readers, than in its own muscles and vitality. In an age like this, many will be imposed on by its glaring fallacies. It embodies not a manly exhibition of the whole resurrection story; but a garbled version of the facts—a caricature of the Record, instead of a daguerreotype of the Biblical testimony itself. For one I enter my protest against all garbling, all misrepresentation, all sophistry, in a grave discussion: if the evidence for the death and resurrection of Jesus is imperfect, by all means would be my counsel to Westminster Reviewers, and adverse scribblers the world over.—by all means, step forth, and with the hammer of criticism smash in pieces whatever is cracked and feeble;—better leave us shelterless and in despair than the imbecile dependents on an anti-quarian fiction; but if you cannot overturn that building, which has, like the pyramids of Egypt, confronted the storms of ages, and received many a weary traveller within its walls, do not mercilessly urge the footsteps of the wanderer in quest of another refuge, while Christianity still welcomes to him a peaceful home.

In the Article referred to, the design of the writer is to show that there was no resurrection because there is no valid proof that Jesus when crucified, was actually deprived of animal life. This is a mortal stroke: annihilate the evidence of his death, and with the same blow his resurrection is necessarily undone. "Now," says the author, "the very peculiar phenomenon in the Biblical narrative of the Resurrection is, that of the two propositions, (viz: Jesus died, Jesus rose) both of which are equally essential, it is hard to say which of the two is less satisfactorily sustained." Here then are two subjects inviting our critical study:

I. The Proof That Jesus Died.

II. The Proof That Jesus Rose.

I. Proof that Jesus' death was real. The theory of the Westminster Review is, that Pilate was friendly to Jesus, and gave secret orders that he should not be put death: that out of his revival by cordials when in the tomb of Joseph, sprang the myth of his resurrection, which has long like a "will o' the wisp," caused the world to stray. With the Reviewer, we concede, that a mere crucifixion is not in itself demonstration of death; a man may be crucified, and after having been removed from the engine of torture in a swoon, may be restored to health and activity. There are certain inflictions which leave no doubt concerning life, as, for example, when a man is decapitated, or divided into twain by a sword, or cast into a blazing furnace. Had the brigands that were executed along with Jesus been taken from the cross, even when their limbs were broken, and carefully ministered to by medical science, it is not inconceivable that they might have been recovered so perfectly as even to resume their lawless profession. The mere fact that Jesus hung on the cross from two hours to three, is in itself no assurance that he expired; but we have such a full narration of all the circumstances attending his death, that legitimate doubts as to his murder are deprived of a foothold. We rest our case, not so much on the fact of his crucifixion, as upon his crucifixion in the given circumstances:—the treatment he was subjected to when on the cross—the resolution of his enemies to accomplish his destruction, and the immense absurdity of the theory as to Pilate's merciful interference. But to be more specific.

Prior to his crucifixion, we remark, Jesus was physically exhausted.—There is no evidence that he tasted food for many hours anterior to his elevation between the robbers; he had been scourged by the order of Pilate

his disinterested friend, according to the Reviewer; there was an agonizing crown of thorns placed upon his head, and tho' in the meridian of life, he had born much enervating toil and mental anxiety during the course of his public ministry. The brigands, we may reasonably suppose, were fresh and vigorous, and belonged to the coarser types of organic build; the Son of Mary would be extremely delicate in bodily texture, and susceptible, as a result, of more exquisite physical pain.—Morbid action would, from the delicacy of his organization, be more rapid at the lacerated portions of his form; and the nervous system, previously debilitated, would sink the more quickly beneath the sympathetic burden laid upon it. Pilate marveled if he were already dead, when Joseph of Arimathea came and begged the body; and the soldiers who fractured the limbs of the brigands were astonished when they came to Jesus and found him lifeless. Death then supervened much earlier in his case; and the physical causes detailed are, in my judgment, quite capable of explaining its premature advent.

Again, the enemies of Jesus, we may be sure, would be careful that his death was real. All the preliminaries—the spitting, the crowning, the scourging, the nailing, had been terribly real, and were they such fools as to be cheated out of his blood? There they stood around his cross with their words of insult, and the signs of mockery. All ranks that afternoon hastened to Calvary: even the Chief Priests were "in at his death." They were lynx-eyed, moreover, and amid the gloom watched the tragedy with intense satisfaction. His enemies long plotted for this hour; and it seems to me mockery of reason to suppose that they would return to their homes without being assured their victim's last breath was drawn.

We admit what the Reviewer says, that Caesar's Deputy "unwillingly consented to his execution, and was driven to it only by fear":—the fear was, that he should be deemed unfriendly to his master by allowing the prisoner to escape. "If thou let this man go, thou art not Caesar's friend." The author then assumes that after having condemned Jesus, the Roman governor "made a compromise with his conscience;" these are his words, "by giving secret orders to the executioner not to kill him, but to put him on the cross for a short time, and give up his body, as if dead, to his friends, so soon as he appeared to faint."

When a man takes the liberty of appending his conjectures to a plain historical narrative, (and for the occasion I am quite will-

ing to accept the New Testament as on a level with ordinary veracious human testimony,) he can soon manufacture a theory at once plausible and ingenious; by exercising the same liberty, we could easily pitch the Duke of Wellington out of the battle of Waterloo, and make the hosts of Xerxes the conquerors at Marathon. Here we have an adventurer against Christianity, making capital out of "secret orders," emanating from his own brain; and by an imaginary "faint" strengthening his cause. Trusting to this writer, one would suppose the crucifixion was more of a farce than a solemn tragedy; that Pilate, and the friends of Jesus, and the soldiers and the executioners performed their nicely arranged parts with a design to trick the sacred hierarchy in Jerusalem.

To be continued.

We Ought to Know.

With abundant Bible proof at our command we ought to know that the man of God might be "perfect (wanting nothing) thoroughly furnished unto all good works." (Something doing). 2 Tim. 3:17. We ought to know we are commanded to "grow in grace and in the knowledge of the truth." We ought to know we are commanded by the apostle Paul to be ready (or prepared) at all times to give a reason (Bible reason) for the hope (or belief) that is within us with meekness and fear." 1 Pet. 3:15. We ought to know just how all this knowledge comes. Study the scriptures to show thyself approved of God (not someone else), rightly dividing the word of truth.

We ought to know from the Bible we are this side of the flood. 2 Pet. 3, 5, 6. We ought to know from the Bible Christ was born of the virgin Mary nearly 2000 years in the past, and that God was his Father. Luke 1:27-32. We ought to know he suffered and died, the just for the unjust, that we might live. 1 Pet. 3:18. We ought to know he arose from the dead the morning of the third day to die no more. Matt. 28:1-7. We ought to know and believe this is a fact and no sham from the many witnesses that saw him after his resurrection. 1 Cor. 15:6. We ought to know Christ has ascended to the Father, or gone (as stated in scripture) into a "far country to receive a kingdom and to return" at the proper time. Acts 1:9-11. Jno. 14:1-3. We ought to be comforted by these promises, as the apostle has said, "Wherefore comfort one another with these words." 2 The s. 4:16-18. If we so live as to have these words comfort us

we can then exclaim, "Come Lord Jesus, and come quickly." P. 22:20.

Not long ago I was speaking to a person concerning Christ's return and referring to the signs of his near approach and the person with almost a shudder in her whole being, exclaimed, "Oh don't talk to me that way. I do not like to hear it." "Wherefore comfort one another with these words", had no joyous sound to that person.

Then go and begin to live a life as God has required you to do, for "in such an hour as ye think not, the Son of man cometh." Luke 12:40-46. Read it. But says the fearful and unprepared, "No man knoweth the day nor hour," therefore, it must be far away. Oh yes, I know that is in the Bible and I know too that that text has been and is yet fearfully abused. Let us see about this text and the event referred to in it.

Strange, such an important event as Christ's second coming should occur and we are commanded "not to forsake the assembling ourselves together as the manner of some is, but exhorting one another so much the more, as we see the day approaching," if there is nothing for us to see or understand in that direction.

When you hear people quote so fluently and knowingly that text, you may know to a certainty, that is about the only text in the whole Bible they do know or want to know, relating to that subject.

To know the day or the hour when Christ comes would be very close figuring. But we are abundantly taught that we can know its near approach, as well as we can understand the coming and near approach of spring each year (and do) by the "budding fig tree and all the trees." Mark 13:28-30. So much for our ignorance and yours too.

Perhaps Noah did not know the day nor the hour when the rain would begin to fall, that was to wrap an ungodly world in a watery, winding sheet of death, yet he thinks when the ark began to fill with all manner of life and creeping things, they all and Noah too, knew something more than did the thoughtless, flirting, dancing world without. Before Christ came the first time from the account it appears there were men from the east that had some knowledge beforehand of his advent; else why did the wise men from the east with their gifts come to Bethlehem to worship him as recorded in Matt. 2:1-9.

We ought to know that it is stated in scripture, "As it was in the days of Sodom's wickedness when destroyed, so shall

it be when the Son of man returns." We ought to know it is stated, concerning the last phase of the church referred to in Rev. 3:13-18, is "in a lukewarm condition," saying, "I am rich and increased with goods," (fine churches, organs, pianos, and many string instruments); that is their proud boast today, but do you know, "Because thou sayest I am rich and increased with goods (all this paraphernalia) and have need of nothing, knowest not that thou art wretched, and miserable and poor, and blind, and naked: I charge thee to buy of me gold (something these proud churches have not got) 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."

Do you not know the above picture of the professed church is now true to life and is becoming more so each day, month and year? Think on these things.

L. S. Bronson.

She met the hosts of Sorrow with a look That altered not beneath the frown they wore, And soon the lowering brood were tamed, and took, Meekly, her gentle rule, and frowned no more. Her soft hand put aside the assaults of wrath, And calmly broke in twain The fiery shafts of pain, And rent the nets of passion from her path. By that victorious hand despair was slain; With love she vanquished hate, and overcame Evil with good, in her great Master's name.

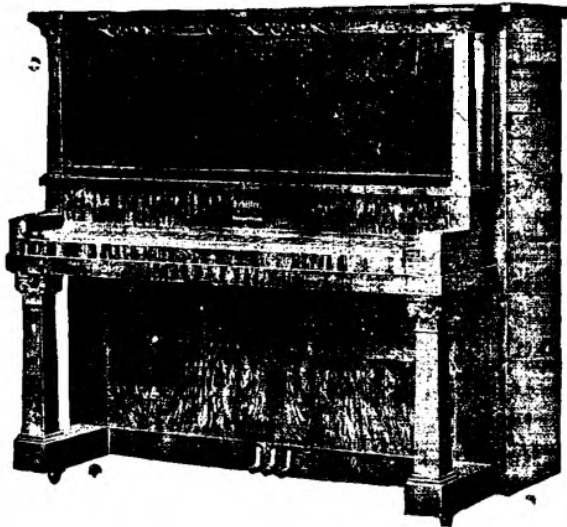
—W. C. Bryant.

Holiness appeared to me to be of a sweet, pleasant, charming, serene, calm nature. It seemed to me, it brought an inexpressible purity, brightness, peacefulness and ravishment to the soul; and that it made the soul like a field or garden of God, with all manner of pleasant flowers, that is all pleasant, delightful, and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian appeared like such a little white flower, as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were, in a calm rapture; diffusing around a sweet fragrant; standing peacefully and lovingly in the midst of other flowers round about, all in like manner opening their bosoms to drink in the light of the sun.—J. Edwards.

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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glotfelty.

Dixon, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St. Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mrs. Mary Cordray, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Thursday evening at the homes of members. Bro. R. C. Rallsback, 621 S. Fellows St., is the elder.

Rensselaer, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berean class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

Zionism's Crisis.

One splendid enterprize among those dislocated by the war, is the movement of the Jews to remake for themselves a nation. No people, with the possible exception of the Athenians, have ever given such far reaching ideas to humanity. The genius of Athens lasted for a moment, and then passed into eternal night. The Jew has been battered for centuries by a prejudice coming down from days when the most conspicuous element in religion was hatred, and yet his spirit is unbroken. Like anybody constantly fighting for his life, he loses something in ideal qualities and brings to the front those rougher gifts suited to the cruder aspects of survival, but when we consider how small he is in numbers we realize that despite the harsh struggle forced upon him for mere existence, his contributions to the world's thought have been most creditable. There are only twelve million Jews in the world. Spinoza was a Jew, and there are few names so distinguished in philosophy. In music, there are Mendelssohn, and Rubenstein and Meyerbeer and Offenbach. In science, the names are honorable from Hertz and Lillenthal to our own Flexner.

In our day, we see ethical power at its best in the United States in such men as Brandeis, Adler, Hirsch, and Filene, and there are and have been many similar names abroad from LaSalle and Marx to Herzl. We see the rich Jews in philanthropy stretching out beyond their own race, as witness Julius Rosenwald's interest in the problems of education in the South. More or less connected with a single aspect of contemporary drama, we find

Pinero, Stephen, Phillips, Israel Zangwill, Sidney Lee, Sarah Bernhardt, Max Reinhardt. Everywhere we find them showing power and awaiting only safety, comfort, and acceptance to show more light.

The Zionist movement was to give them a nationality, however few or many cared actually to use it as a domicile. It was to furnish a standpoint from which they could give more to the rest of humanity, needing less to combat it. It was to awaken the nations by presenting them with a choice in the question of whether they prefer to welcome the Jews or lose them.

The central bureau was in Berlin. It has been practically closed. The members of the executive committee are scattered by the war. The Zionists of Europe are no longer able financially to keep the movement alive. The Jewish renaissance in Palestine is threatened with starvation. The fertile work of seventeen years is endangered. In this emergency, the only hope lies in the United States.

The opportunity is great. To the Jews the war may be a blessing. In the terrible battles between Russia and Austria, in Galicia and Poland, hundreds of thousands of soldiers are trampling over the fields and dwellings of the Jews, but Russia is holding out promises and the whole world is ready to rebuild on a clearer, more liberal, sounder foundation. In order not to let slip the opportunity of using influence toward enlightened conditions following the war, and encouraging Jews everywhere with the knowledge that Zionism is at work, a provisional international organization has been formed in the United States. In spite of his other public burdens, Mr. Brandeis has been persuaded to accept the 'Chairmanship, and his full powers will be thrown in to organizing, thinking and following through. The Treasurer is E. W. Lewin-Epstein, the Administration Secretary is Benjamin Perlstein, and the name is the Provisional Executive Committee for General Zionist Affairs, at 33 West 42nd Street, in New York. Around that spot and nucleus ought to center an effort of will, intelligence, and liberality that will in the present upheaval assure powerful use of a magnificent opportunity.—Harper's Weekly.

In conversation be sincere;
Keep conscience as the noontide clear;
Think how All-seeing God thy ways
And all thy secret thoughts surveys.

—Thomas Ken.

The absent are always in the wrong.

THE RESTITUTION HERALD.

Volume 4.

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Number 5.

Beautiful Feet.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Rom. 10:15.

It is wonderful how people become the slaves of fashion, and how fashions differ in different countries and in different years. The ideas of beauty are not the same in the Orient as in the Occident; and what was considered beautiful yesterday, is set aside today to make way for something more up-to-date. We have an illustration of this in the various and ever changing styles of foot wear.

The ornamented moccasin was the American Indian's idea of a beautiful foot; while sandals adorned the feet otherwise bare of the ancient Jew, and as for the African, he considered his feet beautiful enough in the covering provided by nature. Among the changing fads and fancies of modern civilization we have had the narrow toed shoe with its accompanying corns and bunions, the square toed shoe, and the high heeled shoe, and all sorts of combinations. We have seen buttoned boots and boots laced up, low shoes, high boots, shoes made of leather and shoes made of cloth, black shoes, white shoes, and tan shoes, shoes with a dull finish and enamelled footwear. The American woman with her various styles of footwear wants beautiful feet; while her Chinese sister is just emerging from the torturing bands which made her small feet "beautiful" in the estimation of her people.

Turning to the Christian's fashion book, the Bible, we find that real beautiful feet do not consist in what is worn, but in what they are occupied with; and if we would be in style, according to the fashions not of Paris but of heaven, it is well for us to bear in mind the words of the text which we have taken from an inspired epistle to all those who are planning to take part in the reception of the King of kings.

Beautiful feet are the feet that are "shod with the preparation of the Gospel of peace," (Eph. 6:15), the feet that carry God's messengers to the ends of the earth with the "glad tidings of good things." And when God's children are gathered home and the question of beautiful feet comes up, as doubtless it will, their feet will be considered most

In The Image of God



Who that canst sit in silence hour by hour,
And know God in His minutest flower,
And watch His myriad ways among the grass,
And feel His touch on every frond and fern,
On the small shadows as they slowly turn,
And on the little creatures as they pass,
What blindness is it that doth hold thine eyes,
Make streets a hell, and meadows paradise,
To shut Him out from His great creature, man,
Hath He not writ Himself in every face?
Awake--- and be not impotent to trace
What is and what has been since the world began.---Sel.

beautiful who were occupied with the spread of the glad tidings in this life.

The things which are most beautiful are clothed from within, like the lily which Christ considered more beautiful than Solomon in all his glory. And so it is with the beautiful feet of our text. They are beautiful not because of outward adorning, but because of a beautiful heart within which beats and throbs with missionary activity.—Linden J. Carter in World's Crisis.

There are some that pray by asking;
They lie on the Master's breast,
And, shunning the strife of the lower life,
They utter their cry for rest.

There are some that pray by seeking;
They doubt where their reason fails,
But their mind's despair is the ancient prayer
To touch the print of the nails.

There are some that pray by knocking,
They put their strength to the wheel,
For they have not time for tho't sublime—
They can only act what they feel.

Too Much or Too Little.

No one is in danger of knowing too much. That is not the trouble with the girl who puts on airs because she has had more school advantages than some other of her friends, and makes some of her older relatives who occasionally slip in their grammar uncomfortable as soon as she comes near them. This girl does not know too much, but too little. With all her learning she has neglected to learn the consideration and courtesy which is an important part of one's education.—Girls' Companion.

The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived because the deception was by gesture or silence, instead of utterance.—J. Ruskin.

The happiest thing that can befall us is to have work given us that requires us to be true to ourselves and that will count in large benefits to others. A child of God who is not glad in simply being alive and in doing the work He has appointed is an anomaly. Joy is the natural expression of the soul's delight in receiving and giving.—Lucy Larcom.

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 poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or 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.

The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us daily, nearer God.

—J. Keble.

At one time the Hon. Frederick Douglass was travelling in the State of Pennsylvania, and was forced, on account of his color to ride in the baggage car in spite of the fact that he had paid the same price for his passage that the others had paid. When some of the white passengers went into the baggage car to console Mr. Douglass, one of them said to him: "I am sorry, Mr. Douglass, that you have been degraded in this manner."

Mr. Douglass straightened himself up on the box upon which he was sitting and replied: "They cannot degrade Frederick Douglass. The soul that is within me no man can degrade. I am not the one who is being degraded on account of this treatment, but those who are inflicting it upon me."

Be Strong.

Be strong!

We are not here to play—to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle—face it;
'tis God's gift.

Be strong:

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on. To-morrow comes the song.

—Maltbie D. Babcock.

Sweet Patience, come:

Not from a low and earthly source,—
Waiting, till things shall have their course.—
Not as accepting present pain
In hope of some hereafter gain,—
Not in a dull and sullen calm,—
But as a breath of heavenly balm
Bidding my weary heart submit
To bear whatever God sees fit:
Sweet Patience, come.

No one thing does human life more need than a kind consideration of the faults of others. Every one sins; everyone needs forbearance. Our own imperfections should teach us to be merciful.—H. W. Keecher.

Neither say nor do aught displeasing to thy neighbor; and if thou hast been wanting in charity, seek his forgiveness, or speak to him with gentleness. Speak always with mildness and in a low tone of voice.—Scupoli.

Baptisms.

Bro. and Sr. Will Ford, Sr. Dautler, Mrs. Agnes H. Eckert and sister, Miss Schneider, drove up to Oregon from Dixon on Wed., Nov. 4, at which time Mrs. Eckert became Sr. Eckert through baptism into Christ. Thus another is added to the company with faces Zionward. May she walk worthy of the vocation wherewith she has been called.

"THE DEATH AND RESURRECTION OF JESUS CHRIST."

A Lecture by Wm. Glen Moncrief, London, C. W.

Being a reply to the Westminster Review, No. CXXXV. Article V. Delivered before the Young Men's Christian Instruction Society of London, March 1860.

(Continued from last week.)

The Reviewer gives Pilate credit for much more interest in Jesus than we have any reason to believe the Governor felt. Pilate was a heathen, and could only look upon the Nazarine as a mild, and yet a benighted enthusiast. True he condemned him reluctantly; but once delivered to the executioners, what would the Roman Deputy care for the unpopular fanatic? When Jesus was suspended on Calvary, I can imagine the Governor eating his dinner and drinking his wine as comfortably as if there was no agony within a thousand miles.

The soldiers who attended at the execution testify to the death of Jesus. History delivers their convictions, and though the evidence does not look benignantly towards the Reviewer, that is a small matter to one who has a sovereign contempt for facts. The last day of the Jewish week was near, and it was necessary for ceremonial reasons—the elders and priests could murder a man on Friday, but to let him hang on the cross during Sabbath was a crime they were not wicked enough to commit;—it was necessary, we were remarking, for ceremonial reasons, that his death and that of his companions in woe, should be hastened, and the soldiers received orders to that effect. They brake the legs of the two robbers, and when they approached him who hung between them, they found him dead already. "They break not his legs; but one of the soldiers, with a spear pierced his side, and forthwith came there out blood and water." So says John who was close by, and had every motive to take exact observations of what was done to his Master and Friend.—This spearing, according to a natural

estimate of the whole transaction was intended to make sure work, in the same manner as Kirkpatrick acted when he transfixed the mortally wounded Comyn, in the chapel at Dumfries. According to the Reviewer, the spearing was only a branch of the preconcerted scheme: we are to believe that the skin was only punctured, or perhaps that a Roman soldier did not know where to give a mortal thrust. One may legitimately wonder what was the use of spearing at all: it was a gratuitous idea of cruelty in Pilate's programme for if he had only commanded the Centurion to pronounce him defunct, when Jesus had glided into the anticipated faint, that official's word would have been readily accepted by the onlookers. He was not dead, says the author because when the instrument entered his side, there came out blood and water: if life had been extinct, this writer maintains, the blood would have coagulated, and of necessity, could not flow. Now in the first place, Jesus was only recently dead, and the blood had not time to coagulate in the interior of the body. So far from death rapidly congealing all the blood in the thorax, I may state that on one occasion I attended a post mortem examination of a young man who had been summoned from life rather unexpectedly, and witnessed the blood in great quantities lifted as yet fluid out of the chest, when the heart and lungs were undergoing inspection. Had that corpse been nailed to a cross, and then transfixed as the Saviour was, blood would have run opiously from the wound twenty-seven hours after dissolution. Again, second, in healthy patients the only section of the thoracic cavity where water, in any quantity, is found, is within the pericardium, the sack which encloses the heart; and one can hardly doubt it was this fluid that escaped, along with blood, from the opening made by the spear. Such a wound would have terminated existence, had the least spark of life been lingering in his form. The Reviewer observes, "it is of course possible, that though crucifixion had not caused death, this spear wound proved fatal; but the alternative is equally possible, that as he was still alive, neither did this new wound kill him," and we may add, since it is a rivalry in supposition, that it is equally possible there was no spearing in the case, or that the onlookers were deceived by a thrust which they imagined drew blood, while it was only a red fluid prepared by Pilate's apothecary for the occasion!

It was moreover, no small wound that the spear produced. One who saw him after he had

left the tomb listened to these words: "reach hither thy hand and thrust it into my side;" language that could never have been employed if a merely superficial incision had been made by the soldier's weapon. The spear of the Roman soldier was a lance which tapered very gently to a point, and must have entered at least four or five inches so as to produce such a scar as the Saviour's address to Thomas clearly describes.

So far from Pilate being anxious to have Jesus quickly taken down from the cross, the history informs us that it was the friends of the Nazarene who took the first step for his removal, and that Pilate would not deliver up the body till he was assured that life was extinct. "Pilate marvelled if he were already dead," when Joseph craved the body, "and calling the centurion, he asked him whether he had been any while (literally, long ago) dead: And when he knew it of the centurion, he gave the body to Joseph." Pilate eager for his removal from the accursed tree! No; the Saviour might apparently have been left on the cross for a month ere the Deputy would have troubled himself about the matter. He had no doubt his officers would perform their duty, and he took his ease. It is true the Arimathean was a friend and the Reviewer may hint that even he was filling up his part in the drama: but the whole narration debars a theory so groundless and unprincipled.

Another fact we must not overlook is, that the kind hands which received the body of Jesus for entombment, treated it as dead. They prepared sweet spices to embalm the precious remains, not cordials to reanimate exhausted nature. He was buried after the Jewish custom; a napkin bound his head, and folds of delicate linen were gathered around his entire person: so attired the victim of priestly intolerance and barbarity was laid to rest in the spacious tomb of Joseph, and a huge stone was rolled against the mouth of the sepulchre.

The Reviewer has a fertile imagination; even in the sepulchre its productiveness is not checked. He says "his", that is our Lord's "body was given over to the friendly hand of Joseph of Arimathea, who laid him in his own new tomb, which he had hewn out of the rock;" that is to say, in a rocky vault, where a wounded man might receive surgical treatment and cordials! It is no obstacle to this antagonist that the tomb was not a very sanitary abode for a patient, grievously wounded as even he must admit Jesus was; that wrapped in a winding sheet, the breathing

process would not be very comfortably sustained; and with an immense stone at the door of the excavation, it would be hard to find admittance. But these are trifles in his conquering path and we are only the more stupid in supposing them to be insuperable barriers. The Reviewer omitted this addition, that though the tomb was shut by a granite block there was a subterranean passage, prepared for the emergency, from the Deputy's mansion to the sepulchre; and his wife, who had bothered him with her dream and the "medicine man" hastened thither along the gloomy tunnel with every appliance, couches, plasters, wine and royal dainties, for the restoration of the sufferer.

The production we are examining does not advert to the fact that if the body of Jesus when taken down from the cross was intrusted to his friends, his implacable enemies did not consider their last services performed when the earth had been stained with his blood. Our author has a singular felicity in supplying the omissions of the ancient historians, and in ignoring what they have transmitted when their sentences have a manifest tendency to confirm the verities of 'Christianity. The Redeemer, we must keep in mind, had not merely predicted his death, but also his resurrection on the third day thereafter: his enemies had no objection to the first part of the oracle being fulfilled: but they were determined to hinder any report being circulated that the second had been accomplished. Here is the chronicle of their proceedings:—"Now the next day that followed the day of preparation, the chief priests and Pharisees came together to Pilate, saying, Sir, we remember that this deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, he is risen from the dead; so the last error shall be worse than the first.—Pilate said unto them, ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

To be continued.

This generation.

It is not an uncommon thing to hear expositors of scripture rendering the word generation, which occurs in Matt. 21:32, Mk. 13:30 and Luke 21:32, thus: "This nation shall not pass away until all these things be fulfilled."

If the word generation in the

above texts should be thus rendered, because we believe the word until used in the following text, "Ye shall say blessed is he that cometh in the name of the Lord," (Matt. 23:29) gives great hope and promise of future life of the Jewish people to which it refers. If not, then the word until in Mark 13:30 would mark the closing days of that nation at the point when those signs occur.

Why not give the word generation, as it appears in the texts quoted, the most obvious, simple, natural and common meaning of the word as we use it in our English language when not in matters of Bible theology? Why should any one attempt to give that word such a strained, unnatural and an untrue definition by claiming it refers to a national life of a nation and not to the age limit of a generation?

Where is the proof for such an interpretation of language, we ask? Let us for a moment see how such reading would sound when applied to the following text to thus read in nation in place of generation. Mk. 13:30. "Verily I (Christ) say unto you, that this generation (nation) shall not pass, till all these things be done." Then after all these things are accomplished this generation (Jewish nation) becomes extinct according to the time limit, as suggested by the word until. Is that good reading?

Now let us again refer you to a few more passages in scripture where the word generation occurs and read in the word nation instead and see how beautifully it will read. This is the book of the generation (nation) of Adam in the day that God created man in the likeness of God. Gen. 5:1.; Job 42:16, 17. "After this, lived Job one hundred and forty years, and saw his sons, and his son's sons, even four generations (nations) etc." "Whereas thou hast been forsaken and hated so that no man went through thee, I will make thee an eternal excellency and a joy of many generations (nations). Isa. 6:14. "So all the generations (nations) from Abraham to David are fourteen generations (nations), and from David unto the carrying away into Babylon to Christ are fourteen generations (nations). Matt. 1:17 Does such reading of scripture have a natural, easy and a true ring?

Now let us go back to Mark 13:24-25, and see what we find there that will help us in our study of God's word. "But in those days after that tribulation (spoken of above), the sun shall be

darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken."

Again, 23th verse. "now learn (a lesson) from the fig tree. When her branch is yet tender (small) and putteth forth leaves ye know that summer is near. So ye in like manner (using the same mode of reasoning), when ye shall see things (what things? The things just referred to in vs. 24-25) come to pass, know it (what? The coming of the Lord) is nigh, even at the doors. Verily I say unto you, that this generation (not nation, for it is not to pass away) shall not pass till all these things be done."

The darkening of the sun and moon occurred May 19, 1780; the falling of the stars occurred Nov. 13, 1833, and is a fact given and found in profane history, no one can successfully deny. In the light of these already fulfilled events, pointing to the second coming of Christ, where are we today, let us ask.

Remember Christ said the generation that beholds the fulfillment of these events shall not (all) pass from the stage of action, until all these things shall be fulfilled. Then it is fair to infer that a portion of the generation, beholding these events, as they occur, will be living and on the stage of action and behold our Lord's return.

Eighty-one, of these years of the life time of the generation that lived and saw the fulfillment of these last prophetic events, which are as stated, to mark the coming footprints of the Son of God, have passed and today are facts, the records of which are found graphically recorded upon the pages of profane history (as found quoted at length in a work entitled, "The Coming King). Think you there are very many of that generation now living?

Conclusion. Then if they are not all to pass away before the Lord returns, then where are we now in our world's history?

Think on these things. "For in such an hour as ye think not the Son of man cometh."

L. S. Bronson.

New Covenant Children.

1. Jesus' blood was the blood of the new covenant. Matt. 26:28.
- 2 This covenant, like a will, came into force through the death of Christ. Heb. 9:16, 17.
3. When Jesus ascended to heaven, he became the mediator of this new covenant. Heb. 9:15.
4. True Christians are children of the new covenant. Gal. 4:21-31.
5. True Christian ministers are

ministers of the new covenant, not in the letter, but in the spirit. 2 Cor. 3:6.

And what is in this new testament referred to by Ezekiel and Jeremiah, 600 years before Christ died to bring it into force? Ezek. 36:26-30; Jer. 31:31-35. Briefly: God's laws written in the mind and heart; the true knowledge of God without man's teaching by the Holy Spirit; the forgiveness of sins, and their remembrance by God no more; and a new heart and a new spirit to enable God's people to walk in his statutes and to do them.

Representatives of Israel from Parthia and Mesopotamia, where Josephus tells us the ten tribed kingdom existed in his day, as well as Jews, were assembled on Pentecost, when Peter announced the pardon of sins, on the authority of the Holy Spirit sent down from heaven, which proved this new covenant in full force. Acts 2. James wrote to these twelve tribes greeting, so they were not lost to him. Jas. 1:1. Jesus sent his apostles to "the lost sheep of the house of Israel," as well as to Judah. Matt. 10:6. And backsliding Israel hath justified herself more than treacherous Judah. Jer. 3:11.

And after the Holy Spirit was given we read: But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, etc., as to knowing the Lord.

To be brief, every point in this new covenant was realized on Pentecost, and yet this does not annul God's promise to Israel and Judah in the future: "I will (sunteleso) complete a new covenant with the house of Israel, and the house of Judah." Heb. 8:8. This word in the Greek means finish, complete; not make, as in the A. V. See Diaglott.

The New Covenant Before the Old Covenant.

But could all these blessings be realized before Christ lived and died (unto sin), and before his blood was shed? Could the new covenant be enjoyed before the old was born?

Yes, the reality was before the shadow. The covenant at Sinai was called old because it was confirmed first by the blood of animals, before the sinless life of Christ or his blood sealed the new covenant.

But the true sanctuary in heaven was always open. Every age was an age of both law and gospel, both sin and grace, and men like Enoch, Noah, Abraham and Daniel found grace and pardon and without any law but that in their minds and hearts, they were all taught of God and worshipped God in spirit and in truth, for the Father seeketh such to worship him. Isa. 54:13.

These fathers saw the coming Redeemer and coming glory afar off and were persuaded of it and embraced it by faith, and being justified by faith, found peace with God through our Lord Jesus Christ; and their faith was imputed unto them for righteousness, without the deeds of the written Mosaic laws. Heb. 11; Gal. 3; Rom. 4. Hence these enjoyed every blessing of the new covenant by faith before it came into full force by Christ's holy life and death. This covenant will continue in force until sin and sinners are no more. Jer. 31; Ezek. 36.

And even when the shadowy temple had its greatest glory under Solomon, lest Israel should look too much toward this shadowy temple and shadowy ark and shekinah glory, he stood and knelt, at times, before the altar with upturned face and spread forth his hands toward heaven and offered seven prayers for Israel, all of which close substantially with these words: "Hear thou from heaven, thy dwelling place and forgive the sin of thy people." 2 Chron. 6.

Thus in all ages, grace, mercy, pardon and divine wisdom, came to hungry souls like sunshine and refreshing showers, from the true sanctuary that the Lord pitched and not man; and the church book was kept in the mind of God in heaven. Heb. 12:23; Phil. 4:3; Rev. 3:5; 13:18; Luke 10:20.

Moses said: "This people have sinned a great sin...yet now if thou wilt forgive their sin—and, if not, blot me. I pray thee, out of thy book which thou hast written."

"And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book." Ex. 32:32-33.

Yet to all who repent and turn from sin he is long-suffering and abundant in mercy, and forgiveth iniquity and transgression, but will by no means clear the guilty. His mercy extends to a thousand generations, and exceeding riches of grace in ages to come. Deut. 7:9; Eph. 2:7.

Oh come and let us return to the Lord, for he hath torn, and he will heal us; he hath smitten and he will bind us up. Hos. 6:1.

W. L. Crowe.

Chanute, Kans.

The heart that trusts forever sings,
And feels as light as it had wings
A well of peace within it springs,
Come good or ill,
Whate'er today, tomorrow brings
It is His will.

I. Williams.

To educate his heart, one must be willing to go out of himself and to come into loving contact with others.—Freeman Clark.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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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.

The editor left home for Valle Mines, Mo., on Thursday evening, Nov. 5th to be gone about two weeks. In the meantime the work at the desk in our office must be neglected in a large measure. Be patient and it will be attended to at our earliest convenience upon our return. If your letter isn't answered at once as usual, you have the reason.

Sunday, Nov. 1st was another one of those joyful occasions for the Dixon, Ill. church. Bro. and Sr. Ed. Moran, from Clinton, Ia., were present, as were Bro. and Sr. Williamson and their daugh-

ter and her husband, from Rock Falls, Ill. Good audiences were present at both services and at the evening service Mrs. Wm. Eckert presented herself for baptism. After years of toil and struggle by a few faithful ones at this place, their efforts are now being crowned with success. May the work here prosper and be successful as the Lord sees success.

Bro. F. V. Blakely was called to Chicago on Monday, Nov. 3rd, to officiate at the funeral of an aunt, who before her death made the request that he speak the words of comfort to the bereaved ones.

Send in your letters now to fill up our Thanksgiving issue which will be mailed out (D. V.) on Nov. 25th. We should have all such letters in by Nov. 19th. Who'll be the first?

Here is a suggestion which we would be pleased to have our contributors notice and upon which we would be very pleased to have them act for some time to come at least. We are living in momentous times. There are heathen all around us who know not the plan of salvation. Would it not be a good idea for all of our writers to write for a time upon such subjects as these: "What must I do to be Saved"? "How Shall I Escape if I Neglect so Great Salvation"? "Why is Sin Sinful"? etc. We have two or three writers who write always on the same subjects and we feel that we should have a more nearly balanced ration of spiritual food.

We want 100 new subscribers at \$1.00 each by Thanksgiving Day. Will YOU help?

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

A friend.	\$1.50
Warren Smith,	1.00
L. E. Y.,	1.50
H. H. Chamberlin,	1.00
Mrs. Mary D. C. McLaughlan,	.50

Obituaries.

Cleona Terrell was born in Ridgeville, Ohio, May 25, 1844, living there until she was eleven years old, when she came with her parents to Byron Township, where July 31, 1858, she married Calvin Winchester. To this union were born four sons and three daughters. One son and one daughter have fallen asleep. Sr. Winchester was baptized about 35 years ago by Eld. Hughs. She came into the light of life only through Christ, and

kindred truths a few years later by the preaching of Bro. B. W. Woodward, and has always been a very consistent Christian, a faithful wife, a devoted mother, a true friend and neighbor.

She fell asleep Oct. 22, 1914, suffering a stroke of apoplexy on Wednesday the 21st, after several weeks of sickness. We truly sympathize with the family, but we do not sorrow hopelessly, for she fell asleep in Jesus and we await the happy reunion. A few years ago after listening to Bro. Hatch sing the hymn, "I Would Not Live Away," she sat down and composed the following words which were read at her funeral. Sr. Woodward spoke from the text in Mark 14: 8: "She hath done what she could."

I would not live always,
I ask not to stay,
Where storm after storm
Rises dark o'er the way.
The few cloudy mornings
That dawn on us here,
Are enough for life's woes,
Full enough for its cheer.

Oh, who would live away
Away from his God,
Away from yon Eden
That blissful abode,
Where sickness ne'er comes,
And tears never flow;
Oh I would live there,
Let me go, let me go.

I would not live always,
No, welcome the tomb,
Since Jesus has lain there
I dread not its gloom.
There sweet be my rest,
Till He bids me arise,
To hail him in triumph
Descending the skies.

Oh, I would not live away,
When carnage shall cease,
When strife will be hushed
In the silence of peace,
When trouble will vanish,
And sorrow be o'er,
And the accents of mourning
Are heard nevermore.

Oh, I would live always
When Eden shall bloom,
And fragrance delightful
The air shall perfume.
When robes of rich verdure
Shall mantles the plain
And beauty transcendent
Unceasingly reign.

Oh, I would live away
Triumphant o'er death,
When life is unending,
And not a mere breath.
A sighing creation
No longer shall groan,
Where age is as childhood,
And death is unknown.

Oh, I would live always
When Zion shall sing,
With concord enraptured
To Jesus her King.
One Lord shall be crowned

To the scepter of earth,
And the ransomed of ages
Shall receive their new birth.

Oh, I want to be ready
When Jesus shall come,
To gather his people
To Eden, their home.
Oh, let me be numbered
Amidst that bright throng,
Salvation and glory
The conqueror's song.

The Sunday School.

By Anna E. Drew.

Jesus and Pilate.

Nov. 22, 1914. Matt. 27:11-31;
Luke 23:1-25.

Lesson Text. Matt. 27:11-26.
Read Mark 15: 1-15.

Golden Text.—Pilate saith unto them, What then shall I do unto Jesus who is called Christ? Matt. 7:22.

Time.—Wednesday morning, Apr. 14, from a little after dawn till 8 or 9 o'clock.

Place.—The Judgment Hall of Pilate, and the Palace of Herod at Jerusalem.

"Pontius Pilate was the Roman governor of Judea, who came in A. D. 26 from the household of Tiberius to be Procurator—one who administers a province for the emperor—over Judea, Samaria, and Idumea. He remained in office about ten years. His capital was at Caesarea Philippi, but it was his custom to go to Jerusalem at the time of the great feasts to secure order and safety in the city. He was a complete type of the later Roman man of the world. Stern, but not relentless, shrewd and world-worn, prompt and practical, haughtily just, and yet self-seeking and cowardly, able to perceive what was right, but without moral strength to follow it."

The story of the trial by Pilate is recorded in all the four gospels, and the questions in our lesson are arranged so that we may get the complete picture.

Questions.

After the trial before Caiaphas, where did they take Jesus? v. 11; Jno. 18:28. Notice in this text from John, the hypocrisy of the priests and other members of the Sanhedrin, who though not alarmed at the guilt of shedding innocent blood, yet were afraid of entering the hall of judgment lest they should be defiled by mixing with the Gentiles, and prevented from eating the Passover. Acts 10:28. And here it

is remarked, they were not afraid lest they should be vented from offering sacrifices to which they were entitled, following the Passover supper.

What did Pilate then do? Jno. 18:29. Of what did they accuse Jesus to Pilate? Jno. 18:30. What was Pilate's reply to this? Jno. 18:31. (They had to accuse him of political crime to secure even ordinary attention at the hands of the Roman governor).

How did they show their real purpose? Jno. 18:31. Then what did they accuse him of? Lu. 23:2. "In the Jewish Court the charge brought against Jesus was blasphemy, that is, treason against the Roman government. Neither charge was of any account in the other court. The Jew rather favored treason against their old enemy, Rome. The Romans cared nothing for blasphemy against a God of whom they knew nothing. The only charge for which Jesus could be condemned by the Romans was treason. There were three counts in the charge against Jesus—"perverting our nation"; sedition against Rome, treason. "Forbidding to give tribute to Caesar;" another form of treason. And third, saying "himself is Christ a king," a rival of Caesar, and therefore treason.—all these were false charges." What did Pilate then ask of Jesus? v. 11. What did Jesus say of his kingdom? Jno. 18:36, 37. What was the result of the examination? Luke 23:4-7. Give the account of Jesus before Herod. Luke 23:8-11. What was Pilate's second verdict? Lu. 23:13-16; Jno. 18:38. What was the custom observed at the annual feasts? Jno. 18:39; Matt. 27:15-17. What did Pilate propose to do? Lu. 23:16, 22. What cry did this proposal raise? Lu. 23:21. What was done? Jno. 19:1-7. How did Pilate again urge against Jesus' release? Jno. 19:7-12. What message did Pilate receive from his wife? Matt. 27:19. What final threat seemed to cause Pilate to yield to the people? Jno. 19:12-16. How did Pilate disown his responsibility? Matt. 27:24, 25. From what is this symbol taken? Deut. 21:6-9. Could this free Pilate from guilt? Have the words of the Jewish leaders in Matt. 27:25 been realized? How?

"What shall I do with Jesus?" Is it our privilege to accept or reject him? Can we afford to do without him? Tell why.

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prophets, we say, Come let us go up to the house of the Lord where we have received blessings and inspiration which helped us to stand firm for the temptations of the past.

We expect to have with us as speakers, Bro. H. V. Reed, principal speaker, Chicago, Ill., Bro. C. C. Maple, Evangelist of Mich., Bro. A. M. Taylor, Friendship, Maine; Sr. Sarah K. Taylor, Pres. B. F. M., Friendship, Maine; Bro. F. V. Blakely, Con. Pres., Grand Rapids, Mich., Bro. F. E. Siple, Pastor Adrian Church, Bro. B. W. Woodward, pioneer preacher of Michigan; Sr. M. A. Woodward, Pastor Coats Grove Church.

Parties coming by rail, please come to Hastings or Coats Grove. For programs, write any member of the program committee. Bro. C. C. Maple, chairman, North Ridgeville, Ohio, Sr. Mary E. Munn, Sec., Blanchard, Mich.; Sr. Alice L. Chase, Coats Grove, Mich. All parties coming please notify Sr. Alice L. Chase.

F. V. Blakely, Pres. Emma Jackman, Sec'y.

The first Quarterly Meeting of the Church of God of Ill., will convene at Lanark, Nov. 29, 1914. You are not only invited, but urged to be present to share with us, the blessings derived from such gatherings.

Just send a line to J. M. Glotfelty stating your intention to be present, that ample provision may be made for all.

Almeda Glotfelty, Sec'y. S. J. Lindsay, Pres.

Fonthill, Ont., Church News. Special services each evening will be held at Blessed Hope Church of God, Niagara Falls, N. Y., beginning (D. V.) Sunday eve Nov. 1, and continuing indefinitely. To be conducted by the pastor.

One was united at the Fonthill Church during October. Wedding bells were rung for two of the young ladies of the Truth Seekers Class of the Fonthill S. S., last month, (Oct.).

The many friends of Bro. J. A. Railton who knew of the very sudden and severe sickness which overtook him at the Waterloo, Ia., conference, will be glad to learn that he is steadily convalescing. He is now able to ride out. On Sunday morning, Oct. 26, he was in attendance at the service in his home church, Fonthill, Ont.

F. L. Austin.

with the light you receive, write me and I will gladly refund your money.

W. L. Crowe. Chanute, Kansas.

Indulgences. Inconsistency in life is hard to overcome. Not all are to blame fully who are inconsistent. We know many protestants who bitterly condemn the Catholic clergy for selling indulgences, that is, as commonly understood, the privilege of doing wrong with out guilt by payment of a stipulated sum in advance to the priest in authority. This is bad if true, but how about the protestant professor of religion who is willing to vote a high license on the saloon business? Is this not selling to man a right to do wrong and removing his guilt in advance for money? Does not such a one sell an indulgence? And is he not as guilty before God as he thinks the priest is?

S. J. Lindsay.

Berean Column. Seeking the Kingdom.

Jesus taught his disciples to pray, "Thy kingdom come," and he also commanded them to seek first the kingdom of God and its righteousness. As followers of Jesus our Savior and King are we looking and praying daily for the coming of that kingdom and are we seeking an abundant entrance into it by following in the footsteps of Jesus? Peter tells us in 2 Pet. 1:4-11 just how we can obtain that abundant entrance. After obtaining the like precious faith of the apostles and escaping worldly corruptions we must add virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity.

The time of which Daniel spoke cannot be far off. Dan. 2:44. And in the day of these things 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. The apostles hoped that Jesus would set up his kingdom in their day. Acts 1:6. Then in Luke 21:28, Jesus said that certain signs should precede his coming, and when they begin to come to pass, his followers should rejoice and they will not be among those whose hearts are failing them for looking after those things which are coming upon the earth, because they understand the prophecies concerning these things and are not troubled when they see them being fulfilled. It is

comforting in these perilous times to have some knowledge of God's wonderful plan of salvation, to be able to know that Jesus is coming soon to save all those who are his. Those who 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.

Come Lord Jesus and come quickly.

Jessie Mingo.

How Are We Tempted? Having recently been asked for an explanation of the expression, "the devil and his angels" found in Matt. 25:41, I wish to give a few thoughts on the subject for the benefit of the inquirer and others. The word devil comes from the Greek "diabolos," which is translated devil thirty-five times, false-accuser, twice and slanderer once. By examining these last named passages first, it will help us get a proper understanding of the term.

In Titus 2:3, diabolos is translated false-accuser and is applied to aged women. Let us read the verse using the word devil. The aged women likewise that they be in behavior as becometh holiness, not devils, not given to much wine, teachers of good things. There is no thought of a supernatural being connected with the word in this reference. In 2 Tim. 3:3, the word is translated false-accusers and is applied to wicked men of the last days, and there is nothing supernatural about these covetous, proud, blasphemous men of the last days. They are simply desperately wicked and are called devils.

Paul says, 1 Tim. 3:11, that the wives of deacons must be grave, not slanderers, sober, faithful in all things. The word slanderers comes from the word diabolos, and when translated devils, reads: Even so must their wives be grave, not devils, sober, faithful in all things. In verse 7 of this same chapter and also 2 Tim. 2:26, diabolos is translated devil. Now if we use the word slanderer or false-accuser here, we can readily see what Paul meant. 1 Tim. 3:7 would read. Lest he fall into the snare of the slanderer or false-accuser, and 2 Tim. 2:26, That he may recover them out of the snare of the false-accuser, etc. We have no more authority for saying that Paul was referring to a supernatural being in these last two references than in the three first, where it is impossible to give such a meaning. Examine Jno. 6:70, Jas. 4:7, Jude 9; Eph. 6:11; Luke 8:12 and lastly Matt. 25:41 according to this rule and you will see that there is no reason for thinking that there

Announcements. Michigan Quarterly Conference, Second Quarter. To the brethren of Mich., and elsewhere, greeting: And in the language of the

A Fair Proposition. Dear reader: If you receive a sample copy of The Restitution Herald, please send the editor 25 cents for 3 months subscription, and if you are not satisfied

see them being fulfilled. It is

is a supernatural being spoken of in either instance. The devil or false-accuser of Matt. 4 also comes under this head.

Then if there is not a supernatural devil who is liable to get us into his clutches and is continually leading us into forbidden paths, what is it that causes us to sin? Jas. 1:14, 15. Every man is tempted, when he is drawn away of his own lusts and enticed. Then when lust hath conceived, it bringeth forth sin and sin when it is finished, bringeth forth death. John says in 1 Jno. 2:16; The lust of the flesh and the lust of the eyes and the pride of life is not of the Father, but is of the world.

Paul gives a list of the works of the flesh in Gal. 5:19-21; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like. All these sins are the works of the flesh which Christ came to destroy.

Heb. 2:14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil. The wages of sin is death. Sin causes death and not a supernatural being. Rom. 8:3. God sending his son in the likeness of sinful flesh and for sin condemned sin in the flesh. Christ condemned sin in the flesh by living a sinless life, and through death destroyed the sinful flesh, that is the devil. It seems to me that it is very clear that if Christ took upon himself our fleshly nature in order to destroy the devil, that that devil must necessarily be the sinful flesh.

The word devil in the New Testament also comes from the Greek word daimon and daimonion, meaning demon and deified spirits, the superstition of many people of the apostles' times, which is the word used in the many references where devils were said to be cast out.

In the love of the truth,
Emma C. Railsback.

A German-Roman Empire.
Chicago Herald, Nov. 4, 1914.

London, Nov. 3.—“We are now fighting for the life of Germany. They wish to kill Germany, but I say if we win—and we must win—a new empire shall arise, more splendid than the world ever saw—a new Roman German empire, which shall rule the world, and the world shall be happy.”

Emperor William of Germany is credited with making the foregoing remarks in a speech he recently delivered to his troops. A German subject, who heard the

address, supplied the Copenhagen correspondent of the London News with the extract quoted.

The Holy and Just Things of David.

How few there are who understand what is meant by “the sure mercies of David.” The prophet Isaiah says, Incline your ear and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Isa. 55:3. Those who were being addressed, were required to incline the ear, that is, give attention, or hear, that they might have life. Isaiah was one of Judah's prophets, therefore this was spoken to them. Previous to this Jehovah had made a covenant with David concerning his kingdom and his throne. 2 Sam. 7:12-18. He promised that he would build it up to all generations. David, during his reign received only the temporal or common things that belonged to his kingdom, which was the Lord's kingdom. His reign could only continue during his natural life. This covenant was to continue for ever. It was an everlasting covenant. Jehovah strengthened David while he was Israel's king and made his kingdom great and strong. The nations feared him. He was Israel's greatest king. With these temporal blessings, his kingdom became great. This promise came to David in his old age.

After Nathan, the prophet, had spoken to him concerning his kingdom, he rejoiced greatly and expressed himself in prayer very affectionately. Who am I, O Lord God? And what is my house (kingdom) that thou hast brought me hitherto? This was yet a small thing in thy sight, O Lord God, but thou hast spoken also of thy servant's house for a great while to come. If you study carefully the remainder of this chapter you will see that David was greatly moved because of this promise. Isaiah, no doubt, referred to this promise when he spoke of the sure mercies of David. Paul in Acts 13:34 quotes this scripture and applies it to Christ. The “holy and just things,” embrace the promise made in the covenants with Abraham and David through the Christ. These covenants were ratified through the blood of the everlasting covenant. These promises could come through the seed, Christ, whom Jehovah had made strong through the resurrection. “He that ruleth over men must be just, ruling in the fear of the Lord.”

The king's son will do this when the kingdom becomes his. Now we judge after the sight of our eyes and reprove after the hearing of our ears. Then

we will be able to render a righteous judgment. Some Bible readers claim that the promise made to David as recorded in 2 Sam. 7:12-18, refers to his immediate successor, Solomon. A careful study will show that this scripture can not be so applied. This blessing was not to come to David's kingdom until after he had slept. His kingdom was to be built up for ever. The blessing was to be perpetual. Solomon occupied David's throne before his death. Solomon's reign was not a righteous one. His last days were given to madness and folly. He built up the high places for false worship and went after strange gods. The promise to David was that his seed should occupy his throne for ever. Solomon could only occupy it during his natural life. The Psalmist speaks of a promise made to David in Psa. 132:11.

The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I sit upon thy throne forever more.

The apostle Peter under the inspiration of the Holy Spirit quotes this scripture and applies it to Christ. Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his throne. Acts 2:29-30. Paul and Peter agree in giving David's throne to the Christ.

The angel announced to Mary the mother that she should call his name Jesus. He should become great and be called the Son of the Highest and the Lord God would give to him the throne of his father David and he should rule over the house of Jacob forever and to his kingdom there shall be no end. This kingdom will subdue all other kingdoms and occupy all the earth. It will be under the whole heavens and will be given to the people of the saints of the Most High. His dominion shall be over the whole earth. May he come soon is our prayer.

D. C. Robison.

A Question.

A sister asks, “How harmonize Jno. 20:22 and 16:7?”

By studying the Lord's discourse to the disciples at the last supper we get the following points: He told them he was about to leave them and go to the Father, which caused them to feel sorrowful, and as a result he promised to return to them in the presence of the holy spirit, which was to be to them all he had been and more, and

therefore He called this holy spirit the comforter, because it was to comfort them in their sorrow over His personal absence.

In the second of the two texts, in the question, it is beyond dispute that this comforter would not be sent to them until Jesus departed from them, and the reason is evident, for it could not comfort them for His absence until He went away.

The apparent difficulty is that He gave them the holy spirit before He left them, (between His resurrection and ascension to the Father) as shown by the first text in the question. This shows that the holy spirit given thus when he breathed on them was not the comforter, but only power or authority for that occasion and purpose. Peter informs us that all the prophets of old spoke by the holy spirit, (and David said he spoke by the spirit of the Lord and he also asked God not to take his holy spirit from him when he had sinned).

John the Baptist also was filled with the holy spirit from his birth, and the twelve apostles and the seventy Jesus sent out were also all given power of the holy spirit. (for He said to them it should be the spirit of the Father that would speak in them) Mary, Elizabeth, Zacharias and Simeon were also visited by the holy spirit. The reason the comforter was not sent till a later time is given by John that Jesus was not yet glorified, for the miracles performed under Pentecostal power were to prove the message of his resurrection).

Now since the comforter was the holy spirit prior to Pentecost, it is evident the holy spirit was not always the comforter. That is, in title. (The spirit given at Pentecost was called the comforter because it then was to comfort them in His absence). It was the same spirit in all cases (the prophets and those after Pentecost), but as the comforter, it proclaimed a different message, Christ's resurrection, ascension and second coming, and confirmed the message by miracles. (So Mark says in this work it was “The Lord working with them,” showing that the comforter was Christ himself. His power present with them).

So the comforter differed from other cases of filling with the holy spirit not in the spirit itself, but in the revelation given and the miracles performed. The revelation was to consist of reminding them what Jesus had already said and also all new truth. The confirmation was the greater works or miracles He promised they should do.

Since the comforter was to be to them the presence of their departed Lord, it is evident it must bring to them as great a revelation of truth as he had

and enable them to do at least as great miracles as he performed. As to the revelation Jesus had, He tells us He spoke the words of God, for God gave Him the spirit without measure. Hence they must have the fullness of revealed truth, so Jesus promised them that by the spirit, saying, "All things that the Father hath are mine...he shall take of mine and shall show it unto you." "He shall guide you into all truth", "He shall teach you all things." (He also said, "All things that I have heard of my Father I have made known unto you," and the comforter brought that all to their memories). So of this fullness of spirit he had without measure John says, "Of His fulness have we all received," and Paul asks if all have all the miraculous gifts, saying, "Do all prophesy?" "For we know in part and we prophesy in part." But all the apostles put together had it all, and when the spirit's miraculous power left the church, as Paul goes on to show it would do when it brought in the perfect mirror of revealed truth, it still left us its presence to comfort us in Christ's absence in the form of the word, for Jesus said, "The words that I speak unto you, they are spirit." So the spirit or comforter abides with us in the form of the word it left, just as Jesus came to them in the presence of the spirit comforter, and as Paul says in Rom. 15:4, that the scripture was given us to comfort us, (and adds, "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the holy spirit").

J. W. Williams.

Christian Living.
No. 5.

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he sayeth when he ascended up on high, He led captivity captive, and gave gifts unto men. And he gave some apostles, some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom

the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. But ye have not so learned Christ; if so be that ye have heard him and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirits of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbor; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath; neither give place to the devil. Let him that stole, steal no more; but rather let him labor, working with his hands the thing which is good that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace to the hearers. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath and anger and clamor and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:7-17; 20-32.

Mrs. Rena Endsley.

"Tarrying by the Stuff."

Then David dwelt in Ziklag of the Philistines and had gone out with them to battle against Saul. The soldiers of the Philistines objected to him and his men, as he would be fighting against his own nation and people. They feared when the battle got hot he would turn for his own people and against them. So the king, much to David's humiliation and displeasure, had to send him and his men back to their homes. But it proved to be of the Lord, for when they came to their town they found the Amalekites had been there to war, and had burned Ziklag and had taken their wives and children captive, and all they had they had taken, and all the men were so distressed and crazed, they talked of stoning David, though we can but wonder why. But David sought the Lord and trusted him, and gathered his company together and fol-

lowed them and overtook them, though two hundred of his men got weak and faint and had to stay behind by the brook Besor. But with the rest he was able to overcome the Amalekites and recover all their jewels and stuff, besides to take a lot of spoil from them. Then they returned. There were selfish ones that did not want to part with the spoil to the sick ones that had watched and taken care of the stuff and said to give them only to each his family, and none of the spoil which of course would be their wages. But the good David said, "Ye shall not do so, my brethren, with what the Lord hath given us.....but as is his part that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall all be alike." 1 Sam. 30:23, 24. How many times do I think of this when thinking of the families, especially the wives of our ministers in the field, some of them almost constantly it seems and a companion at home planning to save, and make, and care for the little ones intrusted to them that they may have food and warmth through the winter months, or if any are sick, nursing and caring for them alone, while husband and father is out in the field, fighting the battle of the Lord, holding up for his holy law, and the honor of his majesty, and trying to persuade men to fall into his army and become good soldiers of the cross, showing to all the signs that Jesus is near and soon will bring to us the great reward. I doubt not that our lonely sisters who have to battle the ill of life alone (as it almost seems) often feel almost discouraged, as if they had a hard part to fill without the promised reward, as Daniel speaks it that, "They that turn many to righteousness shall shine as the stars for ever and ever." Dan. 12:3. But not so my dear sisters, for it is said that this rule of David was a standing statute and an ordinance for Israel (30:25) and doubtless God remembers it yet, and will wait till Jesus comes whose reward will be with him, and then as his part is that goeth down to battle, so shall be his part that tarried by the stuff.—S. E. Price in Bible Advocate.

The Essential Basis of Prophecy.

Continued from last week.

Though God had a perfect plan the revelation of which constitutes all prophecy, without omnipotent power the plan must fail because of being thwarted by that which was greater than his power, whether the superior be devil, "freedom of the will," or what, and thus prophecy flow-

ing from his perfect plan would be nullified in the fulfillment. But not so. Nebuchadnezzar found the true God, and the vision of his greatness caused him to confess that "all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven and among the inhabitants of the earth: and none can stay his hand or say unto him, What doest thou?" Job learned his superiority and said to him, "I know that thou canst do everything, and that no thought of thine can be hindered." Isaiah's estimate of man in comparison is that they all together are as nothing, and as less than nothing, and vanity, even as the dust on the balance that sways it not, so he says: "Cease ye from man, whose breath is in his nostrils, for where in is he to be accounted of?" Paul tells us Jehovah works all things after the counsel of his own will. Then what can man do contrary to him? In short, he is the only One working. There is no room in his universe for a contrary will nor a resisting spirit, nor even the vaunted freedom of the will. Those who say, "If there is no devil, there is no God" are bound to tell us how the Eternal shall cease when the devil and all his works are destroyed, and then tell us who was devil from the infinite beginning, before Lucifer began sin in heaven and Adam sinned. You may ask, "Why all this?" Well, if God is infinite, and supreme, and all things are working out his will, is there any doubt of the blessings all along the way to those who put their cases in his hands? Can any power in the universe hinder the welfare of his saints? A faith that grasps even a faltering hold in the hand of omnipotence is bound to overcome, for he will strengthen the grasp of such to be more than conquerors. J. W. Williams.

If life is an opportunity, so is every hour. If existence is a big thing, so is every day. To under value the minutes means that we do not rightly estimate life itself. Respect the little fragments of time, which, fitted together in the great mosaic, constitute life.

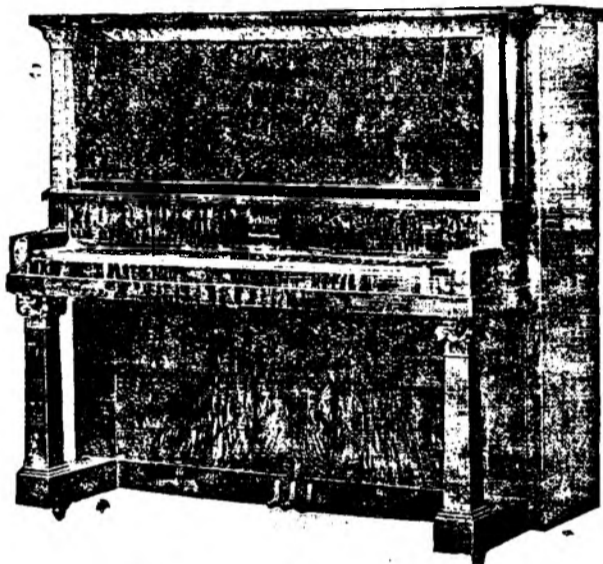
One great characteristic of holiness is never to be exacting—never to complain. Each complaint drags us down a degree, in our upward course. If you would discern in whom God's spirit dwells, watch that person, and notice whether you ever hear him murmur.—Gold Dust.

Promise little and do much. Good actions carry their warrant with them.

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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glotfelty.

Dixon, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St. Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mrs. Mary Cordray, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Thursday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the elder.

Rensselaer, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich., has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. N. A. Woodward holds regular appointment.

Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls, N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

The End.

"Then cometh the end." 1 Cor. 15:24. The inquiry would naturally arise, When will this end come? And, Of what is it speaking? By reading down to v. 28, we can surely see what end is here spoken of and at what time it will be reached. For he (Christ) must reign till he hath put all enemies under his feet. This end is after all enemies are subdued, and is the end of his millennial reign, the end of the thousand years of Rev. 20. The end of the judgment day. After he (Christ) shall have delivered up the kingdom to God the Father. This end will come when he (Christ) has finished the work of restoring all things to the condition that they were in before the entrance of sin thro' the first Adam, 28 v. "And then all things shall be subdued unto Christ, then shall the son (Christ) also himself be subject unto him (God the Father) that put all

things under him (God) that God may be all in all. During this reign of Christ, the saints will also reign with him over the nations and the 12 apostles will sit upon twelve thrones judging the 12 tribes of Israel. See Matt. 19:28.

Also during this reign and before the end, the people of Sodom who were destroyed, will be there and it will be more tolerable for them than for the people who saw the miracles Jesus wrought. See Matt. 10:15; 11:23-24. Mark 10:12; Sodom will be restored to her land at the same time Israel is restored to its land, Ezek. 16. Yes these with other nations will be restored before. "Then cometh the end." Yes, before Christ shall deliver up the kingdom to God.

You may ask, The end of what? We reply, the end of the millennium at the close of the restitution. All the prophets have spoken of these things thus. See Acts 3:21. Much to the detriment of the position of anti-restitutionists, the 20th ch. of Rev. fixes the time of this reign at one thousand years, five times, the definite time at one thousand years. If this language, a thousand years, is otherwise than literal, why did the revelator call it a thousand years five times? But ah, when we remember that all the sin and curse and death that is on the earth is to be removed during the reign of Christ, we do not wonder the length of time fixed for the restitution of all things spoken of by all the holy prophets since the world began is fixed at one thousand years. The resurrection of all the human family and restoring them back to where Adam and Eve were before the transgression, then restoring the wolf, the lion, and all the ravenous beasts and reptiles. Hence in this great, great work, God has limited the length of time to 1000 years, five times in Rev. 20, and spoken of it indefinitely in many places by the prophets and apostles.

That we are nearing the end of the Gentile times, and in the time of trouble spoken of by the prophet Daniel, almost all students of prophecy agree. That the return of our Lord Jesus is due according to the scriptures seems to be admitted by all who make the subject a study. And the writer of these lines is saying deep down in his heart, "Come Lord Jesus, come quickly."

Very fraternally yours,

J. D. Scott.

Good works will never save you but you cannot be saved without them.

Better do it, than wish it done. Brave actions never want a trump et.

THE RESTITUTION HERALD.

Volume 4.

Oregon, Illinois, Nov. 18, 1914.

Number 6.

The Best of the World's Literature.

The four gospels are the focal books of the world's literature. To choose favorite verses from them is like selecting a few jewels from all the world's crowns. Each person would make a different collection.

Perhaps John 3:16 would be the first choice of most Christians. It is "the little Gospel." No other verse contains so much of what it supremely concerns us to know.

Next would come, perhaps, Jno. 14:1. We all want peace. Most hearts are troubled. We all need to be reminded that in God and his Son is all the comfort we need.

Next would come, possibly, the favorite Beatitude. I think it is Matt. 5:8, for we all want to see God, and we all long to be pure in heart.

The most wonderful promise in the Gospels is Matt. 7:7. How many of us really believe that all asking receives, all seeking finds, all knocking wins entrance? We may not receive what we ask, but we receive something as good or better.

Perhaps the most influential verse in the Gospels is the Great Commission, Matt. 28:19-20. Many thousands have taken those words as their marching orders. They have won kingdoms, transformed civilizations, and saved millions to eternal life.

The verse in which Christ gives the most complete and yet simplest statement of his mission in this world is Luke 19:10. To understand the full meaning of the verse you must read it, not, "The Son of man is come to seek and to save that which was lost," but, "to seek and to save me."—F. H. Sweet in 'Crisis.

Now.

The only time we own is now. Indeed, own and now look to be the same word. Time that is past, won't come again; time still to come, isn't here yet. The only time is now. Now is soon gone. If you intend to do the right thing, now is the time. If you intend to form good habits, now is the only time. If you intend to live unafraid and with a good conscience, and like a Christian, it must be now; for yesterday left on the midnight train without buying a return ticket, and to-morrow isn't quite

If Christ Came Just Now

What would He find if He came just now,
A faded leaf and a fruitless bough?
A servant sleeping? An idle plough?
What would He find if He came just now?

Sooner or later, His coming's sure,
Say would He find an open door?
His servants watching with lamps aglow?
Would it be thus if He came just now?

What if He came to the garden gate,
'Ere sets the sun, or at day-break?
Would His sweet flowers and lilies be
Growing in beauty, watch'd o'er by thee?

What if He came in your hours of strife?
Found your post vacant, found wasted life?
A scattered flock, and a broken fold,
The fire of love in your heart grown cold?

What if He came e'er this hour has flown?
Say, is the task that He gave you done?
Oh, what if you've left it all too late,
Settled your doom, and sealed your fate?

—Sel.

sure whether she is coming at all or not. No time belongs to you but now. You'd better use it as if it were very precious, for if you lose it, it is gone forever.—Boys' World.

Certainly, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteorlike, are ever on the rush after some visible charge and work. It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow men. But still it is good to know that we can be something for them; to know (and this we may know surely), that no man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Brooks.

Do not be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbor. Lay aside this

ardor of mind which exhausts your body, and leads you to commit errors. Accustom yourself gradually to carry prayer into all your daily occupations. Speak, move, work, in peace as if you were in prayer, as indeed you ought to be. Do everything without excitement, by the spirit of grace. As soon as you perceive your natural impetuosity gliding in, retire quietly within. Listen to the leadings of grace, then say and do nothing but what the Holy Spirit shall put in your heart. You will find that you will become more tranquil, that your words will be fewer and more effectual, and that, with less effort, you will accomplish more good.—Fenelon.

Have we found that anxiety about possible consequences increased the clearness of our judgment, made us wiser and braver in meeting the present, and arming ourselves for the future? If we had prayed for this day's bread, and left the next to itself, if we had not huddled our days together, not allotting to each its appointed task, but ever deferring that to the future, and drawing upon the future for its own troubles, which must be met when they come whether we have anticipated them or not, we should have found a simplicity and honesty in our lives, a capacity for work, and an enjoyment in it, to which we are

now, for the most part, strangers.—F. D. Maurice.

When we remember our temptations to give quick indulgence to disappointment or irritation or unsympathizing weariness, and how hard a thing it is from day to day to meet our fellow-men, our neighbors, or even our own households, in all moods, in all discordances between the world without us and the frames within, in all states of health, of solicitude, of preoccupation, and show no signs of impatience, ungentleness, or unobservant self-absorption,—with only kindly feeling finding expression, and ungenial feeling at least inwardly imprisoned;—we shall be ready to acknowledge that the man who has thus attained is master of himself, and in the graciousness of his power is fashioned upon the style of a Perfect Man.—Thom.

The spirit of love must work the works, and speak the tones of love. It cannot exist and give no sign, or a false sign. It cannot be a spirit of love, and manifest itself into irritable and selfish impatience. It cannot rejoice to lend itself to the happiness of others, and at the same time be seeking its own. It cannot be generous, and envious. It cannot be sympathizing, and unseemly; self forgetful and vain-glorious. It cannot delight in the rectitude and purity of other hearts, as the spiritual elements of their peace, and yet unnecessarily suspect them.—Thom.

If we cannot live at once and alone with Him, we may at least live with those who have lived with Him; and find, in our admiring love for their purity, their truth, their goodness, an intercession with His piety on our behalf. To study the lives, to meditate the sorrows, to commune with the thoughts of the great and holy men and women of this rich world, is a sacred discipline which deserves at least to rank as the forecourt of the temple of true worship. We forfeit the chief source of dignity and of sweetness in life, next to the direct communion with God, if we do not seek converse with the greater minds that have left their vestiges on the world.—Mar tineau.

A blunt wedge will sometimes do what a sharp axe will not.

“THE DEATH AND RESURRECTION OF JESUS CHRIST.”

A Lecture by Wm. Glen Moncrief, London, C. W.

Being a reply to the Westminster Review, No. CXXXV. Article V. Delivered before the Young Men's Christian Instruction Society of London, March 1860.

Continued from last week.

Now there are two things we may be satisfied of; 1st. That they would certify themselves that the corpse of Jesus was with in the vault; and 2nd. That there was no entrance to the tomb except by the door which they protected by the public seal. They would attend to these matters because they were not imbeciles; and their perception was whetted by enmity and fear. After considering these incidents, the theory that Pilate was in concert with the adherents of Jesus for the recovery of their Master merely from wounds and physical prostration, becomes eminently absurd. The Reviewer makes the Deputy so stupid that were he to revisit “the glimpses of the moon”, he would deem the Westminster article a compliment to his heart at the expense of his head.

There is one thing which the Reviewer, in his anxiety to make a case has entirely overlooked, and it is this: that even in restoring Jesus, the Roman Governor was carrying out a design perilous in the extreme—He had sent him to the cross at the demand of the anointed officials in the temple, and the vulgar populace, who sympathized with them in their exterminating measures. They threatened his position if he refused to yield their demand, and for the sake of power and popularity, he violated the little conscience that he owned. And now, who may not calculate that the Governor's secret policy—a mixture of piety and deception,—was more likely to entail ruin on his house? The danger was too palpable for him to despise, were he even as senseless as the Reviewer imagines.

Let us observe where it lay. In the first place, this thing he must have known, that Jesus was absolutely uncompromising in his character, and had never been disinclined to expose injustice and oppression. What if on his restoration by the cordials and surgical appliances, the crucified should appear in the streets and denounced the pusillanimous Deputy, who to appease an infuriated rabble had doomed him to scourging, to agony and death. Or second, supposing that Jesus should never openly condemn the Governor, what if at any time he were seen alive? What would the elders, and the

chief priests and the Pharisees think of such a discovery? A tiger when the prey is torn from his jaws would be their fitting emblem. How they would rage at the deception palmed on them. How they would brand him as a traitor to his trust. How they would represent him at Rome as a perjured shuffler, in whom no confidence could be placed. Every official act performed by the Deputy had to be reported to Caesar, and what if he should detail the crucifixion of one Jesus, the Nazarene, and thereafter proof be furnished by the Jews that he had audaciously thwarted the court of justice. There was a third danger, even supposing that our Lord should never be seen, and never be heard; too many were engaged in the plot to guarantee safety. All these were doubtless among the initiated:—Pilate's wife, and the surgical attendant; some of the friends of Jesus, the centurion, and the executioners. The probabilities that the confederacy would be shielded with inviolate care were exceedingly few; and and to suppose that a high official would run a fatal risk for such a trifling gain is an outrage on common sense and ordinary prudence. “What,” slightly to use the language of a poet:—

“What was the Christ to him, or he to the Christ,

That he should weep for him?”—The game of mercy was too expensive for the Deputy to play: he was not the man to excavate a pit for his own destruction.

We are justified in winding up this department of our Lecture by saying, that the correct statement of the argument for the death of Jesus is this:—His friends, on the spot, were satisfied that it was real; the soldiers were satisfied, his enemies were satisfied, and Pilate was satisfied; but a Reviewer almost nineteen centuries after it occurred, happens not to be satisfied. We have from the pen of contemporary historians a record of what the various parties we have just catalogued beheld: the author of the article in question favors us with his dreams;—the majority of readers will have no difficulty in making a choice betwixt the two.—Those who are hostile to Christianity, and those who have no objection to that system of religion, if only Jesus be excluded from it, will side with the Reviewer, and believe in absurdities: because the truth is unpalatable.

II. We come now to consider briefly the proof that Jesus rose from the dead.

A resurrection is an astonishing event, yet it involves no contradiction. The Author of life can, if he deems it wise, rekindle the flame. There are things

of which it is safe to affirm that they can never appear within the confines of the possible; such as, a rainbow in the absence of light, and a circle the diameter of which shall be greater than its circumference. But the human mind too frequently rests not contented with excluding the contradictory; in many instances that which now forms a portion of the actual, and even facts to awaken surprise, was for years enrolled under the head of impossibilities. Indeed, among the many valuable lessons taught as the ages move forward, is this one;—to be remarkably cautious in affirming what has been, and what cannot be. Any morning the pompous oracle may find to his humiliation, that the wildest fancies have become sober realities. Even the wonders of natures have ceased to be marvelous, merely because they are familiar; but if any one should, for the first time, be presented with an egg and told that out of such came yon Condor floating above the Andes and the clouds; or an acorn, and informed that similar was the origin of the oak under whose wide-spreading branches the conversation was held, and it seems to me inevitable, but that the hearer would rotate his neck in hopeless skepticism. The resurrection of Jesus Christ was a singular phenomena, yet not altogether unexampled in anterior authentic history. Though extremely singular, though an event by no means likely to occur, let us admit with candor that evidence could make it credible by the human intellect. Affirm that no amount of evidence can establish it, and then have we not dogmatism as to proof exactly analogous to the ostracised dogmatism as to fact? We admit that the more extraordinary the occurrence the more ample and the more cogent the proof must be: but to exclude any fact or incident from the archives of terrestrial history by simply declaring it incapable of confirmation by human testimony is to trample on the first axioms of a sound philosophy, and to beggar the world by contacting the bounds of legitimate inquiry.

Our Lord was buried in the manner already described, and we are now waiting for the issues of the third day, so frequently condescended on by himself. Let us picture the scene. We find ourselves in a garden outside of the ancient city, about four o'clock in the morning. From the west the moon is flooding the hills and vallies with its mellow beams; many strangers are sleeping beneath the olive trees or on the open ground, for the passover has brought myriads to Jerusalem, who can obtain no

accommodation within its limits. There, a little way in the distance, is the rocky tomb in which the Saviour reclines, closely enveloped in the linen and the shades of death: what an immense stone is placed at the door—ten men are likely unable to shift it from its seat. But we dare not approach nearer the sepulchre, for a band of stern Roman soldiers, armed to the teeth, have charge of the tomb, and defy mortal to touch the seal: their swords and helmets glisten in the moonbeams, and we distinctly hear the tramp of sentry on his beat.—Some of the guards are leaning against the rock; others are engaged in conversation while reclining on the grass. Every eye is vigilant: every hand ready for a soldier's work. Friend or foe steal the body in these circumstances! As well may we conceive an infant lifting the stone, and pitching it into the Mediterranean, some 40 miles away. But lo, what a blaze of light suddenly bursts forth close to the sepulchre: all around is illumined as by day. The keepers rush from their posts, but overcome with terror, drop like men suddenly struck dead. Enveloped in light more beautiful than the morning, an angelic being, of majestic stature rolls aside the stone without an effort, and Jesus leaves the vault clothed with the radiance of health and the grandeur of immortal being.

“The Lord has risen indeed,”—Let us return to the city and much meditate in our hearts on the glorious event of which we have been spectators.

To be continued.

Can Law Give Life?

The assumption that the heathen can obtain life by obedience to a law written in their hearts is contradicted by the testimony of the Bible in what seems to be the plainest language. Yet some persons insist that the heathen will be judged and destroyed or saved by the law written in their hearts. That is: those who have by unavoidable circumstances remained in utter ignorance of Jesus Christ and the salvation of God by him will receive eternal life or be doomed to eternal death by their obedience or disobedience to the law written in their hearts. Some worthy, good friend writes and asks, Was there ever a law given that could give life without the knowledge of Jesus? The conclusion that I have arrived at is the love of God to the world, and the love of Christ, giving himself a ransom for all to be testified in due time to be testified to all men, that is to every man, woman and child of Adam's race, at some period of their history; if

not in the present life or dispensation, it will be in some future one; and that the death which entered into the world by the sin of Adam cannot prevent God's determination to have these facts made known to every creature before his destiny is decided.

This view involves the future living in some form or by some means of all who have not had in this life the means of knowledge or knowing the love of God and Christ as above stated; because God has but one method of determining the final state of such men; viz., faith in Christ, the only life giver or remedial agent that he hath provided or furnished for a dying race.

To avoid my conclusion, opposers affirm that such as never hear of God's method of redemption by the Redeemer will be saved by a law, or the law in themselves, if they conform to that law. The assumption contradicts the plain testimony of the Bible, as a few texts will show. By the deeds of the law there shall no flesh be justified in his sight. Rom. 3:20. If there had been a law given which could have given life, verily righteousness should have been by the law, but the scripture has all under sin that the promise by faith of Jesus Christ might be given to them that believe. Gal. 3:21-22. This is the stone (Jesus Christ) which was set at naught by you builders, which has become the head of the corner; neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. Acts 4:11-12. If saved at all, no other way; do you believe it? If so, will you accept it? It is God's way, not man's way. Such is a sample of the teaching of the Bible as to God's method of saving men from sin and its ultimate consequences.

To talk, therefore, of those being saved by obedience to a law written themselves is to preach another gospel than the gospel of God, and expose themselves to the curse Paul invoked on such. Gal. 1:6-9. Let persons who are so ready to override God's method for the salvation of our race be careful lest they be found fighting against him in their defense of men's traditions; affirming that this present life is the only place where any man can secure salvation, no matter how entire or how great his unavoidable ignorance of God's remedial plan for a dying world.

The attempt to make salvation by law, or the deeds of the law is to make faith in Christ void and useless; for if some men can be saved by law, so can others, and faith is made void. Rom. 4:14. If it is God's established order or plan that salvation is

by believing in Jesus Christ, then it is certain that no possible obstacle can prevent the final communication of that plan, or the name of Christ to every child of Adam and Eve. The plan will be made to all in due time and the hands of God are not shackled by death nor any of the inventions or traditions of men. By law at the most, is only the knowledge of sin (Rom. 3:20), but law reveals not its cure. It does not show salvation nor encourage hope. But the gospel is for every creature, all for whom Christ died and he gave himself a ransom for all, and it will not fail; so sure, then as God's plan does not fail, and it will not, every man heard or will hear in this life or in a future dispensation, the good will toward men which the angels proclaimed to the shepherds on the plains of Bethlehem at the birth of the world's Redeemer; and no law dispensation can ever supplant or supercede the gospel of Jesus Christ.

To be continued.

Uncle John.

A Growing Testimony.

For years there has appeared in the "Sunday School Times" a manifest leaning toward Pre-Millennialism. The editor and various writers have regarded most favorably the doctrine of the second coming of Christ.

As a result of the present war in Europe a new awakening has come to the Times, and it is most significant for Adventists. The issue of Oct. 17th comes as a "War Number," these words being over the usual heading. The paper carries several double column ads advertising books upon the issue involved in the war, and its prophetic bearing. It also discusses the question, "May this War Mark the End of the Age?" Under this heading Professor Griffith Thomas gives his view concerning the bearing of the present struggle. Under the same, Dr. Schofield discusses the situation, using for a special heading, "Across the Chasm of Tears and Blood."

As showing the widespread interest that is being felt in the possible prophetic bearing of the present contest, the following is given in the Times, it being from a clergyman in Montana. It doubtless expresses the view of hundreds of thousands in this remarkable epoch:

Upon returning from my vacation, and while glancing over a few unread copies of The Sunday School Times, my eye caught the words, "The Collapse of Civilization." It is in the issue of Aug. 15th. I read the article, and cannot refrain from writing you that the article expresses my views and growing convictions. You have drawn the

lines boldly and distinctly between humanitarianism and Christianity.

It is only very recently that my eyes were opened. With a certain subtle pride I have "boasted" these world movements (good in themselves), and tried to convince myself and my audiences that the world was growing better, and would finally win out along these lines. In the meantime I unconsciously drifted near the rocks of this world pride.

A crisis came. Civilization in Europe collapsed, and with it my theories of world progress. Your article encourages me to "come clear over" and plant my feet upon the proposition that so long as men are at war with God they will be at war with one another in one way or another, whether that be under the guise of competition, education, peace, or temperance or any other thing which may accompany salvation and which the devil can easily counterfeit and place in circulation as salvation.

Another reader, somewhat bewildered over the collapse of his ideals as to our modern civilization, writes as follows:

"I have held to the belief," writes a reader of The Sunday School Times, "that the world was to be won to Christ by the faithfully preached Gospel, and that it was growing better and better; that the love of Christ was steadily doing its work, and that sin was steadily being overcome. But now, I confess that the awful condition of things in Europe has shaken this view, and with many others I am grieved beyond measure. Not that my faith in God is shaken. No; no. But touching the "how" of it I would like more light."

Under the heading "May this War Mark the End of the Age?" Professor Griffith Thomas, among other things says:

Perhaps the supreme lesson to be learned at the present time is that the kingdom of God is something vastly different from what is taught in many quarters today. Some people seem to identify the divine kingdom with the introduction of a new social order; others regard it as associated with the coming of civilization and international peace. But neither of these is the New Testament conception of the kingdom, and this war will do some good if it reminds many, even among preachers, that all the transformations of the social order and all the Hague conventions in the world will not usher in the kingdom of God. That kingdom is nothing less than the rule of God over life. The circumstances of the present war will open the eyes of many who have been "side-tracked" in their preaching of a social Gos-

pel and of an evangel of international concord. After twenty years of the Hague Convention, when civilization may almost be thought to have reached its consummation, and when Europe has apparently been "leavened" with the principles of peace this war suddenly takes place. It shows that in spite of everything civilization and the kingdom of God are not synonymous terms. This is not very complimentary to man, but it is nevertheless true, and notwithstanding our boasted progress, the human heart is still "deceitful above all things and desperately wicked." It is easy for the poet to anticipate the time when "The war drum throbb'd no longer, and the battle flags were furl'd

In the Parliament of man, the Federation of the world."

But there will be no real peace until the Lord himself as King ushers in his kingdom. Some time ago, a well known Scottish clergyman, Dr. Kelman, gave a striking bit of personal testimony. He was crossing the Atlantic, and late one night noticed a lonely figure on deck who turned out to be a leading American citizen. Dr. Kelman and he began talking about the social conditions of American cities. The American described the poverty and gloom of much modern life, and Dr. Kelman thereupon remarked, "I thought you were living in the van of all these things, and showing us how to escape from the old evils."

"No," was the reply, "there is only one thing that will cure America."

"What is that?"

"Empire."

"Empire," rejoined Dr. Kelman, "I never heard an American say a word like that before."

"Yes," said the other very quietly.

"Have you got an emperor?"

"Yes, I have, and he is coming very soon. His name is Jesus Christ."

This reminds us of the "blessed hope" of the New Testament, the coming of Christ to usher in peace and unity. This war will perhaps do more than anything else to vindicate belief in the truth of our Lord's coming. In the face of current events the addresses delivered at the Prophetic Conference in Chicago last February are instinct with illumination and inspiration. Catastrophes like the present war will make Christian people turn their attention all the more earnestly to the "sure word of prophecy," and make them look for deliverance to the imminent advent of the King, and not to any gradual amelioration of social and national conditions.—World's Crisis.

THE RESTITUTION HERALD

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

- Dixon, Illinois, the first Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

It is reported that three states have voted state-wide prohibition of the liquor traffic. In a way, this seems good, yet we cannot help wondering if this thing of "voting men moral," is not the beginning of that time in which men will be forced to worship the beast and his image.

The recent election shows the state of unrest there is among the people. No political party may any longer feel assured of permanent apartments in Washington, D. C. This unrest results from a desire among the people to discover a state of perfect comfort and peace and

each election is but the voice of disappointment in that they have not yet found it. The next election will find still another effort on the part of the people to find among men the panacea for all human ills. Man is not capable of bringing this peace to the nations. The great King of peace alone can do it.

We are having good sized audiences and attentive listeners at our meetings at Valle Mines, Mo. We expect to spend the whole time we are away from the office at this place. We are accorded the use of the M. E. church building and our audiences are largely made up of people of that denomination. There is much interest manifested. We are trying to present the Word faithfully and will leave results with the Lord of harvest. We are not coaxing people to be baptized, but we are trying to get them to understand.

Brethren, we now have nearly half the number of new subscriptions called for by Thanksgiving time. Let each one take hold and help a little and we'll make it 100.

We want 100 new subscribers at \$1.00 each by Thanksgiving Day. Will YOU help?

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

James Browning,	\$5.00
Alice Quin,	.50
Mary Elton,	4.50
A friend,	1.50
Lawrence Howell,	3.00
Mrs. Jno. Cochran,	.50

Announcements.

Michigan Quarterly Conference. Second Quarter. To be Held at Coats Grove, Dec. 11-13.

To the brethren of Mich., and elsewhere, greeting:

And in the language of the prophets, we say, Come let us go up to the house of the Lord where we have received blessings and inspiration which has helped us to stand firm for the Master and endure trials and temptations of the past.

We expect to have with us as speakers, Bro. H. V. Reed, principal speaker, Chicago, Ill., Bro. C. C. Maple, Evangelist of Mich., Bro. A. M. Taylor, Friendship, Maine; Sr. Sarah K. Taylor Pres. B. F. M., Friendship, Me., Bro. F. V. Blakely, Con. Pres., Grand Rapids, Mich., Bro. F. E. Siple, Pastor Adrian Church, Bro. B. W. Woodward, pioneer preacher of Michigan; Sr. M. A.

Woodward, Pastor Coats Grove Church.

Parties coming by rail, please come to Hastings or Coats Grove.

For programs, write any member of the program committee. Bro. C. C. Maple, chairman, North Ridgeville, Ohio; Sr. Mary E. Munn, Sec., Blanchard, Mich.; Sr. Alice L. Chase, Coats Grove, Mich. All parties coming please notify Sr. Alice L. Chase.

F. V. Blakely, Pres. Emma Jackman, Sec.

The first Quarterly Meeting of the Church of God of Ill., will convene at Lanark, Nov. 29, 1914. You are not only invited, but urged to be present to share with us the blessings derived from such gatherings.

Just send a line to J. M. Grotfelty stating your intention to be present, that ample provision may be made for all.

Alma da Grotfelty, Sec. S. J. Lindsay, Pres.

To Our Brethren.

Our annual thanksgiving meeting will be held this year at the E. 105th St. Church of God, Cleveland, Ohio, beginning Thursday, Nov. 19, and continuing over Sunday the 22nd.

We expect to have with us at this meeting Bro. C. C. Maple, North Ridgeville, Ohio, Bro. F. L. Austin, Fonthill, Ont., Bro. W. Upton, Geneva, Ohio. Come and unite with us in giving thanks to the Giver of all good and perfect gifts.

Entertainment will be provided for all who attend.

E. H. Wickern, Chairman Com.

Notices.

Bereans.

The gold Berean pins will cost one dollar and forty cents; the plated ones, twenty-five cents. Send order and money to Leila E. Whitehead, 5439 Ohio St., Chicago, Ill. We will wait two or three weeks for your orders before ordering the pins made. Committee.

Reports.

Dear ones of like faith:—

By request of the Church of God at Ripley, Ill., Bro. Lindsay, Sr. Anna Drew and Bro. Marsh and family have recently visited us. Must say it was a great pleasure to meet them again and hear their words of cheer. Bro. Lindsay's visit was very short. He delivered only one discourse. The subject was, "The European War in the Light of Prophecy," just what we were all anxious to hear. Then Sr. Drew, our talented primary teacher, came the

9th of October and remained until the 16th. She gave the object of the National Berean Society, which is to promote and unify the state organizations, etc., which could not be done without sufficient work of the local societies. So in her goodly manner urged us not to neglect the study of the lessons prepared and the daily search of the scriptures. We certainly appreciate her untiring efforts in this work and the Sunday School lessons. May God's richest blessings rest upon her.

The 20th of Oct., Bro. Marsh and family came and remained until the 1st of Nov. He delivered in all 14 able discourses to a house filled to overflowing most every evening. It had been three years since he had preached for us. It was very noticeable that he had not lost interest in the signs of the times, the millennium, or any other needful truth. He had the pleasure of baptizing five young people into the all saving name of Christ. The five were Miss Bertha Wells, Miss Blanch Drake, Miss Susie Malory, and the Misses Lena and Susie Lewis. There were many that seemed almost persuaded.

We trust they all may visit us again ere long.

Your sister in Christ,

Jeanie Cox.

Ripley, Ill.

A Correction.

Dear Bro. Lindsay:

I notice in your issue of Oct. 28th where Bro. Morgan says I sent him twelve dollars to help defray his expenses to Mo. I wish to state that the Mo. Conference has repaid me ten dollars of the amount.

J. H. Morse.

The Sunday School.

By Anna E. Drew.

Christ Crucified.

Nov. 29, 1914. Mk. 15:21-41; Lu. 23:39-43.

Lesson Text. Mark 15:22-37. Read Matt. 27:27-61.

Golden Text—Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. Isa. 53:4.

Time.—Wednesday, April 14, A. D. 30, 9 a. m., to 3 p. m.

Place.—Calvary, outside the north wall of Jerusalem.

Questions.

What was Pilate's judgment seat called? Jno. 19:13. Where was Jesus taken from there? v. 22; Jno. 19:17. Who was called to carry the cross? Mark 15:21.

Who followed the procession? Lu. 23:27. Of what does Jesus warn these? The coming destruction of Jerusalem, and he would save them from that tribulation, if they would. Matt. 23:37. Who were led to be crucified with Jesus? Luke 23:32. How did this fulfil Scripture? Isa. 53:12.

Where were they crucified? Luke 23:33. See also R. V. Verse 22 of our lesson text gives Golphatha, which is Hebrew for skull, and Calvary is its translation into Latin. Probably so called from its being a place of public execution. When they reached the place of crucifixion, what was given Jesus? v. 23. "This mixture or something like it, is said to have been given to criminals to deaden the sense of pain, which might be the reason why Jesus refused to drink it."

At what time was Jesus placed on the cross? v. 25. What did they do with his garments? v. 24; Jno. 19:23, 24. What were his first words from the cross? Luke 23:34. "Probably spoken in the height of agony," for death by crucifixion is one of terrible torture. What was placed above the cross? v. 26; Luke 23:38, Jno. 19:19, 20. Who were looking on? Luke 23:35. "Calvary was near the public highway, and great multitudes were at Jerusalem to attend the Passover festival. Many of all classes would gather, with officers, soldiers, priests and rulers." What did the rulers and people do and say? vs. 29-32; Luke 23:35-37; Matt. 27:3-43. What is the story of the thieves crucified with Jesus? Luke 23:39-43. What was the prayer to Jesus of the penitent thief? What facts does this prayer recognize? 1. "Recognizing Jesus as Lord of all, even though dying on the cross; 2, recognizing that Jesus was to have a real kingdom in the future; 3, recognizing that there was to be a resurrection, that Christ and him self were to live again; 4, recognizing his salvation as dependent upon Jesus."

What did Jesus promise him? v. 42. Did Jesus mean that the thief would receive the promise the same day? 2 Tim. 4:1, 8. The word 'today' is an emphatic word. See Dent. 6:6; 8:19. The thief did not die the same day, Jno. 19:31-33, and Jesus did not ascend to the Father for forty days. Jno. 20:17; Acts 1:2, 3. What is meant by Paradise? Compare 2 Cor. 12:2-4; 2 Pet. 3:7, 13; Rev. 2:7; 22:2, 14. When and where will Paradise be gained, and the thief receive his promise? Are there any passages that teach any go to heaven at death? What is man's condition in death? Psa. 146:4; Eccl. 9:5, 6, 10. What took place at the sixth hour? v. 33. Luke 23:44.

What took place at the ninth hour? vs. 34, 37, 38; Luke 23:45;

Matt. 27:51-53. What did the signs that followed Jesus' death indicate to the people? Matt. 27:54; Luke 23:47, 48. Who were the friendly watchers at the cross? Mark. 15:40, 41; Luke 23:49.

What were the dying words of Jesus? Luke 23:46. Explain this text. What does Christ's death mean to us? Jno. 3:16; Gal. 1:4; Rom. 5:8; Titus 2:14; 3:4, 5. In our Golden Text, in what sense did Jesus bear our griefs and carry our sorrows?

What is the type in the pierced side of our Saviour? "As Eve was formed from the rib taken from Adam, so the Bride is being built up from the blood and water which flowed out of the last Adam."

The first, second and third parties will come forth in their order, rank or company, by a resurrection from the dead ones.

"God giveth it a body as it has pleased him, and to every seed his own body." 1 Cor. 15:38. If the body is a saint, it will please God to give it a spiritual, or immortal body. If the body is to be restored by restitution, it will please God to give it a body made good and very good. This is restitution as spoken of by all the prophets. If the body is sown in corruption, it will please God to raise it in incorruption. "every seed his own body;" this is destruction, or the wages of sin. The first party or order to come forth is the bodies of the saints raised immortal. The second party to come forth is the bodies of the restitution people raised good and very good on probation as Adam was to develop their moral character, as Adam should have done to know God and his laws.

"And this is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." Jno. 17:3. "For they shall all know me from the least of them unto the greatest of them." Jer. 31:34. "Who will have all men to be saved and to come unto the knowledge of the truth." 1 Tim. 2:4. What will be our condition after we have received the knowledge of the truth, then fall away in sin and disobedience? "For if we sin wilfully after that we have received the knowledge of the truth, there remains no more sacrifice for sin." Heb. 10:26. God can do no more after he brings man to "the knowledge of the truth." God's people would love to know who are the restitution people, the second class, band or order who will come forth by a resurrection "from the dead ones." They are the following sinless, ignorant, heathen creation, weak-minded, the imbecile and

the fool who never will have a chance to be saved under the gospel age, owing to their defective minds and imperfect personalities.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. What are these people waiting for? Waiting for the redemption of the saints. "Because the creature (or creation) itself also shall be delivered from the bondage of corruption (delivered into what?) into the glorious liberty of the children of God." This second party will have to wait until the children of God who have the first fruit of the Spirit have redemption of their bodies. "When the creation also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The first party must have the first resurrection before the second party, the whole creation can be "delivered from bondage of corruption into the glorious liberty of the children of God." Rom. 8:19-23.

My experience for forty years or more with the the Adventists, I have never heard but one Adventist, Bro. A. E. Babeock, of Michigan preach about the second party, or on restitution. And today there are members who never heard preached, "Glad Tidings of great joy to all people." They hear nothing on restitution but only life to the saint and death to the sinner, and allow the second party or the restitution people, the ignorant, heathen creation, the imbecile, the weak-minded and the fool to go down into eternal death without any fault of their own. But God has brought to light his glorious doctrine of restitution which magnifies the love of God in every Christian heart that believes it.

William H. Huls.

The Only Worker.

The pagan divinity is generally held to be double, a good being and an evil one in conflict, and the contests of the gods are the common spectacle in heathen religions. It seems difficult for Christians, as well, to free the mind from the same idea applied to their conception of the true God. We are slow to admit the teaching of scripture that sickness comes from the same hand as health, that the same One who promises eternal life in Christ, sentenced the race to death in Adam, and that the God of peace can war among the nations to turn the battle to fulfill his prophetic plan. We fail to comprehend the statements that he makes man's wrath to praise him and that all things work together for good to his well beloved. We are more ready

to take those other statements of scripture, that satan bowed down the woman's back for eighteen years, that he that has the power of death is the devil, and that war and all other evils are instigated by the prince of darkness. We cannot make the two lines of scripture converge in the same Being, hence we conclude that he who makes peace does not create evil. We seem to overlook the scripture which says of him are all things, and to realize their teaching that his providence assumes control of all good and evil, men and all human affairs and happenings.

If politics is corrupt and bad men get into office we blame the voting; we do not credit the Ruler of nations with setting over them the basest of men. When we become sick, we are apt always to say we have transgressed nature's laws. If we suffer loss or meet unfavorable results of our doings, we regret our past conduct, lamenting what we call our mistakes that caused the trouble; we do not notice the sure word saying the steps of a good man are ordered by the Lord and that the preparations of the heart in man and the answer of the tongue is of the Lord.

We fear we shall blame God for our sin. We think man began the sin without Jehovah's foreknowledge and contrary to his plans, not stopping to see how we magnify the creature and minimize the Creator by thinking man thwarted God's plan at the outset and caused him to change his whole future planning and action. We do not want even ourselves to be responsible for the origin of sin, so we shift it on to one who we say fell from heaven after becoming the first sinner. Personal devil or man-devil or what, we do not stop to think that if God made an angel and a man and one or the other of these two made sin, whichever it be, we are only one step away from the Creator, and if it came contrary to his choice, do we not secretly wish we were worshipping a God who had perfect foreknowledge and power? We may worship such. In short, Jehovah is the only One working, and all things are moving forward toward the consummation of a plan that made the morning stars sing and all the heavenly planets to shout for joy. A faith that can see in the adversity, the disappointments and the seeming failures of daily life, the guiding hand of the only Worker, can join in that song and be glad in the midst of trouble.

J. W. Williams.

Use the means, and trust God for the blessing.

Twenty Coming Events. From 1907 to 1929-31.

(First published in substance in 1862 and inserted in the London Daily Mail on Aug. 23, 1902, and Dec. 27, 1904).

Rev. M. Baxter.

We cannot help knowing seven years beforehand the exact time of Christ's personal descent upon this earth at the End of this Age, because according to more than two hundred expositors of the prophecy of the Seventy Weeks in Daniel's 9th and 11th chapters, a "Prince that shall come," who will be King of the North—i. e., Syria—shall confirm a covenant with many of the Jews for one week of seven years," exactly seven years before the End of this Age. And the seven years of this covenant must begin with a Passover week and end with a Passover week, because they are Daniel's Seventieth Week of years, which is the continuation (after more than eighteen centuries) of the Sixty-nine Weeks of years (483 years) which ended in a Passover Week, at the Crucifixion of Christ. Passover Day is the day of the first full moon after the Annual Vernal Equinox of March 21-22. Another event, to occur not less than three years before the Covenant is made, will be the formation in Europe of a Confederacy of Ten Latin Kingdoms, which cannot occur without great commotions at intervals in the course of several years before its formation.

The End of this age is stated in Daniel's 12th chapter to be at the End of 1,335 lunar years, (equal to 1,295 ordinary solar years) of the Mohamedan Persecuting Power from its establishment as an abomination of desolation in Syria and the Holy Land, which began with the Mohamedans marching from Mecca in Arabia, into Syria in 633, and capturing Bozrah and then Damascus, the capital of Syria (only 120 miles from Jerusalem) in the year 634 A. D.; and thence 1,335 Mohamedan lunar years reach to 1929 as the probable end of this Age; or from 636 (Jerusalem's capture) to 1931.

John Aq. Brown in his two volumed prophetic exposition "Eventide," published in London in 1823, showed that the prophecy in Daniel's 11th and 12th chapter referred chiefly to Syria, and had nothing to do with the Papacy or Western Europe; therefore that the 1335 years could only be the predicted period of the Mohamedan Antichrist being an abomination of desolation, and must be counted in Mohamedan lunar years, by which their Calendar is reckoned. He pointed out that the 1335th year of their Calendar, which

they commenced at the flight of Mahomet from Mecca to Medina on July 16, 622, would end in 1917 with an abolition of the Turko-Mohamedan Power over Judea, and that their 1260th year would end about April 1, 1844, with a marked decline of Turco-Mohamedan persecution. This came to pass on Mar. 21, 1844 when Turkey abandoned the beheading of Mohamedans who became Christians.

It is now generally held by leading Expositors that the prophetic periods of 1,233, 1,335, 1290 and 1260 days or three and one-half times, or 42 months, mentioned in Dan. 8:14, 7:25, 12:7-12; and Rev. 11:2-3, 13:5, have a year-day fulfillment as so many YEARS in connection with the Papal Despotie Power in Western Europe and the simultaneous Mohamedan Despotie power in Eastern Europe; but will have also their main literal-day fulfillment as DAYS in connection with a future Personal Despot who has been typified and foreshadowed by Nebuchadnezzar, Alexander the Great, the Caesars, the Popes, Mahomet, and the Turkish Sultans, and Napoleon the Great, and he will, to a certain extent, re-enact their careers within the final 10 or 12 years of this Age (which seem to be from 1919 to 1931).

The Angel's Oath in Rev. 10:6, describing the Reformation Epoch is understood to signify that from the Massacre on St. Bartholomew's Eve in 1572, "there shall be a time (of 360 years) no longer" before the End of this Age—i. e., therefore in 1931. The Magdeburg Centuriators held 666 in Rev. 13:18 to signify the year 666 from which the predicted 1,260 years of Papal power would end in 1926, three and one-half years before the End of this Age. Dr. Grattan Guinness, in his "Light for the Last Days," in 1885, as well as other Expositors, holds that 2,520 years, or seven times "of the duration of the four successive Gentile Empires of Babylon, Medo-Persia, Greece and Rome, began with Nebuchadnezzar's capture of Jerusalem, about 588 B. C., and end about 1931-32.

Twenty coming events from 1906-7 to 1927-31 may be classified as follows:

1. The change of twenty-two kingdoms or states into ten between 1906-7 and 1917, within the countries of Caesar's original Roman or Latin Empire, by revolutions or wars or diplomatic relations. The ten kingdoms will then be Monarchies reigned over by ten kings, prefigured by the ten-horned wild beast and the ten-toed image of a man in Daniel's 7th and 2nd chapters, and they will be: (1) France, enlarged to the Rhein, so as to include all territories west of

the Rhine—viz., Alsace-Lorraine, Belgium, Luxembourg, Switzerland, also Tunis and whatever of Baden, Wurtemberg, and Bavaria is not added to Austria. (Apparently all this can come to pass only by France defeating Germany). (2) Britain, disunited, (at least to the extent of giving them Parliaments of their own, but still perhaps, maintaining a suzerainty or protectorate over some of them) from Ireland and India and its other colonies, which never formed part of Caesar's Roman Empire; (3) Spain, with Portugal and a piece of Morocco; (4) Italy, probably with Tripoli; (5) Austria, losing its provinces north of the Danube—viz., Bohemia, Moravia, Galicia (outside Caesar's Roman Empire), but gaining perhaps part of Servia; (6) Greece, with Thessaly, Epirus, Macedonia and Albania; (7) Turkey, reduced in size to ancient Thrace-with-Bithynia; (8) Syria, separated from Turkey; (9) Egypt; (10) Balkan States united—viz., Bulgaria and Roumania and Montenegro, and part of Hungary and Servia.

Thus there will be five Western and five Eastern kingdoms, as prefigured by five toes on each foot of Daniel's prophetic image in Dan. 2:35. Spain lost Cuba in 1898 because it was outside Caesar's Roman Empire.

The wars and political earthquakes necessary to transform the present 22 into 10 Allied Kingdoms will be the preliminary wars and earthquakes along with troubles, commotions, famines and pestilences and religious revivals foretold by Christ in Matt. 24, Mk. 13 and Lu. 21, to occur shortly before his second coming as signs of its definite nearness. In those chapters, Christ, in reply to the question, "What shall be the sign of thy coming and of the end of the age?" said, "Ye shall hear of wars and rumors of wars and commotions. For nation shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in divers places, and famines and pestilences and troubles; and fearful sights and great signs shall there be from heaven; all these are the beginnings of sorrows, but the end shall not be yet." This signifies that there will be an extraordinary concurrence and frequency of such calamities within about twenty years before the Second Advent of Christ in order to be an immediately preceding sign of his coming; so that such calamities may be expected at intervals as a beginning of sorrows within the 25 years before 1931, and they will culminate in the final Great Tribulation of three and one-half years, according to the further prediction, "But when ye shall see the abomination of desolation (the Emper-

or's image) stand in the holy place (of the yet-to-be built temple at Jerusalem), then shall be Great Tribulation such as was not from the beginning of the world to that time, no, nor ever shall be...And immediately after that Tribulation they shall see the Son of man coming in the clouds of heaven with power and great glory...When ye shall see these things (viz., the preliminary wars, famines, pestilences and earthquakes), know that it is near, even at the doors. This generation (i. e., the generation of 25 years—the usually computed length of a generation—which witnesses this "beginning of sorrows" and these signs) shall not pass until all these things (the coming of Christ and Great Tribulation) shall be fulfilled."

To be continued.

Can Flesh and Blood Inherit God's Kingdom.

It is supposed that 1 Cor. 15:50 teaches that literal flesh and literal blood cannot pass beyond the vale into the most holy heaven. But Adam was literal flesh, blood and bones, and he was at one with God before he sinned, and Eden was a part of God's heavenly kingdom, and all was "very good." Gen. 1:28:31.

The High Priest was flesh, bones and blood, yet he entered into the typical heaven, God's kingdom and the state of deathlessness. Lev. 16.

The nations of earth, on the plane of mortality will dwell in God's kingdom in the new heavens. Isa. 65:17-25. The angels are all males, a little above man, (Heb. 2:7-9), and have flesh, bones and blood, or else how would they assimilate calf and man's food? Gen. 18:6-9.

I believe also that the sin of angels was, as the books of Enoch, Jude, 2 Pet., and Gen. 6:1-13, teach, that these angel sons of God, (Job 38:7) took wives from among the daughters of men and thus sinned, and left their own habitation and thus all flesh corrupted its way and thus Jude speaks of these angels, like Sodom, Gomorrah, going after strange flesh, v. 6-7, and the elohim, mighty ones, in Gen. 6, repent that they had made man in their image—free agents to follow the law of the flesh, or the law of the mind; but they say of man, as of themselves, for that he also is flesh. Gen. 6:3-7.

Yet angels inherit the kingdom of God. In heaven, the angels do always behold the face of my father, which is in heaven. Matt. 18:10.

But Jesus ate broiled fish and a honey comb with his disciples, after he arose from the dead, and if he had no blood in his body, how could he assimilate

food? Luke 24:42-43. He also showed Thomas his flesh wounds as proof that it was himself and not an assumed body, as Pastor Russell teaches, thus making Jesus practice deception on his disciples. Jno. 20:27. Also he always represents himself as returning to earth as the son of man. "Art thou the Christ, the son of God?" asked Caiaphas. "Hereafter shall ye see the son of man coming...in the clouds of heaven," answered Jesus.

And when again he returns as the son of man, the Jews will again behold the flesh wounds in his hands and side. Zech. 12:10; 13:6.

A spear thrust in the side of a dead body will not cause much blood to flow out. Therefore the Jews had to bleed the animals before they ate the flesh. Lev. 17:10-16; Acts 15:29. Therefore Paul says that Jesus entered into the holiest—heaven—with his own blood. Heb. 9:12.

Therefore literal flesh and blood can inherit the kingdom of God. What then did Paul mean? 1 Cor. 15:50. The key to this text is found in such texts as the following: "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you." Rom. 8:9. Also in Jno. 6, where Jesus told the Jews that they must eat his flesh and drink his blood to get life. Not animal life thro' animal food, but spiritual life through spiritual food—the divine truth, wisdom and spirit from above. Jno. 6:51-57, 63, 68.

Flesh and blood, before sin entered Eden, were pronounced "very good," by God himself. Gen. 1:31. Also dead flesh and blood "is free from sin." Rom. 6:7. It is the natural spirit, acting on flesh and blood, that produced natural life. Gen. 2:7; Job 27:3. And it is the spirit of obedience to God or the spirit of disobedience to God that defiles both flesh and blood. Hence it is only a change in the spirit that is necessary in this life to make holy or unholy flesh and blood. We read of holy flesh in Haggai 2:12. Only once is sin or uncleanness ever connected with the blood in the Bible, and this is in Joel 3:21, where God speaks of cleansing the blood of his people. But even here the Septuagint gives what the connection shows to be the true thought, that because of shedding innocent blood, "I will make inquisitions for their blood, and will by no means leave it unavenged."

"The priest shall wash his flesh, and shall burn the skin, flesh and dung of the bullock and goat without the camp, and shall bring the blood within the vail? into the most holy, and the blood shall make an atonement for the soul." Lev. 16.

We read of sinful flesh, the lusts of the flesh, filthiness of the flesh, carnal mind, a law of sin and death in my members, the flesh lusteth against the spirit, hating even the garment spotted by the flesh, touch a dead body unclean seven days, born after the flesh, if ye live after the flesh, ye shall die, etc.

But, the blood is the life; precious blood; innocent blood; almost all things by the law purged by blood; the blood of the everlasting covenant; purchased by the blood of his own son; redeemed by his blood; washed from sins in his own blood; justified by his blood; made nigh by the blood of Christ; shedding innocent blood, for which only the blood of the guilty man could make an atonement, etc. Num. 35:33. And while immortalized saints will eat and drink in the kingdom of God. (Matt. 6:29; Luke 22:30), yet their cleansed flesh and pure blood, may, by the purifying, quickening energy of God's pure, holy, energizing spirit, become incorruptible flesh and blood which vivified by eternal spirit, will be immortality.

And now with seven witnesses, Adam, angels, the high priest, Jesus after his resurrection; Jesus at his second coming; flesh and blood nations, and flesh and blood saints in the holiest, heavenly kingdom of God, what about one solitary witness against this view? This one witness, by which no vital truth can be established (2 Cor. 13:1) is represented in our version as saying what is contradictory to all this, and in conflict with itself. That a spirit, pneuma, as an angel or spiritual body, (Heb. 1:14; 1 Cor. 15:54) has not flesh and bones as Jesus, a resurrected spirit body, pneumatikon soma, had or was. Luke 24:37-39; 1 Cor. 15:44, 45. The last man Adam was made a quickening spirit, pneuma zoopoion, yet possessing flesh, bones, and blood.

The spirit that the disciples thought they saw walking on the water, (Mk. 6:49) was a phantasma in the Greek text, which means a phantom, or, apparition of their superstition, that had no flesh and bones because it is a nothingness. Griesback has this Greek word in the margin of his Greek text of Luke 24:37-39. This produces harmony and sense while our text is nonsense. The prevalent idea is that a spirit body, 1 Cor. 15, is an immateriality, is equivalent to saying that a spiritual body is a nobody.

Immateriality is the negative of all being and existence, a nothingness, dwelling beyond the bounds of time and space, which would be nowhere. Living when time shall be no more, would be no time, or when all the universe stands still, which would be the

annihilation of everything material. Such no time will never come, and the Greek text of Rev. 10:6, teaches no such folly, only that the time, epoch, of the vision should be no longer delayed. See Diaglott.

W. L. Crowe.

The New Covenant.

The little prefix 'new', natural pre-supposes there was an old covenant else there could not be a new covenant. Briefly let us first examine the old or first covenant. Under the old covenant, the children's teeth were set on edge by the parents' disobedience, but not so in the new covenant. Every one shall die for his own sins. It is commonly admitted that Adam sinned and brought death upon his long line of posterity.

But when the new covenant comes full in force, it will be very different and much more desirable than the old. But whom did God make the first covenant with, and whom will he make the second covenant with? From the clear teaching of Jer. 31:32, he made it with Israel and when he was leading them out of Egypt. This the scriptures teach in many places. 31st verse says the new covenant will also be made with the house of Israel and the house of Judah. 33rd verse, in this new covenant God put his law in their hearts and wrote in their inward parts and he will be their God and they shall be his people. 34th verse. And they shall teach no more every man his neighbor and every man his brother, but they shall all know God from the least to the greatest.

A short time back the Pastor of the Second Advent Church in this neighborhood, filled his regular Sunday appointment and commented on Jer. 31, said we were brought into this new covenant when we were converted and were enjoying all its blessings now. After noon, we were discussing his idea of conversion bringing us into the new covenant. I said, Brother, do you not teach people to know the Lord? Then you cannot be in the new covenant, for there all know him from the least to the greatest. Furthermore our fathers were Gentiles, not Jews, and God never took them by the hand to lead them out of Egypt. So we have said through the Restitution Herald in the past.

The idea of the danger of getting something akin to future age probation has been Satan's hobby to drive many into fearful errors. Our Seventh Day Adventist and quite a number of Second Adventists seem set against the idea of the real personal reign of Christ on earth, for the reason it favors future

age probation. Have they not read in the words of Christ, "It shall be more tolerable for the people of Sodom in the day of judgment than for some others whose opportunity has been better."

Fraternally yours,

J. D. Scott.

The Spirit of the Times.

Being free from the toils of the office, we have had a little more time for reading and meditation than usual. Among other passages which we have read, there is one that appealed to us in an especial way. We refer to Ezekiel 33:30-33, which reads as follows:

"Also, thou son of man, the children of thy people (Israel—God's people) still are talking against thee (margin: of thee) by the walls and in the doors of the houses (loafing places), and speak one to another, every one to his brother, saying, Come, I pray you and hear what is the word that cometh forth from the Lord. (In other words, Come, friends, let's go to church). And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. (That is, they worship with lips but not with their hearts).

And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument, for they hear the words, but they do them not.

And when this cometh to pass (lo, it will come), then shall they know that a prophet hath been among them.

Many there are today who like Israel of old, who go to the place where God's word is expounded, they like the preacher's manner, the music of his voice, and with flattering words, commend his sermon, then straightway leave him to go back to their pursuits which are not followed so much for the glory of God as for the thought of personal gains.

Humanity is ever much the same. Selfishness seldom changes except for the worse. 'Twill be so till Jesus comes. Let this text be taken to the heart of the reader as a test of the heart's devotion to God.

S. J. Lindsay.

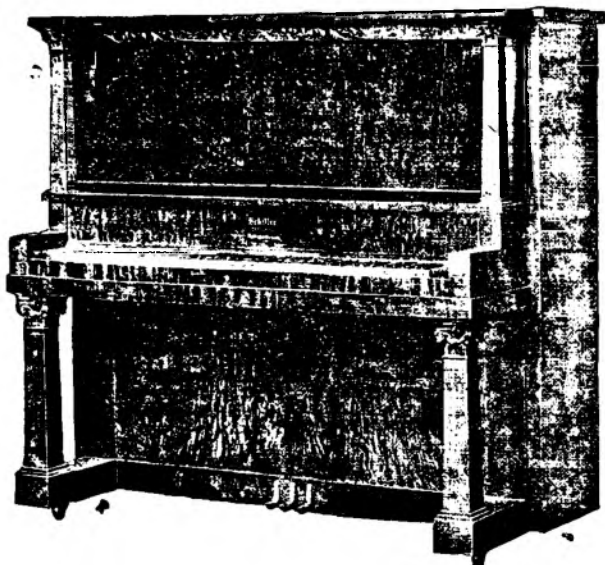
Life is short—too short to get everything. Choose you must, and as you choose, choose only the best—in friends, in books, in recreation, in everything.—Armstrong.

It may be a little farther around the corners of a square deal, but the road is better.

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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glotfelty.

Dixon, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St. Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mrs. Mary Cordray, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Thursday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the elder.

Rensselear, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. M. A. Woodward holds regular appointment.

Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls, N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Roll, Ind., Church of God. Preaching by Bro. J. H. Anderson on Saturday evening and over the fourth Sunday in each month.

Brumfield, Ky. Sunday School at 10 and preaching at 11 o'clock, each Sunday, conducted by Bro. J. W. Williams, at the Providence school house, 3 miles northwest of Perryville, Ky. All are welcome.

Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple or first Sunday in each month at 11 a. m.

Christian Living. No. 6.

Be ye therefore followers of God, as dear children, 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. But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor

jesting, which are not convenient, but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them, for ye were some times darkness, but now are ye light in the Lord; walk as children of light, for the fruit of the spirit is in all goodness and righteousness and truth. Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. 5:1-11.

Finally my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand 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. 6:10-18.

If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I, Paul, am made a minister. Even the mystery which has been hid from ages and from generations, but now is made manifest to his saints to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. Col. 1:23, 26-27.

By this shall all men know that ye are my disciples if ye have love one to another. Jno. 13:35.

Mrs. Rena Endsley.

There is a voice, a still, small voice of love,
Heard from above,
But not amidst the din of earthly sounds,
Which here confounds;
By those withdrawn apart it best is heard,
And peace, sweet peace, breathes each gentle word.

THE RESTITUTION HERALD.

Volume 4.

Oregon, Illinois, Nov. 25, 1914.

Number 7.

Thanksgiving Day.

Let us turn to the Cyclopaedia and read the meaning of Thanksgiving Day—"An annual festival of thanksgiving for the mercies of the year." The first Thanksgiving Day was kept by the Pilgrim fathers in 1621. They, after hardships and sufferings, were still grateful for the blessings bestowed upon them.

Do we show our gratitude to our Father for the many blessings we receive in a manner equal to the Pilgrims and is there a constant flow of praise in our hearts?

Thanksgiving Day has lost its fine significance to the person who does not add to the physical pleasure a spiritual joy and let the good things become symbols of divine generosity. At any time none of us would fail to render thanks for temporal favors, so not only Thanksgiving Day, but every day should be a day of thanksgiving for we are taught we should "Give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," so "Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms."
Leota B. Hanson.

Another Thanksgiving and Bro. Lindsay has issued the call for another repast. Who will respond with a dainty or something for the occasion? We are all invited. Let us come and bring our share, join in the occasion of giving thanks through our paper to our Father above for the countless blessings He has showered upon us. One thing for which we are thankful is the Restitution Herald, wherein so many take an interest and give to us such splendid articles. We realize this takes time and thought. While we may not all be able to do such, may we not send them a hearty "Thank you," to let them know their efforts are appreciated? Just a trifle it may be in payment of their untiring efforts to assist others.

Miss Ada Moses.
Byron Center, Mich.

We are rejoicing in the truth, which we read and talk about much, and are thankful for our pleasant home and the comforts of life supplied so bountifully by the church here, for the enjoyment of family ties and our children, and for the best health I

Thanksgiving



Thanksgiving is the joyous day
November brings to many;
And if your blessings seem but few
Thank God that you have any.
They might be less—it might be worse
Than it is now with you;
Death might have come and cut you off
And then—what comes to view?
When Christ comes, life in glory bright,
Or lost through sin in endless night?
—Selected.

have had for 15 or 20 years, and more than all, for an opportunity of service to Him who has done so much for us all.

We enjoy Kentucky life very much. We send our greetings to all the Herald family and hope you may all rejoice in the prospect of near redemption.

J. W. Williams.

Dear Brothers and Sisters:

Bro. Lindsay has offered this as a Thanksgiving issue. It is a time when we can express our thankfulness for the many benefits which we have received during the year. We are thankful for life, health and strength and the sunshine of God's love. We are glad of the opportunity to thank you and Bro. Lindsay for the many kindnesses which you have shown us this past year. We are especially thankful for Jesus' resurrection from the dead, for on his resurrection depends the future life of the saints. He is coming soon, then will he awaken all those who are sleeping, and there will be such a grand reunion, such as never has been.

Your sisters looking for that time to come.

Mrs. W. H. Wilson
Jessie M. Wilson.

Living Thoughts.

Many a brother spoils his testimony in the church by his temper at home.

You would not see the shadow if the sun were not shining.

We cannot build up a true life unless we take Christ for our Architect.

He is most powerful who has himself in his power.

A Christian is not ruined by living in the world, but by the world living in him.

God always looks after His own property. Give Him yourself.

The religion that costs nothing is worth exactly what it costs.

You cannot scatter sunshine if your religion is all moonshine. Prayer is the key to all of God's treasures.

It is good to begin the day with God and to end the day with God; but do not try to manage without Him the intervening portion of the day—Ernest Pettifor in Youth's Outlook.

From man's foolishness, his miseries arise.

Uncommon sense is born from good use of the common.

Those who speak best say the least.

Life is one great highway in which a few lead and the rest follow.

The biggest work of life is to spread joy and gladness in being of good service to others.

Avoid trouble when you can, but master it when it overtakes you.—S. J.

If ever human love was tender, and self-sacrificing, and devoted; if ever it could bear and forbear; if ever it could suffer gladly for its loved ones; if ever it was willing to pour itself out in a lavish abandonment for the comfort or pleasure of its objects; then infinitely more is Divine love tender, and self-sacrificing and devoted, and glad to bear and forbear, and to suffer, and to lavish its best of gifts and blessings upon the objects of its love. Put together all the tenderest love you know of, the deepest you have ever felt, and the strongest that has ever been poured out upon you, and heap upon it all the love of all the human hearts in the world, and then multiply it by infinity, and you will begin perhaps to have some faint glimpse of

what the love of God is.—Smith.

But if a man ought and is willing to lie still under God's hand, he must and ought also to lie still under all things, whether they come from God, himself, or the creatures, nothing excepted. And he who would be obedient, resigned and submissive to God, must and ought to be also resigned, obedient and submissive to all things, in a spirit of yielding, and not of resistance; and take them in silence, resting on the hidden foundations of his soul, and having a secret inward patience, that enableth him to take all chances or crosses willingly; and whatever befalleth, neither to call for nor desire any redress or deliverance, or resistance or revenge, but always in a loving, sincere humility to cry, "Father forgive them, for they know not what they do."

Strive to carry thyself with a total resignation to the Divine Will, that God may do with thee and all thine according to His heavenly pleasure, relying on Him as on a kind and loving Father. Never recall that intention, and though thou be taken up about the affairs of the condition wherein God hath placed thee, yet thou wilt still be in prayer, in the presence of God, and in perpetual acts of resignation. "A just man leaves not off to pray unless he leaves off to be just." He always prays who always does well. The good desire is prayer, and if the desire be continued, so also is the prayer.—Molinos.

Turkey Talk.

For boys, Thanksgiving dinners come

But once a year, they say—
But if you are a turkey fine,
And have a master good as mine,
You'll have one every day.

—"Dumb Animals."

"I'd rather be a wild turkey and live on the prairie," said a little boy, "than be a tame turkey and be killed every year."
—Youth's Companion.

Long though my task may be,
Cometh the end.

God't is that helpeth me,
His is the work, and He
New strength will lend.

They who cannot as they would, must do as they can.

**Jesus the Great Teacher.
No. 1.**

One of the rulers of the Jews came to Jesus by night and said unto him, Thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him.

In this conversation, notice how little this man knew of the great truth that Jesus came to teach. The words of the great teacher were, Except a man be born again or from above, he cannot see the kingdom of God. Jesus in this is teaching the necessity of a birth from above. A birth that is distinctly different from the natural birth. Nicodemus did not understand Jesus and answered, How can a man be born when he is old? Can he enter the second time in to his mother's womb and be born? Then Jesus entered still further into the doctrine of a new birth and said, Except a man be born of water and of the spirit he cannot enter into the kingdom of God. How astonished this doctor of the law must have been when Jesus ignored his conception of a new birth. The natural birth to which Nicodemus referred had no connection with the doctrine taught by Jesus.

Then the great teacher expounded to his pupil the sublime truth of another birth. His language is as follows: That which is born of the flesh is flesh. Your connection with the flesh leaves you unable to either see or enter into the kingdom of God. You are under the law of sin and death. Jesus knew that without the new birth we would remain under the judgment of the first Adam. "Dust thou art, and unto dust shalt thou return." The Psalmist says, He remembereth that they were but flesh; a wind (a spirit) that passeth away and cometh not again. The contrast is made plain in the following: That which is born of the Spirit is spirit. This statement no doubt surprised this Jewish scholar for Jesus continued by saying, Marvel not that I said unto you, You must be born again. We imagine that Nicodemus must have been silenced, not able to comprehend the idea of being born again or from above. This birth affects much more than a moral and a religious change, but it affects the physical change.

As far as we can see, Jesus left his pupil to solve the problem. He stated further that every one born of the spirit must be like the wind, come and go without hindrance. Jesus closed this interview by saying, The wind bloweth where it pleaseth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so in like manner, is every one or person born of the spirit. This

explodes the idea that we are born of the spirit when converted. Whatever doctrine Jesus had in his mind he compares it to a birth. The comparison is to births. In some things they must be alike. It is evident that the result of the births must be different. One is of the flesh; the other is Spirit. Certain conditions must prevail before a birth can be produced. First a begetting and conception. Second a growth. Third a birth. If the above conditions do not exist there can be no birth of the flesh. This is the law of generation. The new birth is placed under the law of regeneration. This law requires a begetting and conception. A growth and a birth. The gospel is the begetting power unto salvation unto every one that believeth. The Corinthians were begotten by Paul through the gospel. John says, Whosoever believeth that Jesus is the Christ is begotten of God. Whosoever is begotten of God overcometh the world: this is the victory that overcometh the world, even our faith.

The apostle Peter in writing to those scattered abroad says, Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being begotten again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. This is the seed that falls on good ground and if cultivated, will produce a harvest. When any one that heareth the word of the kingdom and understandeth it he is begotten of God. In a natural way a growth follows a begetting, so Peter says, Giving all diligence, add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity (love). If these (graces) be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. These additions bring us up to a perfect manhood in the Lord Jesus Christ. These are mental conceptions of a perfect man in the Christ. Without these, there can be no spirit birth. If this condition occurs "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This grants to us the privilege of seeing and entering the kingdom of God as Jesus taught Nicodemus. There is but one way to enter into the kingdom and that is through the resurrection from the dead unto immortality and eternal life. Our calling and election is made sure by giving diligence to these things. Paul won the crown of righteousness in this way. He fought the good fight, he finish-

ed his course, he kept the faith and when Jesus comes, he will be rewarded. So be it.

D. C. Robison.

An Answer.

In the Herald of Oct. 21st, page 12, is found this question propounded by Miss A. L. Adams "What is the midnight cry of Matt. 25:6," which reads as follows: "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

I wonder if I, for one, may be allowed to venture a reply to the question? Well then, from the reading of the verse quoted it would appear to be given for the purpose of the awakening of God's children to the fact of Christ's immediate return. The startling message, "Behold, the bridegroom cometh; go ye out to meet him," is sounded during the stillness of the midnight hour by which a portion of a slumbering world is startled from its sleep by its sudden sound. Perhaps it is not definitely stated in scripture, as far as we know, just who sounds out this message, yet it is believed by many the Wm. Miller movement of 1844 answers to the midnight cry, "Behold the bridegroom cometh; go ye out to meet him." But, question. If that movement is taken as the fulfillment of that message, then the results immediately to follow should long ago have been in evidence, as 70 years have already passed since the Miller movement was heard.

Surely it could not have been God's children or the virgins that uttered that startling cry, for they were the slumbering class that were awakened by its sound. Surely, they could not have been awakened by the cry of their own message.

Now friends, is it not barely possible the "midnight cry" or the fulfillment of this 6th verse has not as yet occurred?

Now, let us take our Bible, and with God by our side, read together Matt. 25:1-6, and see what we can discover. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom, a voluntary movement without a call. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept, while out watching. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him," etc.

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the

bridegroom." Mark you, they had gone forth to meet the bridegroom before the midnight hour had come, or the cry was sounded. They were tired out by their long watching and had fallen asleep and all were thus slumbering when the midnight message suddenly broke upon their startled ears, and they then arose and went forth to meet the bridegroom and five of them discovered they had no oil in their lamps. They then and there learned the great truth, and to them the sad truth, of God's word when it says, "The entrance of truth (to the mind) giveth light." For the lack of that truth, the door to the marriage supper of the Lord was forever closed to the five foolish virgins that had no oil in their lamps.

Who it is that sounds that midnight cry perhaps is not clear, but may it not be the spirit of God that sent the wise men from the far east with their rich gifts to Bethlehem's manger when first Christ was born? The spirit that told Simon he should not see death before he had seen the Lord Christ? Luke 2:25, 26. The same spirit which perhaps is breathing to some today, the same hope today they may live to see the Savior's return?

I would here very carefully and prayerfully suggest this thought, the midnight cry, "Behold the bridegroom cometh, go ye out to meet him," has not yet been sounded. When it is proclaimed upon the midnight darkness of this world, its clarion notes will be sounded by the spirit of God.

His true, waiting, suffering bride will hear its voice and enter into the marriage, and perhaps, those shut out, because of no light or oil of truth, will see their awful mistake and wash their robes by passing through the coming storm and at last serve in his temple."

L. S. Bronson.

The Worker and His Work.

Some examples of God's providence at work in men and affairs, good and evil, to show the truth of scripture statements that of God are all things and that "man's goings are of the Lord."

Solomon said: "The king's heart is in the hand of the Lord as the rivers of water, he turneth it whithersoever he will." So king David prayed, "Incline not my heart to any evil thing." He left the whole matter with God. If he failed it was because he was not led by Jehovah. So we pray, "Lead us not into temptation." That makes salvation God's gift. So when Israel lacked a heart to perceive and eyes to see, Moses said God had

not given it to him. It is he who gives repentance to the acknowledging of the truth.

Paul says God rules all hearts, good and evil. He touched the hearts of some men to follow Saul home, opened Lydia's heart to hear Paul and puts into the hearts of the ten last kings to surrender their kingdoms to the beast, to fulfill his will. He put it into Nehemiah's heart to rebuild Jerusalem and into the heart of Titus to look after the saints at Corinth.

When Joseph's brothers enslaved him, he told them God meant it for good to save Israel. He prophesied their Egyptian slavery to Abram and led them to Egypt by a famine. Likewise he fulfilled Jeremiah's prophecy of seventy years of Babylonian captivity by letting them become idolaters, that the captivity might be a punishment for their sin.

To man's view, Bethlehem gave Jesus birth because of what we call circumstances. Caesar had commanded his subjects to undergo census. So we look at Christ's crucifixion as a result of human events alone, especially when he said they would destroy him from hatred for reproving sin. But the record also says God's hand and counsel determined it all beforehand.

Nebuchadnezzar's war on Tyre was a service to God, and God gave him Egypt as wages. The Assyrian army had a desire for conquest, and God used that motive to bring them to Jerusalem and punish Israel's sin, although they knew not Jehovah's motive. They were his ignorant servants. Later, Micah showed how many nations having a similar motive were to be led of God by that to come to Zion as their threshing floor. Armageddon is to be brought about on the human side by Gog's lust for spoil, but the battle is God's purpose for Israel and all nations.

To be continued.

J. W. Williams.

Can Law Give Life?

(Continued from last week.)

The law dispensation ran out or ended over 1900 years ago but some of our good brethren have not studied Bible enough to know that the law or Mosaic dispensation is in the past and we have been under the gospel dispensation over 1900 years. Every dispensation had the seal of God. See Paradise, Adam and Eve, the tree of life, To Noah, the rainbow; to Abraham, circumcision, the seal of it. To Moses the sprinkle of blood, the seal of it. St. Paul says, When Moses had spoken every precept to the people according to the law, he took the blood of calves and goats, sprinkled with

water, and scarlet wool, and hissoop and sprinkled both the book and all the people saying, This is the blood of the covenant which God hath enjoined unto you. This was the seal of God for the law dispensation.

But Christ is the end of the law for righteousness to every one that believeth. Rom. 10:4. Baptism is the seal of the gospel dispensation. Let every believer be very careful not to be little and ignore these God-given seals of all these covenants but more especially the seal of the new covenant under which we are still living under grace or favor. The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. 8:2. Eph. 1:9-13. In whom ye trusted, (when), also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye (heard) believed ye were (baptized) sealed with that holy spirit of promise.

But in opposition to my views expressed above, the text Rom. 2:12-16 is quoted, viz.: "For as many as have sinned without law, shall also perish without law," etc. This text is the only one found in the Bible that gives countenance to the idea that men can be saved or eternally perish without the knowledge of the Redeemer. If it can have no other construction than that put on by the advocates of salvation by the law written in their hearts, then truly the apostle is made to contradict himself, and his whole testimony is made worthless; for he expressly says in the next chapter: By the deeds of the law there shall be no flesh justified in his (God's) sight. Rom. 3:20. He also assures that, "If there could have a law given which could have given life, verily righteousness should have been by the law. But the scripture has concluded, all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Gal. 3:21, 22.

Nothing, then, can be plainer than that, whatever Paul meant by the language, Rom. 2:12, 15, he did not mean that the final state of those ignorant of Christ would be determined by any law written in the heart. That God's present dealing with them might be regulated by that, be admitted; for so it was by the law given to Israel,—it was a law by which their final state was not to be determined; it was only a school master unto Christ, that we might be justified by faith; but after that faith has come, we are no longer under a school master. Gal. 3:24. No law then (unless it be the law of faith) can determine man's final destiny. Law may and does inflict pains and penalties even unto death as was the case under

the law given by Moses, but not necessarily proving that the final state of the individual was fixed thereby.

Perish without a trial, perish in the text, a final destruction, or death, what distinction or difference is there in the punishment between the Jew and Gentile? It is manifest that perish in the text, means no more than that they should suffer loss; but the nature of the loss is not the subject of the discourse.

The term translated perish is from appollurni and variously translated in the New Testament and is spoken of, the lost sheep of the house of Israel, of the prodigal son, who was lost but is found,—"of those Christ came to save, I am come to save that which was lost," and many like passages.

Paradise lost, the Garden of God in Eden, man driven out of his beautiful home, the flaming sword between Adam and Eve, for fear they would partake of the tree of life and live forever. See Adam was not the tree of knowledge, neither was Eve the tree of life. God planted those trees in his garden and man and woman, and told them to be fruitful, multiply, replenish, subdue it, have dominion, don't eat of the tree of knowledge. You will die if you disobey. Obey and live. Poor Adam and Eve lost life for all of his posterity. Thank God paradise will be found and restored with the tree of life in it, a beautiful home for all the overcomers. It will be the second Adam and his bride who will enter into the restored home.

Uncle John.

Keep Your Heads.

"In your patience possess ye your souls." Luke 21:19.

If this word of caution was needed in the days of the great tribulation, or in the times just prior to the destruction of Jerusalem, it needs repeating now in these days that are so ominous of the end of earthly rule and that "time of trouble" when Michael shall stand up, etc. Dan. 12:1. There is much to encourage faith and to confirm the weak regarding the fulfillment of the prophetic Word in present day happenings both at home and abroad, and it is right and good to be thus confirmed and strengthened, but at the same time it is well to be cautious and careful in positions taken and in utterances concerning them. If there is a plain "Thus saith the Lord" on any matter, let the saints' feet be planted there and there let them stand until they can see advancing light to advance with. Devotion to God and his plain Word has always brought his sure reward, but devotion to some man's or men's theories

concerning some portion of his word not so clearly revealed, upon which there is room for honest doubt and divergence of opinion, has brought disaster to some in the past and it may again in these days when signs appear to thicken of a confirmatory nature on a certain prophetic position taken. Do not grow wild or rash about it, but be candid and calm. Be sensible, be patient. Men of all beliefs have handed us out things that it is not best to swallow without thorough inspection. Some of them may best be rejected. "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4), but be sure it comes from God before accepting it. Otherwise people have made shipwreck of everything. There are things in the books of Daniel and John that are positive and sure and other things not so positive and sure, and admit of divergence of interpretation and belief. Be not ignorant of devices. Do not run anywhere until the Lord sends you, and give no message but plain Bible truth. "Be not shaken in mind."

Think, and think hard, but render soft answers. Stick to your business, if it is an honest one, unless unmistakably called of God to leave it and proclaim salvation to the lost. Do not worry but the Lord will find you when he comes in any seemingly out of the way place. He will find you, whether ready, or unready; if ready you have nothing to fear, whether in the field, or shop or store. Above everything aim to improve your own spirituality and that of others, for this constitutes the best readiness in any event. The spirituality of some is hardly above the realm of politics; and being aware of the near approach of the end does not seem to lift them to where they ought to be, or to cause in them such a heart preparation as they ought to possess. It is high time to awake out of sleep and to be ready for whatever happens and to help others to get ready, but it is no time to be inflammatory or over zealous regarding things that may not be so sure as we may fancy that they are. Keep your heads and the Lord will keep your hearts.—C. E. Copp in The Crisis.

Of all paths a man could strike into, there is, at any given moment, a best path for every man; a thing which, here and now, it were of all things wisest for him to do; which could he but be led or driven to do, he were then doing, "like a man," as we phrase it. His success in such case were complete, his felicity a maximum. This path, to find this path, and walk in it, is the one thing needful for him.—Carlyle.

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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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.

Very few, who have been blessed with the truth from childhood can understand the intense darkness of religious superstition, or how hard it is for those who have been reared in its atmosphere to shake themselves loose from it when once truth does begin to find them.

In another place in this issue Sr. Wilson makes a Christmas offer on sale of books, tracts, etc. This offer is open to Jan. 1, 1915. Favor Sr. Wilson with your orders and let the world be reading the truth. There is so much darkness that we need to use all the light we have.

The blind still lead the blind in great numbers and the declaration is that they shall all fall into the ditch together. This blindness may not only consist of religious superstition but it may consist of vanity, etc.

In another column we are inserting an ad. from Bro. Daniels. Bro. Daniels is a sufferer from rheumatism and will appreciate your help.

We have received 50 new subscriptions since we made our appeal at the dollar-a-year rate. Shall we soon have the other 50, brethren?

On our journey home from Valles Mines, we accompanied Bro. Will Hanson to the home of Bro. and Sr. John Miller, at St. Jacob, on Monday, Nov. 16, where we had a very pleasant over-night visit. Tuesday, Sr. Miller drove overland to Lebanon, Ill., to give us a brief visit at the Sr. Townsend home, stopping on the way at the Hanson home for a brief call. We surely appreciated this opportunity to visit these homes. We arrived home on Wed. noon. Report of meeting later.

It was our pleasure to baptize into Christ, Wm. A. Hanson, brother to Srs. Leota Hanson and Mae (Hanson) Miller on Sunday, Nov. 15, at Valles Mines, Mo.

Sr. Isaac Fish writes that the Hickory Grove brethren are to have a new church in their locality soon. Hickory Grove is a country place near Maxwell, Ia. Some years since the editor was engaged with Bro. Allard in a very interesting meeting at this point.

Bro. Lawrence Howell of Ohio made the office a pleasant call in our absence. We regret that we were not present. He was on his way to Nebraska for his winter's engagement.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Ida Jeffrey,	\$1.00
A. Sister,	\$6.00
Enos Elton,	2.00
Albert Eberhardt,	1.00

Notices.

Dear Bro. Lindsay:
In Matt. 24:32, 33, we read, "Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the door."
It seems to me that we are nearing the second advent and that

the time in which we may work is nearing its close. The writer is engaged every Sunday, but could visit and hold meetings during the week. Should any one desire meetings during the week, write me.

J. H. Anderson.
Troy, Ohio, R. 5.

The Quarterly Conference of the Churches of God in Indiana will convene at the North Salem Church, Marshall Co., Dec. 4-6, 1914. Let all who possibly can, attend this meeting as important business is to be transacted. The programs are already out and if any wish programs, they can write me, as I have a number on hand.

Mrs. C. E. Prior, Sec.

Bereans.

The gold Berean pins will cost one dollar and forty cents; the plated ones, twenty-five cents. Send order and money to Leila E. Whitehead, 5439 Ohio St., Chicago, Ill. We will wait two or three weeks for your orders before ordering the pins made.

Committee.

The first Quarterly Meeting of the Church of God of Ill. will convene at Lanark, Nov. 29, 1914. You are not only invited, but urged to be present to share with us the blessings derived from such gatherings.

Just send a line to J. M. Glotfelty stating your intention to be present, that ample provision may be made for all.

Almeda Glotfelty, Sec.
S. J. Lindsay, Pres.

Michigan Quarterly Conference.
Second Quarter.
To be Held at Coats Grove, Dec. 11-13.

To the brethren of Mich., and elsewhere, greeting:

And in the language of the prophets, we say, Come let us go up to the house of the Lord where we have received blessings and inspiration which has helped us to stand firm for the Master and endure trials and temptations of the past.

We expect to have with us as speakers, Bro. H. V. Reed, principal speaker, Chicago, Ill., Bro. C. C. Maple, Evangelist of Mich., Bro. A. M. Taylor, Friendship, Maine; Sr. Sarah K. Taylor, Pres. B. F. M., Friendship, Me., Bro. F. V. Blakely, Con. Pres., Grand Rapids, Mich., Bro. F. E. Siple, Pastor Adrian Church, Bro. B. W. Woodward, pioneer preacher of Michigan; Sr. M. A. Woodward, Pastor Coats Grove Church.

Parties coming by rail, please come to Hastings or Coats Grove. For programs, write any member of the program committee. Bro. C. C. Maple, chairman, Norridgeville, Ohio; Sr. Mary E. Munn, Sec., Blanchard, Mich.;

Sr. Alice L. Chase, Coats Grove, Mich. All parties coming please notify Sr. Alice L. Chase.

F. V. Blakely, Pres.
Emma Jackman, Sec.

Reports.

We have just finished a two weeks series of meetings at the Church in Ripley, Ill. This was our third visit among the brethren here and we greatly appreciated the opportunity of renewing our very pleasant acquaintanceship of the past. Three years ago at the conclusion of our meeting at Ripley we baptized five young people into the Body of Christ. On our return this year we were made happy by learning that they were all as earnest and faithful to their profession as they were when they entered the Church.

Continued pleasant weather, excellent roads, and a large and regular attendance contributed to the success of the meeting on this occasion. On Sunday, Nov. 1st, we again had the satisfaction of baptizing five zealous young people into the faith of the Lord Jesus. They were Miss Susie Lewis and Miss Lena Lewis of Mt. Sterling, Ill., Miss Susie Mallory and Mrs. Bertha Wells of Cooperstown, Ill., and Miss Blanch Drake of Versailles, Ill.

We are now engaged in a meeting with the brethren of Salem Church of God near Marshall, Ill. Thus far the attendance and interest have been excellent. From here we will go (D. V.) to the Moriah Church near Casey, Ill.

G. Eldred Marsh

To the dear ones in the faith:
We want to tell you that our hearts were made glad today by the addition of a new brother to our little flock. Vernon Carpenter, in obedience to the gospel faith, went down into the watery grave and came up with a hope and a confidence in a personal resurrection unto eternal life into the glorious kingdom of God. May he study God's will that he may be ready to meet the many trials of life in a way well pleasing to God, and be ready when the Lord calls, to say, "Speak Lord, thy servant heareth."

Your sister in hope.
Sadie Skeels.

Dear Bro. Lindsay:
In Rom. 12:15, we find these words, "Rejoice with them that do rejoice, and weep with them that weep." Two years ago I came from S. Carolina to Ohio, to conduct a meeting for the Church of God, Brush Creek, O. Part of the time that I was engaged in the meeting I found a home at Sr. R. S. Brewer's. Sr. Brewer is a member of the Brush

Creek church. I found her husband, R. S. Brewer, a whole soul fellow, but an alien, one who had no hope. Eph. 2:12. At the close of that meeting I agreed to bring my family to Ohio and work with the brethren at Brush Creek and Springfield. I moved in December 1912. Dear brother, you know something about the trials that we ministers have, and how anxious we are to have people obey the truth. Well yesterday morning, Nov. 15 was my day to preach at Brush Creek. When I got ready it was raining so hard, I said to Sr. Anderson, I don't think we shall be able to have meeting today but I shall walk down and see if any one comes. It is about a mile from my house to the church. I had walked about half of the distance when I met Mr. Brewer in his carriage on his way to my house. He informed me that he wanted to be baptized. So we agreed to go to the water that afternoon at 3 p. m.

Bro. Brewer drove on to my house and took my wife and family to the church, where, notwithstanding it was a bad day, we had a large congregation. At 3 p. m., we met at the water, where the writer assisted Bro. Brewer to take on the name of Christ. After baptism, Bro. Brewer told me that for some time he could hardly sit still when I referred to baptism in my preaching.

So now we are rejoicing with Sr. Brewer that her husband has started for the kingdom of God. We are encouraged to work on.

J. H. Anderson.

Dear Bereans:—

We have been requested to give a report of the work in Illinois since our annual meeting in August.

A society was organized at Casey in September, through the efforts of our second state vice-president, Sr. Amy Weaver. Though few in number, they are firm in the faith, and we look forward to a helpful class at this point. In October we visited a few points in the western part of the state. At Kewanee where we have about a half dozen of the faith, we organized a society of ten members. They hope by this means to be able to bring others to an understanding of the gospel.

We stopped over night with Sister Venard, at Vermont. We formerly had a society at this point, but through removals there are but two of the number left, but we hope they will continue to study in the home. We next visited Ripley. They have Sunday School followed by Berean meeting each Sunday at their church building. We were able to give them a better understanding of the work, and with the active officers they now have, we

look forward for renewed interest in the work.

At Macomb, Sr. Addie Nell has been faithfully conducting a Berean class for two years or more with the result that one has been baptized, and others we hope soon will be. The class had never been organized. Believing it would divide the burden of work and put them in better working order we attended to that matter, and twelve gave their names as members of the class. Not only do they meet weekly for the Berean lessons but each Sunday they meet for study of the S. S. Lessons. When Sr. Nell started the work, just herself and two daughters formed the class. This shows how God blesses the work of those who earnestly desire to serve him, though they stand alone, and faithfully teach the truths given in his word.

There are other points where we hope soon to have Berean classes. It is not necessary to have numbers to start with, as the work at Macomb has proved, but perseverance with God's help, will win. The society at Dixon last winter often times numbered but four, but we had our lessons just the same; now we have three times that number, so don't give up, "for in due season ye shall reap if ye faint not."

Our self-denial fund, we are sorry to say, was much smaller than last year. We hoped it would be larger. If it slipped your mind, it is not too late yet.

Let us all be up and doing, the present conditions in the world, cannot but indicate that Christ's return is near at hand, and if we be among those who desire his favor, let us search God's word that we may know his will and obey it. Let us not forsake the assembling of ourselves together that we may "exhort one another unto love and good works," and let us seek earnestly to lead others out of darkness into "the light of the glorious gospel of Christ."

Yours in the work,

Anna E. Drew.

Obituaries.

Margaret Waldby

was born in Otsego Co., N. Y., on Aug. 3, 1839, seventy-five years ago. She was married at the age of 23 to Azel Averell of the same locality. Four years later they removed to Michigan and located on a farm at Raisin Center. While living there, she learned and obeyed the gospel of the kingdom under the ministrations of L. H. Chase, and surely no Christian soldier was ever more radiant and faithful in the performance of conscientious duty than she. Her faith and hope of a glorious future in the kingdom of God was strong and bright

unto the end. She was the mother of five children, three of whom are living. Her husband's demise occurred about twenty years ago, and she has since resided with her daughters. About twelve years ago she suffered a very severe fracture of the hip since which time she has been badly crippled and in failing health. Her last illness was due to a stroke of apoplexy and was of long duration, but free from pain and suffering, just a gradual decline from which on Sunday, Nov. 8th, she quietly and peacefully passed into rest.

"He giveth his beloved sleep."

Sr. Averell's funeral was held from little Hope Church Church, Raisin Center, where she had spent many happy hours listening to the gospel, and near the old home where the joys of her young life were passed with her husband and young children.

She was buried in the old cemetery by the side of the husband of her youth. She sleeps well, for she sleeps in Jesus.

Funeral services conducted by Sr. M. A. Woodward. A brief synopsis of the sermon follows.

Text: Mark 14:8. "She hath done what she could." What a beautiful acknowledgment of the Christ of his satisfaction of Mary's act of love. And in this act she proved her love, her gratitude, her humble spirit. Love for the Master who had brought back the sunlight into the home. Gratitude for the power he alone

possessed of raising the brother to life. And humility in the lowly act she was performing. How pitiful was the cry of anguish when Martha met her Lord. Lord, if thou hadst been here my brother had not died. Faith that his presence would have saved him: despair at his absence, and even the answer of the Christ did not comfort the present pain, for she was looking away to the future of God for the resurrection of the dead. She did not understand that he was about to perform a miracle only, for he could not give to Lazarus what he did not yet possess, and he had not yet, "given his life a ransom for many."

But the grave was reached at last, and with astonishment, the hired mourners, the Jewish friends quieted their frantic wails and listened to his prayer to his Father, and to his call, "Lazarus come forth." O glorious "brief what a day of rejoicing in that home, and our text finds Mary in the beautiful act of gratitude. She was reproved by some standing by, but Jesus says, "Let her alone; she has come aforehand to anoint my body to the burying. She hath done what she could."

Sr. Averell could not sit personally at the feet of Jesus or spend precious spikenard for his anointing, but she was al-

ways doing what she could to point the weary, burdened one to Christ; sitting always at his feet, with Bible by her side, her constant companion, she gleaned threads of gold, precious gems of thought, which she failed not to drop into other's lives, and which cheered her way through life. How she longed to make the weary way for others brighten up with the hope of the coming Christ, when all things will be made new. What a blessing such a mother was in a home. It was an inspiration to the family who always gave her the best of loving care and unselfish devotion.

Sr. Averell could say with Peter, "whom having not seen, ye love; in whom, though ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." For she trusted in him who had the power to raise the dead and change these vile (corruptible) bodies and fashion them like unto his glorious body. We await with her the glorious resurrection. May the mother's hope inspire the hearts of those who will miss the kindly benediction of her life is our prayer.

Her home for some years past has been with her daughter and her husband in Detroit. An own son could not have ministered to her more faithfully or lovingly than Mr. Lamb did. Every want was anticipated and granted. God will reward them.

M. A. Woodward.

Anna Parker

was born in Cleveland, O., Aug. 9, 1871, and died Oct. 20, 1914; being 43 yrs., 2 mos. and 11 days of age at the time of her death. She was married to Edward Romer, Dec. 16, 1909, and leaves her husband, mother and two sisters of her immediate family to mourn the loss of a kind, Christian wife, daughter and sister, and the church has lost one of its most faithful members.

Sr. Romer became a member of the body of Christ a number of years ago, being baptized by Bro. Joblin, now deceased, and she proved true to the faith, living a godly life and rejoicing in hope to the time of her death.

For many years she has been a constant sufferer from asthma, which grew more malignant, until she could no longer withstand its ravages. Some six weeks before her death, she, with her husband went to Florida, in the hope that the change of climatic conditions might bring some relief, but the fatal malady had fastened itself so firmly that it could not be dislodged by what we call natural laws.

They started north to return to Cleveland, but had only reached Chattanooga, Tenn., when she fell asleep to rest until the Master calls her to awake. The strick

en husband brought her back to the home of her childhood and loved ones, where her life had been spent, and where memorial services were conducted as she slept in the midst of the perfume of banks of beautiful flowers and roses which she enjoyed so much in life, after which by the tender hands of those with whom she loved to meet and worship our Lord and meditate upon his truth she was laid beside her father who died some years ago, and where she had made request that she might rest until called to rise with her parents and loved ones to meet the Lord, in freedom from sorrow and death.

In the midst of our sorrow, let us with joy wait patiently for that glad day.

L. E. Conner.

Marriages.

At our home in Adrian, Mich., on Tuesday, Nov. 17, 1914, Mr. Bennie Elliott and Miss Goldie Powers. This bright young couple have before them opportunities for a happy, prosperous life, and it is our humble prayer that they may find much that is sweet in life and escape and have power to overcome much that is rugged.

Frank E. Siple.

The Sunday School.

By Anna E. Drew.

Christ Risen From The Dead.
Dec 6, 1914. Mk. 16:1-8 Matt. 11-15.

Read Luke 24:1-12.

Golden Text.—Why seek ye the living among the dead? He is not here but is risen. Luke 24: 5, 6.

Time.—The resurrection occurred "in the end of the sabbath," Matt. 28:1; Apr. 17. A. D. 30.

Place.—In Jerusalem and vicinity. Especially the garden and tomb near Calvary; the upper room where the disciples met, and their homes, and Emmaus. The first six appearances of Jesus at Jerusalem and vicinity.

Questions.

Where was Jesus buried? Lu. 23:50-53. What pains were taken to make sure that Jesus was dead? Matt. 27:62-66; Mk. 15:44-45; Jno. 19:34, 35. What had Jesus told his disciples? Mk. 8: 31; Matt. 12:40. What happened as it began to dawn toward the first day of the week? Mark 16: 1. Who was Mary Magdalene? Mk 16:9. She was from Magdala, a town on the western shore of

the sea of Galilee. There were other women. Luke 24:10. They probably started from their homes in different parts of the city with the intention of meeting together at the tomb. This accounts for the variation in the narrative as told by Matt. 28:1, Mark 16:1, Luke 24:1, Jno. 20:1. They probably arrived at slightly different times, Mary Magdalene reaching the sepulchre first. For what had they come? v. 1. What question did they ask among themselves? v. 3. What happened? vs. 4, 5; Matt. 2, 2. Luke and John say there were two angels. Luke 24:4; Jno. 20:12. How were the guards affected? Matt. 28:4. What did the angel say to the women? v. 6; Matt. 28:6; Luke 24:5-8. What message were they told to carry? v. 7. "As he said unto you,"—what had Jesus said? Matt. 26:32.

What were their emotions? v. 8; Matt. 28:8. "It is a matter of no little interest that the first appearances of Jesus were not to the apostles, but to women." To whom was His first appearance? Mark 16:9; Jno. 20: 11-17. Why did Mary not recognize Jesus? What of his next appearance? Matt. 28:9-10. Meaning of the salutation "all hail"? (Rejoice). To whom was his third appearance? Luke 24:34; 1 Cor. 15:5. His fourth? Luke 24:13-31. What had been the hope of these two on their way to Emmaus? Luke 24:21. Had they been mistaken in this? Luke 1:32, 33, 68-75. In what had they been mistaken? Luke 24:25-27; Acts 1:6, 7, 11. Give some of the prophecies concerning Jesus with which His followers must have been familiar, though they may not have understood them fully? To whom was his fifth appearance? Luke 24: 33-43. Who was absent from this gathering? How did Jesus seek to prove to this company that he was not a spirit? vs. 38-43. Did Jesus rise with the same body in which he had lived? In what way did he differ? What is said of Thomas when told of his appearance? Jno. 20: 24, 25. When and to whom was his sixth appearance? Jno. 20: 26-29. What were Jesus' words to Thomas? Jno. 20:29. Why does John say, these things were written? Jno. 20:31. Why is the resurrection of Jesus so important for us? 1 Cor. 15:13-19. To what do we now look forward? 1 Cor. 15:22-26; 51-65; 1 Thess. 4:13-88. How do we gain the victory? 1 Cor. 15:57, 58; Gal. 3:26-29; 1 Pet. 1:3-5. What did the chief priests do regarding Jesus' resurrection? Matt. 28:11, 12. What were the soldiers paid to do? vs. 13-15. Does sin cost more than righteousness? Show in what way. In what way can we apply the first part of the Golden Text to our present lives?

Letters.

Dear Bro. Lindsay: As you request a few lines pertaining to Thanksgiving, I will begin with the exhortation of the Apostle Paul to the Philippians, chap. 4: 1, 4, 5, 6.

"Therefore my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord my dearly beloved. Rejoice in the Lord always and again I say rejoice. Let your moderation be known to all men. The Lord is at hand, be careful for nothing, but in everything by prayer and supplication, with Thanksgiving let your requests be known unto God."

While this was written to the Philippians, it also applies to us as well, and while the war clouds which hang over the great powers of Europe, are forebodings of the last of the Gentile times, it behooves us to heed this admonition of Paul. Being thankful also for the light of truth which has come to us through the Gospel showing us the way marks of the times in which we are living that we may be prepared for that great change which awaits us.

Yours in the blessed hope,

Ezra C. and Emma Railsback.

Our Everlasting Inheritance.

"In the beginning God created the heavens and the earth." Gen. 1:1. The heavens, even the heavens are the Lord's, but the earth hath he given to the children of men. For thus saith the Lord that created the heavens, God himself that formed the earth and made it, he created it not in vain, he formed it to be inhabited.

In Psa. 37, he tells us who will inherit the earth. The righteous shall inherit the land and dwell therein forever. For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth, for yet a little while and the wicked shall not be, yea, thou shalt diligently consider his place, and it shall not be, but the meek shall inherit the earth and shall delight themselves in the abundance of peace. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land, when the wicked are cut off.

When we read these precious promises, our hearts thrill with joy, because we know the time is drawing near when this earth will be restored to its Edenic splendor, and then David's prayer will be answered, when he says: O let the nations be glad and sing for joy, for thou shalt judge the people righteously and govern the nations upon earth. Let all the people praise thee, oh God, let all the people praise thee. Then shall the earth yield

her increase, and God, even our own God shall bless us, and all the ends of the earth shall fear Him.

May the time hasten, when all the ends of the world shall remember and turn unto the Lord and all the kindreds of the nations shall worship before thee, for the kingdom is the Lord's and He is the governor among the nations.

Your sister in hope of that glad day.

Laura Skeels.

Dear Bro. Lindsay and readers of The Restitution Herald:—

We are now approaching a glad time of the year. We say, a glad time, and why? Because it is a time when we celebrate the birthday of our Saviour. The angel said to the shepherds, "Fear not." The shepherds were afraid when they saw such a bright light around them. It was a light so unusual. But the angel said, "Fear not." Then he told them why they were not to be afraid, "For, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

Fear not. Why should we fear? Is not this glad tidings of great joy, to know we have a Saviour who is to be King over all the earth? "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, on earth peace, and among men good will."

Why should not we rejoice as did they at that time? This birth of a Saviour is, as it were, a gift to mankind. In celebration of his birth, we give gifts to each other, and sing praises to his name. Some have lost the object of giving at this time, and think they must make expensive gifts. But very often when they do it, there is not the love with it that there should be. It matters not how small the gift, if it is only given in love, even so much as to give a cup of cold water in his name. God has promised another gift, which is eternal life. The time is fast approaching when those who have accepted this Saviour, (in the way which the Bible tells us), will receive the gift. Prophecy is rapidly being fulfilled. See how the minds of people are being stirred up in regard to this terrible war which is going on in Europe. It certainly points to the time of our Lord's soon return, and we are anxiously looking for the sign. My father was looking for this time to come and those who have read his books have noticed it. If he had been living now, he would have been greatly exercised over the present conditions of Europe. We

have only a time before Christ comes to work in his vineyard. Let us do what we can to bring others into the sheepfold.

My father has left quite a supply of his books and tracts, and it has always been his wish that at Christmas time they should be used as gifts. In accordance with his wish, we have lowered the price of some until Jan. 1, 1915, as follows:

Pine Woods Bible Class, \$1.00; Student's Text Book, \$.40. It is a book especially gotten up for Bible students, having the texts on important topics in tabulated form. Bible Study of Hades and Fables of Russellism, 5c each, or 50c per dozen. Can You Believe, an excellent tract by Bro. H. V. Reed, also a small sized tract the Restoration of Israel, 20c per dozen. Where Are the Dead, by Bro. L. S. Bronson, 5c each. Other books and tracts are advertised on the last page of the Restitution Herald. Not forgetting "The Destiny of Russia," and Revelation Made Easy to Understand, at 25c each. These two books are especially for those who are interested in the fulfillment of prophecy.

This offer is made in memory of the author who is sleeping in Jesus. All orders sent to my mother, Mrs. W. H. Wilson or to me, at the same address, 625 Long Ave., Austin Sta. Chicago, Ill. will be mailed promptly.

Your sister in hope of our Lord's coming.

Jessie M. Wilson

Dear Bro. Lindsay:

I am not a subscriber to your excellent paper, but my daughter is, and I have the privilege of reading it, which is duly appreciated. "The Herald" is indeed a real messenger of truth, and it brings good tidings of great joy to us each week, and by this means we are enabled to keep in touch with the household of faith, and to share their joys and sorrows.

We are surely living in "perilous times," which the apostles said would come in the last days. "For men shall be lovers of their own selves, covetous, boasters proud, blasphemers, high-minded, lovers of pleasure more than lovers of God," and so on.

Daniel prophesies of "a time of trouble such as never was since there was a nation." 12:1. Jesus spoke of a time when "men's hearts will fail them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

When was there ever a time in the world's history that the nations of the earth were engaged in deadly hostilities as they are today? Are not all of these things fitted to represent this day and time? It seems so to me.

But what are we, God's child-

ren to do? Jesus tells us. "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." 36th v.

Dear ones, "Let us watch and be sober," for "we are not in darkness that that day should overtake us as a thief."

We have every reason to believe that the Lord's coming is not far distant, so let us "Lift up our heads for our redemption draweth nigh." We know he is faithful that promised; he will be with us even unto death. I want to say once more, we enjoy and appreciate the paper, and thank all the writers for their every effort to carry on such a grand work.

And to you, may the Lord bless you and may you speak his word faithfully, may you have health and strength to carry on his work till he comes.

With Christian love to you and all the faithful in Christ Jesus that are with you.

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

Dear Bro. Lindsay:—

Please let me find a little space in the dear paper, for I want to speak a few words to the brothers and sisters scattered abroad in the land. I want to talk a little bit on the faith of Abraham, Heb. 8 and 9.

"And by faith Abraham when he was called to go out into a place which he should after receive for an inheritance obeyed, and he went out not knowing whither he went. By faith he 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, and now you see we must have the faith of Abraham, for he believed just what God said. So by believing just what God said his faith was made perfect and the apostles said we must walk in the steps of our father Abraham. So it will take faith in God's word and belief that God will do what he has promised.

Our hearts must be purified by faith in God and in Jesus, our blessed Redeemer, and we must walk by faith, not by sight.

Dear ones, it is true that belief and full trust in the Lord is the life of God's people; for after we do all we may do, we come right back to trust in the Lord. So I trust in the Lord by day and night the last thing when I lie down and the first thing when I wake in the morning.

I am 72 years and 6 months old. I have been trying to be ready for the great day of the Lord for 56 years, but today I am looking for the Lord to come, and I hope to meet him in the

clouds with all the saints of all ages and ever be with the Lord.

I pray God's blessings to rest upon the editor, writers and readers of the Restitution Herald.

Your sister in Christ waiting and hoping for his coming.

Emma C. Sharpton.
Bristow, Okla.

The Promise to Abraham.

"Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, And to thy seed, which is Christ." Gal. 3:16.

"For the promise, that he should be the heir of the world, was not to Abraham, or his seed through the law, but through the righteousness of faith." Rom. 4:13.

In the foregoing texts there is much said concerning certain promises made to Abraham. These promises were also made to Abraham's seed, Christ. If we are possessed of the ability to interpret the language correctly, we must see that the promise concerns Abraham and Christ equally. What it means to the one, it means to the other. This promise was not only made to them jointly, but to both it was made "everlasting," so that the one is to enjoy it as long as the other. The promise is that they shall be heirs of the world.

Neither Abraham nor Christ had promise of inheritance anywhere else. Professed Christians need to bear this in mind. There is no one who has promise of a home or inheritance in any place other than this earth. We find the promise, as it relates to Christ, in many prophecies. "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. 2:8.

"And his dominion shall be from sea even to sea, and from the river even to the ends of the earth." See Zech. 9:9-10.

Many others might be cited but these are sufficient.

Our reason for calling attention to this subject is that in these latter days we frequently hear it stated that while Abraham will be an inheritor of the Kingdom of God, yet he will be an inheritor only in an earthly sense, while that of Christ will be upon a higher,—a spiritual plane.

In other words, that Abraham and other ancients worthies who lived prior to Christ's first coming will never be participators in the immortal glory and honor of Christ's kingdom as will the saints of this age who come off victorious. It seems to us that a careful reading of our initial texts would dispel this view. Those ancients worthies labored by faith

as well as we. For verification of this statement, we refer you to Rom. 4, where we learn that it was Abraham's faith which was reckoned unto him for righteousness, and that at this remote time faith was considered more vital than works, as we have it at this day. So then Abraham is to come into this inheritance on the same terms that we employ to reach the goal. Then why are not Abraham's inheritance and our identical?

Furthermore, not only so with Abraham, but with many other ancients worthies. In the great faith chapter, Heb. 11, we find that "these all (the many enumerated in the chapter) having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Had not some better thing been provided for us, they would have been perfected without us, but that better thing being provided for us, we shall be perfected with them. This language places the saints of this age on an equality with the saints of that age, on the basis of faith, so that we see no ground for making the inheritance of one class "earthly" and that of the other "spiritual" as some are prone to do. We are all interested in the same inheritance who walk by faith.

S. J. Lindsay.

Supposing that you were never to be set free from such trials, what would you do? You would say to God, "I am Thine—if my trials are acceptable to Thee, give me more and more." I have full confidence that this is what you would say, and then you would not think more of it—at any rate, you would not be anxious. Well, do the same now. Make friends with your trials, as though you were always to live together; and you will see that when you cease to take thought for your own deliverance, God will take thought for you; and when you cease to help yourself eagerly, He will help you.—De Sales.

What I possess or what I crave,
Brings no content, great God to me,
If what I would or what I have,
Be not possessed, and blest in Thee;
What I enjoy, O make in mine,
In making me that have it, Thine. —Quarles.

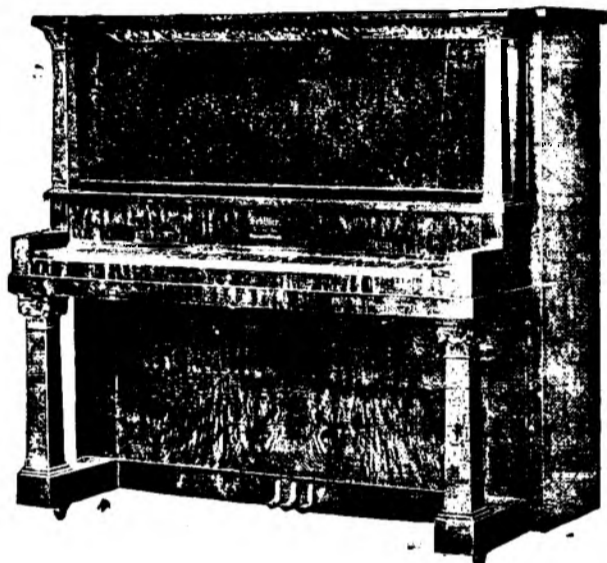
Love had he found in huts where poor men lie;
His daily teacher had been woods and rills,
The silence that is in the starry sky,
The sleep that is among the lonely hills.

—W. dsworth.

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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glotfelty.

Dixon, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St. Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mrs. Mary Cor-dray, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Thursday evening at the homes of members. Bro. R. C. Rallsback, 621 S. Fellows St., is the elder.

Rensselaer, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. M. A. Woodward holds regular appointment.

Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls, N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Roß, Ind., Church of God. Preaching by Bro. J. H. Anderson on Saturday evening and over the fourth Sunday in each month.

Brunfield, Ky. Sunday School at 10 and preaching at 11 o'clock, each Sunday, conducted by Bro. J. W. Williams, at the Providence school house, 3 miles northwest of Perryville, Ky. All are welcome.

Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple on first Sunday in each month at 11 a. m.

ATTENTION!!

Twenty-five Christmas and greeting cards for 10 cents. Send for circular describing them. R. A. Daniels. Sault Ste. Marie, Mich.

England Declares War on Turkey.

London, Nov. 5.—England declared war against Turkey today. This caused no surprise, as it

had been expected for some time. Pewsick Pasha, the Ottoman envoy, left London today with his staff. The American Ambassador has been requested by the Turkish government to look after their affairs.

In event of the allies being victorious in the end, a complication will arise in the disposition of Dardanelles. Russia has always desired them and has been opposed by England to prevent Russia from gaining a free entrance to the Mediterranean.

When the Russo-Turkish war occurred, England and France interferred and helped the latter in order to prevent this occurring, but with the disposition of the spoils of war in event of the allies' supremacy, Russia will probably demand this as part of her share. —Sel. by Mrs. Mae Mercer.

We Opine

That the "popular" man in any community is seldom the most useful man, and that often he is a detriment to the general good.

That this so-called Christian country in which we live is almost as far from the truth and as much hidden in heathen darkness as so-called heathen peoples.

That it is most difficult for one who is a child of God to keep himself from straying off after the idols of the heathen.

That many who believe in the return of Christ nullify that belief and make it to no purpose by a belief in the immortality of the soul.

That there would be a better grade of Christianity if all who profess Christianity had more backbone.

That the plant called Christianity bears its best fruits in the hills of adversity just beyond the river of persecution.

S. J. Lindsay.

Go forth to meet the solemnities and to conquer the trials of existence, believing in a Shepherd of your souls. Then faith in him will support you in duty, and duty firmly done will strengthen faith; till at last when all is over here and the noise and strife of the earthly battle fades upon your dying ear, and you hear, instead thereof, the deep and musical sound of the ocean of eternity, your faith will raise the song of conquest, and in its retrospect of the life which has about ended, take up the poetic inspiration of the Hebrew king, "Surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever." —S. A. Brooke.

A guilty conscience needs no accuser.

THE RESTITUTION HERALD.

Volume 4.

Oregon, Illinois, Dec. 2, 1914.

Number 8.

THOUGHTS FOR THE CANDID Which of the Two is The Gloomy Doctrine?

The sleep of the dead is often designated a gloomy doctrine, and many refuse to listen to the testimony of the Bible on this subject, choosing rather to remain "ignorant concerning them which are asleep" than to consider the stern realities of death and the grave. "Your doctrine," they say, "is chilling, repulsive, forbidding. The sleep of the dead, why, the very idea is enough to freeze one. But the immortality of the soul, and the reward of the saints at death, this, this is the very marrow and fatness of the gospel; this is indeed that blessed hope."

But stop, friends, a few moments. It may be that you are blinded by prejudice. Be not too hasty. If you are not willing to devote the needed time for weighing this subject in the balances of the Scriptures, will you not wait long enough to try the justice of this objection in the balances of reason?

You say that the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for ages, instead of being received into glory. You think the idea full of gloom to the living, and dreadful to the dead. But you forget that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages, to the dead. The interval between their decease and their resurrection will be to them no time at all. The twinkling of an eye, in which the righteous will be changed to immortality, will be as long to them as the whole period during which righteous Abel has slept in death will be to him. And to him, so far as his own knowledge of the case is concerned, it will be precisely as though he entered Heaven at the very moment he was slain.

You say that this helps matters a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death than the desert of Sahara will compare in beauty with the garden of Eden. Do not be too hasty, friends. You may discover facts will change this opinion. You find great consolation in the thought that

THE JEW



They would not play with me at school,
And as I older grew,
I was debarred from social ranks—
Because I was a Jew.

Last night I drank my bitterest pain,
When of all people, you
Turned from me with the self-same taunt—
"Because you are a Jew."

King of the Jews, despised of men,
Forgive thy chosen few;
And when I meet thee, love me most
Because I am a Jew.

—Ethel Hamilton Hunter.

the soul is immortal, and that men are rewarded as soon as they die. Answer me a few questions. How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God? Truth compels you to answer that a minority are all that can be said to do this. What becomes then, of this great majority of men who have died out of Christ, and entered their reward? Oh, they have gone into the furnace of fire, where there is wailing and gnashing of teeth. What is the condition, then, at this very moment, of the greater part of the dead, according to this cheering doctrine of yours? You have to answer, They are in unspeakable torment. You admit that this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more. If the soul is immortal, as you affirm, how long are these impatient men thus to suffer? You answer again, and this time surely with a shudder, They must suffer to all eternity. Before we part, will you not own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged before they are rewarded or punished? and that till the day of judgment men wait for their reward? And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?—Eld. J. H. Andrews.

The above may be had in tract form by addressing the Pacific Press Pub. Ass'n., Mountain View, California.

The wolf calls the fox robber.

To those who are His, all things are not only easy to be borne, but even to be gladly chosen. Their will is united to that will which moves heaven and earth, which gives laws to angels, and rules the courses of the world. It is a wonderful gift of God to man, of which we that know so little must needs speak little. To be at the center of that motion, where is everlasting rest; to be sheltered in the peace of God. "Thou shalt keep him in perfect peace whose mind is stayed on Thee."—Manning.

Who is it that is your shepherd? The Lord! Oh, my friends what a wonderful announcement. The Lord God of heaven and of earth, the almighty Creator of all things, He who holds the universe in His hand as though it were a very little thing,—He is your shepherd, and has charged Himself with the care and keeping of you, as a shepherd is charged with the care and keeping of his sheep. If your hearts could really take in this thought, you would never have a fear or a care again; for with such a shepherd, how could it be possible for you ever to want any good thing?—Smith.

When you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from. When you say, "Deliver us from evil," you must mean to struggle against that evil in your hearts, which you are conscious of, and which you pray to be forgiven. To watch and pray are surely in our power, and by these means we are certain of gaining strength. You

feel your weakness; you fear to be overcome by temptation: then keep out of the way of it. This is watching. Avoid society which is likely to mislead you; flee from the very shadow of evil; you cannot be too careful; better be a little too strict than a little too easy,—it is the safer side. Abstain from reading books which are dangerous to you. Turn from bad thoughts when they arise.—Newman.

Every duty, even the least duty, involves the whole principle of obedience. And little duties, make the will dutiful, that is supple and prompt to obey. Little obediences lead in to great. The daily round of duty is full of probation and of discipline; it trains the will, heart and conscience. We need not to be prophets or apostles. The commonest life may be full of perfection.—Manning.

Out of love and hatred, out of earnings, and borrowings, and lendings and losses; out of sickness and pain; out of wooing and worshipping; out of traveling, and voting and watching, and caring; out of disgrace and contempt, comes our tuition in the serene and beautiful laws. Let him not slur his lesson; let him learn it by heart. Let him endeavor exactly, bravely, and cheerfully, to solve the problem of that life which is set before him. And this, by punctual action, and not by promises or dreams. Believing, as in God, in the presence and favor of the grandest influences, let him deserve that favor, and learn how to receive and use it, by fidelity also to the lower observances.—Emerson.

Be like the promontory, against which the waves continually break; but it stands firm, and tames the fury of the water around it. Unhappy am I, because this has happened to me? Not so, but happy am I, though this has happened to me, because I continue free from pain, neither crushed by the present, nor fearing the future. Will then this which has happened prevent thee from being just, magnanimous, temperate, prudent, secure against inconsiderate opinions and falsehood? Remember, too, on every occasion which leads thee to vexation to apply this principle: that this is not a misfortune, but that to bear it nobly is good fortune.—Antoninus.

Letters.

Praise Ye the Lord.

Praise ye the Lord, O give thanks unto the Lord, for he is good and his mercy endureth forever. Exalt the Lord our God, and worship at his Holy Hill, for the Lord our God is holy.

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness, come before his presence with singing. Know ye that the Lord is God. It is he that made us and not we ourselves, for we are his people and the sheep of his pasture. Enter into his gates with thanksgiving and into his courts with praise.

Be thankful unto him and bless his name, for the Lord is good.

It is a good thing to give thanks unto the Lord and to sing praises unto thy name, oh Most High. To shew forth thy loving kindness in the morning, and thy faithfulness every night. For thou desirest not sacrifice, else I would give it. Thou delightest not in burnt offering, but the sacrifices of God are a broken spirit, a broken and a contrite heart.

Therefore praise ye the Lord, oh ye seed of Abraham his servant, ye children of Jacob his chosen, for he is the Lord our God, his commandments are in all the earth; let us therefore not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful, but let us walk worthy of the vocation wherein we are called with all lowliness and meekness, with longsuffering, forbearing one another in love.

For the dead praise not the Lord, neither any that go down in silence. Then let us praise the Lord while it is day, for his merciful kindness is great toward us and the truth of the Lord endureth forever. Praise ye the Lord.

Sister Edna Brewer.

Dear brothers and sisters of the blessed hope:

Once more a year has rolled away, and Thanksgiving is most here once more. Have we all counted up our blessings one by one and have we been faithful and thankful that we have had these privileges and opportunities to thank him for all of his goodness to us this year? And oh, what a good time I had at the conference. I met Bro. John Arnold that used to preach at Learee and Yankee Hollow when I was a little girl. Much I am thankful for to God.

Bless you all and may we let our light shine. May God's riches come to all of you, young and old.

Mrs. Amy Johnson.

ENOCH AS A TYPE OF THE CHURCH

By Elder Maple

I. Note the following concerning Enoch.

1. He was one who walked with God. Gen. 5:24.
2. He was different from all others. Heb. 11:5.
3. He testified of Christ's second coming. Jude 14.
4. He was translated at the end of his journey. Gen. 5:24.
5. He escaped the great flood judgment. Gen. 5:6, 7.

II. Note the following concerning the Church.

1. The church are strangers and pilgrims. Heb. 11:13; 1 Pet. 2:11.
2. The people who are God's are peculiar. Titus 2:14.
3. The second advent is the testimony of the church. 1 Thess. 1:10.
4. The pilgrim pathway ends in translation. 1 Thess. 1:9, 10; 4:16, 17.
5. The church will escape the tribulation period. Rev. 4, 5, 6, 7.

After Enoch is taken away, Noah and his family are left through the flood, so after the church is taken away, God will have a people who will be his witnesses on earth.

Special Request to Readers.

Will you kindly ask those who may be interested in this study if they are looking for the kingdom to come? Matt. 6:10. If you find any who think that the kingdom promised in the word is a Spiritual Kingdom, will you ask for the chapter and verse stating "that the kingdom is to be a spiritual kingdom," send same to me and I will pay postage.

North Ridgeville, Ohio.

Oh, If You Only Knew.

Not long ago, I sat at a dinner table of one of my acquaintances. A young lady attending a normal in the city was also boarding at the same home and had been for some weeks. During all this time, she had worn the same dress, and rather an expensive one in school work. While at dinner at this particular time, the man of the house, perhaps thoughtlessly, said, "It appears to me you are wearing rather a costly dress in your school work. I have not seen you wear any other one since you came here to board. Is that the only dress you have?"

"Yes," said the young lady.

"Well," said the man, "I would get a calico dress before I would wear that one."

As I sat on the opposite side of the table and heard every word and saw the bosom of the young lady heave with suppressed emotion and her eyes fill with scalding, burning tears that burned into her face, too hot to fall, she replied, "I would if I could get a calico dress. Oh, if you only knew," and she soon went to her room in tears.

As the girl occupied a room just across the hall from my own, before she left for her afternoon work, I called her to me and said, "It was a shame for that man to criticize you thus, or any of your clothing. Be brave, be a true woman, for there might be many more in this world to-day than there are. You may look to me from now on in all your sorrow and troubles as your friend."

Oh, if we only knew how much sorrow and bitter heartaches we might avoid giving to others about us if we were more careful of our words spoken to others with whom we mingle.

Oh, if some children only knew how many sleepless nights and anxious days, mothers have rocked infantile cradles and hovered over baby days and many an anxious hour of our childhood sickness, perhaps when grown to man and womanhood, we then would not send them to the attic to sleep or over the hills to the poor house to live out their last days of life, or call them by the heartless name, "old man" or "old woman," or wish them dead that they might enjoy their estate.

Oh if we only knew. Then try and find out before the tongue of criticism carries you too far, and thoughtlessly wounds some, already bleeding heart around you. Try at least to comfort and cheer others as you travel along the journey of this life, for we can never pass this way but once.

A Reader.

Twenty Coming Events. From 1907 to 1929-31.

(First published in substance in 1862 and inserted in the London Daily Mail on Aug. 23, 1902, and Dec. 27, 1904).

Rev. M. Baxter.

2ndly. The formation of these ten kingdoms of France, Britain, Spain, Italy, Austria, Greece, Egypt, Syria, Turkey and the Balkan States into a ten-kingdom

ed Latin Confederacy in opposition to Germany and Russia, which are outside the territories of Caesar's original Latin or Roman Empire will take place between ten and twelve years before the end of this Age, and probably about 1919-20. The extraordinary phenomenon and apparition will then be beheld of the Ten Allied Kings seated at the Table of a European Congress agreeing on a common policy and united in a European Concert. They will be the Ten Horns united on the one corporate body of the Wildbeast and Ten Toes on the corporate body of the Prophetic Human Image in Daniel's 7th and 2nd chapters. It is difficult to see how the predestined extension of France to the river Rhine can be effected without a great Franco-German war, although Germany may be compensated by the annexation of Holland and Bohemia, Moravia and Galicia. This alliance of the Latin Kingdoms was a cherished idea of Napoleons I. and III., and may be effected by a Napoleon monarch of France as one of the Ten Horns, before another Napoleon arises as the Little Horn of Dan. 7:24 and 8:9.

3rdly. A Napoleon will arise soon after the formation of the Ten-kingdomed Confederacy, or Ten-horned Wildbeast, as an Eleventh Little Sovereign, among the Ten Sovereigns—The Little Horn of Daniel's 7th chapter—who comes up among and after the Ten Horns or Kings, as stated in verses 20 and 24. This little Horn is further stated, in Daniel's 8th chapter, to reign at first over some little kingdom like Macedonia, partitioned out of one of the four Graeco-Macedonian Horn Kingdoms of Greece, Syria, Turkey and Egypt, and to wax exceeding great toward the South (Greece or Egypt) and the East, and the pleasant land" (Judea), and soon became King of Syria, "King of the North," as described in Daniel's 11th chapter from its 21st verse onward, where he stands up in the estate or place of the King of the North (Syria) as a despised person who comes in "peaceably and obtains the kingdom by flatteries."

The Little Horn, after being made King of Syria, will become a few years later, Emperor over the Ten Allied Monarchs of Caesar's Roman Empire, and revive in himself, and thus heal of its deadly wound, the Napoleonic Headship which was wounded to death at Waterloo and Sedan. This Napoleonic revival has been predicted by 100 Expositors from the 3rd verse of the 13th chapter and 8th verse of the 17th chapter of Revelation.

If one of the Imperial brothers, Prince Victor Napoleon or

Prince Louis Napoleon, now a General in the Russian Army, (who were born in 1862 and 1864 respectively), should become Emperor of France and form the Ten-kingdomed Confederacy, he could easily make the other brother King of Macedonia, and, if so, the two brothers would be reigning in the Western and Eastern Roman Empires, somewhat like the Imperial brothers Valentinian and Valens, A. D. 364, and Honorius and Arcadius A. D. 395.

4thly. A great stir, excitement and inquiries into these prophecies—religious revivals—will follow the above events, as foretold in the raising of the Midnight Cry, "Behold the Bridegroom cometh," in Matt. 25:6, which will cause ALL the Virgins to rise and seek for the oil of prophetic knowledge, and foretold by the Travail and Cry of the Sunclotted Woman (the Christian Church), Rev. 12:2.

5thly. The making of a covenant for seven years from a Passover Day in one year to a Passover Week seven years distant, between many of the Jews in Judea and the Napoleonic King of Syria, presumably to guarantee them civil rights and religious liberty to renew their sacrifices in Jerusalem, is most distinctly foretold (as held by 300 Expositors) in the last verse of the 9th chapter of Daniel to take place about seven Jewish years before the Consummation or End of this Age: "He shall confirm a covenant with many for one week (seven years), and in the midst of the week, he shall cause the sacrifice and oblation to cease, even until the Consummation." Then, after the Jews shall have restored their daily sacrifice in their re-established temple under the sanction of the Covenant, Jerusalem and its sanctuary, during three and one-half times, or 42 months, or 1,260 days, according to Dan. 12:7-12, and Rev. 11:2, will be trodden underfoot, and then 75 days more—the excess of the 1,335 beyond the 1,260—will reach to the last day of the final Passover Week of this Age, when the 1000 years of the Millennium begin. Dan. 9:27. If the Seven Years' Covenant is made on Passover Day, Thursday, April 13, 1922 it will end with Passover Week, April 25 to May 2, 1929. But if the Covenant is made on Passover Day, April 19, 1924, it will end with Passover Week April 2-9, 1931.

6thly. The re-commencement of the Jewish Daily evening and morning sacrifice of a lamb in Jerusalem may be expected about six months after the Covenant, or more exactly, 2,375 days (evenings-mornings, according to Dan. 8:13, 14; 12:7, 12) before the

last day of the final Passover Week of this Age, which last day will be May 2, 1929, if the Jewish Seven Years' Covenant shall be made from Passover Day, April 13, 1922, to Passover Week, April 25 to May 2nd, 1929, or which last day will be April 9, 1931 if the Covenant shall be made from Passover Day, April 19, 1924, to Passover Week, Apr. 2 to 9, 1931. If the Sacrifices recommence 2,375 days before May 2, 1929, they will begin on Tuesday, Oct. 31, 1922; but if the Sacrifices are to re-commence 2,375 days before April 9, 1931, they will begin on Tuesday, Oct. 8, 1924. Then also on that same Tuesday a command will go forth to rebuild Jerusalem, and the command will be sixty-nine weeks before the Second Advent of Messiah "in the air," as foretold in the 25th verse of Daniel's ninth chapter. The 2,375 days consist of the 2,300 days in Daniel's 8th chapter, which begin with the restored daily sacrifice for 1,040 days, followed by 1,260 days of treading down of the sanctuary and sacrifice—altogether equal to 2,300. Then come 75 days, the extension of the 1,260 to 1,335 in Daniel 12.

7thly. Napoleon's future three campaigns as King of the North (Syria) against the King of the South (Egypt) are predicted in Daniel's 11th chapter to commence about the end of a year or time after the making of his covenant or league. His first successful campaign is foretold in verses 23-28. "After the league made with him he shall work deceitfully...even for a time (a year). Then he shall stir up his power and his courage against the King of the South (Egypt) with a great army, and the King of the South shall be stirred up to battle with a very great and mighty army, and he shall not stand, for they shall forecast devices against him." Then his second (unsuccessful) campaign is foretold in verses 29, 30; and his third (successful) campaign in verses 40, 41. These three campaigns may occur in 1923, 1924, and 1925 or in 1925, 1926, and 1927, according as the covenant is made on April 13, 1922 or on April 19, 1924.

8thly. The first stage of Messiah's second advent in the air, peacefully, as a Bridegroom, and the resurrection of all deceased saints, and their removal to the heavens, together with 144,000 living watchful Christians, may be expected in the second February (about 22 months) after the covenant is made, at a point of time corresponding with 3 p. m. at Jerusalem—the ninth hour, which will be 38 minutes past 12 noon in London (or else about half-an-hour earlier), on the day which shall be sixty-nine weeks of literal days—that is, sixteen

months all but three days—after a future command to restore and build Jerusalem," which will go forth on the day of the re-commencement of Jewish Sacrifices (as stated under the 6th Event) 2,375 days before the last day of this age, according to Dan. 9:25; 8:14; 12:7-12, in their future literal day refulfilment. The actual words in the 25th verse of the 9th chapter of Daniel are: "From the going forth of the command to restore and build Jerusalem unto Messiah the Prince shall be seven weeks and threescore and two weeks (69 weeks); and the street shall be built again, and the wall, even in troublous times." This will be the first fruits translation or ascension of Christians (1 Thess. 4:16, 17; 1 Cor. 15:51, 52; Rev. 12:5; 25:10; Rev. 3:10). This Ascension may be expected about Tuesday, Feb. 26, 1924 sixty-nine weeks after the going forth of a command, on Oct. 31, 1922, to rebuild Jerusalem, if the Jewish Covenant is made on Passover Day, April 13, 1922; or may be expected about Tuesday, Feb. 2, 1926, sixty-nine weeks after the going forth of a command to rebuild Jerusalem on Oct. 8, 1924.

To be continued.

The Worker and His Work.

He raised Pharaoh up to the throne for the express purpose of doing his will, he said; and then when Pharaoh hardened his heart Jehovah said he did it himself. Then, "why doth he yet find fault?" But did not Pharaoh choose to do what God raised him up to do? Ignorant of God's purpose of course as the clay is of the potter's will. Then can he blame God and excuse himself since his heart chose evil and God used his intended evil for good, in using his stubbornness as a means of greater miracles, so great that all nations would hear through them of the true God?

So of Judas: he was a devil from the start, and the Master knew it. That was why he chose him; he said, "that the scripture may be fulfilled." He knew all men, and knew from the beginning who believed not and who would betray him, it says. But if Judas chooses to do evil and the evil works the good God has chosen, is not Judas a sinner?

Likewise of Israel's blindness: Matthew quotes Isaiah that they closed their own eyes: Paul says God gave them eyes that they should not see, and John adds that they could not believe because God had blinded their eyes. But for all that the veil of their pride was God-given, to carry out the sacrifice for sins in crucifying their King and bring his

gospel to all Gentiles, yet are they not justly judged for the sin they voluntarily chose to do, for all that it was in God's plan and used of him to glory?

And gambling is not justified merely because thus Jehovah fulfilled David's prophecy of deciding the ownership of Christ's union garment. When Pharaoh did evil to Israel, Moses said to Jehovah, "Why hast thou so evil entreated this people?"

When he complained of slowness of speech as an excuse for not going to Egypt, God told him that he was the author of his mouth as well as of the deaf, the dumb and the blind, and in other scriptures it is abundantly shown that sickness and deformity are from God, the man born blind, for instance.

When a slayer was caught outside the cities of refuge it says God delivered him to his avengers to be slain.

When the Canaanites hardened their hearts against Israel to battle, it was of Jehovah, to destroy them utterly.

When Rehoboam refused to be merciful to his subjects on petition from them, we are told the cause was from the Lord, that he might perform his prophecy of dividing the kingdom and rendering it from Solomon for his sin.

Likewise the destruction of Ahaziah and that of Annaziah were both said to be of God though worked out through their own chosen acts.

When Elisha saw the king's messenger, sent to take his life, he said it was of the Lord, and when a lying spirit was sent into the prophets between the kings of Israel and Judah, it was of God to work out his will as was the spirit of treachery between Abimelech and the Shechemites.

J. W. Williams.

So Elijah's life had been no failure after all. Seven thousand at least in Israel had been braced and encouraged by his example, and silently blessed him, perhaps, for the courage which they felt. In God's world, for those who are in earnest there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.—Robertson.

Never let us be discouraged with ourselves; it is not when we are conscious of our faults that we are the most wicked; on the contrary, we are less so. We see by a brighter light; and let us remember for our consolation, that we never perceive our sins till we begin to cure them.—Fenelon.

The people who disappoint God are those who try to fight their own battles.

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.
- Oregon, Illinois, the fourth Sunday each month.

By means of a postal notification, we have learned of the death of Sr. Emily Collett, of Westphalia, Kans.

Our church building in Niagara Falls, N. Y., is being remodeled.

Sr. Gertrude Logan, now of Orange, Va., writes that she expects to spend a part of the winter in St. Louis, Mo., and that she may be addressed at 4537 Westminster Place.

Look at your label. If it reads "Nov. 14," that means your subscription was due Nov. 1, 1914. Please renew as soon as you can.

We have left 3 bound volumes of Vol. 3. Who will send us \$2.00 for one of these? They are well bound and make a splendid volume.

We are thankful to Sr. Willis of Galva, Ill., for photo of her son. How these young people do grow!

The bound volumes of Vol. 3 are now being sent out. In years to come these will make valuable keepsakes. Do you want Vol. 4 bound and sent you? Including a year's subscription, the price for the bound volume is \$3.50.

We arrived home from Mo., on Wednesday, Nov. 18, and at once went to work to catch up with our work in the office. Friday afternoon about four o'clock came a telegram announcing the death of Sr. Vincent at Camden and we left at once for the funeral on Sunday, Nov. 22nd. Obituary in another place.

On our way home from Camden, Ill., on Monday, Nov. 23rd, we remained over night at Kewanee, Ill., and preached for the brethren and their friends there at the home of Bro. S. E. Wood, where about 30 gathered for the service. Quite an interest is being manifested there. Their company has recently been enlarged there by the addition of Bro. Robert Patterson and his family who recently moved there from Ripley, Ill. Bro. Patterson is a faithful, earnest student of the Word.

Seldom has it been our lot to conduct a funeral service where there was the measure of profound respect shown by all classes as at the funeral service of Sr. Vincent. We heard it repeatedly stated that the White Oak Church had never seen a larger audience. Sr. Vincent by her forgiving spirit and general true womanhood had won the respect of all who knew her and if she had an enemy, it is not known. Such a life lived in the faith of the gospel wins respect for the truth. Sr. Vincent demonstrated that the truth is not only good to live by, but that it also gives consolation in the hour of death.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Fred Paisley, \$2.00

Notices.

The Quarterly Conference of the Churches of God in Indiana will convene at the North Salem Church, Marshall Co., Dec. 4-6,

1914. Let all who possibly can, attend this meeting as important business is to be transacted. The programs are already out and if any wish programs, they can write me, as I have a number on hand.

Mrs. C. E. Prior, Sec.

Dear Bro. Lindsay:

In Matt. 24:32, 33, we read, "Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the door."

It seems to me that we are nearing the second advent and that the time in which we may work is nearing its close. The writer is engaged every Sunday, but could visit and hold meetings during the week. Should any one desire meetings during the week, write me.

J. H. Anderson, Troy, Ohio, R. 5.

Michigan Quarterly Conference. Second Quarter.

To be Held at Coats Grove, Dec. 11-13.

To the brethren of Mich., and elsewhere, greeting:

And in the language of the prophets, we say, Come let us go up to the house of the Lord where we have received blessings and inspiration which has helped us to stand firm for the Master and endure trials and temptations of the past.

Parties coming by rail, please come to Hastings or Coats Grove.

For programs, write any member of the program committee. Bro. C. C. Maple, chairman, North Ridgeville, Ohio; Sr. Mary E. Munn, Sec., Blanchard, Mich.; Sr. Alice L. Chase, Coats Grove, Mich. All parties coming please notify Sr. Alice L. Chase.

F. V. Blakely, Pres. Emma Jackman, Sec.

Dear Bro. in Christ:

I see in the Herald that A. M. Taylor (it should be A. W. Taylor) is advertised to be at the Michigan Conference. I am sorry that he cannot be there, so please omit his name in the next paper, and say that he will not be present as was expected, and greatly oblige him and

Very truly yours,

Mrs. A. W. Taylor.

To Readers of the Herald.

I can furnish you with two small song books.

1. Gospel Songs.
2. Golden Sheaf Songs.

These books are good for Sunday School or Bible Study Meetings and general church work.

They are well printed and cheap. Send 10c for a sample copy; 75c for one dozen, or will send four dozen (48) for \$2.00.

We are getting orders for tracts and are also publishing several new ones all the time. Order a supply for distribution among your friends. Address Charles Clifford Maple, North Ridgeville, Ohio.

Obituaries.



Mary Frances Paisley

Daughter of James and Margaret Paisley, born Sept. 4, 1858, in Woodstock township, Schuyler Co., Ill., and died in Buena Vista township, Schuyler Co., Ill., Nov. 20, 1914, being 56 yrs., 2 mos., 16 days of age. She was married to Chas. Vincent, Mar. 12, 1876. To this union were born four children, three sons and one daughter; namely, Robert Lee, Wm. Lawrence, Fred Clemet and Mrs. Alida Mae Ritchey. Sr. Vincent leaves besides these, 5 grandchildren,—Velt. Erica, Bradford, Eva and Lyle Vincent. Also two brothers, Wm. F. and Frederic Paisley, and two half sisters and one half brother. Mrs. Effie Dean, Mrs. Estella Shupe and Ralph Ridings. These all reside near her.

Sr. Vincent has been a patient sufferer for many years, but for the last 14 months her suffering was intense, her malady being of such a nature that there seemed to be no help for it from human skill.

With three others she was baptized on Dec. 2, 1906, during a meeting held by the writer at Independence school house. She has been faithful unto death, her faith and hope being of the kind that gives comfort even in the midst of great suffering and the hour of death. One has gone from us whose influence will live long to do others good. We hope to live so that we may meet her in the resurrection morning.

S. J. Lindsay.

John Eberhardt

was born in Germany, Oct. 1, 1834 and died at his home near Glasco, Kans., Nov. 9, 1914; aged 80 yrs., 1 mo., and 8 days. He came to America in the

spring of 1848 and settled in Wisconsin. He was married to Emelina Mc Clain, Sept. 11, 1854 who died a few years later. He moved to Illinois about 1856 and on Sept. 7, 1861, enlisted in Co. H, 8th Ill. Cavalry and served three years in the Civil War. He was married to Mary A. Sargeant in Mc Henry Co., Ill., Sept. 2, 1867. To this union were born nine children, five sons and four daughters. He moved to Iowa in 1867 where he lived until 1873 when he moved to Kansas where he lived until the time of his death. He like other early settlers passed through many hardships. He united with the church in early life and died in the firm belief that Christ would soon come again. He is survived by his wife, five sons, two daughters, one sister and six brothers.

The funeral was held at the A. C. Church in Glasco, Nov. 11, 1914, conducted by Rev. V. Sizemore.

Reports.

Editor Restitution Herald:

For the encouragement of the brethren at large, I will give a short account of our meeting, lately held at this place by Bro. S. J. Lindsay.

Bro. Allard preached here two years ago and awakened quite an interest, but we had no more preaching until this fall when Bro. Lindsay stopped off on his way home from conference and preached a couple of discourses which were well received and many urged him to come back, which he did on Nov. 7th, commencing that evening and continuing till the evening of the 14th, giving eleven discourses in all, the first evening there being no meeting because of the rain. The house was well filled and attention could not have been better. I do not need to speak of the beauty and grandeur of the discourses to those who have had the pleasure of hearing Bro. Lindsay preach, but for those who have not, will say that he certainly has followed Paul's admonition to Timothy, "to study to show thyself a workman," etc.

Sister Leota Hanson of St. Louis came down Saturday evening the 13th, remaining over till Sunday afternoon. Also Bro. Will Hanson of Lebanon, Ill., who attended our conference last summer, came down with his sister, and after the morning service, we repaired to the water near our home, where he was baptized into the all saving name of our Saviour, and it is our prayer that he may continue faithful unto the end, which, if he does, he will certainly obtain the crown of life which our Saviour has promised to them that love him.

Many expressed a desire for Bro. Lindsay to return in the near future, which we hope he will be able to do.

We wish in this report to thank the Methodists who so kindly gave us the use of their house. Also, Eld. Boyd for cancelling his appointment on the 14th, giving us the house.

J. H. Morse.

On Oct. 23, Bro. C. C. Maple of N. Ridgeville, Ohio, began a series of meetings, the first of which were held at Slate Hill, continuing three nights. The next week was spent at Dry Run, a few miles from Slate Hill, both of which are in Powell's Fort in the Massanutten Mts. of Va. From there he went to Maurertown, across the mountains where he remained a week.

Three brothers, C. H. J., Eugene C. and Ernest J. Miller, came from Hagerstown, Maryland, for baptism. It was an impressive scene to witness three noble young men surrender to Christ. May they hold out faithful to the end and win the crown.

The next point was Browntown in the Blue Ridge Mts., about 18 miles from Maurertown. One addition was the result of this meeting; Ruth, a daughter of Ashby Updyke, was buried with Christ in baptism. God grant she may so walk that others may see in her the living epistle, more potent than words.

From here he went to Clifton Sta., about 20 miles from Washington D. C., where he spoke two nights. There is no church at this place but the Baptists permitted us to use their church and several denominations were represented in the audience.

Bro. Maple's sermons were clear and forceful, claiming the closest attention from a good audience at each point. There was general expression of regret that the meetings could not continue longer. Beloved, let us bring all that we can into God's store house, that the hungry may be fed.

Gertrude M. Logan, Orange, Va.

The Sunday School.

By Anna E. Drew.

The Great Commission.

Dec. 13, 1914. Matt. 28:16-20; Luke 24:44-49.

Golden Text.—Lo. I am with you alway, even unto the end of the world. Matt. 28:20.

Time.—During the 40 days between the resurrection and the ascension.

Place.—Different places in Galilee, on a mountain and by the sea.

The first six appearances of Jesus, reported in our last lesson, proved to the disciples that Jesus was really alive, raised from the dead, as he had foretold. He was their master, teacher, friend and helper, just as he had been before his crucifixion. For a few days Jesus waited for them to become familiar with the new situation, till they realized the truth, and were settled down into a calm conviction and faith. The next step in the preparation of the disciples, was a series of lessons for their guidance in their great work. They recalled that the first message that Jesus sent to them after his resurrection was that he would meet them in Galilee. Accordingly they all went to Galilee not knowing when or where they would meet him. Here Jesus appeared to them three times, characterized by special instructions for their future guidance, while at the same time confirming their faith.

Questions.

To whom have we record of Jesus' next (seventh) appearance? John 21:1, 2. Relate the story of what took place, first, at this meeting? Jno. 21:3-14.

Tell of Jesus' conversation with Peter. Jno. 21:15-19. What did Jesus predict as to Peter's death? Jno. 21:18. History informs us that this was fulfilled in Peter's crucifixion about A. D. 68; and that by his own request he was executed with his head downward, considering himself as unworthy to suffer in the same manner as Jesus.

Show in what ways Peter was restored to his place and work as an apostle? Where was the next meeting with Jesus? Matt. 28:16. "But some doubted,"—who were these, the apostles or others present? Some commentators think it was on this occasion that Jesus appeared to the 500. 1 Cor. 15:6. Others interpret this, that Jesus appeared first at a distance, when the greater part worshiped him, but some doubted, till Jesus came up and spoke to them.

What did Jesus say to them? v. 18. What commission were the disciples given? vs. 19, 20. The R. V. renders v. 19: "make disciples of all the nations." "A disciple is a learner. A disciple of Christ is one who puts himself under His authority, accepts of his truths and principles, etc." Do you think v. 19 means that all nations will become disciples? How is the commission worded in Mark 16:15, 16? What is the "gospel" that is to be preached? What does it teach as necessary for baptism? Can belief

in the gospel without baptism save? Why? Rom. 6:3-5; Gal. 3:27. Is there anything in Rom. 6:3-5 to prove that baptism must be immersion in water? Is there anything else to do to obtain salvation? v. 20; Col. 3:1-10. Can we do the "things commanded" unless we learn what they are by a study of God's word? Jno. 5:39; Psa. 119:9, 11.

What was the promise? v. 20. Gr. to the consummation of the age. To what does Jesus refer the disciples? Luke 24:44. Are the things to be preached in v. 47, included in the gospel? How are sins remitted (forgiven)?

Of what "things" were the disciples witnesses? What was the promise referred to in v. 49? Jno. 14:16; Acts 1:4. Where were they to receive this? Other appearances of Jesus are mentioned in I Cor. 15:6, 7—to above 500 brethren, and to James; to the apostles on Mt. Olivet, at the ascension. Luke 24:50, 51; Acts 1:6-9. Three times we are told his disciples touched him, after he rose, and three times that he ate with them. Christ was the first raised to immortal life. 1 Cor. 15:20-23. His true followers have the assurance of being like him. Phil. 3:21. 1 Jno. 3:2. What conception then, can we have of immortal beings?

Edison Repudiates Statement Jews Control Germany.

Writes Jacob H. Schiff Denial of Interview in Detroit Newspaper.

New York, Nov. 20.—Thomas A Edison in a letter to Jacob H. Schiff, made public today in The Day, denies that he assailed the German Jews in an interview with a reporter for the Detroit Free Press.

The Detroit newspaper credited the following statement to Mr. Edison:

"You know the business ability of our Hebrew friends. They have control of the business of Germany, and the military gang which governs the country does their bidding. As an instance of this, the electrical business of Berlin is controlled by a Jew, and it employs about 86,000 men."

Comment on the article throughout the country caused Mr. Schiff to write to Mr. Edison, asking if the latter had been correctly quoted. Mr. Edison's reply is as follows:

"My Dear Mr. Schiff—Replying to your favor of 10th inst., let me say that I have not seen the newspaper article you refer to, but I remember what I said, and it was this: That the Germans took all the credit for the great advance of their nation in commercial prosperity, whereas the fact is that the military group that rules Germany had

brains enough to take the advice of the great Jewish bankers and business men, and gave the captains of industry a free hand, thus enabling them to build up the enormous industry of modern Germany.

I instanced the Bleichroders, Ballin, Rathenau and Loewe, and said that if one went down to the bottom of things in the great and most successful industries, one would dig up a Jew who furnished the ability that made them a success. Yours very truly,

Thomas A. Edison."

—Chicago Examiner, Nov. 26, 1914.

"THE DEATH AND RESURRECTION OF JESUS CHRIST."

A Lecture by Wm. Glen Moncrief, London, C. W.

Being a reply to the Westminster Review, No. CXXXV. Article V. Delivered before the Young Men's Christian Instruction Society of London, March 1860.

The Reviewer gives no explanation of this celestial ambassador: had he done so he probably would have delivered himself to the effect, that instead of an angel from heaven, it was an eagle from the mountains of Lebanon which had come to sharpen his bill in Joseph's garden; and that during the alarm of the soldiers, Jesus, who had been reanimated by the cordials, pushed open the door and made his exit.—After the same manner we doubt not this literary worthy would maintain that the transfiguration was done by moonshine; the thousands said to have been miraculously supplied were biologized into the conviction that they had eaten their dinner; and every other Biblical phenomenon would be counted for with equal skill.

It was not suitable to the Reviewer's ends to exhibit the fact, that when some of the watch fled into the city, and reported what had occurred on Joseph's property, the high priests and elders bribed them to affirm that while they slept, the disciples of Jesus came by night and stole him away. Here were two gross blunders which his enemies committed. (1). In supposing that the disciples of Christ could have any motive by stealing his body, to feign that he had been resurrected, when they never understood him to affirm that he would rise again. (2). Another blunder was in making the soldiers testify as to what occurred while they were asleep. The poor men were corruptible, but it was disgraceful for the hierarchy to convert them into fools. In spite of the exertion of the officials, the truth was disclosed, for the

whole company had not been bribed; and the rest of them would unquestionably dilate on the prodigy, and, as heathens, most likely rejoice at the interposition of the Gods, as they would explain events, on behalf of one who had been inhumanly treated by his own countrymen. Unfortunately for their cause, the priests neglected to tie the other tongues with the golden chain: their loss, however was the world's profit.

In estimating the evidence for the resurrection of Jesus Christ, it must never be forgotten that the chosen witnesses—the eleven Apostles—were the most incredulous of men. Nothing but ocular and tangible demonstration had any effect on their minds. Thomas was not convinced till his Master said to him: "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." Their very doubts, their extreme caution, their lack of confidence in each other's word when the burden of speech was, "the Lord is risen," all these circumstances mightily enhance the truth of their individual and conjoint asseverations.

And here it seems judicious to press the fact into notice that the resurrection of Jesus was a literal one and not a spiritual one: he appeared as the conqueror of the grave, not a shadowy impalpable being; on the contrary, he was no less tangible than before his death. As we have just noted, he invited Thomas to handle him, and so gather assurance that he was no apparition: on another occasion he said to his disciples who were alarmed by his sudden appearance into their company: "handle me and see, for a spirit hath not flesh and bones as ye see me have."

Some inconsiderate Christian writers have contended that the resurrection body of Jesus was ethereal; and taking advantage of this admission, the Reviewer insists that identification was a hopeless matter to his friends. The impalpability, or non-materiality, is based on the imaginary fact that he, on several instances passed through doors and walls after the manner of heat and electric fluid. But the sacred writers never declared that he passed through these solid obstacles. We read that he unexpectedly stood in their midst, the doors being shut for fear of the Jews; but surely though the doors were locked, he who could quell the storm, and reanimate the dead must have found it an easy matter to make a bolt retire, and a door turn on its hinges. In this way, we apprehend, his entrance was effected; and no more miracle was required. The Review-

er obviously rates the following extract from Greg's Creed of Christendom as a master-piece of argumentation:—

A marked and most significant peculiarity in these accounts which has not received the attention it deserves, is that scarcely any of those who are said to have seen Jesus after his resurrection recognized him, though long and intimately acquainted with his person. After that he appeared in another form to two of them. Now, if it really were Jesus, who appeared to these various parties would this want of recognition have been possible? If it were Jesus, he was so changed that his most intimate friends did not know him. How then can we know it was himself?"

In answer to all this, I have to submit three remarks.—First, those to whom he first presented himself had not the least expectation of seeing him: not one friend appears to have had faith in his resurrection, though, as already noticed, he repeatedly foretold it during his ministry. His enemies, it is a singular fact, understood him well; and knowing the import of his words, determined to show how great an impostor he was. 2nd. There must have been an immense change on his appearance after his resurrection: he awoke not as he fell asleep on Calvary. His disciples remembered him as weary, now he was vigorous; they remembered him as "the man of sorrows," now his eye was radiant with heavenly joy; they remembered him as "more marred than any man," now they beheld a countenance form which every wrinkle was banished; they remembered him a child of mortality, he now stood before them in the loveliness of perennial existence. He appeared first to Mary, and she did not recognize him:—the outward was transformed; but so soon as his voice filled her ears she knew him at once. "Jesus saith unto her, Mary"—it sounded just as it had lovingly sounded as before: "She turned and saith unto him, Master." The human voice comes loaded with character: the visage alters with years and health; but the tone of the speech outlives the external signs of identity. "The voice," said the venerable Isaac, "is the voice of Jacob, but the hands are the hands of Esau." Finally, though they had some difficulty in recognizing him at first, they were all at length perfectly convinced that it was the same Jesus who on divers occasions, within forty days, presented himself before them. Not one attendant, and they were a skeptical band, pronounced the evidence of identity insufficient, and as a natural result, withheld homage from him who claimed to be his risen Lord. With on-

heart they loved him supremely: with one voice they paid him reverence; and if they, with such opportunities for examination, were satisfied of his identity, the demand is not unreasonable that we, so far down time should repose confidence in testimony.

Before his ascension to heaven he had been seen in different localities, and in one instance by no less than five hundred brethren at once.—When he left the world the eleven were present: the event occurred after they had been in close conversation with him, and just when he was giving them his final blessing: it happened not in darkness when they might have been deceived by an apparition, but in open day, and on an elevated ground, whence they distinctly beheld him in royal majesty glide calmly through the fields of space, till lost in the depths of the unfathomable azure. Eleven simple, honest, truthful men were witnesses of the sublime occurrence; and ever afterwards referred to it as being to them no less indubitable than the shining of sun, moon and stars. Let us grant it to be unparalleled in the history of our race; but surely the depositions of the spectators need stagger no one who can believe that Jesus survived a crucifixion and a spear thrust; an envelopment in grave clothes, and confinement, with rankling wounds, in a stifling vault.

Not many days after his departure, Peter, along with his associates, appeared in the thoroughfares of Jerusalem, and protested that Jesus whom the rulers had crucified, was risen from the dead. He charged them with murdering his Lord; and showed that by reanimating his Son, God in heaven had pronounced him innocent, and his oppressors guilty. It was an appalling oration. The whole metropolis was thrown into confusion: vast multitudes believed the witnesses and bowed to the dominion of the translated Messiah. The authorities commanded the preachers to be silent; but they would make no compromise,—they would submit to the will of God rather than man, let the consequences follow as they might. How different it would have been had these men departed to China, or India, or Gaul, and proclaimed the resurrection of Jesus: an opportunity would then have been given to a man like the Reviewer to exclaim, "they were too prudent to attempt a ministry in Jerusalem, where every statement they uttered could be instantly exposed." But in Jerusalem they actually did commence; and as soon as they spoke the testimony ran.

To be continued.

Funeral Sermon.

(Written by Sr. Bettie Boyer before her death and read at her funeral).

Part I.

We have assembled on this solemn occasion to pay a last tribute of respect to our deceased relative and friend.

We earnestly ask, is there no ray of hope that penetrates the gloom of death that surrounds us? Inspiration must answer this question: "Hear, O heaven, and give ear, O earth," for the "Prince of Life" utters his authoritative voice: "I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of death and of hades."

"Because I live ye shall live also."

"Of all that the Father hath given me I should lose nothing, but I should raise it up at the last day." "They shall be recompensed at the resurrection of the just."

O mortal man why should it be thought a thing incredible with you that God should raise the dead? Listen to the words of Paul, which express the faith and hope of the deceased.

1 Cor. 15:12-28. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted,

which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all and in all.

1 Cor. 15:35-58. But some will say, how are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain. But God giveth it a body as it hath pleased him. And to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. 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 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. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, O death where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord

Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Rejoice you who weep, in that you sorrow not as those who have no hope, for if you believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Prayer to follow.

Part II.

Service at the Grave.

Standing by this open grave, and in the presence of the dead, our minds naturally revert to that momentous question of inspiration: "If a man die, shall he live again?" In the words of the inspired, tried servant of the Lord, who asked this question, we will respond: "All the days of my appointed time will I wait till my change come."

"Thou shalt call and I will answer thee." And to this corresponds the light of the revealed Word: "For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him."

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the 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.

"With love comfort one another with these words."

Prayer.

Pray him to give you what Scripture calls an honest and good heart, or a perfect heart, and without waiting, begin at once to obey him with the best heart you have. Any obedience is better than none. You have to seek his face; obedience is the only way of seeing him. All your duties are obediences. To do what he bids is to obey him, and to obey him is to approach him. Every act of obedience is an approach—an approach to him who is not far off, though he seems so, but close behind this visible screen of things which hides him from us.—J. H. Newman.

Notwithstanding all that I have suffered, notwithstanding all the pain and weariness and anxiety and sorrow that necessarily enter into life, and the inward errings that are worse than all, I would end my record with a devout thanksgiving to the great Author of my being. For more and more

am I unwilling to make my gratitude to him what is commonly called "a thanksgiving for mercies,"—for any benefits of blessings that are peculiar to myself or my friends, or indeed to any man. Instead of this, I would have it to be gratitude for all that belongs to my life and being,—for joy and sorrow, for health and sickness, for success and disappointment, for virtue and for temptation, for life and death; because I believe that all is meant for good.—Orville Dewey.

We sleep in peace in the arms of God, when we yield ourselves up to His providence, in a delightful consciousness of His tender mercies; no more restless uncertainties, no more anxious desires, no more impatience at the place we are in; for it is God who has put us there, and who holds us in His arms. Can we be unsafe where He has placed us?—Fenelon.

Every man has his own vocation. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river; he runs against obstructions on every side but one; on that side all obstruction is taken away, and he sweeps serenely over a deepening channel into an infinite sea.—Emerson.

My field may be stony or swampy, my plow may be poor, my strength small, the weather bad; but if heartily as unto the Lord I do the best I can and look not back, but keep right on, I am no failure.—Babeock.

Like a star,
That shines afar,
Without haste and without rest,
Let each man wheel with steady sway,
Round the task that rules the day
And do his best.

In all your dealings and doings remember today is your opportunity, tomorrow will belong to some one else.

There is no middle ground as regards influence. Your influence either helps or hinders; lifts up or pushes down.

There can be no true politeness without the practice of self-denial.

Keep your fears to yourself, but share your courage with others.—R. L. Stevenson.

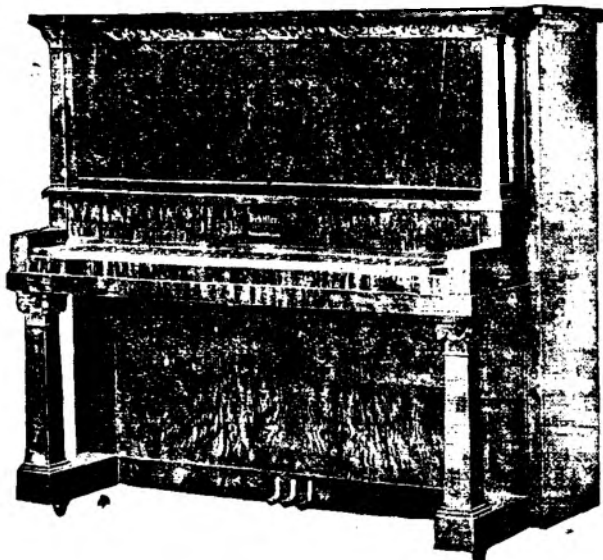
Learning is ever in the freshness of its youth, even for the old.—Aeschylus.

Good counsel has no price.

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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glatfely.

Dixon, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St. Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mrs. Mary Cor-dray, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Thursday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the elder.

Rensselaer, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. W. A. Woodward holds regular appointment.

Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls, N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Ro'l, Ind., Church of God. Preaching by Bro. J. H. Anderson on Saturday evening and over the fourth Sunday in each month.

Brumfield, Ky. Sunday School at 10 and preaching at 11 o'clock, each Sunday, conducted by Bro. J. W. Williams, at the Providence school house, 3 miles northwest of Perryville, Ky. All are welcome.

Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple or first Sunday in each month at 11 a. m.

ATTENTION!!

Twenty-five Christmas and greeting cards for 10 cents. Send for circular describing them. R. A. Daniels. Sault Ste. Marie, Mich.

We Opine

That it is a difficult matter for him to be honest who puts a defense in another's mouth that he may demolish it.

That there is a vast difference between godly repentance and the ordinary kind. The godly kind makes a Peter; the other, a Judas.

That there are many people who can see only one thing at a time and many more who see only one thing all of the time. The first are learners.

That "It is better not to know so much than to know so much that isn't so."

That by a knowledge of one's own heart he is led to judge and criticize others. He who is familiar with evil in his own heart is quick to recognize it in others; or good, good also in others.

That we are living at a time when the world is ruled by its "youngers," rather than by "elders."

To know that Love alone was the beginning of nature and creature, that nothing but Love encompasses the whole universe of things, that the governing Hand that overrules all, the watchful Eye that sees through all, is nothing but omnipotent and omniscient Love, using an infinity of wisdom, to save every misguided creature from the miserable works of its own hands, and make happiness and glory the perpetual inheritance of all the creation, is a reflection that must be quite ravishing to every intelligent creature that is sensible of it.—Wm. Law.

Discouragement is an inclination to give up all attempts after the devout life, in consequence of the difficulties by which it is beset, and our already numerous failures in it. We lose heart, and partly in ill temper, partly in real doubt of our own ability to persevere, we first grow querulous and peevish with God, and then relax in our efforts to mortify ourselves and to please him. It is a sort of shadow of despair, and will lead us into numberless venial sins the first half hour we give way to it.—Faber.

Thou knowest what is best;
And who but Thee, O God, hath power to know?
In Thy great will my trusting heart shall rest;
Beneath that will my humble head shall bow.—Upham.

He prayeth well who loveth well
Both man and bird and beast;
He prayeth best who loveth best
All things both great and small
For the dear God who loveth us,
He made and loveth all.
—Coleridge.

The beauty which is only skin deep is the most fleeting of earthly possessions.

He sins as much who holds the bag as he who puts into it.

THE RESTITUTION HERALD.

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Number 9.

Time to be Courteous.

The other day a woman discovered a fact which she thought might be of interest to a business man. Without much thought she sent a little message about the matter.

In the next day's mail she received a letter which was unusual. It was a note of thanks from the business man for the trifling favor done him.

But it was not so much the fact that the man had thanked her that impressed this woman as the way in which he had done it. This very busy man had seemed to have plenty of time to be kind. The note was not the usual curt affair which in the minds of some betokens the busy person. It was courteous even to the point of leisureliness.

The letter was suggestive of the experience of a business woman who, when out of a position, half in a spirit of fun, and half in earnest, made a tour of the avenue, stopping at every establishment applying for a position.

"I wanted a position," she said, "but I wanted too, to see how I would be treated. And the result was interesting. The more important the person I interviewed the more courteous was my treatment. If, by chance, I was directed to the president of the company, he took time to ask me carefully about my training and my aims. In the main, the less the company, the more scant was the kindness they offered."

Both experiences are rather startling proofs of that old motto which used to adorn class banners: "Noblesse Oblige,"—"Rank imposes obligation."

The man or woman who is too busy to be bothered is often the person who is busy with little things. It is the great people who are really kind, the busy people who have time to be courteous, the important people who have the inclination to lend an ear to those less important.—Florence Davies, in Cleveland Plain Dealer.

Decide Quickly in Matters of Slight Importance.

Learn to decide quickly—not hastily and without thought or judgment, but to be capable of prompt thought. Rapid, intelligent thinking comes naturally with the earnest effort to decide quickly as well as rightly.

No Other Way



If it is right, there is no other way!"

Brave words to speak, and braver still to live;

A flag to guide the battle of each day,
A motto that will peace and courage give.

"If it is right, there is no other way!"

Wise words, that clear the tangle from the brain.

Pleasure may whisper, doubt may urge delay,
And self may argue, but it speaks in vain.

"If it is right, there is no other way!"

This is the voice of God, the call of truth;

Happy the man who hears it to obey,
And follows upward, onward, from his youth.

---Anonymous.

Nothing takes so deep a hold on one in a short time as the habit of indecision—never being able to state promptly and clearly what is thought or wanted. The more we humor the habit, the less capable we become of deciding anything to advantage. Even insignificant matters take on importance to us while we try to decide which or what or how.

Haven't you sometimes stood by a friend while shopping and waited, patiently at first, then anxiously, and finally in genuine irritation, for her to decide some unimportant matter? The clerk loses patience, too; you can see it plainly. Every one loses patience with one who cannot decide things promptly. A bright girl in discussing this said: "I will not allow myself to deliberate long, although it is, unfortunately, my disposition to do so. I force myself to decide quickly in small matters and to abide by the decision. Sometimes I wish I had decided differently, but in such instances I try to think of the mistake as one of my life lessons, and take it as part of my education." This girl had found the right method of correcting her fault. If we form the habit of quick decision in matters of small importance, when more important occasions demand our consideration we shall find ourselves capable of making decision without confusing thought and hesitation. Too much deliberation sometimes leads one far from a wise conclusion.—Sel.

Fine Courtesies.

Small but important courtesies are to bow pleasantly, to greet acquaintances cordially, to give a friendly clasp of the

hand, to cultivate a memory of faces and names in order to be able to say something to show interest in the affairs of others. A point is to put others at ease.

A prompt reply to notes of invitation is an important point. It is an obligation to answer an invitation to a luncheon, dinner, tea party or house party within twenty-four hours, because a hostess wishes to know on whom she may depend or whether it will be necessary to fill a vacancy. An invitation to a home wedding or wedding breakfast should be answered promptly.

Many little courtesies are to be observed in conversation. Among these are to look people in the face when talking or listening, not to let the attention or mind wander, not to show impatience in listening, but to try to be interested in what others are saying.

In the street there are many small courtesies strictly observed by well bred people. A well-bred person never brushes past any one. If the contact is unavoidable in a crowd, one would say, "Pardon me."

Good manners are the outward sign of inward graces of heart and mind. They sweeten social intercourse and contribute to happiness beyond proportion to the effort of thoughtfulness and self discipline which they cost.—Ex.

The Power To See.

Our life is just as narrow as we let it be. If we live in a lonely country place miles from a railway, we can study the plants and animals about us until we come to understand something of the universe. If our lot is in a great city we have opportunities

of studying human nature—seeing with our own eyes the development of characters as strange as ever novelist put into his book. Multitudes of men walked the same streets with Dickens without seeing a hundredth part of what he saw. It is the power to see, and not the object to be seen, that we lack, and this power may be, to a certain extent, cultivated by practice.

It is not the moving about, the strange places one sees, nor the people one meets that really count in life, you know. I think it is the things one learns, the places in which we take root and grow, and the people who teach us what is really worth while—patience, charity, and the beauty there is in the simplest and most common lives when they are lived close to nature.—E. Glasgow.

Scrupulous Honesty.

Do we ever receive that which does not belong to us simply because the giver is ready and willing for us to have it? Do we ever take the money which we have not really earned, just because it is the custom of our fellow employes to do so? If we do these things, or are tempted to do them, the example recently set by Representative Witherspoon of Mississippi should fill us with new courage to stand for the right in spite of custom and precedent.

Representative Witherspoon recently was absent from Washington for four days on private business. In some part of the statute books there appears a law—now considered a dead letter—which says that a member of Congress shall not draw pay for days when he is absent and not attending to public duties. Witherspoon resolving not to break this law in spite of custom to the contrary, quietly turned back into the U. S. Treasury his pay for four days' absence—\$82.20.

Despite his efforts to keep it secret, the news of this unusually scrupulous proceeding of Mr. Witherspoon's seeped out into the grasp of the press.—Sel.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

A fool may give a wise man counsel.

Study Prophecy.

This Gentile age which is now closing has many lessons of tremendous import for us. Prophecy has its warnings for the individual, nations and governments. These prophetic utterances warn us of great crises through which the people of God must pass. The man who is forewarned is fore-armed and ready for the changes that come. The Christian who neglects the study of prophecy denies himself the benefits of a critical study of the Bible which results in a strengthening of faith and a broader knowledge of people, and historical events. By a careful study of prophecy, which is pre-written history, we are able to warn people of approaching crises and save them from the destructive influences of the times. The overthrow of time-honored institutions and schools of thought, overwhelm people and create doubt and a revolution of thought and teaching.

These prophetic utterances and their fulfillment are the most powerful weapons we can use against infidelity and modern higher criticism. The method of this school which has become so popular, may be summarized thus:

Prophecy is an impossibility. Therefore a book which contains predictions of things to come, which were later fulfilled, must have been written after the events which were predicted in the book. Through the recent discoveries in Bible lands of ancient records, the critic has been put to shame and confusion. Now is the time when the truths of prophecy should be known by every one to save them from the destructive influences abroad in our land.

The Evolution Theory has been the foundation of Modern Higher Criticism. The rationalism of German schools of thought has spread abroad and threatens to undermine our faith. The various kinds may be considered under two heads, the atheistic and deistic. Pantheism and all other isms need to be examined under the light of God's revelation and thus direct the current of evolution through revelation rather than a revelation by evolution.

The present terrible conditions in Europe contradicts the theories advocated of social and moral evolution. Degeneration is the law most evident, as the war now demonstrates. These theories of development that scholars and many Christian ministers adopted so readily have been proven false by demonstrated facts. The divine in life and the knowledge of the divine through revelation is the true "evolution".

Human teachers have, indeed

frequently set themselves in opposition to some of the teachings of scripture. In the last century the Christian world has been dominated by the teaching that the church would prosper and extend till the world should be converted and that this triumph would constitute the millennium. The terrible shock that the present war has given to the advocates of this doctrine should lead them to investigate again whether this theory is well founded on the scriptures. This teaching that Christ will not come till after the world is converted and a millennium of peace has been experienced by the world has controverted much scriptural teaching and obscured and misapplied many prophecies. The command to watch for Christ's coming is not heeded. Its true significance is hidden. It is consistent with the arguments of post-millennialism to watch for an event over a thousand years in the future, so it is set aside by a process of spiritualizing scripture. The great movements that have been put in motion by the conversion of the world have suddenly been brought to face with a great crisis. The world is now looking on the spectacle where leaders of these great movements have laid aside their peaceful occupations and now face each other in a death struggle for supremacy and world power. What the effect will be on the unconverted heathen world, is a question which time must answer.

The great prophecies of future events have often been robbed of their literal and solemn meaning by the process of spiritualization. Now the literal fulfillment of prophecy of world wide war at the close of this age, and not world wide peace becomes a potent argument for the authority of the Bible. It is a challenge to those who set aside the Word of God and follow teachers who "speak unto us smooth things."

In the eyes of students of prophecy, Turkey's sudden entrance into the arena of European war is of special significance. Russia, who for a century has had designs on Constantinople, which blocks her path to the commerce of the world, has suddenly been given the opportunity to seize "The key of the East," and drive the Turks out of Europe. It is evident from prophecy that the last stand of the Ottoman power will be made in Palestine, where "he will come to his end and none shall help him."

In the Russo-Turkish war of 1877-78, England interfered in behalf of the Turk and prevented the Russians from occupying Constantinople. But now another step in fulfillment of God's purposes has been taken. We watch with deep concern the progress

of the final overthrow of Gentile rule in the Holy Land and a change of conditions which will give that land again to the wanderers, the Jew.

The prophet Daniel gave the measuring lines for the end of the Jewish age in the notable prophesy of the 70 weeks. The measure was not broken but consecutive as historical facts will prove, if we seek for the evidence in the right place.

The divergence of views among students of prophecy regarding the fulfillment of prophecy and prophetic time periods ought not to discourage the study of prophecy. It should set each one of us hunting for the evidence of the fulfillment of scripture. Each may find some thing others have overlooked. Those who are interested in the historical evidence of the fulfillment of many prophecies and a reasonable explanation of time periods will find "The Visitor" a valuable help in the study of prophecy and as a reference to dates, etc., in history. There can never be a better time than now to present such books to any one.

Address

Harriet E. Boice.
1009 S. Wright St., Champaign, Ill.

**Jesus the Great Teacher.
No. 2.**

There have been great teachers before and since Jesus the Nazarine. None save Moses can in any way be compared with him. In Heb. 3:1-6, we find this comparison made. Moses was faithful in all his house as a servant as Jesus was as a son over his house. Each received divine instruction from his Father. The purpose of Jehovah is revealed in the principles taught by each. Moses gave to Israel a perfect moral code in the decalogue. An observance of this would have made Israel perfect in their associations as moral beings. It came from heaven to Moses as mediator of the law covenant. It was binding so long as Israel obeyed Jehovah's commandments. They, under this, were to become a holy nation. Their failure necessitated a new code of morals which was given by Jesus. We find this revealed in all of the teachings of Jesus the Christ. Were ever more precious words spoken than we find recorded in the sermon on the mount? In this every need of the disciple to perfect himself morally is furnished. You can not be his disciple unless you imbibe these grand principles. Blessed are the meek, for they shall inherit the earth. Blessed are the merciful, for they shall obtain mercy. Blessed are the peacemakers for they shall see God. Blessed are they who do hunger and

thirst after righteousness, for they shall be filled. Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. It is to be observed that wherever Jesus taught, he expounded the divine principle by the means of which God's creatures may be made true followers of the Christ.

When he had finished this discourse the people were astonished at his doctrine. He taught them as one having authority and not as the scribes. Again it is said. He spake as never man spake. From whence hath he this great wisdom, is asked. The wise and crafty of his day were alike silenced when they came to him with their questions. The Pharisees asked, Is it lawful to pay tribute to Caesar? When they showed him a penny, he asked, Whose superscription is this? They answered, Caesar's. He said, Render unto Caesar the things that are Caesar's, and unto God the things that are God's. Caesar was the universal ruler at that time and may lawfully demand tribute of those under his government. The divine principle taught is that God demands a recognition of the powers that be, as they are permitted, set apart or ordained of God until his divine government shall remove all human governments.

The tribute money belonged to the Caesar system, but our faith demands that our tribute to the divine system must be rendered through our mental conceptions of the new order of things brought about by the introduction of the kingdom of heaven. They failed to have him oppose the powers that be.

The divine system originated with Jehovah, the purpose of which is to fill the earth with his glory. The flesh can have no conception of its importance. When Jesus drove the money changers out of the temple they demanded of him by what authority he did this. Jesus answered, if you will answer my question, I will answer yours. The baptism of John, whence was it, from heaven, or of men? They answered Jesus, and said, We can not tell. Jesus answered, Neither will I tell you by what authority I do this. Jesus knew that their hearts were evil and desired him to announce that his authority came from heaven that they might condemn him before the council. Their object was to have him witness against himself. Had he have said, I am the Son of God and by his authority I do this, they would have charged him with blasphemy.

They were afraid to affirm that John's baptism was of men for they feared the people who regarded John as a prophet. Had they have admitted its divine origin, they would have been con-

fronted with John's testimony concerning Jesus which was. Behold the lamb of God that bear eth away the sin of the world.

Another instance in which the scribes and Pharisees brought to Jesus a woman who had committed adultery. They testified that they were witnesses of the act and under the law the penalty was death. Jesus knew they desired him to render a judgment of acquittal and then to condemn him for a violation of the law. To avoid this he put them on trial and stated, He that is without sin, let him cast the first stone. This silenced them and they departed one by one. When Jesus saw none but the woman, he said unto her, woman, where are thine accusers? Hath no man condemned thee? She said, no man, Lord. Jesus said, Neither do I condemn thee; go, and sin no more. The son of man rendered a righteous judgment and again prevented these opposers of witnessing against him. Their own sins were such that they feared the law and therefore left the woman alone with her judge. Jesus had compassion on the woman and directed that she should reform her life. Blessed are the merciful, for they shall obtain mercy, was the principle of his judgment. These instances are interesting in that they show that Jesus knew their motive and silenced them.

D. C. Robison.

The Time of the End and the Ten Horns. (Rev. 17).

I think the ten horns are the Mohammedans, as I think they have a god. They have a god they worship that neither hears nor sees. The ten horns where the Mohammedans live are the possessions of other countries and the seven heads are these kingdoms which own the ten horns. The ten horns shall all be given power at once with the beast.

The Mohammedan religion of which Turkey is the head, shall fight against the Jews and the Lamb, when half of the inhabitants of Jerusalem are taken prisoners. Zech. 14:2. Then shall the saints be caught up to meet him in the air and come down with him on the Mt. of Olives. The Jews were allowed unusual freedom in Jerusalem and self government on Dec. 1912. At the latter part of the summer, or fall, of 1913, they put large sums of money in the rebuilding of Jerusalem. From that time may fulfill the 70 weeks of Dan. 9: 24-26.

The aeroplane which I think is prophesied in Rev. 9:5, shall torment the people for 5 months. From the end of this war of destruction that makes everything desolate, 1290 days shall pass be

fore everything that makes desolate is built up again, I may be mistaken but the brethren may see for themselves.

A brother in Christ,
Nels T. Anderson.
Des Moines, Ia.

Unbelief.

All down through the ages, unbelief has been humanity's curse. God told the pair in the garden that broken law would bring death. They had every reason to believe Him because He was their creator and had done them good and nought but good. It was not long until there came another of whom they knew little and with whom they as yet had had no experience and he flatly contradicted what God had told them. And in spite of it all, him they believed.

Ever since this sad experience for mankind, and in spite of it, man has had this nature of rebellion toward God.

God's statements and acts toward man are plain, but no sooner does man look upon these than he begins to weave about them a web of mystery—of unbelief.

The Old Testament speaks in no uncertain tones regarding the resurrection after this manner: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. "And many of them that sleep in the dust of the earth shall awake," etc. Dan. 12:2 Many other Old Testament references might be given. The same is true of the New Testament by way of God's promise concerning the resurrection. His power was also demonstrated in the resurrection of Lazarus. The record plainly states that Jesus went with others to Lazarus' tomb and while there, he called, "Lazarus, come forth." The record says that Lazarus did come forth bound in his grave clothes. Jesus bade them who stood by to loose him and let him go. Then we read of Jesus' own death, burial, and resurrection. Words could not be more plainly spoken. "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you." Matt. 28:5-7. Jesus was seen by them. In Rev. 1:18, Jesus himself says, "I am he that liveth and was dead; and behold I am alive for evermore. Amen."

This doctrine is the very pole star and hope of the Christian faith. Regardless of all the beau-

tiful moral lessons found in Scripture, if this doctrine of the resurrection so plainly stated can be shown to have no truth in it, then "let us eat, drink and be merry, for tomorrow we die." The Bible would mean nothing to us. No matter, then, how much of the beauty and truth of the Bible aside from this he may have, the man who takes up this life-giving truth and begins to mystify it, making it mean that which it does not mean, and by so doing lead men and women to lose sight of this truth, places himself in company with the one in the garden who said, "Thou shalt not surely die." No language in Scripture is more plainly stated than that regarding resurrection. For 1900 years, the faithful have believed it and lived in the hope provoked by it. It remains for the latter part of the 19th and fore part of the 20th century to provide a man who has found that all these years Christians are mistaken as to that hope,—that these words mean that there is an "inner" man that now simply escapes from the "outward" man. This is resurrection. The "outward" man—the man of dust is never to be raised, etc.

Notwithstanding this, I hear many of our people lauding this man for other great truths he promulgated. What difference can it make, how many truths he may utter, if he denies the great hub of the truth? He is the worst deceiver of all who mixes the greatest part of truth with error. The devil in the garden did not tell all falsehood. He told some truth.

Again I say that with this error regarding the resurrection, the teacher to whom I refer is in the habit of thus mystifying nearly all the truths he touches. Christ's coming, according to this mystifying interpretation, is invisible. Though He was seen by saints in the flesh in His ascension, yet He is not to be seen by saint in the flesh in His return, even though the angels said, "This same Jesus which is taken up from you into heaven, shall so come as ye have seen him go into heaven." According to this teacher, the saints in ruling with Christ, are to be invisible to the world whom they rule. Baptism with him is not essential to salvation. But why enumerate more? I boldly assert that this is the most dangerous kind of teaching and warn our people against this latter day delusion.

S. J. Lindsay.

Predicts That Jews Will Return To Palestine.

Joseph Cohn of New York City who will lecture on "How a Jewish Rabbi Found Christ," Sun-

day at 3:30 o'clocks at the Y. M. C. A. men's meeting, believes that "The Wandering Jew" will soon return to Palestine, in fact is now returning. He predicts the early restoration of Solomon's temple. In an interview he said:

"The Jews are preparing plans to restore the temple of Solomon. The whole world is being stirred by a sudden and startling movement of the Jews toward their home land. Ten years ago there were only 1000 Jews in the city of Jerusalem. There are now 100,000 within its walls. Over 200,000 Jews are found in colonies established in recent years in the country of Palestine about Jerusalem. The colonies are proving very successful.

"I firmly believe that Jerusalem will become as of old the market place of the Orient, and that Palestine will again be a land flowing with milk and honey."—Grand Rapids Press, Nov. 28, 1914.

Adler Predicts War of All Nations.

Ethical Culture Society Leader says U. S. will be drawn into world conflict.

New York, Nov. 29.—Dr. Felix Adler, leader of the Society for Ethical Culture, predicted a world war today in discussing the future of civilization.

"There is something more than Germany and the Allies," he said. "There is heard the first muttering of the holy war; Asia and Africa against Europe and America. Imperialism threatens the uprising of the East against the West.

"The fact that the imperial heads in India and Africa are aliens, creates a suppressed feeling of revolt that will break out in a holy war. The present war will not last. It is only the prelude to a greater one involving all civilization. The time is coming when the United States will have to decide which side it will take."

Dr. Adler asserted that the United States was acquiring an aristocracy.

"It is surprising the number of aristocrats this democracy is developing," he said, "and many of them are intermarrying into the aristocracy of Europe."—Chicago Herald, Nov. 30, 1914.

Proficiency and Practice.

Doing is the only way of learning how. The mother in the nursery rhyme, who gave her daughter permission to go out to swim, but forbade her to venture near the water, was no more foolish than some other people who expect to acquire proficiency without practice. If you want to know how before you begin, you will never begin, nor know how either.

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.
 Oregon, Illinois, the fourth Sunday each month.

We have received at this office, Sr. Elizabeth A. Reed's book Hinduism in Europe and America, for which she has our thanks.

We expect to begin a series of meetings at the Independence schoolhouse near Camden, Ill., on Wed. evening, Dec. 9, to continue over Sunday.

Please look at that label again.

We have received letters from two who received Vol. 3 bound and they both express regrets that they did not also have Vols. 1 and 2 bound also. We still have 3 volumes of Vol. 3 bound for sale. Price each, \$2.00.

Since our church directory has assumed such large proportions, we will publish it only once each month—the first issue in each month.

Sr. Amelia Gros is very critically ill in the Olney Sanitarium, having undergone a second operation due to gall-stones. We hope she may speedily recover.

Bro. Jacob Reed, Arkansas City, Kan., makes us rejoice in that he sent in to this office an order for seven new subscriptions. How our list would soar if all our brethren would do as well. We hold our dollar offer open until we add the hundred we want.

The article, The Coming of Christ, found in this issue, may be had in tract form for 20c per 100 at the Restitution Herald office. Write at once and say how many you will want so that we may know about how many to print.

The quarterly meeting for Illinois held at Lanark Saturday evening and Sunday, Nov. 28-29, was a very pleasant and profitable meeting. The weather being so dismal, kept many away, yet those in attendance made up for that lack in the interest shown. There is a better prospect for work in our state now than for some time in the past. As the time draws near, let us proclaim God's truth. People are more willing to listen to it than they were formerly.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. A friend, \$1.00.
 Mrs. Emily Tilton, .50

Notices.

Christmas Notice.

The Chicago Bereans wish to notify the friends who help with this work, that they will again this Christmas, try to bring Christmas cheer to the needy. Last year we brought Christmas joy to nearly thirty families. These are some we were able to help. An old couple, the husband badly crippled with rheumatism, who were caring for five orphaned grandchildren—father tubercular, mother, a cancer, both able to work only a little to support the family—father in the insane asylum, mother holding family together—father and mother both sick with typhoid, oldest girl holding family together—aged couple with a tiny income—widows and deserted wives, supporting their families by daily toil,

and so on. If you have no poor among you help us in this Christmas work. Send money to Josephine Barnabee, 5439 Ohio St., Chicago, Ill. Signed, Committee.

Reports.

Report of Meeting.

It is our pleasure to report to the brethren a short series of meetings held at this place, viz., The Church of God near Moriah, Ill., by Bro. G. E. Marsh of Marshalltown, Iowa.

The meeting progressed from Nov. 18 to 23. Extremely cold weather made the attendance somewhat limited but on Sunday night, Bro. Marsh spoke to a full house, giving a most excellent discourse on The Present European War in the Light of Prophecy. He also gave other forceful sermons on The Inscription on the Cross, The Witness of the Spirit, The Restitution Age, Destiny of the Wicked, etc.

Bro. Marsh has met with us several times previous, the last time being two years ago, and we always welcome his return. He is clear and convincing and a rapid talker, well versed in the Scripture and we are sure the seed sown will, with the watering of Apollos bring forth fruit. Such is our hope.

Amy V. Weaver, Sec.

Union Sunday School.

On Oct. 11, our friends and neighbors met at our new school house in Cedar Heights to organize a union Sunday School. We elected officers and teachers and formed five classes. There were 42 persons present.

The seven Sundays show the following results:

The whole number present, 262.
 The average number, 37.4.
 Offering during the time, \$8.31.
 Average collection, \$1.18.

We use the Cook International Lesson with the Bible. The honor of starting the school belongs to a young man from the state college by the name of Heald. We thank Mr. Heald for the interest shown in the children of Cedar Heights.

A. J. Eychaner.

Quarterly Conference Report.

The first Quarterly Conference for the year of the State of Illinois, convened, as per announcement, at Lanark, the last Sunday in November.

The business session was held Saturday evening, Nov. 28. All of the officers and members of the Executive Board were present, excepting one. The meeting was called to order by the Pres-

ident. The minutes of the last meeting were read and approved. The treasurer reported verbally. A discussion of finances followed, and the Finance Committee was pressed into service.

Bro. Lindsay gave a report of his labors. The Board discussed the need of a committee of censors to approve or disapprove of tracts for circulation. As a result the following Tract Committee was elected, viz., Anna Drew, Sr. Cross, and F. H. Knodle.

By invitation the next Quarterly meeting will be held at Dixon on call of the President.

Meeting adjourned.

Preaching Sunday morning and afternoon by Bro. Lindsay. Subjects: The Present War in the Light of Prophecy, and, After the Conflict. Then What?

The attendance was fairly good but not as good as we expected, as the rain prevented many coming from a distance.

Almeda Glotfelty, Sec.

The Sunday School.

By Anna E. Drew.

The Ascension.

Dec. 20, 1914. Luke 24:50-53. Acts 1:1-11.

Read Matt. 28:20.

Golden Text.—He was taken up; and a cloud received him out of their sight. Acts 1:9.

Time.—The ascension was forty days after Jesus' resurrection.

Place.—The ascension was from Mt. Olivet near Bethany. Their place of meeting was an upper room in Jerusalem.

Questions.

Who was the author of the Acts of the Apostles? (An almost universal consent, ascribes the authorship to Luke). What is the former treatise, (account, history) to which he refers in v. 1, in our lesson text from Acts? Luke 1:1-4. What did that former treatise give? Acts 1:1. During how long a period was Jesus upon the earth, after his resurrection? Acts 1:3. What was the purpose of this period? vs. 2, 3. What connection had "the things concerning the kingdom of God, with the gospel the disciples were to preach?" "Alive after his passion,"—what does this mean? (passion is an old English word for suffering).

What was the promise of the Father? What would be its power? Jno. 14:26; 16:13; Mk. 16:17, 18. In what ways were the disciples to be Jesus' witnesses? What question did they ask him when they were come together?

v. 6. Had that been their hope ever since they had become disciples? Luke 24:21; Matt. 10:7; Luke 19:11. Were they right in the idea that the kingdom of God was a literal kingdom, established on the earth? Psa. 2:6, 8; 72:7, 8; Dan. 7:14, 27. Do you not think that if they had been mistaken in their idea as to the nature of the kingdom, Jesus would have corrected them?

He had been teaching them for forty days, the things concerning the kingdom. It seems strange that they should ask a question in which one writer says, "There are as many errors as words," that they were altogether wrong in their idea of the kingdom, that it was not an earthly kingdom, but an heavenly, yet the writer cites no scripture in proof. Jesus' answer proves they were not mistaken in that respect.

What is his reply? v. 7. Mk. 13:32. Find other texts that prove that the literal kingdom is to be restored, that Christ is to be king, that the home of the righteous is to be on earth, not in heaven.

To what place did Jesus lead them? Luke 24:50. Bethany was two miles east of Jerusalem situated at the foot of the mount of Olives, which seems to have formed one of the boundaries of that village. What took place? Lu. 24:51, 52; Acts 1:9. What happened while the disciples were still gazing upward? v. 10. What was the angels' message? Does this not seem further proof that the disciples' idea of the kingdom was correct? What does Luke say of their return? 24:52. Was the message of the angels a cause for joy? Is the return of Christ, the hope of all his true followers since that time? 1 Thess. 4:14-17; 2 Tim. 4:8; 1 Jno. 3:2, 3; Jas. 5:7, 8; Job 19:25-27.

Point out from the following texts, those things to which the coming of Christ should be an incentive? 1 Jno. 3:3; 2 Pet. 3:11; Heb. 10:36, 37; Rom. 13:11, 12; Mark 13:33, 37; 1 Pet. 1:13-15.

Where had Jesus told his disciples to remain? Acst 1:4. Did they do so? Acts 1:12-14. When was the promise realized? Acts 1:1-4. Were the disciples then fully prepared to go out on their great commission?

Letters.

Dear Bro. Lindsay:

Stopped over night with Geo. Siple. Will visit Hammond, La. My great desire is to show Christ as he is in spirit and the true Sabbath rest by faith in him. Started a class of 11 at Lynn Haven. If I get the means I will try to publish on "The Mark

THE COMING OF CHRIST

HIS OWN WORDS:

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. . . . Watch therefore, for ye know not what hour your Lord doth come. Matt. 24:36-38, 42.

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

Let us read:

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

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

Let us read again:

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

That settles it for his disciples.

Another time we go to the record:

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

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

What is our hope then?

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come as ye have seen him go into heaven. Acts 1:11.

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

Then the world of mankind have the promise, not that as they die they go to heaven, but that Christ is coming back to the earth again -- whether the world will have it so or not.

For what is he coming?

Let us see.

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

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

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

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

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, etc. Phil. 3:20-21.

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

My dear friend, don't you see that?

Again, we have no salvation until he comes.

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9:28.

In other words, we are devoid of eternal life until he comes to give it to us.

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

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

Reader, please study well these things for in them there is life. For further information address,

S. J. Lindsay, Oregon, Illinois.

of the Beast"—clearly demonstrated I believe—a much needed message.

Best Wishes,

W. L. Crowe.

To the household of faith, greeting.

We are pleased to have the privilege of expressions of life eternal, and the real necessity of coming in God's appoint-

ment. Faithful members met as our custom has been to render thanks to the giver of every good and perfect gift, even the gift of his dear Son. Bro. Pottorf made some very appropriate remarks on the gift of life through Christ. What a privilege to have the Word of God our only guide to life eternal, and the real necessity of coming in God's appoint-

ment. Every one present entered heartily into the service. All are rejoicing in hope of the soon coming king, that we amid all the strife may look up and lift up our heads for our redemption draweth nigh.

Dear brothers and sisters, "As ye have received Christ Jesus our Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding in thanksgiving." Col. 2:6-7.

Mrs. N. B. Robison.

Hinduism in Europe and America, by Elizabeth A. Reed, A. M. Author of "Hindu Literature or the Ancient Books of India" "Persian Literature, Ancient and Modern," "Primitive Buddhism, Its Origin and Teachings," etc.

The author has been prompted to write this book because of the active proselyting of Asiatics that is going on in Europe and America. Converts are being made among Christian nations because of roseate misrepresentations, and not a few of the victims come too late to a realizing sense of the hideous beliefs to which they have pledged their allegiance. The author, for years a close student of the East, presents a repellent picture of the unethical character of the Hindu gods, the revolting picture of certain popular and esoteric rites, and the venal character of members of the sacerdotal order.

Yours for truth and sanity,
For sale at all booksellers.
\$1.25 net.

Elizabeth A. Reed,
1057 Balmoral Ave. Chicago, Ill.

Keep Still.

To ministers at least.

When trouble is brewing, keep still.

When slander is getting on its feet keep still.

When your feelings are hurt, keep still (if you can) till you recover from your excitement even at any cost. For things look different through an unagitated eye. Silence is the most massive thing sometimes conceivable. One has said, "It is strength in the very grandeur of its power." It is like a regiment ordered to stand still in the midst of battle. To plunge in might have been twice as easy and yet far more destructive to you. The tongue has unsettled far more ministers than small salaries ever did, or the lack of ability.—Handed in by L. S. Bronson.

He that maketh a fire of straw hath much smoke, and but little warmth.

Be slow of giving advice, ready to do a service.

Simon Peter.

The Sunday School world sat down today to the study of this wonderful character: "There is so much bad in the best of us, and so much good in the worst of us," that we all cherish a charitable and kindly feeling for soaring, stumbling, saint and sinner, Peter. The saints seen in marble and bronze, somehow do not interest us very much, but Peter is so like the rest of us that we are glad to sit down with him and learn what we can from his ups and downs, for our own personal benefit.

"If a vote were taken for the most popular apostle, Peter would have a majority. He flames with contradictions, and yet we seem to understand him best of all. He visits very often in a little house called 'Myself,' which stands hard by the dusty highway of life. Without his enthusiasm, his candor, his blunders and new starts, the gospel stories would have been poorer."

Taken from the same rough quarry as the rest of us, seemed an unlikely candidate for sainthood and the high place in the apostolic college. A rough out-of-doors fellow, a man "with the bark on," Peter had been to school to the hurly burly of the Galilean water front. He could take care of himself in a fight or in a storm. If any new thing was proposed, Peter went to it with all the ardor and enthusiasm of his nature. A genuine man was he; and the sturdy Nazarine's heart doubtless leaped with joy when this bold Galilean fisherman declared himself a disciple.

Peter's temper was execrable, and his judgment impulsive. He was practical rather than theoretical; a man of prompt action rather than of slow deliberation. He spoke rather rashly, and repented afterwards, and his swift insight into problems of life often penetrated deeper than the cold analysis of his brethren. Peter was the first of the twelve to reveal the great vital truth, "Thou art the Christ, the Son of the living God."

The Lord is not wont to go to the conventional school of greatness for his notables. He took Elisha from the plow and Amos from his herds. He took the sons of Zebedee from their nets and boats, and Matthew from the receipt of custom. He calls those who are strangely like the rest of us to do his rarest work.

Peter repudiated the Master's plan. Too much Peter was what ailed him. The hard practical sense of Peter revolted at the thought of the crown of thorns and rugged cross. Never yet has a worldly wise man been willing to build a scheme of sal-

vation with a cross in it.

When Jesus and the apostles were celebrating the passover the last time, Peter indignantly denied that he would ever forsake the Lord—he would die first—he really meant it. But alas, for human resolutions. They are too often like ropes of sand. Cursed is every one who trusts in the arm of flesh. In a short time Peter was asleep at sentinel post in Gethsemane, and before the light of day he had gone back to his old habits as fisherman, lying and swearing. Fishermen are wont to lie about the fish they caught, and swear about those they didn't catch.

In the interval between these two derelictions he had drawn his sword, and had cut off the ear of Malchus. It is painfully evident that there was too much of the ego in that lusty spirit that Peter had not yet learned to let the Lord have his own way with him. Of course it is easy to list the faults of Peter, when the only profitable exercise is to substitute our name for his. It was a mistake for Peter to lurk outside the hall where his Lord was being tried, among the enemies of Jesus. He warmed himself at the wrong fire; for the blaze built by the soldiers could not drive the chill from his heart. Jesus within, bound hand and foot, surrounded by his murderers, was not half so miserable as Peter standing at the fire of his enemies.

If Peter could from the grave deliver an admonition to the disciples of Christ today, I think it would run like this: Walk not in the council of the wicked, nor stand in the way of sinners, nor sit in the seat of scoffers. Stand with your own crowd. Cultivate the friendship of the saints. Take sweet counsel from those who frequent the house of the Lord—avoid the crowd that throngs the broad way. It is hard to stand true amid enemies. Keep away from the fires that are kindled by those who would crucify the Lord. Disloyalty to Christ is followed by desertion of Christ's flock. For Peter taunted by a servant maid denied that he so much as knew Christ. Imagine it. The brave Peter striking his flag at the taunt of a servant girl."

Then Jesus from a distance looked at Peter, not a word, only a look. But it was a look of remembrance, of reproach, of compassion. No bitterness, or unforgiveness, but only melting love and sorrow. But it hurt Peter worse than a blow. It opened the flood gate of memory and he wept bitterly. His repentance was as deep and genuine as his sin had been great and abhorrent. He had denied his Lord, he had been false to his best friend: and by that one look he

had seen the wound he had caused in that gentlest of all spirits.

Oh, for another chance. If only Peter could have lived that night over again. The spirit which must have possessed the heart broken penitent at that moment has found its finest and fullest expression in these words: "I wish that there were some wonderful place

Called the land of Beginning Again;

Where all our mistakes and all our heartaches

Could be dropped like a shabby coat at the door

And never put on again.

It wouldn't be possible not to be kind

In the land of Beginning Again, And the ones we misjudged and the ones whom we grudged

Their moments of victory here

Would find in the grasp of a loving handclasp

More than penitent lips could explain.

So I wish that there were some wonderful place

Called the Land of Beginning Again.

Where all our mistakes and all our heartaches

And all of our poor selfish grief

Could be dropped like a shabby old coat at the door

And never put on again."—J. II. V. in *The Bible Advocate*.

"THE DEATH AND RESURRECTION OF JESUS CHRIST." A Lecture by Wm. Glen Moncrief, London, C. W.

Being a reply to the Westminster Review, No. CXXXV. Article V. Delivered before the Young Men's Christian Instruction Society of London, March 1860.

If our Lord was not resurrected, the apostles were insane to defy the authorities, who, they must have been aware, had a host of facts wherewith to annihilate their pretensions. For what did they ordain a watch at the tomb? Was it not to meet just such an emergency as this? And now was their time. Let them bring forward the Roman guard to declare the seal was never broken: let them exhibit the remains of Jesus, and in one hour Peter and his confederates are overwhelmed in disgrace. But in lieu of evidence to shield the populace from deception—instead of saving their flock out of regard for their fleece at any rate, they fulminate against the speakers; and while the flame-crowned witnesses are sublimely heroic the high powers skulk into retirement, and are agued with fear.

It has been well observed by a masterly writer, that "If

Christ did not rise from the dead, most assuredly he did not preach to them (his disciples) after his crucifixion; upon which supposition, I apprehend, it must be very difficult to account for their returning to their faith in that Master, whom in distress they had abandoned and disowned. But if Christ did rise from the dead, and did, after his resurrection, converse with his apostles, I suppose it will be easily granted, that they had sufficient reason for acting in obedience to the command given them by him, to preach the gospel throughout the world, especially when they found themselves so well qualified for that important commission by the miraculous powers conferred upon them by the Holy Ghost, and particularly the gift of tongues, so apparently and so easily calculated to carry on that great and universal service."

These men persisted to the last—and holy, self-denying men they were—in their undaunted and harmonious protestations that the hope of the world had returned a conqueror from the kingdom of hades: with probably only one exception they sealed their testimony with their blood.—Be it observed, it was not an opinion they died for; they were martyrs primarily to a fact—the resurrection of their Lord. Men may resign their breath in defence of conjectures as to the nature of a Trinity: the action of a Holy Spirit in conversion; the authorized form of ecclesiastical polity, and the perplemment of the stars; but their martyrdom in such instances is logically no more than a demonstration of the sincerity and intensity of their opinions.—no sweep of their truth; but when a company of excellent men submit to a death rather than revoke what their eyes have seen, and their ears have handled, we have not merely the utmost evidence of sincerity, but the highest conceivable reason, based on human testimony, to esteem their affirmations eternal verities.

Nothing could these men gain by attesting what in their conscience they knew to be false: their preaching conducted them to scorn, and poverty, and suffering, and death. Were these a prize to reward an imposition with? That they should act as they did in propagating an invention of their fancy would be more astonishing than the very truths they announced. In a lie there is no courage, no nutriment, no fire, no force; mostly does it resemble a windbag, fit for no mortal purpose beneath the sky.

There stands on the field of Waterloo a giant monument, and in one of the streets of London

a column having at its top a carved emblem of flames; the one commemorates the European battle in which Napoleon was overthrown; the other the great fire by which a large portion of the English metropolis was desolated. Would any person ever suppose that merely by erecting these monuments the world would have been convinced that an engagement had taken place, or that flames had raged to such a terrific extent? The sculpture in both instances presupposes the events, and the marble lion and the marble flames are enduring records of their anterior existence. Well, then, it is an acknowledged fact that ever since the date when our Lord is said to have appeared, the simple ordinance of the Eucharist has been solemnly commemorated by his followers. That ordinance was intended to commemorate his death, which took place; to foreshadow likewise his return to judgment (which presupposes his resurrection), since according to Paul it is to be observed till his reappearing in glory. "As often as ye eat this bread and drink this cup ye do show the Lord's death till he come." Will any mortal have the audacity to affirm that the primitive Christians, of whom mention is made by the Roman historian Tacitus, as well as the Jewish Luke, began this celebration, but without a reason—erected this monument descending the stream of time to commemorate nothing?

There was a time when the institution was first observed, and the impelling motive was the command of Jesus; but if he had not returned from the grave, what was there to commemorate in one who had disappointed their hopes, and left them to prey to agonizing fears? Inevitably they must soon have forgotten him. Some of the first generation might have recalled his services with gratitude; but we hazard the assertion that the next would have cancelled his fame. On the supposition that Jesus rose from the dead—that, in fact, things just happened as they are ingeniously described by different poets, the existence of Christianity can alone be explained; his exit from the tomb is the necessary cause of a stupendous result—that, like the circles in a lakelet when a stone is cast upon its bosom, has endured and spread for nearly two thousand years.

Those who assail the resurrection of Jesus are like a battleship firing at a rocky island—wasting their ammunition and causing only the sea-gulls to tremble. The doctrine of his re- vivification stands on the page of history as indubitable as the Fall of Babylon, or the poisoning of Socrates. Many have tried to

sink it beneath the sea of oblivion, but there it rises with ancient stability. It is the wonder of heaven, and the Pharos of the world. It is enrolled among the facts of the universe, that none can dismember, none annihilate. Yonder in the far past, the occurrence stands, an eternal verity, looking down on the world as Mount Blanc, with its diadem of snow, looks on the vale of Chamouni. It may be ignored, but there it shines, cursed it may be, but from it comes to the recipient mind, what honored blessings it contains. The sacred writers have written us an explanation of the resurrection, and drawn inferences from it, and if these are unsatisfactory, yea, if they are preposterous, my advice to thinkers is, furnish us, if you can, with a better explanation and with better inferences: at all events, leave us the fact itself in its majestic proportions, and pregnant significance.

Christianity, in her own native and divine simplicity, invites the most rigid investigation; let genius and acumen and learning come up to the task, she has nothing to fear. Her pretensions are lofty, nevertheless they can be sustained. But let the investigation be fair, not partial, not malignant. Contradict it who may, it is hard to get justice from opponents; they would determine her claims and her virtues after the ancient Gothic custom of trying witches. The old woman suspected was tied hand and foot and cast into the water. If she swam, then she was instantly carried off to be burnt as a witch: if she sank, then indeed she was acquitted of the charge, but drowned in the experiment.

But it is time to close. Exercising that independence of thought which is the birth-right of every man, and believing that simple, untrammelled individualism in religion is the noblest form of piety, I protest in my own name—and because I am as independent in my religious views and habits, my protest may have a little more weight with liberal minds than if it came from the organ of a sect, or a professional dependent on Christianity—I protest against this rude attempt of an unknown writer to dash out with one sweep of his pen the great facts of sacred history. Though I have sometimes ridiculed his far fetched theories, my excuse is, that I am acquainted with no better method of encountering such an antagonist; and it cannot fail to bring me consolation, primarily because in that case augmented stability must have been given to your faith, if by the sword of truth in our feeble hands, the Reviewer's arguments are so wounded, that

not even Pilate's cordials and surgery, could revive them.

"Theology-ism."

Then shall the dust return to the earth as it was: and the spirit it shall return unto God who gave it.' Eccl. 12:7.

Theologians say that death is the separation of soul and body; that the body dies, but the 'soul' (which they say is the real man) goes to heaven or hell, where it lives forever. To prove this, they quote the above text.

It would be easy to believe this theory, if the text read that way, but a careful reading of it will show to an unprejudiced mind that it teaches no such doctrine. There is nothing said about the soul going anywhere. The word is not mentioned. It is the spirit that is spoken of and the Scriptures never declare soul and spirit to be the same thing. The terms are not used interchangeably.

What is the spirit? According to the Bible it is not the man, but something that the man has. It is the life principle and is had in common with the animal creation. Proof. Job 27: 3—"All the while my breath is in me, and the spirit of God is in my nostrils." This locates the spirit. In the margin we have a more literal rendering of the text, which is a divine interpretation to the meaning of the term spirit, viz.,—"the breath which God gave him," and we are referred back to the record of man creation (Gen. 2:7), which makes plain that the "spirit and 'breath of life' mean the same thing. When man dies the spirit, or life principle, returns to God with whom it remains until the resurrection of the dead.

The teaching of Eccl. 12:7 clearly proves that man is wholly mortal, that at death he returns to the earth, and is unconscious while dead. Note the reading of the text. "Then (at death) shall the dust return to the earth as it was." This 'dust' is the man himself. Proof. Gen. 2:7. "The Lord God formed MAN (not a place; for him, nor a part of him, but the man) of the dust of the ground." To teach differently is to contradict God. When man dies, instead of going to heaven or hell, he returns to the earth. Proof. Gen. 3:19—"In the sweat of thy face shalt thou eat ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Note again. "Then shall the dust return to the earth as it was." How was it before man's creation? Had it life and intelligence? Surely not. Man did not exist before he was created, and at death he returns to the same state—non-existence. In death man is unconscious. Proof. Eccl.

9:5. "The living know that they shall die: but the dead know not anything." Psa. 146:4—"His breath (spirit) goeth forth, he returneth to his earth; in that very day his thoughts perish. Eccl. 3:19, 20—For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: all go unto one place; all are of the dust, and all turn to dust again."

The theory of the immortality of the soul is unscriptural and so untrue. Not once is it mentioned in the Bible.—C. F. Ladd. May be had as a tract; 20c per 100; \$1.50 per 1000. Address: Our Eope, Mendota, Ill.

The little lass of six sat opposite us at the steamer table. One day we fell to talking of chocolates and bonbons. Did she like caramels? She loved them. But is there not a candy store between her home and church? Certainly there is. Is it open on Sundays? It is.

"Well then, little lady, when you have a nickel for Sabbath School and that candy store is right there, how do you get past it?"

The little face lit up with a profound philosophy: "I walk on the other side of the street."

Wise little teacher, you do not run into temptation. On the contrary you run away from temptation. If all your elders would follow the same philosophy there would be far less sin. Ofttimes we fall because we knowingly go on that side of the street where the snare lies. We fall, in fact, when we deliberately choose to walk where we know beforehand temptation would assail. Wise little teacher, would to God every living soul would follow thy example.—Sel.

The Grace of Cordiality.

A cordial manner is a charm which every girl should possess. That does not mean that you are to gush over every new acquaintance, for effusiveness and cordiality are as easy to distinguish as smiles and simpers. But if you are to err on either side, it is better to let your cordiality be come almost effusive than to be one of the stiff, frigid people whose chief concern in life seems to be to hold new acquaintances at arms' length.

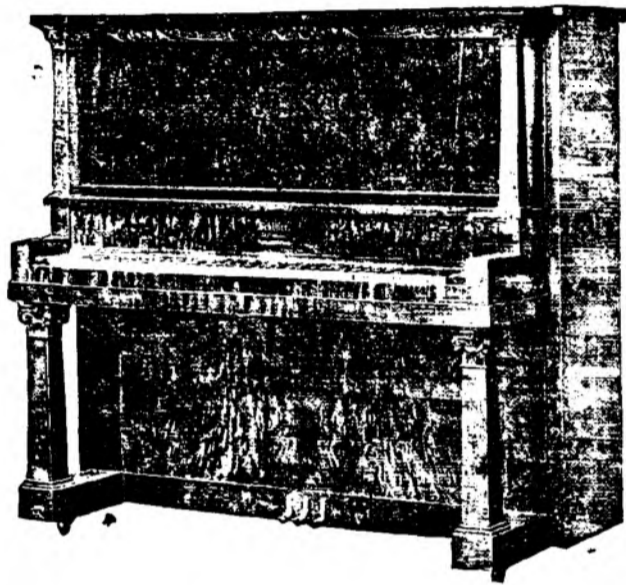
Expect Much For Yourself.

The best way to get much for ourselves is to expect much. The girl who is continually making excuses for her short comings, who takes it for granted that she is going to fail oftener than she succeeds, will never get very close to her ideal.

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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glotfelty.

Dixon, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St. Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mrs. Mary Cordray, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Thursday evening at the homes of members. Bro. R. C. Railsback, 621 S. Wellows St., is the elder.

Rensselaer, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. M. A. Woodward holds regular appointment.

Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls, N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

RoH, Ind., Church of God. Preaching by Bro. J. H. Anderson on Saturday evening and over the fourth Sunday in each month.

Brumfield, Ky. Sunday School at 10 and preaching at 11 o'clock, each Sunday, conducted by Bro. J. W. Williams, at the Providence school house, 3 miles northwest of Perryville, Ky. All are welcome.

Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple on first Sunday in each month at 11 a. m.

Brush Creek, O. Preaching first and third Sundays in each month, at 11:00 a. m. and 7:30 p. m. Sunday School each Sunday at 10:00 a. m. Bible class each Wednesday evening. J. H. Anderson, Troy, O., Pastor.

Springfield, Ohio. Preaching second Sunday in each month, 10:35 a. m. Sunday school each Sunday at 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Waterloo, Iowa. Preaching every Tuesday evening at 7:30 at Kistner Chapel, 316 3rd Ave., West Waterloo. "Bible Prophecies" is the sub-

ject of these winter evening sermons, by A. J. Eychaner.

Blush. Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10 a. m. Chas. Manken, Teacher. W. A. Cooper, Supt. P. J. Graham, Sec.

ATTENTION!!

Twenty-five Christmas and greeting cards for 10 cents. Send for circular describing them. R. A. Daniels, Sault Ste. Marie, Mich.

A Good Remedy for Trouble.

If you are down with the blues, read the 23rd Psalm.

If there is a chilly sensation about the heart, read the 3rd chapter of Revelation.

If you don't know where your next month's salary is coming from, read the 27th Psalm.

If you are lonesome and unprotected, read the 91st Psalm.

If your stove pipe has fallen down and the the cook gone off in a fret, put up the pipe in good shape, wash your hands nice and clean, then go read the 3rd chapter of James.

If you find yourself losing confidence in man, read the 13th chapter of 1 Corinthians.

If people pelt you with hard words, read the 15th chapter of John and the 51st Psalm.

If you are getting discouraged about your work, read Psa. 126 and Gal. 6:7-9.

If you are all out of sorts with yourself and every one about you, read the 12th of Heb., and then rejoice that you live, have an opportunity to work in your Master's vineyard, and then shake yourself and go to work for God and humanity.

If you are losing your faith in the Bible and your trust in God, go quickly and read a portion at least of the first part of the 119th Psalm.

L. S. Bronson.

Another Step Ahead.

Some time ago the Pennsylvania R. R. prohibited the sale of liquor on its dining cars and now it has followed up the good step by refusing to lease the bars in its railway stations in such cities as Pittsburg and Philadelphia, after the expiration of the leases. The Pennsylvania authorities are right in thinking it is inconsistent to forbid its men to use liquor and then allow liquor to be sold on its premises.

No one can make a daily companion of sweet and unselfish thoughts without growing beautiful.

As a rule, the girl whose chief weakness is conceit, thinks less highly of others than she should.

THE RESTITUTION HERALD.

Volume 4.

Oregon, Illinois, Dec. 16, 1914.

Number 10.

Disobedient.

Perhaps the average life is justly set forth in a stern inscription on an old slab in the cathedral of Lubeck, Germany: Thus speaketh Christ, our Lord, to us:

Ye call Me Master, and obey Me not;
Ye call Me Light, and see Me not;
Ye call Me Way, and walk Me not;
Ye call Me Life, and desire Me not;
Ye call Me Wise, and follow Me not;
Ye call Me Fair, and love Me not
Ye call Me Rich, and ask Me not
Ye call Me Gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Mighty, and honor Me not;
Ye call Me Just, and fear Me not;
If I condemn you, blame Me not.

The Lost Purse.

"Why, here is somebody's purse," said Amy Race, aloud, as she stumbled over something among the loose wrappings and empty boxes on the floor. "And it's full of money!" she said, almost in a whisper, as she peeped inside and saw shining silver pieces and crisp bills. "I wish it was mine, and I'd get a whole lot of things for Ethel on the way home."

Amy was a little cash girl in a big city store and at home she had a little sick sister. The mother worked very hard at her sewing to keep her children happy and comfortable, and Amy took home her money to help along, but they had very hard times indeed, since Ethel was sick, and there were medicines to buy.

"I wonder if it would be wrong to take just one piece?" thought Amy. "The purse was open and whoever lost it might think it dropped out." Then at once she said, "Amy Race, I'm ashamed of you. What would your mamma think? You go to Sabbath school every Sabbath and then you want to take money that doesn't belong to you."

At once Amy started to the desk to report what she had found, but on the way she met a lady who seemed to be searching all about. "Little girl, have you seen a pocket book?" she asked.

I LONG TO BE THERE

In the midst of temptation, and sorrow, and strife,
And evils unnumbered, of this bitter life,
I look to a blessed earth, free from all care;
The kingdom of Jesus, and long to be there.

When poverty presses, and foes do surround,
And clouds of thick darkness do hover around
The pathway to glory which Christ did prepare,
I look for his coming, and long to be there.

When the wicked are scoffing,—because I believe
The Savior is coming, my pains to relieve,—
I weep for their folly, and bow in deep prayer
For Christ's coming, and long to be there.

I long to be there, and the thought that 'tis near
Makes me almost impatient for Christ to appear,
And fit up that dwelling of glories so rare,
The earth rob'd in beauty, I long to be there.

—Selected.

"I lost it in here, I think, and it was full of money for the Children's hospital. I am so worried about it, for it means so much to so many poor little boys and girls."

You may be sure Amy was glad she could return the purse with all the money safe, and when the lady heard of poor little Ethel she said she should be the first patient taken to the hospital to be cared for with the gift money.

"Mamma, was it wrong to be tempted?" Amy asked, when she told Mrs Race all about it.

"No, darling; but is it wrong to yield to temptation, and I am glad my little girl did not yield. If you will always trust God, Amy, as you did this time, temptations cannot harm you."—Hilda Richmond in Sunshine.

Zeal and Success.

The man who has the most zeal is usually the man who has the best success in whatever he undertakes to do.

There is a zeal, however, that is not according to knowledge, and that borders on fanaticism. The quality of our zeal should be considered. In the Christian life a zeal born of the flesh is of little value in the sight of God.

Dr. Bonar tells of a dream he once had. He saw angels weighing his zeal, and it reached the maximum at a hundred. Then they analyzed it, and his pleasure was turned to pain when he saw that it consisted of fourteen parts pure selfishness, fifteen parts sectarianism, twenty

two parts ambition, twenty-three parts love of man, and twenty-six parts love of God.

A zeal that is entirely of God will provoke many to good works and should characterize those who have a message from the heavenly throne.—Sel.

Your Conversation.

Ability to carry on a conversation is an indication of intelligence. To converse in an interesting manner requires thought. There is great pleasure in it, because it is an exchange of experiences and opinions. It is one of the things which does not always receive full justice as a real pleasure, however.

In conversing, valuable information may be gained, thereby increasing one's intelligence. And in no other way is one likely to acquire an ease of expression so quickly as by conversing much.

There is likely to be great freedom in your conversation with other boys. Among yourselves, you are apt to go directly to the subjects that interest you, and talk frankly about them. This enables you quickly to determine the characters of your associates. The kind of things the boys talk about indicates the kind of things they think about; and what they think about, they are. So to determine whether this or that boy is a suitable companion for you, you do not need to know all about his previous life; it is sufficient to know the usual topics of his conversation.

But what stand are you to take when some topic is intro-

duced which falls below your ideals? It may be a careless criticism about an absent friend; it may be the repetition of an unjust observation of another; or the topic itself may be questionable. If such things arise in the conversation among yourselves, what are you to do?

It would be folly to become angry, and indignantly leave the crowd. The chances are it would do no good, but rather give a wrong impression of your motive. It would be equally useless to scold.

The wisest course is to seek to divert the conversation into another channel. It is a difficult thing to do, but when it is skillfully done, it becomes the sharpest kind of a rebuke, and at the same time prevents any breach of friendship. It is like the rudder, which, with but little effort, can change the entire course of the boat.

As a last resort, it is better politely to excuse yourself from such conversation, than to remain and silently endure it; for your silence might be construed as passive approval.

But what delightful possibilities there are in conversation. Enjoy this privilege to the full. Make it yield you the highest profits of pleasure.—Boys' World.

People who are made of the right kind of material do not make excuses; they work. They do not whine; they keep forging ahead. They do not wait for some body to help them; they help themselves. They do not wait for an opportunity; they make it. Those who complain of no chance confess their weakness—their lack of efficiency. They show that they are not equal to the occasion—that they are not greater than the obstacle which confronts them.—O. S. Marden.

Books That Are Too Spick and Span.

It is not a good sign when the books on the library shelves are too spick and span. While our book friends should have considerate, and careful treatment, a little sign of wear on a good book does not detract from its appearance to the discerning eye.

The girl who is too modest to believe that she can do anything useful, needs to be sure that such modesty is not spelled l-a-z-i-n-e-s-s.

Twenty Coming Events. From 1907 to 1929-31.

(First published in substance in 1862 and inserted in the London Daily Mail on Aug. 23, 1902, and Dec. 27, 1904).

Rev. M. Baxter.

9th. A world-wide preaching of the gospel and conversion of multitudes to Christ will take place during nine months after the Ascension of the 144,000, and will constitute the fulfilment of the first angel message in the 6th verse of the 14th chapter of Revelation, and of the first seal in the 6th chapter of Revelation, during which the Christian Church on earth is represented as a White Horse, full of overcoming faith and zeal, "going forth conquering and to conquer." Scenes will then be witnessed of which the religious revivals in Ireland and Wales in 1859 were faint foreshadowings.

10th. The first four trumpets, in the 8th chapter of Revelation will begin in September, about seven months after the Ascension of the 144,000 living Christians to heaven, and two and a half years after the Covenant. They will (1) bring hail and fire on the earth in October, and (2) turn one-third of the sea into blood during January to April, and (3) embitter one-third of Fresh Waters during April to August, and (4) darken one third of Sun, Moon and Stars during August to October. There will also have been voices, thunders and lightnings, and then an earthquake, during two months before the first trumpet.

11th. The casting down of satan and his angels to the earth in the 12th chapter of Revelation from the atmospheric heavens (where he is now "Prince of the power of the air"—Eph. 2:2; 6:12) will take place about nine months after the Ascension of the Manchild, or 144,000 living Christians, to meet Christ "in the air," and will be caused by a war in heaven of Michael and his angels against satan and his angels, and will lead on to the Great Tribulation of three and one half years: "Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

12th. The miraculous transportation through the air of all true Christians into a wilderness (perhaps of Sinai or Bashan) on the wings of the Great Eagle, to be safely hidden and supernaturally fed there during the 1260 days or three and a half Chaldean years of persecution of nominal Christians, who will not thus escape, is stated in the 12th chapter of Revelation to follow satan's downfall to the earth, and is indicated to take place chiefly

in February and March near the end of the third year after the Covenant, but may then also continue progressively during the subsequent six months until Napoleon's 1,260 days' reign as Caesar begins.

13th. The Ten-Horned Allied Kingdoms will be changed into ten red republics—the uncrowned scarlet ten-horned wildbeast—during the tremendous wars and revolutions of the second seal period of 8 months, preceding the midst of the covenant seven years, and then just before the midst of the seven years will be changed back into ten monarchies—the crowned ten-horned wildbeast—under Napoleon as their Emperor. This is foreshown in the 17th and 13th chapters of Revelation.

14th. The election and reign of Napoleon for a term of three and a half Chaldean years as Caesar or Roman Emperor over ten democratic kings of the ten kingdoms, voted into power by universal suffrage for the same elective term of three and a half years, will be the epochal event, exactly 1,335 days before the last day of the final Passover Week, which will terminate his seven year's covenant with the Jews, according to Daniel 12:12 and Rev. 13 and 17. This point of time will be about the midst of the week of the seven years of the covenant mentioned in Dan. 9:27, when the great Napoleonic Caesar will break that covenant and cause the Jewish sacrifices to cease and his image will be placed in their temple for 1,290 days, and he himself will, later on, proceed to sit in the temple, "showing himself that he is God." "Power shall be given him over all nations and kindreds and tongues, and all the non-elect that dwell on the earth shall worship him as the Great Socialist Leader and receive his mark 666" (see Rev. 13; Dan. 9:27, 11:31, 40, 41; 12:7-12; Matt. 14:15-22; Mark 13:4-22; Luke 21:20-25; 2 Thess. 2:3-10; Ezek. 38:15). Napoleon's reign as Emperor of the Ten Kingdoms for 1260 days will begin on Saturday, Sept 5, 1925, if his Jewish Covenant shall have been made on April 13, 1922, or else his reign will begin on August 13, 1927, if his Covenant shall have been made on April 19, 1924.

15th. Two sackcloth-clothed witnesses will prophesy on the earth throughout all this period of 1,260 days as predicted in the 11th chapter of Rev. and Mal. 4. They will probably be Elias and Enoch or Moses. They will preach salvation through Christ, and warn the people not to worship the image or receive the mark 666. They will have power to smite men with plagues, and to turn waters into blood, and to shut heaven, so that it may not

rain during those 1,260 days. If any man attempts to hurt them, he is to be slain by fire breathed from their mouths. But at the end of the 1,260 days, they are to be killed, and after their dead bodies have lain in the streets of the great city for three and a half days, they are to be raised up.

The third, fourth, fifth and sixth seals, described in the 6th chapter of Rev., will in succession altogether occupy all the period of 1,260 days of Napoleon's reign as Caesar, and also nearly all the supplementary 75 days which with the final 1,260 compose the final 1,335 days of the time of trouble or great tribulation prophesied in Daniel's 12th chapter. Seal 3 will produce world-wide famine for 17 months; seal 4, pestilence, war, and famine for the next 16 months over the fourth part of the earth; then Seal 5 will be a period of seven months of decreasing martyrdom; Seal 6, opening with an eclipse of the sun, moon, and stars, will be a period of the next four months during the first six vials.

17th. First woe of demon scorpion-locusts, for five months tormenting men, begins about three and a half years after the covenant; and

18th. Second woe of demon horsemen for 13 months, killing one-third of men (Rev. 9), begins about four and one-half years after the covenant.

19th. The seven vials or plagues foreshown in the 16th chapter of Rev., will begin to be poured out during two months preceding the end of Napoleon's reign of three and a half Chaldean years, and will terminate 75 days after those three and a half years with the end of this age. So, within the final Decem-ber, January, February, March and April, they will be fulfilled in succession thus: Vial 1, noisome sores for three days. Vial 2, Sea becomes blood for four days. Vial 3, Rivers and fountains become blood for four days. Vial 4, Sun scorches men for 15 days. Vial 5, Total darkness for three days. Vial 6, Earthquakes dried up during 100 days. Vial 7, Earthquakes, shaking down all cities and Christ's descent during the final five days.

20th. The second stage of Christ's second advent with an accompanying resurrection and translation of all remaining Christians will take place in the final passover week five days before its termination, and these final five days are the period of the 7th Seal, 7th Trumpet, and 7th Vial, Matt. 24:30, 31; Rev. 7; 11:15-19; 26:15, 19:7, and the descent of Christ on Mount Olivet at the battle of Armageddon to destroy the Great Caesar will take place on the last day of

that final passover week following the seven years of the covenant (Zech. 14; Ezek. 39; Rev. 19). If the seven years of the covenant shall have begun on passover day, Thursday, April 13, 1922, then this momentous last day of the final passover week of the seven years, and in fact, last day of this age, will be Thursday, May 2, 1929. But this last day will be Thursday, April 9, 1931, if the covenant seven years shall have been from passover day, April 19, 1924, to passover week, April 2 to 9, 1932. Then begins the Millennium of 1000 years, as described in the 20th chapter of Revelation, during which Christ and his resurrected saints will exercise a direct rulership and superintendence from heaven over the surviving inhabitants of this earth and succeeding generations, and "the knowledge of the Lord shall cover the earth as the waters cover the sea."

(All the forgoing is an abridgment of a 1d. pamphlet of 32 pages, "Twenty Coming Events," and of a large book of 600 pages, with 50 pictures and extracts from many writers called "Forty Future Wonders of Prophecy"—one shilling post free—both books by Rev. Baxter, 6, Tudor Street, London. Any one may reprint part or whole of them. The pamphlet sent gratis to anyone requesting it).

The Angelic Priesthood.

Sinless beings like holy angels and Adam, before his fall, can behold God and commune with him. Matt. 18:10; Gen. 1:27, 28; 3:10. But after Adam sinned, he was driven from Eden and from the tree of life, (a type of Christ and of God's kingdom), lest he should perpetuate life in sin. Next, God appointed cherubims with a flaming sword, turning every way to keep the way of the tree of life. Gen. 3:22-24.

Too hastily men have concluded that this meant to close up the way to the tree of life. The cherubims are an order of angels, who in all time are God's mediators and priests to lead man back to God. The flaming sword is the two edged sword, the word of God, divine truth—and the flame emanating from the sword is God's holy spirit, enlightening our minds, as a light to our pathway back to God, the fountain of life. Eph. 6:13-20. Thus cherubim represented in type on the mercy seat, and on all the curtains within the tabernacle of Moses, these dispensers of God's laws and gospel of salvation in all ages who keep the way of the tree of life closed to sinners and open to all who forsake sin, in all ages since the fall of man.

Thus as soon as man fell, God

gave the gospel promise of a godly seed of the woman—Eve—to bruise the serpent's head. And this seed can be traced from the beginning through Abel, Seth, Noah, Abraham, Isaac, Jacob, Joseph, and lastly in its perfect development in Jesus the Christ.

And all this Godly seed found favor with God through the way of this flaming sword—divine truth—illuminated by the holy spirit, and through these cherubims and elohim, God's priests and mediators from the beginning.

Since God's true temple in heaven and true sanctuary—his omnipresence has existed from all eternity; and since only his footstool, earth, has been defiled by sin, (for even the sin of angels was on this earth, Jude 6; Gen. 6; 1 Pet. 2:18-21; 2 Pet. 2:4), therefore, ever since the fall of man, God has had a priesthood, who as mediators acted between God and man. The Rabbis say that Michael, the arch angel was God's high priest and Gabriel, Uriel, Raphael and other angels, were under priests.

The laws of Moses were given by angels. Acts 7:53; Heb. 2:2. "Behold I send an angel before thee... provoke him not... for my name is in him." Ex. 23:20-21.

We see an angel priest (Rev. 8:3, 4) with the priestly censor filled with fire, and much incense, which is the prayers of the saints, which ascends up before God's real presence, in the true Holy of Holies, heaven.

Another angel came to strengthen Jesus in Gethsemane. Lev. 23: 43, 44. We see another angelic priest sent of God in answer to Daniel's prayer, to give him skill and understanding. Dan. 9: 21, 22. And now, since Jesus' ascension to heaven, when all angels and powers are made subject to him, he sends his angel to his servant John on lonely Patmos with the last prophetic message for our age. Rev. 1:1; 1 Pet. 3:22; Heb. 1 and 2. Two angels appeared to Lot to warn him of judgments and to deliver him. Gen. 19. At the end of this age, the reapers are God's angels. Matt. 13:39.

When Isaiah bewailed the unclean lips of himself and people, and expressed fear of death in such condition to behold the vision of God and his throne, a seraphim touched his mouth with a live coal from the altar of sacrifice, and announced: "Thine iniquity is taken away, and thy sin is purged." Isa. 6.

The office of a priest was to teach the people the true knowledge of God, to offer their thanksgivings and prayers (incense) to God, and their sacrifices, (self denials) before the great Creator in his temple in heaven; and to return to man, warnings, oracles, understanding of future

things, and sweet messages of love, pardon, mercy, favor; peace and joy to sin-sick souls on earth.

So we see that for every yearning, hungry, thirsty soul for righteousness and knowledge of God, since Adam's fall, a holy priesthood was provided by God 2500 years before the shadowy priesthood of Aaron was born.

And while there is now one mediator between God and man, the man Jesus Christ, because he is exalted above all old mediators yet he also uses God's older mediators, the angels, as we see from Rev. 1:1; 10:1; Matt. 24: 31, etc.

But why are angels so interested in man's redemption?

"Which things the angles desire to look into." "We are a spectacle to men and to angels." "There is joy among the angels of heaven over one sinner that repenteth." Lev. 15:10; 1 Pet. 1: 12; 1 Cor. 4:9. A knowledge of their relation to man and this earth will explain this interest. Gen. 1:26.

In concluding these thoughts on this glorious priesthood work, may we see that all the functions of the shadowy Jewish sanctuary, the shadowy priesthood; shadowy altars, shadowy lampstands, shew bread, sacrifices, incense, shekinah, ark of the covenant, mercy seat, priestly consecration, oracle, and so forth, existed as grand realities ever since the fall of man or of angels; and that law, gospel, pardon, mercy; endowments of the holy spirit, new covenant children, and the true tabernacle that the Lord pitched and not man, are the original, heavenly realities. 1 Kings 8:27.

Bondslaves like Israel, could find God through their shadowy laws; and heathen like Abraham, could find God from the book of nature, and from the inherent law of nature, without the law of Moses. Heb. 10; Josh. 24:2; Rom. 1:20; 2:14, 15; 4:9-10.

Praise God that his temple in heaven has always been open to returning prodigals ever since man's fall. "Heaven is my throne earth is my footstool; what house shall ye build me?" "That they should seek the Lord, if happily they might feel after him and find him, though he be not far from every one of us; for in him we live and move and have our being, as heathen poets have seen Acts 8:44-50; 17:27, 28.

W. L. Crow

Second Coming of Christ.

1. Christ has been here on earth once, and He has promised to come again.

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time." Heb.

9:28. "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." John 14:2, 3.

2. The second advent of Christ is clearly foretold in the Old Testament, as follows:—

a. Enoch prophesied of Christ's coming in glory. Jude 14.

b. Job believed in the coming of Christ at the last day. Job 19: 25-27.

c. David spoke of Christ's coming to gather His saints. Psalms 50: 3-5.

d. Isaiah prophesied of Jesus' coming to save His people and to destroy the wicked. Isa. 25: 8, 9; 66:15, 16.

3. Christ's coming will be personal, in the clouds of heaven, and every eye shall see Him.

"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.

"And then shall they see the Son of Man coming in a cloud with power and great glory." Lu. 21:27.

"Behold He cometh with clouds; and every eye shall see Him; and they also which pierced Him; and all kindreds of earth shall wail because of Him. Even so, Amen." Rev. 1:7; Matt. 24: 26, 27; 26:64; Mark 13:26; Luke 9:26.

4. He will come with all the holy angels, and will then gather the saints.

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31.

"And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. 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." Matt. 24:30, 31; 13:39, 40.

5. Only those who love and prepare for His appearing will then rejoice and be saved.

"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:8.

"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; Isa. 8:17; 25:9.

6. The righteous are then caught up to meet Christ in the clouds, and taken to the city, New Jerusalem, which He has

prepared for the saints.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Arch angel, 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." II Thess. 4: 16, 17; I Jno. 14:1-4.

7. All the living wicked will also see Christ when He comes in glory, but they will see Him with anguish, and will perish in the glory of His presence.

"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.

"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." Isa. 66:15, 16; Rev. 5:14-17.

8. He will come for His own. "And they shall be Mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:17.

He cometh not as a thief in the sense of stealing in stealthily and quietly upon the world, and purloining goods to which He has no right. But he comes to take to Himself His dearest treasure, His sleeping and living saints, whom He has purchased with His own precious blood, whom He has wrested from the power of death in fair and open conflict, and for whom His coming will be no less open and triumphant, too. It will be with the brilliancy and splendor of the lightning as it shines from the east to the west. Matt. 24:27. It will be with a sound of a trumpet that shall pierce to earth's lowest depths, and with a mighty voice that shall wake the sainted sleepers from their dusty beds. Matt. 24:31, margin; 1 Thess. 4: 16. He will come upon the wicked dead as a thief, only because they persistently shut their eyes to the tokens of His approach, and will not believe the declaration of His word that He is at the door.—Signs of the Times Leaflet, No. 3. May be had in tract form from Pacific Press Publishing Ass'n., Mountain View, Cal.

Give neither counsel nor salt till you are asked for it.

"The birds sing for those who listen."

Advice after mischief is like medicine after death.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Dixon, Illinois, the first Sunday each month.
Rensselaer, Indiana, the third Sunday each month.
Oregon, Illinois, the fourth Sunday each month.

We are preparing to give you something nice in the way of a Christmas number. Watch for it.

Sunday, Dec. 6, was another of those good days for the Dixon, Ill. church. On Wednesday following our previous visit there, Sr. Agnes Eckert was baptized, coming to Oregon for that purpose. We thought at the time that Mr. Eckert would also soon yield to the command, which he did Sunday morning early, so that he and his good wife might receive the formal welcome into the family of God at the same service. Surely the church at Dixon has every reason to rejoice for the visible results com-

ing from their long years of labor there. We pray for these that their faith fail not. Brethren, pray for us all.

Our friend, Mr. Jno. Ford, of Dixon, Ill., has recently had the pleasure of a hunt in the woods of northern Wisconsin where it was his good fortune to get a deer for his sport. The editor and his family were kindly remembered by a choice cut of venison, the first it has ever been our privilege to enjoy.

If your correspondence has not been answered promptly within the last ten days, it is because we have been absent from the office and not in touch with our mail.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Mrs. Edith Rossiter. \$1.00

ATTENTION!!

Twenty-five Christmas and greeting cards for 10 cents. Send for circular describing them R. A. Daniels. Sault Ste. Marie, Mich.

Notices.

Christmas Notice.

The Chicago Bereans wish to notify the friends who help with this work, that they will again this Christmas, try to bring Christmas cheer to the needy. Last year we brought Christmas joy to nearly thirty families. These are some we were able to help. An old couple, the husband badly crippled with rheumatism who were caring for five orphaned grandchildren—father tubercular, mother, a cancer, both able to work only a little to support the family—father in the insane asylum, mother holding family together—father and mother both sick with typhoid, oldest girl holding family together—aged couple with a tiny income—widows and deserted wives, supporting their families by daily toil, and so on.

If you have no poor among you help us in this Christmas work. Send money to Josephine Barnebee, 5439 Ohio St., Chicago, Ill. Signed,

Committee.

Song Books and Tracts.

I have received several letters asking regarding the song books. I would say they contain the words and music and they are two books about the same size. I will send four dozen of either by express for \$2.50.

I will also make a special offer on the tract by Bro. H. V. Reed, "Can You Believe?"

Who will send for a dollar's worth of these and put them in circulation? They will do much good. The new tract, "Enoch a Type of the Church," and "The Present Dispensation," are now ready. Order at once.

C. C. Maple. North Ridgeville, Ohio.

Reports.

The church at Salem near Marshall, Ill., has had the pleasure of another visit from Bro. G. E. Marsh, who has labored with the brethren here before.

Of course we were looking for something good and our expectations were not disappointed. He commenced Nov. 3, and continued until the 16th, preaching fifteen sermons in all. Bro. Marsh surely had his subjects well prepared and with such loving spirit that all enjoyed listening to him, if they could not see the truth as he presented it from a Bible standpoint. As there had been several meetings in the neighborhood the attendance was not quite as good as it should have been.

He showed that we were living in the last days and that this European war was plainly foretold in the Bible, also that the Lord's coming was nigh at hand.

It surely was good to be there, but like all good things of this life, must come to an end, we had to bid him good-bye as he was to go to Casey to hold a meeting. The good seed was sown, and we trust not in vain, altho' there were no visible results.

We have several here at this place, who believe the truth but who do not take a stand for the Lord. We trust they will soon see their need.

Your brother in Christ, George Claypool.

Our annual thanksgiving meeting was held in the East 105th St. Church of God, Cleveland, O., Nov. 19th to 22nd inclusive. Bro. F. L. Austin of Fonthill, Ont., was with us and delivered four most excellent discourses.

The services were fairly well attended and interest very good, Bro. Austin's forceful and happy manner of presenting the truth makes him a strong and valuable teacher, which, with his earnest, sincere devotion to the truth and righteousness has won for him a very strong hold upon the hearts of our people. The truth and admonitions from him therefore fell upon willing ears, and we feel sure they found lodgment in receptive minds and will bring forth fruit unto righteousness.

Bros. Maple and Upton were expected to be with us to assist in our meetings but were unable

to do so, Bro. Upton being ill and Bro. Maple not having returned from an evangelistic trip to Virginia. We missed them very much. However, we feel refreshed and built up by Bro. Austin's work with us and look forward with brighter hopes unto the coming of our Lord.

L. E. Conner.

Hinduism in Europe and America, by Elizabeth A. Reed, A. M. Author of "Hindu Literature or the Ancient Books of India" "Persian Literature, Ancient and Modern," "Primitive Buddhism, Its Origin and Teachings," etc.

The author has been prompted to write this book because of the active proselyting of Asiatics that is going on in Europe and America. Converts are being made among Christian nations because of roseate misrepresentations, and not a few of the victims come too late to a realizing sense of the hideous beliefs to which they have pledged their allegiance. The author, for years a close student of the East, presents a repellent picture of the unethical character of the Hindu gods, the revolting picture of certain popular and esoteric rites, and the venal character of members of the sacerdotal order. Yours for truth and sanity, For sale at all booksellers. \$1.25 net.

Elizabeth A. Reed. 1057 Balmoral Ave. Chicago, Ill.

The Sunday School.

By Anna E. Drew.

Jesus, The World's Savior And King. Dec. 27, 1914. Reading Lesson: 2 Cor. 5:14-21.

Golden Text.—Far be it from me to glory, save in the cross of our Lord Jesus Christ. Gal. 6:14.

We have had two years' study of the life of Christ. In this review, instead of questions on the last quarter only, we will give those of his life as a whole. It would be well to put the list into the hands of the older pupils, a week or two earlier, that they may have time to study them.

Questions.

In what town was Jesus born? What was his mother's name? What two remarkable welcomes to his coming? Luke 2:14; Matt. 2:1-12. Where did he spend his childhood and youth? What trade did he learn? Tell the story of his first visit to Jerusalem. Luke

2:41-51. How old was he when he began to preach? Luke 3:23. R. V. Why was Jesus baptized? Over what three temptations did he gain the victory? Compare 1 Jno. 2:16. What were the themes of his preaching? Matt. 4:17, 23. By what kind of deeds did he prove that his mission was from God? Name some of the miracles he wrought. What was the first one? Jno. 2:1-11. How many apostles did he choose? Name them. Matt. 10:1-5. Name some of the parables. Why did he speak in parables? Recall some of the lessons taught from the parables.

What were his teachings about riches? Luke 12:13-34. Tell about Jesus and the home in Bethany. Luke 10:38-42; Jno. 12:1-8. Tell the story of the last supper. Mk. 14:12-26. Relate what took place in the garden of Gethsemane. Mk. 14:32-42. Tell how and by whom Jesus was betrayed. Of what did the Jews accuse Him? Mark 14:63, 64. Of what was he accused in the trial before Pilate? Luke 23:1-3. What did Pilate say about him? Luke 23:13-16. Where was Jesus crucified? Where was he buried? When did he rise from the dead? How many times did he appear to his disciples? From what place did he ascend to heaven? Where is Jesus now? Col. 3:1; 1 Pet. 3:22; Heb. 9:24. What promise was given the disciples after his ascension? Acts 1:11.

Is this our hope? Give other texts showing this is the teaching of God's word.

(Some of the above questions are selected from the list given in our help notes).

The Prayer of Jesus.
John 17.

This prayer of our Lord naturally divides itself into four parts 1, for himself; 2, for his disciples 3, for those who should believe through the words of the disciples; and 4, for the world.

I do not propose to examine it in detail. It occurred immediately after one of the most familiar and protracted discourses with his disciples running through the preceding chapters and opens with this declaration, "These words spake Jesus, and lifted up his eyes to heaven and said, Father, etc. v. 1. That part which relates to the power given him, and the knowledge requisite to obtain its life eternal, I pass for the present, and also the general for himself. 2. He prays especially for his immediate disciples whom he is about to leave and for none others. That part being in vs. 6-8, inclusive. The world or mass of men were not included in those petitions, but expressly excluded at v. 9. 3. At v. 20, commences supplication, viz., "For them also, who shall believe on me through their

(the disciples') words." The disciples form the first class, and believers in Jesus through their teaching form a second class; and what is especially prayed for them, is, that they may be as one as the Father art in me and I in him, that they also may be in us (what for?) "That the world (the people) may believe that thou hast sent me." He adds, "That they may be one even as we are one: I in them and thou in me, that they may be made perfect in one; (what for?) and has loved them as thou hast loved me.

4. The world then are the subjects of Jesus' prayer, and all the petitions relating to his disciples and other believers are that they may be prepared that the world may believe and know that the Father sent the Son to be the Saviour of the world, 1 Jno. 4:14, and this, says John, we have seen and do testify. But at present, we know that ... the whole world lieth in wickedness. 1 Jno. 5:19. Is this to be the case always? Is Jesus' prayer never to be answered? He said, on another occasion, Father, I thank thee that thou hast heard me, and I know that thou heardest me always. John 11: 41, 42.

Two things then are certain:— 1, Believers in Jesus are all to be made perfect in one; 2, The world are to believe and know that the Father sent the Son as the Saviour of the world. Have either of these events yet taken place? Can they ever take place in this present life? But one answer can be given to these two questions, and that a negative one. Believers in Christ never have been perfect in one, in the sense of the prayer of Jesus. The world has never yet been led to believe or to know through that unity of believers, that Jesus was sent of God. All Christendom today is calling witness that no such union of believers exists, and no such faith nor knowledge exists in what is called the world, as the prayer invokes, not even in Christendom: much less in the millions of heathendom.

I ask again, did Jesus ever ask of the Father anything that will not be granted? Did Jesus say, All things, ye shall ask in prayer, believing, ye shall receive. (Matt. 21:22) and shall his own prayer be unanswered? For bid such a blasphemous thought. Then the perfect oneness of Jesus' friends will yet be accomplished; but it has not been done and can not be done in this life any more than the promise to Abraham that he should inherit the land can be fulfilled without a resurrection from the dead. It is not till the saints are raised from the dead that the unity prayed for will ever take place; and it follows that not till after

that will the world believe and know that the Father sent the Son to seek and to save that which was lost. Matt. 18:11-12. Luke 19:10. ... Thus we perceive the prayer of Jesus carries us forward into the ages to come; and the past ages and the present, are only preparatory to the work of the glorious future; or to the work to be performed in the kingdom of God under a perfect king with perfected subordinate rulers who are all made of one mind, seeing eye to eye, they being conformed to Jesus' prayer, that they all may be one as thou Father art in me, and I in thee, that they also be one in us.

What a rulership. What a government. What can withstand such a perfect administration? Then begins the world's true trial which is to determine each one's final state or destiny; and a great multitude which no man can number, of all nations, kindreds, people and tongues, will have washed their robes, and made them white in the blood of the Lamb, and will cry with a loud voice, saying, salvation to our God who sitteth upon the throne, and unto the Lamb. Rev. 7:9-10. These are not the few who entered by the straight gate, or the little flock to whom it was the Father's good pleasure to give the kingdom; they are another class, blessed and saved, under the administration of the perfected class who had all become one in the Father and the Son, and so the world is made to believe and know that Jesus is the rightful Lord and Redeemer of the world; and hence, they ascribe praises to "God which sitteth upon the throne and unto the Lamb." When this is accomplished, and not till then will Jesus' prayer have its full answer, and the great jubilee will come, shadowed forth by the law and the final ingathering, or harvest, will follow the first fruit at a later period. The first fruits are to be Christ and they that are his at his coming. 1 Cor. 15:23. For, says James, of his own will begat he us with the word of truth that we should be a kind of first fruits of his creatures. 1:18.

Jesus, his disciples, and all that believe on him through the word of truth in this life, make up the first fruits from among the dead; being reconciled to God, in the life that now is, by the word of truth, which word of truth God will have all men come to the knowledge of, so that such as have not had that knowledge in the past or present age will have it made known to them in the ages to come; then to be set forth to them by the manifestation of the sons of God, (Rom. 8:19), or as says the apostle, "God who is rich in mercy,

for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ ... that in the ages to come he might show the exceeding riches of his grace through Christ Jesus." Eph. 2:7. Thus demonstrating to the hitherto untaught millions or masses of the human race, the riches of his grace, and encourage them to trust in Christ. Chap. 1:12-13. A deliverance from sin and all its consequences. When the word of truth is clearly exhibited to them and Christ with his glorified and united saints shall make all men see what is the fellowship of the mystery, which from the beginning of the ages hath been hid in God, who created all things by (or for) Jesus... according to the purpose of the ages, which he purposed in Christ Jesus our Lord. Eph. 3:9-11.

Thus we see a fullness in our blessed Lord's prayer that is but little thought of even by Christians, so prone are they to confine the great work of redemption to the present life, and giving infidels and all untaught men to think that God's work for the race is a small affair; far more of evil than good, and unworthy of a Being professed to be infinite in wisdom, power, goodness and love. Let our hearts be enlarged to comprehend more of the unsearchable riches of Christ and better understand the great idea of the apostle when he says of God our Father, He having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him. Eph. 1:9-10.

How long shall the character and government of our Father in heaven be dishonored by his professed followers and friends, and who are really such, but whose minds have been blinded by the corrupters of the truth and bound by the traditions and creeds of men, May God soon take away this veil that is spread over all Christendom (and over all nations). Isa. 25:6-7. And the Son of Righteousness arise with healing in his wings. Let us pray.

Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Uncle John.

That action is best which procures the greatest happiness for the greatest numbers.

A good action is never thrown away.

Look Pleasant.

We cannot of course, all be handsome,
 And it's hard for us all to be good,
 We are sure now and then to be lonesome,
 And we don't always do as we should,
 To be patient is not always easy,
 To be cheerful is much harder still,
 But at least we can always be pleasant,
 If we make up our minds that we will.
 And it pays every time to be kindly,
 Although we feel worried and blue;
 If you smile at the world and look cheerful,
 The world will soon smile back at you.
 So try to brace up and look pleasant,
 No matter how low you are down
 Good humor is always contagious
 But you banish your friends when you frown.

I do not know who wrote these verses, but they are very true, and well worth remembering, for of all disagreeable people one comes in contact with, there isn't one more to be dreaded than the one who has a grouch against his Creator, and is constantly finding fault with everybody and everthing; some even going so far as to say, "I could make a better world myself." Some one has said, "If they would make one and hang it out somewhere for us to see," and compare notes on it as it were, there would be some reason in it, but as they can't—well, I for one, prefer to place my confidence in the one that is provided, and trust to the perfect outcome, knowing who has it in charge. Meanwhile we can, at least, try to be pleasant, and make life a little more endurable for others as we journey along together. And it is better for us as I have noticed such people are never really well, and there is nothing gained by it either now or hereafter.

Even dumb animals avoid a person as much as possible, who is constantly scolding, and finding fault. So for our own peace of mind and that of those about us let us try to

"Smile and keep on smiling,
 And keep on keeping on,"

for

"Just being happy
 Is a fine thing to do;
 Looking on the bright side,
 Rather than the blue,
 Sad or sunny musing,
 Is largely in the choosing,
 And just being happy
 Is brave work and true."

Lillie H. Willis.

The Worker and His Work.

(Continued).

Saul's insanity was an evil spirit from God. Job's loss, he said was done by Jehovah. The death of Bath-sheba's first child and the rebellion of Absalom were divine chastisements on David, who said Shimei's cursing him was sent of God.

False prophets can even be sent from God, for he told Israel when such arose and gave a sign that came true, that he was proving their obedience to him in his previous commandments contrary to the teaching of the false prophets.

In many of the Psalms and other scriptures the deliverance of the godly from danger and trouble is ascribed to God who is said to cause the wicked at the same time to fall into the snares and pits they prepare for the righteous.

He sets up and deposes kings and other rulers at will, though on the human side it is often done by election or warfare.

Saul was God's anointed king before he was the people's choice by casting lots, and Cyrus was chosen and named for the throne of Persia before he was born, as Jesus was for the eternal reign of the age to come. Saul was divinely chosen as the one the people would desire in their evil choice to be like the nations, but when God picked the king he would have to work out the earthly model of the coming heavenly kingdom he picked the humble shepherd, then he perfected this man, even though his whole life was spent in reigning in what Jehovah previously declared an evil political idea.

Here is something for those to think about who would strain sanctification.

Samson's choice of a foreign wife contrary to divine law was declared to be of God, that he sought occasion against the Philistines.

Hosea participated in fornication and polygamy in obedience to God's commandment to marry two harlots.

The Lord's prophecy to Paul about bearing his name before kings was fulfilled through the apostle's desire for freedom contrary to divine will, in appealing from the lower courts up to Caesar.

The deliverance from his enemies he experienced so many times was promised him beforehand, and on one occasion occurred by what some now call a circumstance: his nephew overheard the plot and revealed it to him and the officers. It was God at work.

When the Eunuch sought God he found the way at the guidance of Philip divinely sent of Providence.

When we are able to get wealth, Moses said it is ability given of God, and when we minister to others Peter says "ability is also divine."

Paul and John both tell us why all these contradictory sects are in the world: it is to make manifest the ones who are right on the contradictory religions point by point, and make manifest that the ones who depart from the body are no part of it.

With this fraction of the ways of Providence before us, can any one doubt that Jehovah is managing this world of good and evil in which we live, and doing it marvellously? Is he not able to transform the evil into your good and make all things work together for good to you or some other of his children?

J. W. Williams.

An Open Letter

to Editor Mail Bag "Christian Herald", New York.

Dear sir:—

To me it appears very strange that some of those professing to be publishing religious papers and attempting to teach the thirsting and hungering ones for spiritual truths of the Bible, would give out to the public such teaching as is found in the first column of Mail Bag of Nov. 28th of Christian Herald if they place any value on the teachings of the Bible or the meaning of words in our English language.

In the first question on that page, we find this language written by F. G. M. of Cornallis, Ore., "In Rev. 1:3, it is written Blessed is he that readeth, and they that hear the words of the prophecy and keep these things which are written there in (why), for the time is at hand, etc. Then the same writer enquires of you, "What do you think concerning the European war? May it not be one of these awful plagues of God, written of in Revelation? etc." Did you make any effort to enlighten F. G. M. in regard to this question? I think not. But to my mind you very adroitly avoid doing anything of the kind. But here is what you say according to that printed page. Hear it.

"The proper Christian attitude should at all times be one of prayerful hope and expectancy and of individual preparation and readiness." (We all understand that and doubtless was no new revelation to your questioner). You then go on and farther state, "His (God's) times are wisely hidden from human knowledge, and this is well."

Please inform us where you get your proof for such a statement. Where is your Bible authority for this language, let me ask. Please give it. You say, "The

mysteries of prophecy are not to be solved by the human mind.' Well, no Bible scholar does or need claim any such statement to be untrue. They all depend upon the scriptures that were given us by Holy men of God, as they were moved by the Holy Ghost, to speak and teach. 2 Pet. 1:21.

Again you say, Jesus himself warned his followers that no one not even the angels, could hope to know the day and the hour of certain events divinely proposed, etc. Now first let me say, to know the day and the hour of any future event by man alone, is very close figuring, so much so, that we know of none that are claiming that wonderful knowledge. But we do know this, that Christ has taught his waiting church not to forsake the assembling of ourselves together as the manner of some is (is it you he refers to?), but exhorting (pleading) one another, and so much the more as ye see the day approaching. Heb. 10:25. Why these words of strong exhortation to look and watch if there is nothing revealed to us in God's word that we may see, believe and understand? Perhaps it would be well for you to consider this point, at least.

Again you farther state, "Many learned men in the past have devoted themselves to the unlocking of God's secrets, but all have failed." Not so fast, my friend. Be a little careful how you state the case, without any Bible proof. Let us give a little of that kind of evidence on these dark and unrevealed things of God to which you so fluently allude. In Jno. 7:17, we read these words, "If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself." The wicked shall do wickedly and none of the wicked shall understand, but the wise (those educated in God's ways) shall understand." Dan. 12: 10. "Now I am come to make thee understand (did he accomplish what he intended at that visit or did he fail as you say all have) what shall befall thy people in the latter day, for yet the vision is for many days yet in the future. Dan. 10:14. Again, And he said unto me (John), These sayings are faithful and true (are they) and the Lord God of the holy prophets sent his angel (you ought to believe him) to show (not hide) unto his servants the things which must shortly be done. Rev. 22:6. Now my friend, I hope you can see by the above quotations that not all men have failed when God has been their instructor.

When we come to the last book in the Bible, bearing the name Revelation, many devout teachers of scripture throw up

their hands and exclaim, Have nothing to do with that book of mystery. Yet in the first chapter and third verse are these words, Blessed is he that readeth and they that hear the words of this prophecy, and keep these things which are written therein: for the time is at hand.

Why all this? Why is it blessed to read, hear and attempt to understand the book of Revelation, if sealed, covered up and wrapped in a profound mystery. My friend, go to your dictionary and see if Webster says Revelation is a sealed affair. You know as well as I that Revelation is to reveal, unlock, disclose and bring to light. "Divine communication" is one of the definitions Webster gives for Revelation. Where does your dark mantle of mystery come in? Me thinks it is utter folly for a blind man to declare when the sun is up high in the heavens that it is not day, because he cannot see the sun. Or for a wild savage of the forest to laugh at the principle of mathematics because he does not understand one figure in arithmetic from another.

It is stated in Psa. 119:130: The entrance of thy words giveth light (it does for those that hear it), and it giveth understanding to the simple. We feel much as Elijah of old once prayed, recorded in 2 Kings 6:17, where he says, Lord, I pray thee open my eyes that I may see, and the Lord opened the eyes of the young man and he saw (not as trees walking) and beheld the mountain was full of horses and chariots of fire round about Elijah.

Perhaps by a little effort on your part in prayer to God and a close study of his word, even of the book of Revelation, you might catch a glimpse of a divine beauty and glory of God's plan of the ages. See that in the book of Revelation it is stated by Christ, "I am he that liveth and was dead (was he dead or was it only his house); and behold I am alive forever more." Rev. 1:18. Again Christ says, Behold I come quickly and my reward is with me (when he comes) to give to every man according as his works shall be. Rev. 22:12. And again all this in the unrevealed book of Revelation, "He said unto me, seal not (don't cover up and shroud in mystery) the sayings of this book (why Lord) for the time is at hand." Rev. 22:10.

Then man should be very careful how he closes that book and teaches the people it is a sealed book, and therefore, unworthy of our attention and study. God never gave the scriptures to any man to be idly handled.

L. S. Bronson.

"Should Christians Fight?"

(Quotations from a pamphlet by I. C. Wellcome).

There is a pamphlet on sale at The Crisis office, entitled, "Should Christians Fight?" It was written by the late I. C. Wellcome during the great Civil War in the United States, and may be read with profit today when the spirit of war is everywhere manifest, and when such a titanic struggle is on as the world has never seen. As time continues the question, "Should Christians Fight?" may become more and more a matter for consideration among thinking Christians; and it is well to have it settled, and settled as we will want to have it settled when Jesus comes, and we all appear before the great judgment seat of him who said long ago, "For all they that take the sword shall perish with the sword."

A few quotations from the above named pamphlet may be of help in the matter of deciding the question.

"Let us now listen to Christ (Matt. 5:6, 7) in that wonderful sermon, so much talked of, so little obeyed: Blessed are the merciful, for they shall obtain mercy...Blessed are the peacemakers, for they shall be called the children of God: No fighters here. Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth. 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..... Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies; bless them that curse you; do good unto them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. This is Christ's doctrine. And he adds: Therefore, whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. That Jesus taught us this doctrine, to guide us in civil as well as in private affairs, is clearly proved by the fact that he quotes directly from civil law, and set his teachings directly opposite."

The writer then puts the following words in the mouth of an objector: "I am astonished to hear such doctrine. What could we do in this wicked world, if we took such a course? What would become of our civil rights?" And to this the reply is made:

"It is not strange at all that you are astonished to hear such doctrine. For it is said, When Jesus had ended these sayings, the people were astonished at his doctrine. Matt. 7:28. The people are nearly as ignorant of the real truth and the spirit of the Gospel now as then. The law demanded strict justice under Moses. Proper civil law always does. But Christ puts his disciples under another law, leaving the civil government in the hands of the world. We can do quite as well to obey Christ as to be guided by the wisdom of fallen men."

"Shall we do evil because the world do? Christians are the light of the world, the salt of the earth. We are to do better than the wicked. They govern by fighting. We do it by love and mercy. Six thousand years of strife, carnage and bloodshed is long enough to experiment with warfare to reform a fallen world. Two efforts have been made with special reference to the spread of the Gospel to convert the world by the sword, and to establish Christian government. The first came nearest to it, under the plans of Constantine and Justinian; but it resulted in the most corrupt government the world ever saw, and is described by the Lord, as 'woman drunk with the blood of saints, sitting on a scarlet beast with seven heads and ten horns.' Rev. 17. The second, under the Crusaders, or the fifth monarchy men which, after a mighty slaughter, under the spirit of fanaticism, utterly failed, leaving disgrace on the Christian name, causing the heathen to blaspheme. The sword does not Christianize men. The statement of Christ, 'My kingdom is not of this world; if my kingdom were of this world; then would my servants fight, that I should not be delivered to the Jews,' settles the question of Christians fighting."

"The idea among the heathen that Christians fight their fellowmen is enough to stir all their energies to oppose it. They have enough of such religion among themselves. Such an idea has done more, as we before stated, to keep the Gospel from spreading in India, Africa, Asia, China and Japan than all things else. The emperor of China refused to admit the Christian religion within his dominions, saying, 'Wherever Christians go, they whiten the ground with human bones.' This is not true of Christians, but of professed Christians."

Of the early Christians, Gibbon is quoted as saying: Their simplicity was offended by the use of oaths, by the pomp of magistracy, and by the active contentions of public life; nor could their humane ignorance be con-

vinced that it was lawful, on any occasion, to shed the blood of our fellow creatures, either by the sword of justice or that of war, even though their criminal or hostile attempts should threaten the peace or safety of the whole country."

"We are also told," says Wellcome, "by history that when the centurian Marcellus was converted to Christ, he threw down his belt at the head of his legion, declaring that he had become a Christian and would serve no longer. When committed to prison, he said, 'It is not lawful for a Christian to bear arms, for any earthly consideration,' and was, in consequence thereof, put to death. Cassian, notary to the same legion followed his example, and like him, suffered martyrdom. Martin, who was bred a soldier, abandoned his profession, and gave to Julian the Apostate his reason, 'I am a Christian, and therefore cannot fight.' Yet another, Tarachus said to Numerianus Maximus, 'I have had a military life and am a Roman. Because I am a Christian, I have abandoned my profession as a soldier.' Again, Maximilian was brought before the tribunal to be enrolled as a soldier. On the proconsul's asking his name, he said, 'I am a Christian, and cannot fight.' Threatened with death, he said, 'I cannot fight, if I die.' He suffered death for refusing to fight."

Among other quotations we note the following:

Lactanius.—"It can never be lawful for a righteous man to go to war."

Tertullian, in reference to the Roman legions.—"Not a Christian could be found among them."

Irenaeus.—"They have changed their swords into instruments of peace, and they know not how to fight."—Linden J. Carter in World's Crisis.

A man cannot turn from strife and ugly temper and words of rage to prayer. Anger darkens the heart and hides the face of God," as one high thinker has truly said. No one need talk about righteous indignation unless that indignation has been laid before God in prayer, and submitted to his will.

Who does the best circumstances allow, does well, acts nobly; angels could do no more.

I do not wish to die until the world is better for my having lived.—Lincoln.

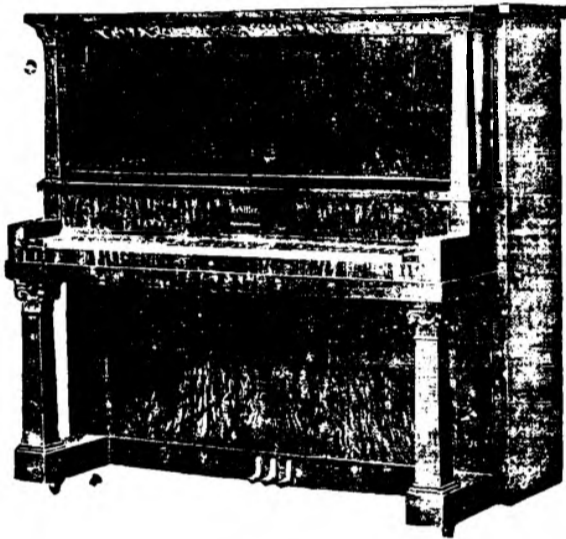
Foul deeds will rise, Though all the earth overwhelm them, to men's eyes.

It is better to seek advice at the beginning than at the end.

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Answered Prayer.

That there are many unanswered prayers is a fact that is evident. A consideration of the subject may be profitable:

Our Lord tells us that they who pray to be heard of men receive that for which they pray. We have been told of "the most eloquent prayer ever offered to a Boston audience," and we may believe the prayer accomplished the purpose intended. No doubt many public prayers please the taste or tickle the fancy of those who hear and thus do what is in the mind of the author.

The Master urged the praying in secret. In this we escape the temptations that naturally beset those who reach the public ear.

To those who claim that whatever they ask will be granted, we would urge caution. If such be the case, then any evil may be removed and its existence may be charged to you. Ability to abolish an evil brings personal responsibility. Just here let us go slow.

In John 14:13 we have, "whatsoever ye shall ask in my name that will I do." This is plain and positive. Let us ask, who constitutes the YE? Surely those who do not have their prayers answered are not in that class. The key to the situation is found in John 15:7. "If ye abide in me, and my words abide in you, ask whatsoever ye will and it shall be done unto you." Who are the YE?

We have here that pearl of parables—the vine and its branches. Here we are taught the vital union existing between the vine and the branch—Christ and his elect ones. He was here talking to his disciples, of whom he said, "ye did not choose me, but I chose you," verse 16. The branch being united to the vine is fed with the same vital power—sap—produces the same kind of wood, bark, foliage and fruit. The one who is of the YE class must have this vital union with Christ, be energized by the same spiritual power, and produce the same fruitage that was found in the master.

"If ye abide in me." To abide in him you must first be IN him, you must have that vital connection with him that the branch has to the vine. "My words abide in you." The same spirit of truth which permeates and animates me must fill you. Here is indicated a wonderfully close relation as existing between the two. It is then you can claim the fulfillment of the promise. Why should it not be so? The relationship is so full and complete that there exists that oneness spoken of in chap. 17:20-23. Being in this condition is not the believer prompted by

the spirit emanating from our Lord to ask for just what He wants you to have. Can there be a failure under such conditions? Being a church member, being a preacher, being a holiness professor does not bring the desired result. It is being vitally united with Christ, being a branch of the everlasting vine.

What a wonderful privilege is here afforded his own. Could there be a higher favor vouchsafed a human being? What an infinity of love is thus manifested. Well may we declare: Every manifestation of God toward man is—must be—an expression of love. Anything that fails to harmonize with that thought must be erroneous.—W. H. Haughtelin.

Jews in Palestine.

The attacks of the Turks on the Suez Canal has immediately led to the conclusion that Palestine must either become British or else be set up as an independent state. Of course the latter suggests immediately that it may be used to set up a Jewish restoration. It is held that this would be favored by Russia, as a helpful solution of the Jewish embarrassments in her own domain. The British would also look on that disposition of the question with a friendly eye. That such an outcome of the war will be readily possible is accepted in London. That would be a queer issue of a struggle which at the outset appeared to look no further than the humiliation of Serbia.—Register Gazette, Rockford, Ill., 12-5-14.

Join the "Cheer-up" Club.

Pleasant sights, pleasant faces and pleasant voices are all part of the cheeriness which induces a healthful attitude, physically and mentally.

Because cheeriness is such an essential it behooves every human being to join the "cheer-up" club and shed his share of cheeriness around.

There are times in all persons' lives when happiness and smiles can't come if he begged them. But these are comparatively few. While there are thousands of times when "God's in his heaven," and we all might smile our gladness. Looking cheery and being happy is a habit which we can learn if we will. It is often as easy to look pleasant while we work and give others the benefit of the cheery atmosphere engendered, as it is to look glum. But how many have forgotten their "cheer up" duty to others.—Sel.

A handsaw is a good thing, but not to shave with.

Advisers are not givers.

THE RESTITUTION HERALD.

Volume 4.

Oregon, Illinois, Dec. 23, 1914.

Number 11.

For unto you
is born this
day in the city of
David a Saviour,
which is Christ
the Lord.



Wishing
You All A
Merry Christmas
And A
Happy New
Year

A Christmas thought.

Oh, Christmas is coming again,
you say,
And you long for the things he
is bringing:
But the costliest gift may not
gladden the day,
Nor help on the merry bells ring-
ing.
Some getting is losing, you un-
derstand,
Some hoarding is far from sav-
ing:
What you hold in your hand may
slip from your hand;
There is something better than
having:
We are richer for what we give;
And only by giving we live.

Your last year's presents are
scattered and gone;
You have almost forgotten who
gave them;
But the loving thoughts you be-
stow live on
As long as you chose to have
them.
Love, love is your riches, though
ever so poor;
No money can buy that treasure;
Yours always, from robber and
rust secure,
Your own, without stint or meas-
ure;
It is only love that can give;
It is only by loving we live.

For what is it smiles thro' the
Christmas morn—
The Light of the wide creation?
A dear little Child in a stable
born,
Whose love is the world's salva-
tion.
He was poor on earth, but he
gives us all
That can make our life worth
the living;
And happy the Christmas day
we call

WHEN CHRISTMAS COMES



Have you an old grudge you'd like to pay,
Any wrong laid up from a bygone day?
Gather them all now, and lay them away
When Christmas comes.

Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend.
Do you know some fellow stranded and poor,
As good as you, but with much to endure?
Do not forget him, however obscure,
When Christmas comes.

Are there not some little ones, fair and sweet,
Who know not as yet what they have to meet?
Perhaps with joy you could make their hearts beat
When Christmas comes.

Any clouds you can lift from hearts of care,
Any kind words needed?—try to be there,
And always add help to sympathy's prayer.
Fear not, my friend, giving more than your due,
Remember the gift presented to you
In the long ago, and try to be there
When Christmas time comes.

—William Lytle.

That is spent for his sake, in
giving:
He shows us the way to live;
Like him, let us love and give.
—Lucy Larcom.

Dear Bro. Lindsay:

I am not old enough to
write a good letter for the Christ-
mas issue of the Restitution Her-
ald, but I will send a poem by
Eugene Field, that we memoriz-
ed at school, and I think it is
very pretty.

Why Do Bells of Christmas Ring?
Why do bells of Christmas ring?
Why do little children sing?

Once a lovely, shining star,
Seen by shepherds from afar,
Gently moved until its light
Made a manger's cradle bright.
There a darling baby lay,
Pillowed soft upon the hay;
And its mother sung and smiled,
This is Christ, the holy child.

Therefore bells for Christmas
ring
Therefore little children sing.
Your little friend,
Ruby Hazel Crundwell.

Doing What You Do Not Like.

People who form the habit
of doing only what they like,
are continually coming up a-
gainst obstacles that seem in-
surmountable. For in addition to
the difficulty which must be grap-
pled with, they must tackle the
sense of reluctance, which so
long has been accustomed to hav-
ing everything its own way. And
as a rule when the last named
difficulty is conquered, the oth-
er victory is easy.

Do not put yourself at such a
disadvantage as to suppose you
cannot do what you do not feel
like doing. Not only can you do
it, but you can do it well. You

can master reluctance and dis-
inclination so thoroughly as to
make a splendid success of what
you undertake. And in overcom-
ing your impression that you
must fail, unless your liking is
enlisted, you have won a victory
that in itself is no small triumph.
—Sel.

"If when in your endeavor to
achieve a high purpose, you meet
with misunderstanding and ap-
parent defeat, let your solace
be found in the memory of Him
whose mission on earth culminat-
ed on Calvary."—Exchange.

A Good Heart.

A great teacher once bade
his scholars consider and tell him
what, in their opinion, was the
best thing, and that most earn-
estly to be desired.

One said there was nothing
better than to have a contented
disposition. Another said that a
good companion is the best thing
in the world. A third said a good
neighbor; a fourth preferred a
wise person who could foresee
things.

The master was not satisfied
with any of these rather lame
answers. At last in came an-
other scholar, who said, "A good
heart is better than all."

This time the master nodded
approval. "Right," he said; "in
those three words, a good heart,
you have comprehended all that
the others have said. He that
hath a good heart will be con-
tented with his lot, he will sure-
ly prove both a good companion
and a good neighbor, and he will
see clearly what things he ought
to do. From the ground of a
good heart will upspring the
harvest of good deeds."—E. D.
in Chatterbox.



Over 1900 years ago the world at large was in total darkness as to its future. It had no sure knowledge of what lay beyond the grave and was in complete ignorance as to what the consummation of human events would be. It was to a chosen few only to whom the true God and Creator had revealed himself and his plan concerning the future. This revelation came through prophecies and the prophecy of the birth of his own son forms the pivot upon which swings all other prophecies. It was through his works of love and kindness that God was to reveal his true nature to the world at large; it was through the resurrection of his son that the ignorance concerning what comes after death was to be put to flight for the benefit of the whole world; and it was through his son as world wide king that God is finally to reach his ultimate goal of universal peace and righteousness among the beings he created.

From the beginning and from time to time the birth of this great man and his work were prophesied to God's chosen people. But they were kept separate from all other peoples and thus the light of their prophecies shone to no other people. We may imagine with what joy the true ones among God's chosen people held this secret, not only because of the good which was to come to them as a nation but also because of the good in store for all mankind.

Malachi was the last prophet to prophesy of the coming redeemer and then for something like 400 years, even God's chosen people were left without a direct prophecy of the coming Savior. Their hope of redemption was kept alive only by study of what the prophets had already written and by understanding and obeying their various ceremonial laws according to the spirit, realizing that they pointed the Messiah and his work. Under these circumstances the chosen people degenerated. They came to read the prophecies and obey the law according to the letter and not according to the spirit and true meaning. They became proud and self-righteous and lost much of the intense desire for a deliverer from their own evils and those around them. But there were a few who remained true to God and his plan and when it drew near the appointed time for the Son of God to be born, it was to these humble few that he revealed it.

His first revelation was through his angel Gabriel, to the priest, Zacharias. To him was revealed

the fact that he was to be the father of the greatest of all prophets who should go before the Lord and prepare his way. The prophecy heralded the close proximity of the birth of Christ whose mission was to all peoples and nations and thus the first beam of light which was to shine to all the world radiated from God.

In a short time the same angel visits the virgin Mary and reveals to her definitely the birth of Jesus and that she is to be his mother and the light which is to dispel heathen ignorance shines brighter and brighter.

Again God's voice is silent until the very night of Jesus' birth when it is heard near Bethlehem. The virgin Mary and her espoused husband have gone to Bethlehem in order that Joseph might pay his taxes in his native city, the city of David. It is late when they arrive and the inns are over crowded for many have come to pay their taxes. In vain they seek entrance and are finally forced to accept shelter where both the people and their beasts of burden were housed and there in a manger surrounded by the humblest of people and circumstances is born Jesus, destined to be King of the world. No throng of expectant subjects are waiting eagerly for the announcement of his birth, ready to break forth in loud applause and praise. No bell rings the glad message over the land. The event passes all unnoticed by those around and no one realizes but Mary and Joseph what has taken place.

But the birth of God's son is not to pass entirely without public recognition. Out on the plains shepherds are watching danger from their sleeping flocks. Suddenly out of the stillness of the night a bright light shines and a voice is heard saying, "Fear not for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Then appears a host of angels all singing in glad chorus, "Glory to God in the highest and on earth peace and good will to men. How quickly all the prophecies which these shepherds have read flashes through their minds and their eagerness and joy are so great that they do not wait for dawn but go with haste to Bethlehem to see this fulfilment of prophecy of many years standing. Eagerly they search Bethlehem until they find a babe wrapped in swaddling clothes and lying in a manger. It does not stagger their faith to find him that is born to be king of the Jews in such humble circumstances.

Theirs is a perfect and trusting faith in God which circumstances cannot turn into doubt. After telling those around what

they had seen and heard of the child they return to their lowly work, praising God and doubtless their minds are filled with thoughts of the time when the child should grow and would indeed bring peace and good will among all men. A few others were to take special note of the birth of the world's king and Savior.

Three strange men dressed in eastern garb are seen entering Jerusalem. They are Persian wise men or astronomers. They have seen in the far East the star which should mark the birth of the king of the Jews, and have travelled many hundreds of miles to worship and do honor to the small prince. Eagerly they inquire, "Where is he that is born King of the Jews?" They are informed that according to prophecy his birth is to occur in Bethlehem. Immediately they start for Bethlehem and as they start the star which they have seen in the East goes before them and finally stands where the young child is. When they see this they rejoice with exceeding great joy and entering, they see the young child. They fall down and worship him and present to him gifts of gold, frankincense, and myrrh. Thus are the two great peoples, Gentiles and Jews, represented as acknowledging Jesus as King.

With the exception of these few honors, the birth of the world's greatest prince passed unnoticed and even to this day the exact date is much in doubt. But God surely has his purpose as he has in all other happenings.

The commemoration of any event for one year after another degenerates into a mere empty custom, and the commemoration becomes an observance of days, times and seasons against which we are warned by Paul. The world so observes Christmas day now. The mythical Santa Claus occupies the sole attention, while the birth of the world's king is not mentioned. He may claim attention for a few moments as the world's spiritual Savior, but fun and frolic soon drive even that mysterious idea from the mind.

Such should not and can not be the case with Christ's true followers. The commemoration of his birth must be performed as all other acts of worship are, in spirit and truth. Daily they will thank God for the birth of this great king and prove their thankfulness by giving, wherever and whenever opportunity offers, gifts of kindness and love to the needy ones around. This is true commemoration of Christ's birth, and the only kind which will lift us nearer to God's standard of righteousness. Let us be careful not to permit the customs of the day, popularly known as Christ's birthday, gain precedence

over the event to be commemorated and as we commemorate it from day to day by our gifts to one another, let us be sure to realize what that birth means to the world.

Alta King.

Christmas Giving.

The giving of presents at Christmas time has become so universal, that not only Christians, but those making no profession of accepting the Christ as their Savior, as well as the Jews, who pronounce him an impostor, participate in the celebration of his birth. The practice of making gifts upon his birthday was originally intended to show appreciation to God of his great gift to humanity, in giving his only begotten son to redeem mankind from the curse of sin, but the custom has become so corrupted that few understand its real significance.

Some give to gain personal favors, some to show the measure of their affections, some to get as much or more in return, and to be able to boast of the value of their gifts, and many give because it is the custom and they feel that they are expected "to do as Rome does," etc.

So often the gifts are perfectly useless to the one receiving them and they must seem grateful to the giver, but at the same time they are wishing it had not been given to them. Some spend many precious hours and their much needed nerve force with the needle and in other nerve-racking ways of preparation for this time of giving when they do not wish to be outdone by their friends. Then how often we hear remarks like this: They gave us such nice presents last year that we feel under obligations to return some thing just as nice.

The proportion which the custom has assumed in this country is causing the more serious minded persons to stop and meditate upon the advisability of calling a halt in their own immediate circles at least. In many instances the habit has become so burdensome that the heads of families look forward to it with a feeling of dread, realizing that while the spirit of giving is so prominent on every hand, they are led into spending their money for that which is not bread and their labor for that which satisfieth not and awaken soon after Christmas to a realization of this serious truth. Often times rich gifts are presented, where a kind word would be of more worth and more highly appreciated.

Would it not be much better to do as Jesus told his followers in Lu. 14:12 and 14? When thou makest a dinner or a supper, call not thy friends, nor thy

brethren, neither thy kinsmen nor thy rich neighbor, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast call the poor, the maimed, the blind, the lame; and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just. If we would celebrate the birth of our Saviour in a manner befitting the occasion, we should give to the poor and needy of our material substance and to friends and acquaintances, a cheering message, a kindly word, as a simple reminder of day.

Emma C. Railsback

What Must I Do To Be Saved?

In these days with the war clouds hanging heavily over Europe, and with men's hearts failing them for fear, for looking after those things which are coming on the earth, it seems that all who have not learned the terms of salvation, would be ready to cry out, as did the Israelites on the day of Pentecost, "What must I do to be saved?"

It is necessary first, to know what it is we are to be saved from. We know that God created man and placed him in the garden of Eden, giving him dominion over all that was therein, with the exception of the tree of knowledge of good and evil. "But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die." Gen. 2:17.

Adam transgressed, and the death sentence was passed upon him, and through him, upon all man kind. This death sentence meant to die, to cease to be, to go back into the state of nothingness from which he had been taken. This left man without any hope. It is from this condition we need to be saved.

In Gen. 3:15 we find God's promise, that the seed of the woman shall bruise the serpent's head. This is our first glimpse of the plan of redemption.

In Gen. 12:1-8, we have God's call to Abraham to come out from his country and kindred, unto a land which he would shew him. When they had come into the land of Canaan the Lord said unto Abram, "Unto thy seed will I give this land. And in thee shall all the families of the earth be blessed."

Now let us read Gal. 3:8. "And 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.'" So we see that this promise of inheritance in the land was a part of the gospel. And Paul says in Rom. 1:16 that the gospel is the power of God unto sal-

vation to every one that believeth.

The gospel consists of two parts:—the things concerning the kingdom and the name of Jesus Christ. Notice Gal. 3:16. "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one, and to thy seed, which is Christ."

In order that we may benefit from a knowledge of this gospel, we must have faith, for without faith it is impossible to please God. In other words, we must believe that Jesus is the Christ, and as God raised him from the dead, even so will he also raise us. And in giving us eternal life, give us everlasting inheritance in the promised land, with Christ as king.

One thing more is necessary, and that is obedience. In Acts 2:38-39, when they asked what to do to be saved. Peter tells them to "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

If you will read Gal. 3:27-29, you will see that if we have been baptized into Christ, we have put on Christ, and if we are Christ's, then we are Abraham's seed, and heirs according to the promise.

Thus we find that to be saved, we must have a knowledge of, faith in, and obedience to the gospel, followed by a godly life.

Rom. 3:11. "And that, knowing the time, that now, it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

Minnie B. Rouch.

Jesus the Great Teacher. No. 3.

We observe that Jesus in evangelizing during his ministry was opposed by the Pharisees who were a religious sect who separated themselves from other religious bodies. They were very strict as they claimed in obeying the Mosaic law. However during the time of Christ, their traditions rendered the law void, or as Jesus said, of non-effect. Jesus called them blind guides which say, whosoever shall swear by the temple it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind, for which is greater, the gold or the temple? And whosoever shall swear by the altar it is nothing; but whosoever shall swear by the gift that is upon it, he is guilty. Ye fools and blind; for which is greater the gift or the altar

that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it and by all things thereon. Whoso sweareth by the temple, sweareth by it, and by him that dwelleth therein. These are some of the things that they taught which Jesus called the leaven of the Pharisees, which he afterward called their doctrine. They were blind leaders of the blind and Jesus warned his disciples against them. They were very religious but were hypocritical in their method of worship. The Pharisees condemned his disciples for plucking and eating corn on the Sabbath day.

They said, Behold, thy disciples do that which is not lawful on the Sabbath day. Jesus answered them by referring them to a scriptural incident, viz.,—Have ye not read what David did, when he was an hungered and they that were with him? How he entered into the house of God and did eat the shew bread which was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath day the priests in the temple profane the Sabbath and are blameless? The Pharisees were very critical, but could not answer Jesus for he showed them that David had done more than his disciples. Even the priests were blameless in their services in the temple on the Sabbath day.

Again the scribes and Pharisees asked Jesus, saying, why do thy disciples transgress the tradition of the elders, for they wash not their hands when they eat bread. He answered and said unto them, why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and thy mother; he that curseth father or mother, let him die the death. But you say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me and honor not his father and his mother, he shall go free. But you say, when ever any one says to his father or his mother, whatever of mine might have been of service to you is given to God, he is in no way bound to honor his father. (20th Century translation).

Thus have ye made the commandment of God of none effect by your traditions. In vain they do worship me, teaching for doctrines the commandments of men. How crafty and dishonest they were. If he cured the sick, healed the maimed and diseased, they condemned him and said, he does it not by the power of Jehovah but by the spirit of Beelzebub. The strife between Jesus and the Scribes and Phari-

sees never ceased until they saw him nailed to the cross. It was a war of extermination with them. They opposed the truth as spoken by Jesus and in order to rid themselves of it they put its author to death. In this age, the enemies of the truth are opposing the same Jesus and have and are making his teachings void by their traditions. They teach for the commandments of God, the traditions of men. Salvation through the Christ is lost sight of in the doctrine of the soul's immortality. They teach in herent immortality instead of the doctrine that Christ is our life. (future life). They also teach that the righteous will receive their reward in heaven instead of on this earth. Their doctrine destroys the purpose of Jehovah as revealed in the prophetic word that he will fill the earth with a righteous race. This political, industrial, social and religious system is doomed to go down with the fall of Babylon. Rev. 18. This is a part of the great Teacher's message.

May we all stand aloof from this system.

D. C. Robison.

The Power of Faith.

How slow we are to realize the immense power of faith. We are like the old lady who was crossing a stormy bay in a little steamer when the engine suddenly stopped and the boat was in great danger. She rushed to the captain for assurances of safety. "Madame," he said, "we must trust in God." "O dear," she cried, "has it come to that?" To the Christian it will begin with that, and continue with that, and that will be our stay all the journey through.—Christian Herald.

"The people who rise early and use the freshness of the dawn in mere pleasure seeking, are not likely to do very much valuable work in the heart of the day. And the one who takes the fresh years of youth for selfish enjoyment, is not the one to whom the world will look for help later."

If you trust in God and yourself, you can surmount any obstacle. Do not yield to restless anxiety. One must not always be asking "what may happen in life, but he must advance fearlessly and bravely.

One drop of rain is not much. Yet the greatest storm that ever raged began with just one drop. One little bad habit or trait does not seem much, yet the farthest wanderer from the paths of righteousness may have begun with just one little fault.

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.
Oregon, Illinois, the fourth Sunday each month.

The three volumes of Vol. 3 have been sold. We have no more, but if you want a bound volume of No. 4, let us know now and we will save it for you.

We stopped off at Kewanee, Ill., on Monday evening to preach for the brethren there, but by some misunderstanding it was thought the appointment was for a week later, so no meeting was held. We had an over night visit instead.

We are pleased with Bro. Anderson's report. Our personal acquaintance with him has been most pleasant. The action of the brethren at Brush Creek is no

surprise to us, knowing him as we do.

This office has almost daily calls for "free tracts." No one would like to supply this demand more than we, but we simply cannot do it. This is one reason why we do not keep tracts by us to any great extent. We saw that if we were to continue handling tracts we would soon be facing a deficit. We have to pay solid cash for paper, ink, etc., and this money must come from some where. As soon as others will help we will put in tracts for free distribution.

While on our way to Camden, it was our pleasure to call at the home of Bro. and Sr. Nell of Macomb, Ill. This was our first visit to their home and we are very sure that it was a pleasant one on our part. Unexpectedly to us, Bro. Nell met us at the depot about 5:30 in the morning and led the way home where Sr. Nell had breakfast ready. After breakfast she sent out for as many of her neighbors as could come on such short notice and we engaged in an interesting Bible study until the hack called to take us to the train. We hope to hold meetings at this point shortly.

Our visit to the church near Camden, Ill., from Wednesday evening, Dec. 9th, to Sunday evening the 13th, had in it the same gratifying results as usual. Though the weather was severe, yet all available seats were occupied and the interest and attention of the same high grade as usual. The church was reorganized by the selection of Bro. Rolla Hightower as Elder, Bro. Chas. Vincent as deacon, and Sr. Alida M. Ritchey as secretary. A report of our meeting will follow.

Word comes from Dixon, Ill., that Bro. Lymna Booth is grandpa again, a son having come to grace the home of his daughter, Aleta.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Peter Jeffrey,	\$5.00
N. M. Henry,	.50

Marriages.

Bro. George Finney of the Hillisburg church, and Mrs. Hattie Wood of Scircleville were united in marriage by the writer at Frankfort, Ind., Dec. 14, 1914.

Bro. Finney is one of our zealous workers whose good cheer brightens every place he goes. Mrs. Wood-Finney is an estimable woman, industrious and

kind. She is also a believer in the truth.

They will reside near Willow Branch, Ind., where Bro. Finney has rented a farm. We thus hope for the establishment of a Christian home of usefulness and wish them an abundant entrance into the kingdom of glory.

J. W. Williams.

Obituaries.

William L. Upton

was born in Broadstairs, England, Oct. 7, 1839, and died at his home near Madison, Ohio, Nov. 30, 1914, aged 75 years, 1 month and 23 days.

He came to America when 18 years of age, and was married Apr. 15, 1866, to Elizabeth McIlrath. Six children, six grand children and one sister of his immediate family survive him.

Bro. Upton became obedient to the Master some fifty years ago, and continued to walk in the way to life everlasting all those years, growing in grace and in the knowledge of the Lord to the close of his natural life. During the closing period of his life he was very active in leading, teaching and exhorting the little band of brethren who resided in his neighborhood and who met together each week to worship the Lord and to study his word.

Funeral services were held at the old home where he had lived and enjoyed God's blessings for many years, and where his neighbors and loved ones assembled to pay a last tribute of respect to one whose life and association with them had born fruits of righteousness, after which we laid him to rest, hoping for the soon coming of our King, the Prince of life.

L. E. Conner.

Died,

At the residence of her daughter, Emma L. Brooks, in Hillsboro, Washington Co., Oregon; Dec. 3, 1914, Sarah M. (Wing) Prosser; aged 76 years, 6 months and 8 days.

About four years ago she was stricken with paralysis, and although rendered nearly helpless by this dreadful disease, she endured it with great fortitude and patience. She was born in Oneida County, New York, and in the early years of her life moved with her parents, James and Mary (Sweet) Wing to Wisconsin, where on the 23rd of January, 1860, she was united in marriage to William A. Prosser. To this union were born six children, of whom, with their father, five survive.

In October 1861, she became a believer in the message of the coming King and the life everlasting, and following her convictions, she was immersed by

J. M. Stevenson. She never swerved from that gospel hope. Calm, true, earnest and faithful she passed to her rest.

Sweet mother, the influence of your pure life remains as a benediction to us. Rest in hope, for when the great King shall come, a crown of life shall be yours.

H. J. Prosser.

Reports.

Quarterly Conference Report.

The Indiana Quarterly Conference convened at North Salem church on Friday evening, Dec. 4. Bro. D. E. Vanvactor preached the opening sermon, giving us good thoughts on "Organization." Bro. F. V. Blakely, of Grand Rapids spoke three times on Saturday on practical subjects, to very interested audiences. Bro. R. C. Railsback conducted a fellowship meeting on Saturday morning with a good interest. Sunday School, preaching by Bro. Blakely and Communion presided over by Bro. Wm. Huffer, was the Sunday morning program, followed in the afternoon by another excellent sermon by Bro. Vanvactor, a Berean meeting led by Sr. Emma Railsback and the closing sermon by Bro. Blakely.

The Conference president, Bro. Floyd Stilson, presided at the business sessions, at which five churches were represented, viz., South Bend, North Salem, Plymouth, Argos and Hillisburg. In the absence of the secretary, Sr. Emma Railsback was elected secretary pro tem. Sr. Prior's report of the conference board meeting of Oct. 3 was read and the unfinished business of that meeting was discussed. A motion that the Conference of the Church of God of the State of Indiana accept the donation of the Antioch Church of God of their property, consisting of the old church building, land on which it stands, and money on hand to be held in trust for the purpose of establishing a conference and Bible School building in the future at a place to be hereafter determined, was carried. The president was instructed to appoint a committee of three to get places, specifications and estimate of cost for a conference and Bible School building, which committee is to report not later than Jan. 15, at a board meeting called by the president.

After a brief discussion, the president was instructed to appoint a committee of one to solicit funds for the purpose of helping to carry on a series of meetings near Nappanee in Bro. Seneff's neighborhood. Sr. Lydia Railsback was appointed to look after this work. Bro. Vanvactor moved to make it the duty of the treasurer to publish

in the Restitution Herald and Restitution within three weeks the report of finance. The president was instructed to investigate whether the conference would authorize the board to call another quarterly conference before the annual meeting and that he do so if authorized. With the exception of the Antioch meeting which grew to be a burden on account of the decay of the house, and no local congregation, Indiana has had no quarterly conferences for years, but this meeting, and the experiences of other states, is awakening the brethren of the state to the need of quarterly conferences to strengthen the local churches, and we hope that our constitution may be amended to permit the conference president to call three conferences beside the yearly one, which the board has decided to hold over the second Sunday in August, Bible School preceding it.

Financial report follows:—
Balance reported at Argos Conference, \$29.31.
Collection at quarterly conference, \$28.85
Paid Mr. Ellis at Argos, \$2.00.
Paid ministers, North Salem, \$28.
Paid sundry items, \$3.45.
Balance on hand, \$24.71.
Emma C. Railsback, Sec. pro tem.

Dear Bro. Lindsay:
Last evening, Wednesday, Dec. 9th, we closed the most successful meeting we have ever held at Brush Creek, Ohio. Just before the meeting began, we put in a light plant, so we had good lights.
This is the third special meeting the writer has held at Brush Creek. The average attendance at our first meeting here was about 45. The average for the second, about 60. The average attendance during this meeting was 81. Some evenings the attendance was over 100, but during one week of the meeting the weather was so bad that people could not get out very well. Last Tuesday afternoon we went to the water and Bro. Ambros Hoke, husband of Sr. Clara Hoke and son-in-law of Bro. George Knife, was buried in the all saving name of Christ.
We are greatly encouraged and are holding firm to the faith once delivered to the saints.
The brethren at Brush Creek are firm and I feel sure that no one can move them away from the hope of the gospel. Knowing how firm they are, the writer was very much pleased last Sunday when the church, near the close of his second year's work, passed a unanimous resolution of confidence in their pastor.
J. H. Anderson.

Last Saturday, Dec. 12th, the

writer had the pleasure of baptizing into the one name, Bro. George Johnson. Bro. Johnson lives at Jacksonville, four miles west of Springfield, O. For some time past, Bro. and Sr. A. E. Overholzer have held Bible Classes at Jacksonville. They had to travel about six miles to carry on their lessons. As a result of their work and the work of Bro. Overholzer's parents, the following persons who live at Jacksonville have been brought into Christ. Bro. and Sr. Argabright, Bro. and Sr. Enos Johnson, and Bro. Geo. Johnson. Bro. Johnson will work with the Springfield Church.

Dear brother, what could be done if all our people would work.
Your brother,
J. H. Anderson.

The Sunday School.

By Anna E. Drew.
God's Patience With Israel.
Jan. 3, 1914. Judges 2:1-19.
Lesson Text, Judges 2:7-19.

Golden Text.—I will heal their backsliding. I will love them freely. Hos. 14:4.
Time.—The period of the Judges begins after the death of Joshua, B. C. 1434, according to Beecher and Josephus; the whole period extending to Saul who began to reign B. C. 1102. Place.—Palestine.

Our last lessons in the Old Testament, closed in the time of Joshua. The lessons for 1915 begin in the book of Judges, so named because it is the record of the exploits of some of the leaders and deliverers of Israel during the period of their history, from the conquest of Palestine to the period of the kings. These judges exercised their office at intervals, and were raised up on great emergencies. They possessed extensive powers, both in peace and war; decided causes which came before them, defended religion, and punished idolatry. The root meaning of the word Judge, is "to secure one his rights." Read Acts 13:17-20.

Questions.
Who was Joshua? Num. 27:15-23; Deut. 3:28. What of the conduct of Israel during the days of Joshua? v. 7. Lesson text. What were the "great works" the Lord had done for Israel? Deut. 11:2-7. How old was Joshua when he died? Where was he buried? "Gathered unto their fathers"—does this mean they went to heaven? 2 Kings 22:20; Isa. 57:1, 2; Acts 13:36. What of the next generation? What is meant by, "knew not the Lord"? Jer. 9:3; 2 Kings 17:

14, 15; Rom. 1:28, 32. What conditions had God demanded of the Israelites? Deut. 12:1-3; Judges 2:2. Why did God command this? Deut. 12:28; 14:2. What was the result? vs. 11-13. (Baal was the god of the Phenicians, Baalim is the plural of Baal. There were many of these gods, some having proper names of their own, and others distinguished by the place where they were worshipped. Ashtaroth was the goddess corresponding to Baal. The two together stand for the false gods and goddesses native to Palestine.

"It is plain that there must have been some peculiar fascination about idolatry, or it could not have drawn the Israelites so frequently and persistently to its shrines and worship. The worship of Jehovah had its ceremonial of great beauty and power, but always teaching and impressing great moral and spiritual truths. On the other hand, idolatry presented the temptation of novelty, of fashion and worldliness. The sports and revels connected with idolatrous worship, appealing to every passion, and more specially tempting to the Israelites, whose worship was purity itself. The idol worshipper could serve every evil in the name and under the sanction of their gods."

What did the disobedience of the children of Israel cause God to do? v. 14. "By joining with the idolaters and neglecting to destroy their places of evil worship as God had commanded, they came into the power of the heathen, and nations were allowed to gain victories over them." See Psa. 106: 34-42. What is meant by the hand of the Lord was against them? "His power and influence. God could not bless a disobedient people, for that would be to encourage disobedience." Had they been warned? v. 15; Lev. 26:17-20. "They were greatly distressed,"—do you think this means they realized their wrong doing? How did God deliver them? v. 16, 18; Psa. 106: 44, 45. Did they remain obedient to God? vs. 17, 19.

"These verses contain a condensed description of the whole period of the Judges. The same disobedience to God, the same oppressions, the same deliverances. The periods of peace and prosperity were really much longer than the periods of war and captivity." What was the purpose of this discipline? Deut. 8: 2, 3. What do we see in God's conduct toward the Israelites, in this lesson? (His patience and long-suffering. Hosea 14:1-9). Is this God's conduct toward all mankind? Ezek. 18:21-23; 2 Pet. 3: 9. What is the purpose of punishment? Heb. 12:5-11.

Ambition has no rest.

Mother's Asleep.

IN MEMORY OF SISTER VINCENT.

Mother is fallen asleep,
Closed is the loving eye, dull the quick ear;
Silent the voice we so loved to hear.
Hush your sad weeping; mother is sleeping,—
At last asleep.
Sweetly she's fallen asleep;
Tranquil and still is the dear faithful breast,
Where each loved child was delighted to rest,
Times without number; now she may slumber,
Mother may sleep.
Peacefully she went to sleep;
Feet that trod willingly life's thorny shore;
Hands never folded so idly before,
Are the sure token of rest unbroken;
Mother's asleep.
Oh she was longing to sleep!
Tired the brain with its wearisome part;
Painful the throbs of her warm, tender heart;
We who so loved her thank God 'tis over.
She is asleep!
Mother has fallen asleep.
Fifty-six years of life, oh isn't it enough
That she so long trod a pathway so rough?
Yearnings were heeded, rest was so needed,—
Now she's asleep.
Oh, it is pleasant to sleep!
He who bids not the mourner to weep,
Gives his beloved calm, peaceful sleep;
Hush your sad weeping; angels are keeping
Watch o'er her sleep!
---Selected by a friend,
C. F. Nardin.

A Message From an Old Soldier.

About forty-five years ago we published and edited the "Restitution" in Chicago, with J. M. Stephenson, H. V. Reed and Benj. Wilson as Corresponding Editors. Many of the old friends are dead, but some live. We wish to renew the acquaintance of all these, and also to hear from the younger brethren who have enlisted in the Lord's service.
For seventeen years past, we have been publishing "THE LAST DAYS," which is not a church organ, but is devoted to the elucidation of all Bible truth, but largely to the Prophecies, Signs of the Times, Bible Numerics, God's Measuring Rods and practical Christianity. Every Bible student should have it if he wishes the very latest news of Jewish Intelligence and present events as fulfilling prophecy. You cannot afford to be without it. We urge every subscriber of the Restitution Herald to subscribe for "The Last Days" for 1915.
Terms: One year 50 cents, or 3 copies for \$1.00; or for six months, 25 cents; 3 copies 65 cents, or 5 copies, \$1.00. Subscribe yourself and get others to join you in a club. The Lord is at hand. "Work while it is day." Address, Thomas Wilson, Pub., 1712 East 20th St., Oakland, Cal.

Letters.

Now we enter into the year 1915, how thankful we ought to be that the Lord has spared our lives up to this time, not knowing whether we will see the end of this year or not. I hope for courage and cheerfulness, so that we may take the daily road with good heart and contribute something to the gayety and strength of others more and more. I pray for sincerity and the grace that is given to all who accept joy and sorrow alike as gifts from the hand of the heavenly father. It is my desire in 1915 to live one day at a time, neither mourning the past, or dreading the future, but investigating in the present with its tasks and opportunities, be they great or small.

Entrusted to the Lord's keeping, we see it is those that trust in the Lord and endure to the end shall be saved. My dear readers, let us esteem every day alike in the fear and trembling of the Lord that we may be ready to meet the Lord at his appearing and receive the gift of eternal life, and be in his kingdom, and share part of his glory, and ever be with the Lord. Amen.

George W. Anders.

An Open Letter to all the Brothers and Sisters of the Church of God.

I send greeting. I first thank God, my heavenly Father, that my life has been spared for one more year, added to our 81, makes 82 years old. September last, one year ago, was my last sermon, preached at the Rollin church. Forty-three years I preached for them at that place. I guess my travelling to fill appointments to preach are all over, except what you get through the Restitution Herald. Wife and I are under the doctor's care and have been over one year, and it takes money, (\$12.50 every month); but we are not discouraged. We are joyful and try to be like the cheerful Christian should be.

An old Scottish divine, in commenting on Ps. 100:2, "Serve the Lord with gladness," says, Your serving him does not glorify him unless it is with gladness. That is a true saying. A Christian's looks glorify God. We glorify God by walking cheerfully. It is a glory to God when the world sees that a Christian hath within him which is cheerful in the worst times. He can, with the nightingale, sing with the thorn at his breast. The people of God have grounds for cheerfulness. They are justified, and instated into adoption, and this creates inward peace; it makes music within whatever storms are

without. If we consider what Christ hath wrought for us by his blood, and wrought in us by his spirit, it is a ground for great cheerfulness, and this cheerfulness glorifies God.

It reflects upon a master when the servant is drooping and sad. Surely he is kept at hard —; his master does not give him what is fitting. So when God's people hang their harps on willows, surely they do not serve a good master, and repent of their choice. This reflects dishonor upon God. As the gross sins of the wicked bring scandal upon the gospel, so do the unsuccessful of the godly. Religion does not take away our joy, but refines and clarifies it. It does not break our viol, but it tunes and makes our music sweeter.

Dear brethren, do not forget to pay up your subscription for the Restitution Herald, that he may not get into the same fix I am in. Pray for me. God bless you all is my prayer.

Uncle John.

The Birth of Christ

Dear brothers and sisters:

About 1900 years ago the shepherds who were keeping watch over their flocks by night, all at once saw a bright light shine around them and they were sore afraid. But out of the light there came a voice which said, Be not afraid, for I bring joy which shall be to all people, for unto you is born this day a Saviour, which is Christ the Lord. It was an angel who spoke to the shepherds. He had come to tell the shepherds about the birth of our Lord Jesus Christ.

That was one of the greatest events that ever took place on earth. In Isa. 9:6: For unto us a child is born, unto us a son is given, and the government shall be unto his shoulders, and he shall be called wonderful, counsellor, the mighty God, the Everlasting Father, the Prince of Peace.

Isaiah said this about 740 years before the birth of our Saviour.

Your brother in the Lord.

Ora L. Worley.

Berean Column.

Dear Bereans:—

I have a message for you—Jesus is coming and we, if ready, will go forth to meet him, and just at the turn of the way we shall meet with those "whom we have loved, long since, and lost a while;" and the little feet that had grown weary, will run to meet us; the little arms that were helpless, will clasp around our necks, and little eyes will look love to eyes that answer back. The feeble, tottering steps

will be strong; the dim eyes will see clearly; the palsied hand will be stretched out to clasp our own, for "the lame shall leap as a hart;" the tongue of the dumb shall sing, and there are no blind ones there, and there will be such a glad, glad time as has never been witnessed since "the morning stars sang together, and all the sons of God shouted for joy." That time is near, for it creation waits, and suffers together. May you be there, and I.

My wish for all who read these lines,

My wish for you and me.

Is that we may stand

In the better land

By the side of the Crystal Sea.

That we may eat of the fruit so sweet,

That grows on the tree of life, And forever hold communion sweet.

In a land that knows no strife.

And when before the great white throne,

We face to face shall stand.

We'll gladly bow

At the nail-pierced feet.

And kiss the nail-pierced hand.

For of all who have walked

This earth of ours,

Of all who have lived and died,

There's no one so worthy

Our deepest love.

As Jesus, the crucified.

Lillie Henry Willis.

Bethlehem.

Bethlehem, originally Ephrath or Ephratah, is the name of one of the most famous and sanctified spots in the world. It is a small town about six miles south of Jerusalem, and one of the most ancient towns in Palestine. It was near this place that Rachel died and was buried, B. C. 1729.

Ruth and Boaz dwelt here, as also did Saul. David was born here and hence the place is some times called the city of David. He was also anointed at this place. Read 1 Sam. 16:1-13.

Last but not least, Bethlehem is celebrated as the birth place of our Saviour. The prophet Micah had foretold that the future King should be born in Bethlehem of Judea. Micah 5:2. We cannot be sure of the exact date of our Saviour's birth, but that is immaterial. On the day set aside as a memorial of His nativity, let us not forget to do Him homage in a way that shall be well pleasing in His sight.

It was at Bethlehem that the wholesale slaughter of children took place under Herod's rule, in his attempt to bring about the death of the infant Jesus. He was defeated in this, and the escape means much to us. We can but attribute it to an all wise providence.

The modern town of Bethle-

hem is a beautiful place built up on the brow of a hill. Its population is about 3,000. A field half a mile to the east of the place is pointed out as the spot where the angels appeared to the shepherds.

Almeda Glatfely.

When shall we look for the second coming of Jesus Christ or the literal restoration of Israel?

I find by reading the word of God and studying history:

Seventy weeks (of years) are determined upon thy (Daniel's) people upon thy holy city (Jerusalem) to finish transgression, to make an end of sin, to make reconciliation for iniquity (now an historical fact), and to bring in everlasting righteousness, (a future event). Know therefore and understand that from the going forth of the commandment (by Artaxerxes, King of Persia, in the 20th year of his reign) to restore and build up Jerusalem unto the Messiah the Prince, (Jno. 1:41; 4:25; Gen. 3:15; Heb. 2:14; Jno. 1:1-23), shall be seven weeks and three score and two weeks.

He (the Messiah) came unto his own and his own received him not. Jno. 1:11. Israel's rebellion against God. There shall be great distress upon the land—of Israel—and wrath unto his people (of Israel), and they shall fall by the edge of the sword (now historical) and shall be led captive into all the nations (Israel's time ended), and Jerusalem, (David's holy city) shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Lu. 21:24-25; Rom 9:25; Rom. 11:25.

Today, we hear and read of Jewish people going back to Jerusalem, the holy land, and having unusual privileges. I will take the children of Israel from among the nations whither they be gone, and bring them into their own land. Ezek. 37:22; Jer. 32:37. I will plant them (Israel) upon their land (Jerusalem, holy land) and they shall be no more pulled up. Amos 9:15. Rom. 11:26.

Dan. 9:27. And he, the king of fierce countenance mentioned in Dan. 8:23-24, shall make a firm covenant with many (Jews' commencement of time) for one week and in the midst of the week he shall cause the sacrifices to cease. With the affairs in Europe and Israel going back home, we are certainly living in the time of the end. Read the words of Jesus Christ. Matt. 24:30. Also the prophet Dan. 11:40-45; 12:1; 2:44.

Chas. E. Anderson.

Light and Truth.

"Open thou mine eyes that I may behold wondrous things out of thy law." Ps. 119:18.

Oh, what a desire, what a prayer coming from the heart of

man. Can such a petition, will such a prayer for light and for truth be heard and answered by our great Creator and Father of all? If we turn to James 1:5, we have at least something of a reply to our question. It reads as follows: "If any of you lack wisdom (we know there is perhaps a difference between knowledge and wisdom, if we wish to play on words, let him ask of God that giveth to all men (that ask) liberally and upbraideth not (to those asking) and it shall be given him."

What a large and consoling promise this is. But, says one, that is only one testimony to insure us of God's promise of helping those struggling to help themselves. Well, perhaps we had better see if we can find another statement from scripture that points in the same direction although one promise from God or Christ is sufficient for me. How would the language of Christ in Jno. 7:17 fill the bill, for your satisfaction? Hear it. "If any man will do his (God's) will he shall know of the doctrine whether it be of God or whether I speak of myself."

Well then, if by asking God for knowledge and wisdom he will grant our request, what next comes in order of religious learning? Hear it. "Study to be approved of God (not men) a work man that needeth not to be ashamed, rightly dividing the word of God." 2 Tim. 1:15. What next in order in this searching for Bible truth? "Add to your faith virtue, and to virtue knowledge, and to knowledge, temperance, and to temperance, patience, and to patience Godliness and to Godliness, brotherly kindness, and to brotherly kindness, charity." 2 Pet. 1:5, 8. "If these things be in you and abound, they make you that ye shall not be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and can not see afar off and hath forgotten that he was purged from his old sins." Which of the two conditions will we accept, labor for, and walk in?

"Choose ye this day whom ye will serve."

L. S. Bronson.

Can Your Future Be Foretold?

That there is general and great interest in what lies beyond the veil of the present in individual lives and in the future of man kind is evident from the thriving business and high price of clairvoyance, fortune telling, palmistry and spiritualism and in the interest and fascination attending God's prophecies. This is not all curiosity, but vitally concerns us. How many, even of God's children give way in

times of trouble to consult some fraud who pretends to foretell the outcome of the present worry. And how vain the hope, and how sinful to repose no more confidence in our Father's guidance. Why not go when in trouble to the only One who foreknows your future, and who can rule the universe to your welfare?

So David did, and so did our Lord. Has not Jehovah, who takes up the isles as a little thing and hangs up the north over the empty place, invited you to acknowledge him in all your ways, with the promise that he will direct your paths? He has said that though your heart devise your way he directs your steps. Job said: "He knows the way that I take," and David says the steps of a good man are ordered by the Lord and He delights in his way. Job also perceived that "He performeth the thing that is appointed for me, and many such things are with him." Notice that his life was planned before hand of God. He also said his steps were numbered. God knew how many mile-stones there were to be in his life. So he also said, "Is there not an appointed time to man upon earth? And David asks, "How many are the days of thy servant? Why ask, unless God knows the length of time it will take him to fit us for his kingdom and glory?"

Josiah was named and his work appointed before he was born. So of Cyrus and of John the Baptist, and of our Lord Jesus. The length of his life was foreshown in types. He could sleep in a tempest, since faith pointed him beyond danger of a watery grave to the tomb in the rocks. His ministry was previously recorded in the prophets and much of his praying in the Psalms.

Paul, by inspiration, knew that ahead of him were bonds and imprisonments, and Peter could be sure he would not die in early life, but when he was old, as the Lord foreshadowed him. In one of the Psalms is the teaching that all the members of Christ's body were written in God's book before they were fashioned. In the building of the tabernacle, the shadow of the redeemed, every part was foreshown, as in the temple, which Peter shows was a pattern of the church in glory. And does not the divine Architect know what pieces, and the number, that He will use in His temple? Does He not know the work needed on each piece, and the time required, not only when to build the temple, but how long is needed to prepare each piece?

Why not leave your case in his hands and trust him to do well for you? Does any astrologer or mumbling juggler know

what God has in store for you, since He has condemned all such practices as abominations to Him? Can His enemies wring from Him a revelation of your future and give it to you by extortion of large fees?

He can rule the outcome of your trial, for he says no trial shall come beyond your strength to bear and none but brings its way of deliverance. That shows He is able to shape your future, and also that He foreknows His work on you, else how could He know how much you can bear? Trust Him.

J. W. Williams.

As No Cloud No Rainbow, So No Cross No Crown.

When in the cloud, we see the rainbow a token or remembrance of God's promise to us; it brings also a vision of the clouds of trouble, with God's rays of hope of life shining through them.

Gen. 9:13, God says, I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth. As the cloud is required to show forth the rainbow, so the trials must be brought to us before we can see eternal life in Christ; or we must bear the cross before we receive the crown.

Christ says as he was persecuted, so will we be, for the servant is not greater than his Lord. For whom God loveth, he chasteneth, but it is for our profit, that we might be partakers of his holiness. Despise not the chastenings of the Lord; neither be weary of his correction, for whom he loveth he correcteth, even as a father, the son in whom he delighteth. Many parents seem to think they are loving their children when they do not correct them. But would God be a kind and merciful father if he would let us go on in sin and not rebuke us nor show us the right way?

Psa. 119:71. It is good for me that I have been afflicted, that I might learn thy statutes. But glory in tribulation knowing that tribulation worketh patience, and patience, experience, and experience hope,—hope of eternal life.

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 has promised to them that love him.

Many times these temptations seem heavy, but God will not suffer us to be tempted above that which we are able to bear. So let us keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 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, and let us pray that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. We shall be joint heirs with him, if so be that we suffer with him. And if we suffer with him, we shall reign with him. For we must through much tribulation enter into the kingdom of God.

Rev. 3:21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my father in his throne. I Pet. 5:4. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Brethren, when the clouds of sorrow hang o'er us, let us notice the hope of eternal life shining through them. Oh what a beautiful picture it is! From the signs of the times, anticipation will soon be realization and how glad we shall all be. So as we see the day approaching, let us strive toward the mark of the high calling of God in Christ Jesus, that we may receive the crown of glory that fadeth not away.

Rosa E. Roose.

Argos, Ind.

The rival whom you should be most anxious to excel, to distance whom you should leave no stone unturned, is yourself of yesterday.

It is by doing our daily work as well as we can that we gradually approach the point of doing it as well as we would like to.

The Best Way To Grow.

Do not wait to overcome your faults before you start out helping somebody else. The very helpfulness, making yourself responsible for other people, is the best way in the world to overcome your own faults. We grow not so much by weeding out what is faulty and unlovely, as by crowding it out with the better.

"He that does good to another man does good to himself; not only in the consequence, but in the very act of doing it; for the consciousness of well doing is an ample reward."

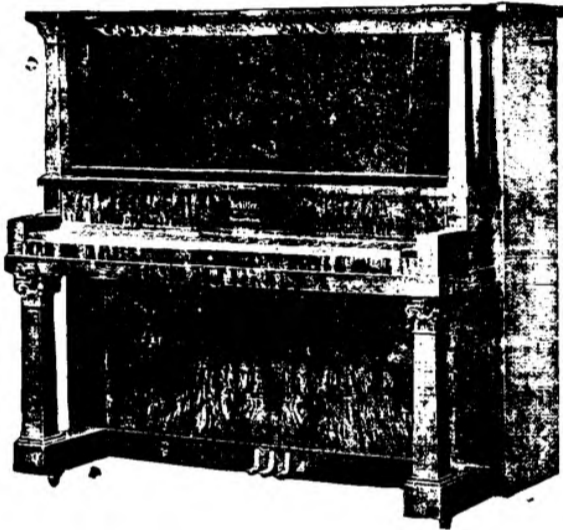
"Christian faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors."—Hawthorne.

"Who has learned to delight in the Lord always has a soul full of joy."

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Plain Truth.

"But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Cor. 4:2.

It is a calling clothed with grave responsibility to be a preacher or teacher of the truths that are found in the Book of God. How prayerfully one should open that Book to learn what is revealed therein, and then how carefully should he be in imparting to others what he has learned there lest he should convey a human coloring to this or that, or cause something that God wishes emphasized to appear less important than it really is. What an awful responsibility. Better be a humble learner a lifetime than to spend a period however brief in trying to influence anyone to believe things not backed up in Bible language with a "Thus saith the Lord." The Psalmist prayed to be led in a plain path because of his enemies. The path of divine truth is plain, and straight withal; and we would better get into it, if we are out of it, and stay there, pursuing it unto the end. The Gospel of God is straight stuff and it will have a painful result to be dabbling with that which is crooked. We should go to that Book to learn what it teaches rather than having a theory and go to it for proof of that theory, skipping here and there to pick out something that appears to sustain it regardless of the setting of the language, or the drift of what is being treated therein.

Denominations formulate their tenets too much like the Irishman's description of the way a cannon was made. He said, "They took a hole and poured brass around it." It is to be feared church cannons are formed similarly by first taking their theory of truth and then seeing what can be found in the Bible to sustain it. It is said that a candidate for ministerial honors was being examined by the ministerial board of a certain denomination and they asked him to give Scripture citations to sustain sprinkling for baptism. He hesitated and thought and hemmed and hawed, but couldn't seem to get hold of anything; and they could not help him out by prompting, because they did not know of any. So they said, "We'll pass on to other subjects and perhaps he will think of something later." Well did Jesus say of some in his time: "In vain do they worship me teaching for doctrines the commandments of men."

It is said to be a fearful thing to fall into the hands of the liv-

ing God;" that is, a fearful thing for an ordinary, ignorant sinner. What will it be for the cultivated who ought to know better? Divine reckoning will be in proportion to the talents and their use. That sacred Book, the Bible, winds up the last chapter of its wonderful revelations with in the fourth verse of its ending, with these solemn words: If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. It would have been better if he had never been born. And yet how light and flippant, some theologians of high degree in this world handle the book of Revelation as though it were of little or no consequence.

Finally, of all people, who have the reputation of being a Bible people, our people should stick to the old Book and never try to bolster up any pet or fancied views with Scripture of doubtful interpretation; and then lay it to other denominations for being deceitful and dishonest in handling the Word of God.—C. E. Copp in World's Crisis.

We Opine

That the hoof and mouth disease among the cattle is not more serious in its results than the hoof and mouth disease among Christians. James tells us what a serious thing a running at the mouth is and Solomon speaks of feet that run to mischief.

That just as the heart is, there will the treasure go.

That much of the rheumatism of the body is but rheumatism of the mind since weather conditions seem to effect it most at times of religious service.

One's Duty.

What one is able to do, it is his duty to do. Now and then an idle, unaccomplished person is heard to say: "Oh, I could do this or that as well as any other if I choose." If the one who says this is telling the truth, he is in reality condemning himself. "Know what thou canst work at and work at it like Hercules," is Carlyle's uncompromising advice. The fact that God gives ability implies that something is to be done with it. He does not throw away power. "I can do it," means, "I must do it," for everyone, great or small.

"God has promised forgiveness to those who repent, but He has not promised repentance to those who sin."

THE RESTITUTION HERALD.

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The Influence of Reading.

The influence of your reading is perhaps greater than you have ever supposed. By means of reading, you come into possession of a knowledge of people, places, facts, experiences, that you would never be able to gain personally.

Of course you like to read about boys who have exciting experiences; you are eager to know how it all comes out in the end. And before you are aware of it, you have yourself taken the place of the hero in the story. You now are in his predicament, and have his problem to meet.

Suppose the hero has a moral crisis to meet. He has been, we will suppose, accused of doing a dishonorable act. He is innocent, but there are certain circumstances that have led his friends to believe he is guilty. Now, he is in a very embarrassing position, and he is anxious to prove his innocence. It happens, in this case, that the hero in the story could so act, without positively saying it, that the blame could be shifted from himself to another innocent boy. Thus he could be cleared of the accusation. Is he big enough not to do it?

You are reading such a story and for the time being, you yourself have become the hero. It is not the boy in the story who is in trouble now, but it is yourself. The question now is: What decision are you going to make? Are you going to take the easy way out of the difficulty, and reinstate yourself in the esteem of your friends, regardless of the effect of your action on the other innocent boy?

It does not matter so much what becomes of the boy in the story, though you may be sure that it will be well with him in the end; but it matters everything what becomes of you.

You now see that your reading has a great influence on you. And now that you realize it, there are two important things you will want to keep in mind in all of your reading. You will want to read only those stories in which the most worthy ideals have supremacy; then you will want to live up to your own best ideals while you are reading.

Remember that when you have finished a story and laid it aside, that is not the end of the story; or when you have forgotten the name of the story, and

all the characters, even that is not the end of the story. In fact it never ends. But the decisions you make when you take the place of the hero in the story, becomes inwrought in your character, and will remain there permanently.—Boys' World.

More and Less.

A little more deed and a little less creed,
A little more giving and a little less greed;
A little more of bearing other people's loads,
A little more of Godspeeds on the dusty roads;
A little more rose and a little less thorn,
To sweeten the air for the sick and forlorn;
A little more song and a little less glum,
And coins of gold for the uplift of the slum;
A little less kicking the man that is down,
A little more smile and a little less frown;
A little more golden rule in the marts of trade,
A little more sunshine and a little less shade;
A little more respect for fathers and mothers,
A little less stepping on the toes of others;
A little less knocking and a little more cheer
For the struggling hero that's left in the rear;
A little more love and a little less hate;
A little more of neighborly chat at the gate,
A little more of helping hand by you and me,
A little less of graveyard senti-

The World's December



What of the night? O watchman, will it linger?
Or is some golden day about to appear?
The watchman answers, Would you see God's finger
Pointing the lessons of another year?
Watch! and remember,
It is the world's December.

Repose you may not find amid the sadness
Of restless night with visions of alarm;
A dream of Christless peace is alien madness,
His treasures are alone immune from harm:
And this remember:
It is the world's December.

Nations decay: the age itself is dying,
Disruption overtakes the stablest realms.
The snows are drifting and the winds are sighing;
Fear paralyzes, failure overwhelms.
Take heed, remember,
It is the world's December.

—Stephen Wright.

mentality;
A little more of flowers in the pathway of life,
A little less on coffins at the end of the strife.
—Stephen Abbott Northrop.

The Master Man.

The master man is simply a man who is master of one person—himself. When you have mastered yourself you are fit to take charge of other people. The master man is a person who has evolved intelligent industry, concentration and self confidence until these things have become the habit of his life. Industry in its highest sense means conscious, useful and intelligent effort. Carried to a certain point, industry is healthful stimulation—it means active circulation, good digestion, sound sleep. Industry is a matter of habit. We are controlled by our habits. At first we manage them, but later they manage us. Habits young are like lion cubs—so fluffy and funny. Have a care what kind of habits you are evolving; soon you will be in their power. It is habit that chains us to the treadmill and makes us subject to the will of others. And it is habit that gives master ship—of yourself and others. The highest reward that God gives us for good work is the ability to do better work. Rest means rust.—Elbert Hubbard.

A Philosophy of Life.

Let us learn to be content with what we have. Let us get rid of false estimates, set us the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of a geni-

us; a few friends worthy of being loved and able to love us in turn; a hundred innocent pleasures that bring no pain or remorse; devotion to the right that will never swerve; a simple religion devoid of all bigotry, full of love and hope and trust; and to such a philosophy this world will give up all the empty joy it has.—David Swing.

Schoolboys in Shops.

The boys in the manual training class of a certain Massachusetts high school, work in real shops every other week. They go to school one week and work in the shops the next. It is called the Cooperative Plan. Here are some of the directions given to the boys as they enter the shop-work course:

It is your business to get along smoothly with the workmen and foreman. It is theirs to get along with you.

Never try to conceal defective work. Take your full measure of blame, and do not make the same mistake twice.

Watch in a quiet way what things are being done around you and don't be afraid to ask sensible questions. A good rule is to think over a question twice before asking.

If a foreman or workman should tell you something you already know, don't spoil it by telling him you already know it, but let it be impressed on your mind all the deeper. The conversation may lead to something which is entirely new to you.

A foolish act of one co-op hurts every co-op. See that your actions in and out of the shop do not bring discredit on the Co-op course.

There is food for thought in these directions for every boy who works with others.—Bertha E. Bush in Boys' World.

Things to Leave Alone.

Do not do anything concerning which you have qualms and doubts. Other people's example cannot settle the question for you. When doubtful, take the safe side. Leave alone everything in to which you cannot enter with a cheerfulness untroubled by a single question.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt creep in. Forget them soon as you can.—Emerson.

The Work of the Holy Spirit in Conversion.

Under this head a writer once said, (1), "We live in the dispensation of the Holy Spirit."

We most heartily indorse the fact that this is the dispensation of the Spirit; but the question with us is, how does the Spirit rule, or govern in this dispensation? Is it by a direct operation on the hearts of the people, or through a divinely appointed medium?

(2), "All conviction is the work of the spirit."

Again we say, Amen; but does the Spirit convict through a mysterious incomprehensible operation upon the sinner's heart or through an understandable medium devised by divine wisdom?

(3). "The Spirit points the penitent to the blood of Jesus as his only plea for mercy, and witnesses to him the fact of God's acceptance of that plea."

Now we do not wish to be understood as criticising any statement of this much respected writer, but we do think she and others should be a little more precise in stating the manner in which the Spirit points the sinner to the blood of Jesus, and testifies to his acceptance with God. The inquiring mind is left in the dark as to the "how," and it seems to us that that cuts a very important figure in the case.

We cannot believe that the Holy Spirit comes to the forgiven sinner and assures him his pardon, for the simple reason it is not necessary. The Bible mentions certain acts which, if complied with will bring pardon. It also states that failure on our part leaves us under condemnation. We read, "He that believeth and is baptized shall be saved." Mk. 16:16. This is a positive statement, and is not given in a mystic fashion, but in plain language. If this statement is true, and if "Holy men of old (Bible writers) spake as they were moved by the Holy Spirit," we have positive evidence from the Spirit that we are accepted of God when we comply with its demands. To contend that the Spirit directly comes and convicts the sinner, is to contend that God is a respecter of persons; for we are told that it convicts hundreds of souls in Billy Sunday's meetings, while we know none are convicted in more remote parts of the earth, where Sunday and other evangelists never go. If it operates directly on one sinner, and does not on another, is not God to blame if the last mentioned is not convicted and converted; and why send for a big preacher to hold a series of meetings if the Holy Spirit directly does the work? Is not God as eager to hear the prayers of the most un-

educated Christian, as those of a Torrey or Sunday?

If you say no, then we contend that he is a respecter of persons, because he respects the prayers of an educated person more than those of the illiterate. If your answer be yes, then we would like to know why you will send for the best preacher to hold your series of meetings? Why can we not see souls convicted and converted where preachers never go? If you can pray the Spirit down upon one man, why will not the same prayer bring it down upon another, and another until all are convicted and converted?

Is there not as much authority in the Bible to pray God to send his Spirit down on a heathen gathering as to pray for it to come down on an American camp meeting? Why pay large sums of money to missionaries if the Holy Spirit directly convicts and converts sinners? What need have we for the Bible if the direct, abstract operation theory is true? Can any one tell? Paul states, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1:16. God needs but one power to save men, and the definite article "the" makes the gospel of Christ that only power. And as it is the only power, we must contend that it is the medium through which the spirit operates, and where there is no gospel, we need not look for conversions. And then we have a reason why the Saviour commanded his disciples to "teach all nations" by "preaching the gospel to every creature."

Paul states just how it pleased God to save them that believe, and it was not by a direct operation of the Spirit upon their hearts, but "by the foolishness of preaching." 1 Cor. 1:21.

Jesus prays for those who shall believe, not through an abstract operation of the Holy Spirit, but through their (the apostles') word. Jno. 17:20. Now put with these two statements the words of the apostle Paul: Faith cometh by hearing, and hearing by the word of God. Rom. 1:17. "Whatsoever is not of faith is sin;" "without faith it is impossible to please God." Then we can clearly see that we must hear God's word before we can please him. Peter states, "This is the word which by the gospel is preached unto you," making assurance doubly sure that if we never hear the word—the gospel—we never can have faith and hence will always remain in sin. Peter tells the Christians of his day how their souls were purified, and nothing was said of a direct operation of the Spirit upon them, but by "obedience to the truth." 1 Pet. 1:22. But suppose Peter had said, "Your souls

were purified by the Holy Spirit," would it prove the Spirit did work directly? By no means. We could readily see by comparing his other statements that the gospel is the medium.

Jesus tells Nicodemus, "except a man be born again, he cannot see the kingdom of God," and explains, "Except a man be born of water and the Spirit, he cannot inherit the kingdom of God." Peter states that we are begotten again by the word of God which liveth and abideth forever." 1 Pet. 1:23. It is clear then, that if we get the Spirit birth, we get it through obedience to God's word, which is the same as the spirit's word. It is not reasonable to suppose one could be literally born (ek) out of the Spirit; but we can be born into the new life by obedience to the "law of the spirit of life in Christ Jesus," which is the law of Christ 1 Cor. 9:20; Gal 6:2. As any Bible student can see.

His Spirit beareth witness with our spirit that we are the children of God," is often quoted to prove that the Holy Spirit comes directly into the new convert and makes him feel that he is a child of God. But where does God's word teach us to decide our acceptance with him by our feelings? Do you know of such statement in Holy Writ? We have been unable to find anything of the kind, or like import; and should any reader find such statement in the Bible and show it to us we will gladly accept its teaching.

In Acts 2 we read that the apostles both saw and heard the Spirit at Pentecost, but nothing about their feeling it; or whether it had any feeling or not.

Does the Spirit visibly appear these days and can we hear its sound? We know it does not appear visibly, nor do we hear any sound where it is now said to be present. Then as it was visible when we know it did come down from heaven, and as we know it is not now visible where it is said to be present, we conclude that it does not directly appear now.

When we hear the word of God, we hear its voice; and were Peter here today and faithful to the mandates of him who spake as never man had spoken, he would tell sinners exactly what he told them at Pentecost, circumstances being the same. Then God's Spirit does not directly bear witness with ours, but does through its teaching. We are commanded to believe, repent and be baptized in order that our sins may be pardoned. In all sincerity I go and do the things commanded. Am I not assured by the plain words of the Holy Spirit that my sins are pardoned?

Can I doubt it without doubting God's word? Then we can very clearly see how God's Spir-

it tells us we are children of God. No man can say that Jesus is the Christ but by the Holy Spirit. Every Bible student can see at a glance where we get our evidence that Jesus is the Christ.

John tells us, "And many other signs truly did Jesus which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of the living God, and that believing ye might have life through his name." Jno. 20:30, 31.

Would it have been necessary for John to have written his gospel if the Spirit must come directly to each individual and tell him Jesus is the Christ? Certainly not, but the Spirit told John and John wrote it with proofs, and we can now read and demonstrate the fact that Jesus is the Christ.

Every false system of religion is founded on the theory of the direct operation of the Holy Spirit upon the hearts of its devotees. If the Spirit acts directly upon one person in modern days, why may it not do the same for all? And we should turn Seventh Day Adventist and swallow the testimonies and interpretations of Mrs. E. G. White; or Shaker, and accept the revelations of mother Ann; or worse still, turn Mormon, and promulgate the doctrines of Joseph Smith and Brigham Young. Why is not a fact revealed to the Holy Spirit to day as much a fact as if it had been revealed in the apostolic age? Does the Spirit speak anything but the truth these days? If it comes and brings a truth to an individual, is not that truth as infallible as the truths it revealed to the apostles?

And would it not be as necessary to add it to the Bible as to add Peter's testimony at Pentecost or any other inspired testimony?—For instance, if the modern mourning bench system was instituted by the guidance of God's Spirit, and not mentioned in his book, would it not have been right for the one who received the revelation to have put it with the balance of God's revelations to the human family? But where the trouble is—God's revelation was complete when the last book of the New Testament was written; and he who claims to have something revealed directly in a mystic manner from heaven, is either a false prophet, or deluded by swallowing false teachings.

But some tell us, "the Spirit brings no new revelations, but comes directly and tells us just what the word teaches." If that is true it is useless for it to come, for we can read the word and find the essentials to our salvation. It taught when present that it was the duty of Christians to study the word as per

Paul's advice to Timothy, "Study to show thyself approved, etc."

The word is our only infallible guide. If we wish eternal life, we must seek it by patient continuance in well doing—doing what the word teaches. "Man shall not live (eternally) by bread alone, but by every word that proceedeth out of the mouth of God."

Only, "He that doeth the will of God abideth forever." "The word shall judge us at the last day." Let us then heed and obey it with the assurance that if we endure unto the end, we shall be saved.

J. J. Heckman.

Dear Bro. Lindsay:

We are now living in perilous times, when they are crying peace when there is no peace, and undoubtedly the coming of our Lord is drawing nigh. If he comes now, will he find us watching? Paul says, But of the times and seasons, brethren ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. 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 are not of the night or of darkness. Therefore let us not sleep as do others, but let us watch and be sober.

For they that sleep, sleep in the night and they that be drunken are drunken in the night, but let us who are of the day be sober, putting on the breast plate of faith and love, and for an helmet the hope of salvation, for God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ, who died for us that whether we wake or sleep we should live together with him. Wherefore comfort yourselves together and edify one another even as also ye do.

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. Let all bitterness and wrath and anger and clamor and evil speaking be put away from you with all malice. And be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you. For if ye live after the flesh, ye shall die, but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God they are the sons of God. The words that I

and they are spirit and they are life. The spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs, heirs of God and joint heirs with Christ; if so be that we suffer with him that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which will be revealed in us; but as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the 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 this, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption to wit the redemption of our body. Now ye are the body of Christ. 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. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praise of him who hath called you out of darkness into his marvellous light. To him that overcometh will I grant to sit with me on my throne, even as I overcame and am set down with my Father in his throne.

And they sang 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. And I beheld and I heard the voice 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 and thousands saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing and every creature

which is in heaven and on earth and under the earth and such as are in the sea and all that are in them heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever.

After this I beheld and lo, a great multitude which no man could number, of all nations and kindreds and people and tongues stood before the throne and before the Lamb clothed with white robes and palms in their hands, and cried with a loud voice saying, Salvation to our God which sitteth upon the throne and unto the Lamb. And all the angels stood round about the throne and about the elders and the four beasts, and fell before the throne on their faces and worshipped God saying, Amen, blessing and glory and wisdom and thanksgiving and honor and power and might be unto God forever and ever, amen. And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. And I John, saw the holy city, the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God shall be with them and be their God. And God shall wipe all tears from their eyes and there shall be no more death, neither sorrow nor crying: neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold I make all things new.

And he said unto me write, for these things are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that thirsteth of the fountain of water of life freely. He that overcometh shall inherit all things, and I will be his God and he shall be my son. Amen and amen.

S. C. and E. A. Oliver.

The Natural and Spiritual Body.

The theory advocated by many religious teachers of modern times that the natural and spiritual body exists simultaneously, and that the one inhabits the other, as a tenant inhabits a house, is found, upon investigation, to be without scriptural warrant. We are told that at death, the spiritual body, which is supposed to represent the intelligent personality, moves out of its tenement of clay, and soars to worlds on high, unfettered by mortality and unharmed by "the king of terrors." Job 18:14.

Death is said to be "the voice that Jesus sends, to call us to

his arms." Against such theorizing about death, and eulogizing the common enemy of the human race, (1 Cor. 15:21-26) we present the plain and irrefutable testimony of the Bible, that "that which is born of the flesh is flesh; and that which is born of the spirit is spirit." Jno. 3:6.

To be "born of the spirit," necessitates being born again, or from above. Verses 3 and 7.

The Bible not only speaks of generation, but also of regeneration. Matt. 1st chapter; 19:28. In answer to the query, "How are the dead raised up and with what body do they come?" Paul says: "It (the body) is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; IT IS SOWN A NATURAL BODY; IT IS RAISED A SPIRITUAL BODY. There is a natural body and there is a spiritual body. 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 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 born the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15:35, 42-49. The divine order, as clearly revealed in the Bible, is "first," the natural, soulical, or corruptible body, and afterward, when the first resurrection takes place, at the personal, visible and pre-millennial coming of Jesus, the spiritual body will be manifested in all of its imperishable vitality, and transcendent loveliness. Paul and all his beloved brethren, when they experience this new-birth gladness, this resurrection triumph, through the Prince of Life, will realize in all of its richness and fulness, that their "labor is not in vain in the Lord." Acts 3:15, 15; 1 Cor. 15:50-58; Rom. 8:11; Psa. 17:15; 1 Jno. 3:1-3. "And so shall we ever be with the Lord." 1 Thess. 4:13-18.

"Forever with the Lord,

Amen, so let it be;

Life from the dead is in that word,

'Tis immortality."

Rufus A. Curtis.
Scottsburg, Ind. R. R. 3.

He that will not be counseled, cannot be helped.—German Proverb.

There are dark spots in the sun and bright spots in a coal mine.

Wake not a sleeping lion.

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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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.

A letter from our Warren Co., Church, Ind., says that Sr. W. H. Thompson and daughter, Edith, have both paid the hospital a visit during the past summer for operations. From all quarters we hear such complaints. Nothing can change it but the coming of the Lord.

Word from Sr. Mabel (Eaton) Bell, of Savanna, Ill., says that she has been sick several weeks from ptomaine poisoning. She is just now convalescing.

Bro. J. W. Williams has been holding a meeting at the Hillisburg church in Indiana for some time. We hope to have a full re-

port from there when his work is done.

We have arranged with the church at Rensselaer, Indiana, for another year to visit them once each month. Our relations with this body have always been very pleasant.

We have letters from several who received bound volume No. 3 and each is loud in his praise for the neatness of it. Answering an inquiry we will say again that we will furnish you bound volume No. 4 and the paper by mail for a full year for \$3.50, which is \$1.50 for your regular subscription and \$2.00 for the bound volume. It costs us every cent of the \$2.00 to get the bound volume to you. Do not forget also that we do all kinds of job printing and will guarantee work and prices to be satisfactory.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Mrs. E. H. Wyman, \$2.00

Reports.

Michigan Quarterly Conference.

At Coats Grove, Mich., Dec. 11-13, 1914, the Church of God has again convened for the purpose of holding our second quarterly conference. A goodly number gathered together, the hearty hand shaking, the earnest questions about the truth of the gospel shows where the heart is and already gives an impetus of inspiration for the coming days.

Ministers present:—Bro. H. V. Reed, Chicago, Ill., Bro. F. E. Siple, Adrian, Mich., pastor of the Little Hope church, Raisin Center, Bro. F. V. Blakely, pastor of the church at Grand Rapids, Mich., and Sr. M. A. Woodward, Datton, Mich., pastor of the church at Coats Grove.

We were especially favored by having with us, Sr. Elizabeth A. Reed of Chicago, Ill., and Sr. Emma Davenport of Champaign, Ill.

Friday, 7:30 P. M. Opening hymn, "Standing on the Promises." Lesson read by Sr. Woodward, Heb. 2. Miss Stella Graves of Charlotte, Mich., sang a fine solo, "He pitieth his children." Sermon, Bro. H. V. Reed, 1 Cor. 15:19. "If in this life only we have hope in Christ, we are of all men most miserable."

Sat., 10 A. M., song service led by Sr. Woodward, followed by a sermon by Bro. H. V. Reed, Matt. 11:12, in which he portraeyd the beauties of the kingdom of God. At 1:30 P. M., a very able sermon was given us by Bro. F. E. Siple, Dan. 2:31. Subject: Signs of the times. 7:30 P. M. Lesson

led by Bro. F. V. Blakely. 2 Pet. 1. Solo by Bro. Blakely accompanied on the organ by Sr. Mildred Coats. In the evening, Bro. H. V. Reed recited the beautiful poem, "Oh for a faith that will not shrink," etc. Then followed his magnificent lesson, "The Redeemed Mysteries and the Coming Glories of the Coming Ages."

Sunday, 11:00 A. M., Lesson read by Bro. F. V. Blakely, Isa. 11. Solo, Bro. Blakely. "His Love Abideth forever." Bro. H. V. Reed then gave an excellent discourse on "The Distress of Nations, or The Two Proclamations. The communion service followed the morning service, at which Bro. Blakely and Sister Woodward officiated. Sunday, 1:30 P. M., Bro. F. E. Siple, gave us a practical talk on "Why is sin sinful?" Matt. 27.

Bro. Blakely then gave an excellent talk from Luke 12:15-23. During the meeting our hearts were made glad by one sister who desired baptism, Miss Helen Daniels, Manton, Mich. She was assisted in putting on the all saving name of Jesus by Bro. Blakely.

Sunday evening, Heb. 1, read by Bro. F. V. Blakely. Another beautiful solo sung by Bro. Blakely. "Yes I Shall See Him Face to Face." Bro. H. V. Reed spoke from Rev. 21. Subject. The Final Picture. It was indeed a rare privilege to listen to so gifted and learned, and yet humble workers in the service. Thus ended another grand good meeting.

Emma Jackman, Sec'y.

Editor Restitution Herald:

On Wednesday evening, Dec. 9th, Bro. S. J. Lindsay of Oregon, Ill., arrived at this place to hold a short series of meetings. Although the weather was quite stormy and disagreeable, we had a real good audience each evening, who seemed to pay the closest attention to Bro. Lindsay's very clear and forceful sermons.

Our little flock here reorganized. Bro. Rolla Hightower still holds his position as Elder. Bro. Chas. Vincent was appointed deacon and Sr. Alida M. Ritchey, secretary.

Sunday morning, Mrs. Nettie H. Chapman applied for baptism. That afternoon we repaired to the water a short distance from the little school house where our meetings are held and there she was buried with Christ in baptism, arising to walk in that newness of life. May she hold out faithful and win the crown.

Our meetings closed Sunday night. May the good work go on, and when Christ comes, may he say to all, Well done.

Alida M. Ritchey, Secretary. Camden, Ill.

The Sunday School.

By Anna E. Drew.

Deborah and Barak.

Jan. 10, 1914. Judges 4:4-23; 5:1-22.

Lesson Text, Judges 4:4-16.

Golden Text.—The righteous cried and Jehovah heard, and delivered them out of all their troubles. Psa. 34:17.

Time.—The oppression of Jabin and Sisera, 20 years, (Beecher, about B. C. 1370-1350. Petrie, B. C. 1100-1080). The victory of Deborah and Barak, Beecher about 1351, Petrie, 1080. In the year 108 after the entrance into Palestine.

Place.—Northern Israel, the tribes of Naphtali, Asher and Zebulon. From the southern end of the sea of Galilee to the upper Jordan and the waters of Merom.

On account of their disobedience, the Lord left the nations in the land, that He might prove Israel by them. The Israelites formed family alliances with these heathen nations, and so were drawn into their idolatries. For this the Lord "sold them" into the hand of the king of Mesopotamia, whom they served 8 years before they became sensible of their guilt, and cried unto the Lord for mercy. He raised up a deliverer in Othniel, Caleb's younger brother, and the land had rest 40 years. After his death, the Israelites again did evil, and were delivered into the hands of the king of Moab whom they served 18 years. When they again called unto the Lord, He raised up Ehud, to deliver them. After his death, they returned to their evil ways, and Jabin, king of Canaan, oppressed them 20 years. During this time, Shamgar, the third judge, delivered them from the Philistines. This brings us down to our lesson of today.

Questions.

Who was Deborah? v. 4. Where did she dwell? "It is common for the Hindoos to plant trees in the names of themselves and friends." Here Deborah began to prophesy. Who came to her and for what purpose? Whom did she send for? Where did Barak live? This was a city of Galilee, and not far from Jabin's stronghold near the waters of Merom. Who were Jabin and Sisera? Judges 4:2. What were Deborah's words to Barak? Mt. Tabor was a cone-shaped mountain, and was remarkable rather from its situation than its

height. It is about 1700 feet above the level of the sea, and in the midst of the great plain of Jezreel, or Esdraelon. From this mountain could be seen the whole region where Sisera's armies were spread out on the plain.

Was Barak willing to go? v. 8. Of what did Deborah warn him?

"He would have to sacrifice some of his fame and glory, for two women were to share the honor with him." How many men did he take with him, and from what tribes? In order to understand this battle and victory, a map of this region is needed. The armies and chariots were spread out around Megiddo, the main camp at Harosheth along the river Kishon. Deborah and Barak coming from Kedesh Naphtali, moved southward through the valleys along the upper Jordan and the sea of Galilee, comparatively free from opposition, on their march to Mt. Tabor, where their watchmen had a good view of the enemy.

Who reported the move of the Israelites to Sisera? v. 11. What did this cause Sisera to do? (The "chariots of iron" probably refer to those chariots that were armed at the hub of the wheels with projecting iron scythes, which as they were rapidly driven along would mow down the enemy. What gave the Israelites courage? v. 14. What tribes are mentioned as taking part in the battle? Judges 5:14, 15, 18. What is said of the tribes of Reuben, Dan and Asher? Judges 5:15-17. What is said of the battle? Judges 5:20-22. What do you understand by these verses?

Where did Sisera flee? v. 17. What did Jael do for him? vs. 18, 19. What did he ask of her? v. 20. What was the result? v. 21. Was Jael's killing of Sisera right or wrong? Judges 5:24, 31. What was "the root of all the evils, dangers and declines" of Israel? They forgot God, and forsook Him. Psa. 78:10, 11, 37. Does the same principle apply to modern times?

On what people was a curse pronounced? Judges 5:23. Why? "They did not give aid and comfort to the enemy, they merely did nothing." Do we find those today in the religious world, who simply do nothing? What are some of the causes for their uselessness? What is required if we would enjoy God's promises? Micah 6:8; Psa. 15; Jas. 2:22.

Letters.

Dear Bro. Lindsay:

Enclosed find a very small Christmas offering. I wish it were more. I cannot tell you how much I appreciate the Herald. It is always so good, and I think you are doing a grand work. Always willing that others should ex-

press their beliefs, and yet firm for the truth.

Bro. Lindsay, do you know of any of the Lord's poor, who are really deserving? If so, please let me know. I cannot do much, but would like to make some sacrifice to help a little and obey our Savior, who said, Inasmuch, etc.

Thanking you again for giving us such a good paper, and appreciating all the good you are doing in every way, I am,
Your sister in the faith,

Factions.

If we should try to study and hunt out the different factions existing in the church today, I am afraid we would have a task on our hands and in performing this task, we would personify and exemplify still another faction. The knocker is evidently the hardest faction to fight unless you possess spirituality to the extent that it renders this faction powerless to harm you. It is hard for the knockers to see or hear harmony or beauty in anything as his ear is tuned on a different scale than harmony is written on and he looks through glasses that are blurred by a smudge of fault-finding.

God looked down through the ages and saw conditions as they would exist before Christ's return. It is deplorable, 'tis true, but it is a sign that it will not be long. Charity suffereth long and is kind. Perhaps God can look into men's hearts and see sufficient reason to justify things that we, through our weakness and short sightedness, might condemn. He alone is able and wise to judge whether or not factions originated through selfish motives or for the glory of God. At any rate, we must work out our salvation, as no one else can do it for us. Only as we are influenced by a pure life, as we might in the same way influence others to see that such a life is the only one worth while. It behooves all of us to live such a life, and be an inspiration to some one by our cheerful, trusting disposition. Having faith in others, sometimes causes them to have faith in themselves, and they will try to live up to what you think of them.

Here is an extract from a letter a young man wrote to his mother, and might prove a good example of this.

As a boy he had been lazy and did not want to apply himself and it would probably have gotten the best of him, had it not been for the influence of his mother. This is what he says, "And I saw a small chap with a bad report card in his hand lift up a shamed face to these inspiring words: We'll learn concentration, togeth-

er, you and I, and later at the same task we worked, and some way in my childish soul, I knew you to be my mother with all that blessed word stands for, and I knew you believed in me, and had faith in me, and I now a man, far away from you, have resolved to live up to all you have done for me all the hours you have put into my rearing."

What a tribute paid to a mother, to know that her loving, thoughtful influence would live in her boy after her work was ended. If all others fail us, we still have one that talks to us in the same way. Christ says we will learn concentration, "together, you and I." Let us as his children live up to all he has done for us and lend that kind of influence. That will tend toward peace and harmony is my prayer.

Mrs. Cora Harlan.

Man was made in God's own image, formed from the dust of the ground and God gave him the breath of life and he became alive. The man was put in the Garden of Eden and after he sinned, God said, In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return.

God sent the man out of Eden to till the ground from whence he was taken, for he knoweth our frames, he remembereth that we are dust. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. Eccl. 12:7. We find in Isa. 64:8, that we are clay, and he is our father, and we are all the work of his own hand. The spirit of God hath made me, and the breath of the Almighty hath given me life. Job 33:4.

Blessed are the meek for they shall inhabit the earth. Matt. 5:5. Christ will reward the righteous at the resurrection of the just, but the wicked shall be cut off. The righteous shall be rewarded in the earth. For the son of man shall come in the glory of his father and his angels, and then he shall reward every man according to his works. This shall be done when Christ comes. Behold I come quickly, hold that fast which thou hast, that no man take thy crown. Rev. 3:11. Thy kingdom come, thy will be done in earth, as it is in heaven.

Your brother in Christ,
Forest Carpenter.

Your Faith a Checking Account.

To some people faith is like a checking deposit in a savings bank. They are glad to know that they have it; they would be terrified if they thought they had lost it; but it really does

them little good. A man may have a banking account and yet starve to death.

Faith must be a bank deposit with a checking account. Contrary to all banking principles, the great consideration is not how much you put in, but how much you draw out, and the more that is drawn out, the more there is left. The danger is not of overdrafts, but of not checking enough.

Faith is not a form of statement; it is a fact of experience. It is the most real and practical thing the Christian knows. The faith that you can shut up in a church creed is not the kind of faith you need to live by.

The faith that does not express itself in obedience may well be suspected. Faith is dynamic; it brings things to pass. It is less in attainment than a stimulus to attainment: less an emotion than a motive power.

Faithfulness in the Christian life is only fullness of faith in the Christ of life. The more full of real, vital faith one is, the more faithful will he be in all relations of life. When fidelity in duty begins to wane, it is a sign that there is a worm at the root of faith in the heart.

Faith is the measure of all that one can have and do. "According to your faith be it unto you," is written over the door of the bank of blessing, the engine room of endeavor, the school of efficiency. "All things are possible to him that believeth," but nothing is possible to him who doubts.—F. H. Sweet in World's Crisis.

Was It You?

- Somebody did a golden deed;
- Somebody proved a friend in need;
- Somebody sang a beautiful song;
- Somebody smiled the whole day long;
- Somebody thought, "'Tis sweet to live;"
- Somebody said, "I'm glad to give;"
- Somebody fought a valiant fight,
- Somebody lived to shield the right;
- Was that somebody you?

—Vinton Francis.

From the Front.

(The situation continues satisfactory.—London and Berlin reports).
Four hundred thousand bodies
Of men that used to be,
A red drift in the rotting soil,
A stench beneath the sea;
Ten million women weeping
As hungry children cling—
If this be SATISFACTORY—
What rapture hell must bring.

"If we mix our seed sowing with doubt, the harvest is apt to be weeds."

The Birth of the Spirit.

Mr. A. I understand you entertain rather singular views concerning the birth of the spirit.

Mr. B. I believe I am governed by the Bible on that doctrine, let it be strange or otherwise.

Mr. A. You know it is stated in Jno. 3:1-8, one Nicodemus by name, came to Jesus by night, questioning Jesus about his salvation. Jesus said unto him, "Verily (truly), I say unto thee, except a man be born of water and of the spirit, he cannot see the kingdom of God." Nicodemus marvelled at these words; Christ's reply was as follows—7th and 8th verse. "Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, (or pleaseth to go), and thou hearest the sound thereof, but thou canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit." Now, Mr. B., will you please give me your idea of what it is to be born of the spirit, or spirit birth?

Mr. B. Well, Bro. A., would not the Bible idea be of far more value than any man's opinion? Should you get that you would then have no use for the peculiar ideas of any man. As you have mingled in the orthodox world in religious matters far more, and perhaps much longer than myself, I much prefer to hear from you as to your ideas, before I venture to do so, as I might come far short of seeing things from your standpoint on this important subject.

Mr. A. Well as you appear to honor greatly my religious life and long years of Bible study, I will consent to give my ideas on this subject first. To be born of the spirit and to possess that unseen power, Christ told Nicodemus he should follow the birth of the spirit invisible as the wind, relates to conversion in the sinner's heart. Or in other words, the unseen workings of the Holy Spirit in convincing, converting and changing the sinner from sin to righteousness and love towards God. In short, this is the general religious belief of all churches as far as I have any knowledge, and is the thought I also entertain and have during all my religious life.

Mr. B. Well, brother, I have no such idea or explanation to offer.

Mr. A. You certainly are not going to question the universal idea that being born of the spirit refers to conversion, are you?

Mr. B. I certainly do question its truthfulness. Because a tho't may be believed universally, is no proof that it is true. It was once nearly universally thought Noah was a very unwise crank to believe and teach that the world would be destroyed by a flood of water, but the flood came and

only eight persons were saved. It was at one time universally believed our earth was flat. But was it true? The Jewish people nearly 2000 years ago thought they had disposed of their king when he expired on the cross but at the dawn of the third day, as the shimmering sunlight of that day glistened over Judean hills, that people, as well as many others, found our Saviour was very much alive. So that it is not always safe to rely upon numbers for our strength and hope, although it may be true your idea of conversion is the birth of the spirit, yet I more than half believe it is far from the truth. Now, Bro. A., go read carefully and prayerfully the 7th and 8th verses of Jno. 3. and see what you find. It is as simple as English language can make it. Listen. "The wind bloweth where it listeth (or pleaseth), and thou hearest the sound thereof, but canst not tell whence it cometh (how true), and whither it goeth (true again); so is every one that is born of the spirit." There are the words of Christ, and shall we receive and believe them as true? Let me ask you a few questions. Do you claim you have been born again, or in other words, have you experienced the spirit birth? Can you now go and come like the wind and no one be able to tell from whence you came, or whither you have gone when you suddenly disappear? The 8th v. of Jno. 3 says. Every one born of the spirit can thus come and go as the wind. According to the language Christ uses in this 8th v., it is the being that is born of the spirit, that can go and come as mysteriously as the wind and not the added power that enters the being that can appear and disappear at will. Do you get my thought? I think, Mr. A., there is something wrong with your idea that conversion is the birth of the spirit. For we know of no such demonstration at any time during the present gospel dispensation. Can you recall any to your mind, Mr. A.?

Mr. A. Well, no, not with your way of reading that passage.

Mr. B. I have only repeated the words of Christ as recorded in Jno. 2:7-8. Now Mr. A., let me tell you something that is true, even if you never thought upon the subject. As far as the Bible history and its teachings are concerned, there has been up to the present time during the history of the Christian dispensation, but one being born of the spirit, and that could fill the bill as described in Jno. 3:8 and could go and come as the wind, and that was Christ after his resurrection, and that power of going, coming and disappearing a will was then his to show forth at least on two or three occasions which will occur to your mind

without my calling your attention to them. Now, my dear friend, Mr. A. when the resurrection morn shall break in upon this world in all its glory and beauty, and if true to our God, we are then clothed with spirit life (born of the spirit), and are then made like unto our elder brother and fashioned like unto his glorious body, and we too can come and go like the wind and as mysteriously as he. Then, and not until then, will the birth of the spirit take place in our nature. Blessed be God that day is now not far away.

Yours in hope,

L. S. Bronson.

Predestination.

Some thoughts in our last study on the Providential outworking of the divinely foreknown lives of the saints suggests the idea of predestination, and requires some expression on that subject, which is a deep one, and we hesitate to enter into it. You may ask, what profit is there in such abstract studies? So let me say that they engender faith, and faith is the basis of Christianity and the great mainspring of every day Christian hope, forbearance and love, therefore such studies are intensely valuable in a practical way. If God foreknew your acceptance of the gospel and has a plan of your life to the minutest detail, why worry over your daily cares? Does not the shepherd oversee the journeyings of his own? So it seems to us there is no need of apology for whatever doctrine is scriptural, since all scripture teaching is declared profitable, and predestination is incontrovertibly a Biblical doctrine.

In Paul's ministry at Corinth he was instructed from heaven to be bold and faithful, for God had much people there. Notice they were Jehovah's people before they heard or believed the gospel. Likewise it says Jesus knew from the beginning who believed not and who should betray him, and reveals that he chose Judas for that express purpose. He himself was predestined for the throne of glory before he was born, by the angel's message to his mother. Was there any possibility that that prophecy should be falsified by his failure to undergo the earthly trial? So were the apostles predestined for twelve thrones according to his prophetic promise to them. Could they fail to sit on them because of falling away, or did not the worker know beforehand that he could govern their wills and fit them for heirs of the kingdom? You may say he had previously warned them that except they were converted from strife and pride, regarding their relative honor in his

kingdom they would not be in it, and that exemplifies the point we are making, namely, salvation is to be accepted voluntarily by the saved and sin purged likewise, for none will love God for a gift thrust forcibly upon us, and love is the sum of righteousness which is the condition of entrance into life. So their conversation from those sins in which they were living while apostasy was a condition of their predestination, but does not Jehovah say he foreknows people's sin, and since he pledges to sanctify us, does he not know beforehand his ability to save us?

Judas was one of these twelve, but of course he was not predestined for one of the thrones, for he was a devil from the beginning. In Peter's language in the upper room, and the other ten with him, it is stated that Judas fell from that position, but in the Psalm quoted he was prophetically predestined not to sit on a throne. He fell as far as human eyesight could discern when not looking from God's greater view.

Saul of Tarsus was not converted by the gospel preaching of the saints till the glorified Christ opened his eyes to see by smiting him blind, when he was foretold something of his future, as was John's life foretold to his father in accord with prophecy.

If Jehovah cannot foreknow what men will do, how could he prophesy what Josiah and Cyrus would do before they were born, even naming them beforehand, as he did John and Jesus?

The measures of the holy city are evidently the number of the redeemed, for the city is the bride, the lamb's wife. Why should not the Architect foreknow how many it takes to make his kingdom? Could he make a perfect kingdom if in ignorance he must wait conditions and the work of the human will?

To be continued.

J. W. Williams.

Then Cometh the End.

The question naturally arises in the mind of any one as he reads, what end, or end of what? To ascertain this we must look well to the context. In this 15th chapter of 1 Cor., we find Paul laboring to teach the Corinthians concerning the resurrection of the dead. In v. 24: "Then cometh the end," the word 'cometh' is a supplied word, and we do not think it is necessary. We will give you the entire verse as given in Wilson's Emphatic Diaglott. "Then the end, when he should have delivered up the kingdom to the God and Father, when he should have abrogated all government and all authority and power."

We are quite certain the 'end' here held forth is not the end

of the present age, called in Lu. 21:24, and other places, the Gentile times, for the end of the Gentile times marks the time of Christ's appearing and not the time of his delivering up the kingdom to God the Father.

Then the 'end' which we are considering must be the end of the millennium; the end of the restitution times spoken of in Acts 3:20-24. The end which is held forth in Rev. 20; the 1000 years mentioned in Rev. 20, five times.

The very language used certainly shows clearly that it could not be at the appearing of our Lord, for thus we read, "The end when he should have delivered up the kingdom to the God and Father." Diaglott. v. 25. "For he must reign till he hath put all enemies under his feet."

We presume that all will agree that the scriptures teach the turning over of the kingdom to God will be at the close of the reign of Christ on earth. How ever long that may be, Rev. 20 plainly defines it 1000 years, five times. It plainly says 1000 years five times. Who can tell what it means if it does not mean what it says? Who can tell what it does mean? The scripture teaches that the saints shall reign with Christ over the nations. A very clear proof of the righteous reigning with Christ during the millennium, the thousand years. "The times of restitution" is found in Matt. 19:27-28. v. 27 Peter said, "We have left all and followed thee, what shall we have therefore? v. 28. And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones judging the twelve tribes of Israel."

How any one can deny a future reign of Christ and his saints over the nations in view of this and many other plain texts we cannot see. Let us look how very pointed Jesus' words, are, The Twelve Tribes. Not just any sort of fixed up, mixed up tribes. We are so glad there is to be a real restoration of all the evil Adam's transgression brought upon the world. All to be restored again through the reign of Christ and his saints, for we read that these elect saints are to be heirs of God and joint heirs with Christ.

Since we have gotten into this glorious light of the restitution of all things spoken of by all the holy prophets since the world began, the doctrine of anti-restitution people seems so cruel and ungodly, we have but little patience with it. Think of it. Seven tenths of all the human family having died in unbelief, never heard of Christ through the gospel, died either in infancy, idiocy

or in heathen lands, raised up from the dead to go immediately into the second death.

If these all are to be lost, and that without having any opportunity for salvation, then it seems hard and unreasonable.

Yours in hope of the restitution of all things spoken of by all the prophets,

J. D. Scott.

Uncle John's Bible Class.

Human nature—what is it? Philosophy and orthodox religion say it is a thing made up of two parts—body and soul (some add spirit); that the soul is the real conscious, thinking part of man; that it is immaterial, indestructible and immortal; that when the body is destroyed in death, the soul is liberated and departs to another sphere of existence, there to undergo endless happiness or misery, according to the life developed in the body. This doctrine is known in theology as the immortality of the soul. This we declare to be a pagan fiction, subversive of every principle of eternal truth.

We affirm

A.—That man is a creature of dust formation, whose individuality and faculties are the attributes of his bodily organization. And the Lord God formed man of dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Heb., nephesh chayah, living creature. Gen. 2:7.

Q.—Who made man, and what was he called when made?

A.—The Lord God made man, male and female and called their name Adam, (red earth in the day when they were created). Gen. 5:2.

Q.—Where did God put Adam after he created him?

A.—And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. Gen. 2:8.

Q.—What did God tell them to do after he put them in the garden?

A.—Be fruitful and multiply, and replenish the earth and subdue it and have dominion, etc. Gen. 1:26-28.

Q.—What kind of trees were in this garden where Adam was?

A.—And out of the ground the Lord God made to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

Q.—Were these trees real trees, or only figurative of some thing, and was there a tree of life in the Garden of Eden, and a real, literal tree of knowledge?

A.—And the Lord God took the man, and put him into the Garden of Eden, to dress and to keep it.

Q.—What was Adam to have

to eat in his new home?

A.—And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it; the day thou eatest thereof thou shalt surely die. Gen. 2:16, 17.

Q.—Did they eat of that tree? Or was there no tree there, as the Lord told them there was?

A.—Now the serpent was more subtle than any beast of the field which the Lord had made, and he said unto the woman, Yea hath God said, ye shall not eat of every tree of the garden. Gen. 3:1.

A.—And the woman said unto the serpent, We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die? Gen. 3.

Q.—Did any one contradict God then, and do they now?

A.—And the serpent said unto the woman, Ye shall not surely die. Gen. 3:4. Yes, God knew the end from the beginning. v. 5. Believing the devil's lie caused the woman to eat of the tree of knowledge. 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.

I am at a loss to know what kind of fruit this tree of knowledge did bear, only it was fruit both Adam and Eve did eat, the forbidden fruit. Now I will say to my scholars that Adam was not the tree of knowledge, neither was Eve the tree of life. See Gen. 3:22. And the Lord God said, Behold the man is become as one of us, to know good and evil, and now, lest he put forth his hand and take also of the tree of life, and eat and live forever, etc. Rev. 9:3:2. Or, why were Adam and Eve driven out of the Garden of Eden? Answer is plain for young and old to see. Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken. See the tree of knowledge of good and evil, and the tree of life were left in the Garden of Eden, and Adam and Eve were driven out of the Garden of Eden. Proof is clear that the trees were left in the garden, and the flaming sword was placed between them and the tree of life. Gen. 3:24.

The 4th chapter gives Adam and Eve and Satan whatever may be their trial and their sentence, a life sentence, turned them out of their home, paroled them.

Read their trial in Gen. 3. In the sweat of thy face shalt thou

eat bread. How long? Till thou return unto the ground; for out of it wast thou taken, for dust thou art and unto dust shalt thou return. Gen. 3:19.

Q.—Will the tree of life and the tree of the knowledge be in the Garden of Eden in the world to come, when Christ comes?

A.—Yes. Read Rev. 22. Begin v. 1. A pure river of water of life, streets, tree of life, fruits; leaves of tree. Watch for Bible Class.

Uncle John.

Reports.

Pleasant View, Ind. Church.

Four were added at the Pleasant View church upon a recent visit there.

C. C. Maple. North Ridgeville, Ohio.

It's plain enough you get in to the wrong road in this life if you run after this and that only for the sake of making things easy and pleasant for yourself.—Eliot.

"We should be very careful what we do, for we can do many things we cannot undo. Talk about its being a serious thing to die—it's still more serious to live. Just think how hard it is to live right even when we are very careful as to our thoughts and acts."

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause."

Do not turn the memory which was meant for a treasury into a dump heap.

It is better to be able to appreciate the things we cannot have than to have things we are unable to appreciate.

Every good habit makes right living easier. Every bad habit is just as much of a handicap.

"A gloomy religion has no attractions for the cheerful mind."

"The cold hand of a Christian is the coldest thing in the world."

Act so in the valley that you need not fear those who stand on the hill.

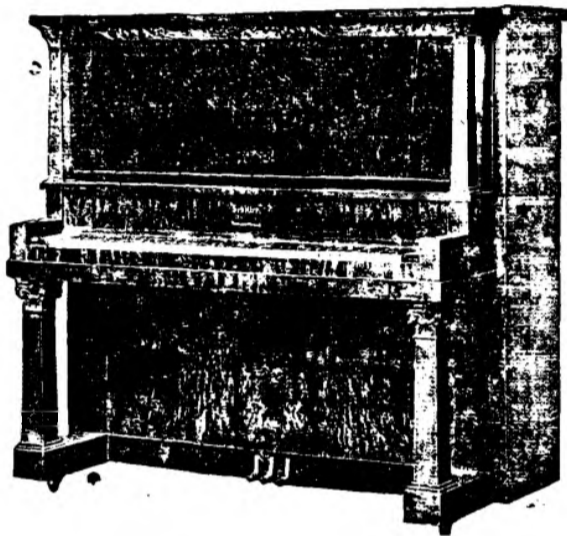
A man may prove himself big enough for a large task by doing well a lot of little things.

Be careful to make friendship with the child and not the father of the virtue.—Sidney.

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About forty-five years ago we published and edited the "Restitution" in Chicago, with J. M. Stephenson, H. V. Reed and Benj. Wilson as Corresponding Editors. Many of the old friends are dead, but some live. We wish to renew the acquaintance of all those, and also to hear from the younger brethren who have enlisted in the Lord's service.

For seventeen years past, we have been publishing "THE LAST DAYS," which is not a church organ, but is devoted to the elucidation of all Bible truth, but largely to the Prophecies, Signs of the Times, Bible Numerics, God's Measuring Rods and practical Christianity. Every Bible student should have it if he wishes the very latest news of Jewish Intelligence and present events as fulfilling prophecy. You cannot afford to be without it. We urge every subscriber of the Restitution Herald to subscribe for "The Last Days" for 1915.

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In The Truth's Service.

Do we contend for the faith? Let it not be contention merely. Do we read the Bible daily? It avails nothing if there is not a learning and digesting. Do we forsake not the assembling of ourselves together? Let not our attendance at the meetings be simply a custom. Do we partake of the memorials of the body and blood of our Lord? Woe be to us if we do so as a mere form. Let the contention for the faith be for the furtherance of the gospel, done with fear and trembling. Let the daily reading of the Scriptures be to find what God would have us to do, with an earnest desire to do it, whatever it may be. Let our assembling together be for the hearty singing of psalms and hymns and spiritual songs, making melody in our hearts, and for the purpose of building each other up in the most holy faith. Let the partaking of the memorials be the outward sign that there is an appetizing spiritual feast being enjoyed within, and then the Lord will hearken, and hear, and there will be room in the book of remembrance for us, because we have feared the Lord and thought upon his name." Mal. 3: 16, 17.

one word, viz., thoughtlessness. If we leave the mind to itself, it will always float downward and downward into a lethargic, unconcerned, "don't-care" condition. Now that which will remove the cause of all this, may be summed up in one word, viz., thoughtfulness. The actions of the thoughtless, though as far as appearance goes, they may be all that could be asked for, may be termed involuntary, and for such actions there is no merit to the actor; but every move of the thoughtful is a voluntary one, and that is what gives it an intrinsic value.

Some will ask, "How are we to keep up the life and enthusiasm that will fill our actions with such a hearty zeal as would seem to be required?" We must remember that there is such a thing as will power, and just in proportion as this is brought to bear upon our thoughts about what we are going to do, so will be the success in our work.

Look at the big, slow-moving, lazy man with muscles like a horse; he is, in his way, trying to lift a heavy weight that he is more than equal to, if he only thought so, but he cannot budge it. A little weakling of a man comes along with apparently no more muscle than a child—evidently nothing compared with the big man. He takes hold with a will, with a determination, and up the heavy weight is lifted.

How many times have we thought a certain thing could not be done, and so left it undone that at other times we thought could be done and have done it? Why is this? It is because we thought or willed it could not be in the first place and in the second we thought or willed it could be done and we went to work and did it. What the big man needed was to have his mind whipped into service, so as to throw force into his muscles, and the heavy weight would have become light to him.—Thos. William's Editorial Advocate, Vol. 3, 143.

Are You Growing?

How can you tell whether you are growing? Ask yourself these questions: Are you getting taller? Are you able to overlook some things you were unable to look last year? To overlook the sneering glance, the hard word, the selfish, unkind or malicious deed? Serenely to overlook failure when you have done your best? Bravely to overlook misfortune when it was unavoidable? Cheerily to overlook dark days and darker frowns? Are you getting tall enough for this?—Amos R. Wells.

"If you don't build any castles in the air, you will never build formal service is resolvable into any on the ground."

The cause of nearly all mere formal service is resolvable into any on the ground."

THE RESTITUTION HERALD.

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Number 13.

Help for Jerusalem.

The whole Christian world should find a peculiar interest in the plight of Jerusalem and the plans afoot to relieve its distress. The commerce and industry of all Asia Minor have been upset by the war. Since Turkey joined Germany against the Allies, the isolation of the Holy Land is complete and disastrous. There are 100,000 Jews in Palestine in dire necessity and Jerusalem is filled with Jews in imminent peril of starvation.

As usual, America is hurrying to the rescue. Jewish philanthropists in New York are arranging to send a shipload of provisions. The Turkish government has consented to the entrance and distribution of supplies without interference.

This is one of the most dramatic events of the war—modern Jews from the New World succoring their brethren in the ancient capital of the race which even in its decay is reminiscent of the glories of Israel, and is revered by hundreds of millions as the shrine of Christian civilization.

There is a deeper significance too, than appears on the face of this relief expedition. Never before has the Zionist Movement been so strong, or seemed so near fulfillment. There is a powerful propaganda at work to reassemble the scattered Jews of the world and restore them to nationality in their old home. The war itself lends encouragement to the plan. Turkey's action has led the Allies to declare that the Turkish Empire must be destroyed. If Germany is defeated, the threat will probably be carried into effect. Great Britain has made the definite suggestion that in the partition of Ottoman territory Palestine be made a neutral state, organized with a Jewish government.

There is method as well as philanthropy in the suggestion. Britain wants a "buffer" between Turkey and northern Africa. Palestine is on the direct route from Asiatic Turkey to Cairo and Alexandria, and as an independent Jewish state, would serve to protect Egypt and the Suez canal against Turkish invasion.—Sel. by Bro. Eychaner.

Bible Natural History.

In the British Museum there has been a special exhibition of

the plants, animals and birds mentioned in the Bible, and incidentally some odd bits of information are contained in the catalogue. Thus it is said that the common fowl is not mentioned in the Old Testament, and was probably introduced into Palestine after the Roman conquest. The "unicorn" of the Old Testament was probably the Syrian aurochs, now extinct. That the "behemoth" was not the hippopotamus is made probable by the fact that there is no record of the latter animal in Syria or Palestine in historical times. The tares of the Bible were darnel grasses, whose seeds are poisonous; the rose was probably the narcissus, while the lily was the poppy anemone.

I Will.

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear;
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead;
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread

Heavenly Pleasures.

"At thy right hand there are pleasures forever more."



ome, souls, that are longing for pleasure,
Our Saviour has pleasures to give;
Come find in his love the rare treasure,
That makes every true pleasure live.

"The pleasures of sin are deceiving,
They've nothing for yesterday's pain.
But hope of tomorrow receiving,
And then, it's ---tomorrow again.

"The pleasures of sin are all fleeting,
They vanish with life's passing morn;
Like dew-drops the morning sun greeting,
They glisten and then they are gone.

"Then all who are longing for pleasure,
Ye weary, and all who are worn;
Come find in the Lord a sure treasure,
That from you shall never be torn.

"Come now, saith the Lord, let us reason,
Come now and your purpose declare;
Is it pleasure of sin for a season,
Or pleasures the glorified share."—Sel.

before me, rain or shine:—
I will cease to preach your duty
and be more concerned with
mine.

A Narrow Margin.

We very naturally think of the successful people as separated from the failures by a wide gulf, whereas, the difference between them may be comparatively trifling. The prize winner in a race may cross the line barely five seconds ahead of his closest competitor. The one who succeeds may do his work only a little better than somebody else, and the failure may drop just a little below the accepted standard. And on the whole, this is encouraging, because it shows that almost any one who is willing to set his teeth and try again can turn failure into success.

What inexpressible joy for me to look up through the apple blossoms and the fluttering leaves and to see God's love there; to listen to the thrush that has built his nest among them, and to feel God's love, who cares for the birds, in every note that swells his little throat; to look beyond to the bright blue depths of the sky, and feel they are a canopy of blessing,—the roof of the house of my Father; that if clouds pass over it, it is the unchangeable light they veil, that, even when the day itself passes, I shall see that the night itself only unveils new worlds of light; and to know that if I could unwrap fold after fold of God's universe, I should only un

fold more and more blessing, and see deeper and deeper into the love which is at the heart of all.—Charles.

The little sharp vexations,
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings too;
Tell him the baffled purpose
When we scarce know what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

Phillips Brooks.

I learn each day I live that this is true:

One reason why at times my life seems blue
Is just because I often fail to do
Those little things that I expect of you.—Sel.

A vague general purpose is just about as useful in helping the life forward as a printed menu card is in satisfying hunger. Instead of confining yourself to a general purpose of helpfulness, put your finger on some definite thing you mean to do to help.

The crying need of our day is not of more but of better. As far as we ourselves are concerned, we need not to attempt more so much as to do better what we have undertaken. Do not be ambitious to try greater things but only to set the seal of perfection on what you are doing.

If there be in front of us any painful duty, strengthen us with the grace of courage; if any act of mercy, teach us tenderness and patience.—Prayer of R. L. Stevenson.

We do not like to carry disease germs to our friends, and to carry criticism is little better. We could bear the inevitable sorrows of life bravely and well, were it not for the trials we make for ourselves.

Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir Humphry Davy.

Predestination.
Continued.

In Rom. 9:22-24 the ones who were called of Jews and Gentiles were predestined; he makes predestination an individual matter and not merely general predestination by conditions which when met constitute predestination by belief and fulfilling conditions, as some have taught. Previously Paul teaches that all the ones who are called were previously individually predestined, and not only so but already justified, but glorified; they are in life; as viewed by Jehovah.

You will say that Paul feared becoming a castaway. Yes the very fear of that is one of God's means to work out the predestined plan of each saint's life. Were that not so, sin would not be purged and God's plan would fail. But from his side he knows the outcome. We do not.

In the 139th Psalm it is stated that all members of the body are written in God's book before they are formed. We can readily see how this is necessarily true of the human body, for how can people be so marvelously born without a previous plan of the number and identity of the members? Is it any less true of Christ's body, the church? This Psalm affirms it so, for both the human body and the church are brought to view by the language, the one the figure of the other.

In v. 13, the human body is spoken of beyond any doubt. Well if so, how can the human body be formed in the womb named in verses 15 and 16? It is Christ who is formed there, as Eph. 4:9 reveals, and the head, Christ is not all that body. But Psa. 139:16 reveals the church previously brought to view in the reference in Ephesians, at verse 4.

Not only are the saints predestined for the body of Christ but the taking out of the Gentiles a people for his name necessarily predestines the ones not taken out to be no part of it, and some must be rejected or there could be no taking out, but a taking all.

So Peter reveals that those who stumble by not believing the gospel were "appointed" to that, as well as the ones who seem to "fall away" for of the latter he says they are as beasts "made to be taken and destroyed." Notice that the people and the beasts are alike in that both were created for destruction. Paul says the same of these people in Rom. 9:22. So does Jude, that they were "before ordained so."

But the fact of present adverse predestination does not drive us to the Calvinist and Presbyterian idea of hopeless predestination for the mass of the

race left out by choosing the saved few beforehand, for the scripture says God made even the wicked for the day of evil, or future judgment and declares that at that time the inhabitants of the world will learn righteousness. That is, judgment can open people's eyes to see what they will not behold in prosperity, as in the case of Saul of Tarsus. That miracle remember, like all others confirmed something about the kingdom. So that God's predestination is not a general thing, of conditions only, for Paul declares when enunciating the doctrine of predestination that human destiny does not stand according to the works of the ones predestined, but according to God's purpose of election, citing Jacob and Esau, whose destiny was fixed before they were born, hence before they had done either good or evil. Then he goes on to Pharaoh's case which we consider in our next article, The Freedom of the Will, the last of this series.

Is your faith growing stronger and your love warmer? Trees are known by their fruits. Predestination is good if it is true, hence it is true if it is good.

J. W. Williams.

Christmas Musings.

As we have again reached the time of year when we celebrate our Savior's birth, it is fitting that we should take our Bibles and turning to the second chapter of Luke, read the story recorded there; and as we read, we can almost see the aged Simeon with the infant Jesus in his arms, and hear him blessing God and saying, "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 thy people; a light to lighten the Gentiles and the glory of thy people Israel, and for a sign which shall be spoken against; that the thoughts of many hearts may be revealed."

You who sneer at the Jew as something beneath you, walk softly here; remember foolish persons rush in where angels fear to tread. Those verses are big with promise, to the Jew first and also to the Gentile. If the Jews did deliver Jesus to be crucified, they did it blindly in unbelief. And is the Gentile world more ready to receive him than they? Remember Jesus is unto the Jew a stumbling block and unto the Gentile foolishness; with our centuries of opportunity to know him, have we done better than they? If the Jew is a hissing and a by word among the nations shall he not be a praise in all the earth in God's own time? And have we not received the

word of God through them? Was not the mother of Jesus a Jewess? No nation or people can prosper who persecutes the Jew.

With an awakened consciousness of our own short comings, let us reverently in thought enter the temple once more, and as we stand in the Divine Presence, hear the echo of the words spoken by the aged Simeon—"child thou art set for the fall and rising again of many in Israel," and be glad that the coming of the "Desire of all nations is very near, and the suffering and reproach of the Jew is largely in the past. For "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead."

Lillie H. Willis.

SERMONETTE NO. 70.
The Shadow.

Text:—They "are a shadow of things to come, and of the body of the Christ." (Col. 2:17.)

Every perfect picture has its back ground, or shadow. The shadow is necessary to set out the subject of the picture—in other words to give it life. The artist who would fail to put shadows into his painting would have a flat, dull, dead picture. All pictures, whether pencil sketches, caught by a camera, or the conception of the painter, transferred to the canvas through his brush, must carry shadows with them. The more perfect the picture, the closer is it enveloped by its shadow.

Substances and shadows are complementary, each of the other. When the subject of the picture is seen and appreciated, the shadow appears in its true light by its presence. The brighter the picture, the stronger appears its shadow. On the walls of our home hang some landscape pictures by our daughter Pauline. One of them is a solitary Palmetto tree, standing in full view—the queen of the tropics; but beyond it are the evening clouds, tinged with the golden light of the setting sun, and the broad bosom of the Gulf of Mexico, whose restless waves are talking to the sky. The tree alone would be a flat, uninteresting picture, but taken with its shadows—its back ground, it has the charm that God alone knew how to give to it.

So it is with the Christ; the shadows are the settings of that great moral picture, and they must be with the subject when he is considered.

The text quoted at the head of this sermonette is somewhat different from the common version and yet I am persuaded it more nearly expresses the thought of Paul. He has been writing of several things. Let us notice what

they are. He speaks of meat, drink, the new moon and Sabbaths. These all are shadows in the back ground of the subject of the picture—Christ the body of the picture. Notice, the shadow is made up of these several things mentioned. The Gr. word for shadow is skia, and means to sketch a shadow in a drawing. Skiagrapho is defined by Lydell and Scott, "to paint merely in light and shadow, sketch out." The shadow referred to by Paul is the shade of a sketch of which Christ is the subject or the body of the sketch. Putting this text into my own words and as I understand it, it would read as follows:—Meats, drinks, new moons and sabbaths are shadows of Christ the body and things to come. The law of Moses contained in it all the things here mentioned. It is not stated that the law was a shadow; but it is stated by Paul that the law contained a shadow (skian) of the future good things. Dia. Heb. 10: And he says that it was a skian and not an image of those things.

When Paul speaks of the tabernacle he uses a very different word (parabola) Heb. 9:9, because it was a temporary thing, which represented an eternal thing for a short time. The shadows of the divine painting are not to be considered as derogatory to the Christ or to the good things to come, but as helpful in the divine plan to lead men thro' obedience to the perfect life.

Paul concludes thus:—"If ye then be risen with Christ, seek those things which are above where Christ sitteth at 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."

The word "shadow" has various shades of meaning in our language. One thing about shadows is that they are not shadows without the substance. The shadow and the substance are both present at one time, or both absent at one time. They exist contemporaneously. Whatever, therefore, Paul's teaching was in the text before us, Christ was the conspicuous object in his word picture, and the skia was the sketched back ground. The picture was not made by Paul. By his close study of the back ground in the revelation of God to Israel, he was finally able to recognize the Christ—the Messiah of the prophets. It is only after long study of some paintings that the main subject of the picture is seen, and then it seems so plain. The wonder is why it was not recognized sooner. The bewildering shadows of the Lord's word pictures are not understood by the natural

man; the sabbaths, the pentecosts the jubilees, the atonements, the passovers, the new moons and even the meats and drinks and seasons of fasting are the background of the great picture which reveals the Messiah of God. If this is true, then Christ the seed of Abraham and of David was the main object in the picture during all the ages of the past; and the shadows will always remain to give life and power and beauty and honor and glory to him who overcame throughout the ages yet to be.

God does not change his purposes. His signs signify. His shadows are sketches of real things. His jubilee will yet proclaim a real liberty throughout all the land and to all the inhabitants of the earth. Christ will eat and drink again with his people and the passover will yet be a real thing in the kingdom of God.

A. J. Eychaner.

Parable of the Talents
Luke 19.

In the first part of the chapter we find narrated the meeting of Zaccheus with Jesus. A conversation followed between them which resulted in Jesus going with Zaccheus to abide with him.

In the account given in the preceding chapter, we find that the multitude were led to praise God because of Jesus' healing of the blind. Jesus was to them a great and strange man. Many times had they marvelled at his wonderful works and on different occasions would they have taken him and made him king over Israel. Such an occasion we find recorded in Matt. 21. and there are other evidences given that go to show that the common people would gladly have made him their king. He, however, shunned all such attempts.

At the time this parable was spoken, while the people murmured against his going to abide with a man that was a sinner, yet because of the healing of the blind, there seemed to be that enthusiasm which indicated a desire on their part to make him king. And the more because they were near Jerusalem and because they thought the kingdom of God should immediately appear. As we read:

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear."

Before taking up the parable proper, we wish to consider this verse.

Why because they were near to Jerusalem and why because they thought the kingdom of God near at hand? Was it not

the hope of Israel that there should come a Messiah that should regather Israel and bring them once more to their land and city victorious? Both the lievers in Jesus and the common herd of Israel believed this. After the disciples of our Lord had spent much time with him and he sent them forth to preach the kingdom of God, they still believed this. And they had a right to believe it from all the evidence they had at hand. The Old Testament scriptures were their only source of knowledge on this point and here we find abundant evidence that it is God's purpose to re-establish Israel in their own land with Jerusalem as the new capital. In one passage we read that when God brings them back to their land and places them under the care of pastors who will feed them aright, at that time shall they call Jerusalem the throne of the Lord, and that all nations shall be gathered unto it, to the name of the Lord, to Jerusalem. See Jer. 3:14-18.

Once more we read: "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:23. In Zech. 2:19-23, we read that the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. These promises, together with many relating to the kingdom, led these people reasonably to expect that the kingdom was to be restored and that Jerusalem was to be its capital.

In the overthrow of Zedekiah (Ezek. 21:25-27) we find that the kingdom and throne were overturned, thrown down, and the promise was that it should be no more until he come whose right it is and God would give it to him. In Isa. 9:6-7, we find a promise to Israel that a son should be born upon whose shoulders the government should rest, that he was to have the throne of his father David, and rule over the house of Jacob forever.

This kind of education had led the Jewish people to expect a king. Here was one in the person of Jesus who claimed to be this promised Messiah, the Son of God. He attested his right by many miracles of which they were witnesses. Many had accepted him as the Messiah and many more were ready and willing to do so, but for the interference of their leaders who feared that should he be made king their power and authority would be at an end.

Perceiving their thoughts and feelings, Jesus spoke this parable, not to rebuke them for their faith in the establishment of the kingdom and capital, but as to

the time that they were to be established. He then showed them the necessity of his going away to receive authority as king and the time of the kingdom. The text teaches that the kingdom will not be established until he returns with full authority to establish it. This was evidently Paul's understanding of the matter when he wrote to Timothy, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom," etc. At the time Paul wrote these words the event was still future to him as it was to those to whom the Lord spoke the parable. Therefore the idea that the church is the kingdom is not logical nor reasonable. Furthermore we must believe that God's kingdom will be something more united and substantial than that which we see under cover of the name of "church" today and in the ages past.

The parable teaches also that rewards and punishments will not be given until the return of Christ. If this parable is to be relied upon to teach the truth on this point, then Christendom with its idea of hell for the wicked and heaven for the righteous at death must positively be all wrong. If we are saved by believing God's truth, how can one expect salvation by believing such a falsehood in place of truth?

We find that the whole tenor of scripture agrees with the thought contained in this parable. Solomon says that the righteous shall never be removed, but that the wicked shall not inhabit the earth. Again he says that the righteous shall be recompensed in the earth, much more the wicked and the sinner. Heaven and hell, then, are not the places of reward and punishment, but the earth is the appointed place for that and the time is at the coming of Christ.

This can lead to only one conclusion as to man's condition in death and that is that he is in unconscious sleep, which truth is abundantly taught throughout both the Old and New Testaments. This makes Christ indeed a life giver, for when he comes it is his promise and his purpose to give life to as many as are worthy.

We trust these words written on this subject may catch the eye of some who have never accepted these truths before and lead them out into the fundamentals of God's everlasting truth. Only by the acceptance of these truths can we have the hope of salvation which we seek.

S. J. Lindsay.

Happiness has a way of hovering near those whose first wish is to make others happy.

The Second Coming of Christ.

Dear brothers and sisters:

Why should we worry about the coming of our Savior? We are to watch for his second coming. In 2 Thess. 1:18-18, we have, 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. In 2 Pet. 3:10, we have: But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. In Rev. 1:7: Behold, he cometh with clouds, and every eye shall see him, and they all so which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen.

Jesus tells us not to be afraid of wars. In Matt. 24:6: 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. 7. For nation shall rise up against nation: and kingdom against kingdom and there shall be famines and pestilences, and earthquakes in divers places. 9. All these are the beginning of sorrows. 27. For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the son of man be. 29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light and the stars shall fall from heaven and the powers of the heavens shall be shaken. 30. And then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory.

Your brother watching for the Lord Jesus.

Ora L. Worley.

Might we not all resolve that every day we will do at least one act of kindness? Let us write a letter in such terms that the post will bring pleasure next day to some house; make a call just to let a friend know that he has been in our heart; send a gift on some one's birthday, marriage day, or any day we can invent. Let us make children glad with a thousand other things which we could do within a year, if we had eyes to see and a heart to feel and had the will to take some trouble.—Maclaren.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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EDITOR'S APPOINTMENTS.

- Dixon, Illinois, the first Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

To Gospel Trumpet Readers.

An Explanation.

To the readers of the Gospel Trumpet, brethren and sisters of the Abrahamic Faith, greeting.

No doubt you will, at least some of you, be surprised when this issue of the Restitution Herald comes to your address and the contents of this short explanation are read by you, especially so, as it will acquaint you with facts concerning the destiny of the Gospel Trumpet. As all readers of the Trumpet know, for a

long time it has been a struggle to keep the Trumpet sufficiently supplied with funds with which to defray the expenses of publication. Crop failures in the South year after year has had much to do with this condition and now with a great financial crisis holding the southland in its grip, caused by the great struggle between nations of the far East, it becomes necessary for us to seek other means by which the "good news of the kingdom" may be carried to the world and those of the faith strengthened.

When we realized these conditions it became necessary for us to arrange ways and means by which the grand and good work done in the south would continue to grow, multiply and bear fruit. This embarrassment has been met and overcome by the kindly aid of one of our stronger papers (financially) of the faith, the Restitution Herald of Oregon, Illinois. The Herald has taken over the mailing list of the Gospel Trumpet and from this time forward you will receive this paper in place of the Trumpet until your paid up subscription to the Trumpet has expired. While we regret very much to see the Trumpet suspend publication, yet I believe the Lord is in the work and the union here made will add to his honor and glory. The Herald will for a time, when copy is furnished, supply Trumpet readers with space in the Herald, under the heading of the "Trumpet Department," and when writing for that department, please so state.

Just a few words relative to the faith and practice of those associated with the Herald, may at this time relieve the anxiety of some who are not acquainted with the management or of the things taught through its columns. In this connection I wish to assure the readers of the Gospel Trumpet (all others know), that the Restitution Herald is sound to the core; advocates exactly the same things the Trumpet advocated; in other words, we are identically one in faith. By way of admonition I desire to urge you brethren and sisters to awake to a sense of your duty. When your subscription expires, renew for the Herald and not only this but secure new subscriptions from others and let us make the Herald one of the best papers publishing God's eternal truth in this whole land of ours. The brethren of the North need our help and co-operation, we need theirs; then why not come together in this union as one man and fight the Lord's battle together. In union and multiplicity of council there is strength. The Lord is soon coming and my prayer to Israel's God is, that we may stand.

Your brother in the one faith,
R. O. Turner.
Sallisaw, Okla.

Welcome.

Since the Gospel Trumpet is no longer to be published, we are glad to welcome its subscribers to the fold of the Restitution Herald. As per agreement with Bro. Turner, we will complete the unexpired terms of subscription to all whose subscriptions were paid up in advance at the time the last was received by us. We are giving you an 8-page paper each week, filled with the sort of matter that is calculated to build us up in the most holy faith. It is our desire to build up and not tear down and to this end we ask all who are interested in having a good paper to write upon subjects that will provoke to unity and not breed dissention and strife. We shall be glad at any time to give space under the title of "Gospel Trumpet Column," for those letters and brief articles which any of its former subscribers may please to send in. In writing, make sure to make the request if it is so desired.

We trust that when the time comes for your subscription to expire you will be so pleased with us that you will want to remain with us. If at the time indicated on your label for your subscription to expire, you do not have the means to renew at once, just drop a line to that effect saying that you will remit as soon as you can and the paper will come right along. We make all subscriptions to expire on the first of the month next after the subscription is received unless it is received in time near the first of the month to send out the first number of the month a little late. We will say further that the Herald is regularly sent out for \$1.50 per year, but in the case of renewals from the list sent us by Bro. Turner, we will list your renewals as new subscribers and receive your first subscription at a dollar for the first year after you have subscribed. We trust that this may be an added inducement for you to stay with us.

Trusting that we may all be edified and built up in the faith of the Gospel and that we may find an abundant entrance into the everlasting kingdom when Jesus comes, I am,

Your brother in hope,
S. J. Lindsay, Editor.

During the week preceding the Christmas day, the editor and family received a parcel post package from Bro. Artie Chapman, of Camden, Ill., and when said package revealed its contents, behold, two nice, fat chick

ens all dressed ready for the cook, remembrances from Sisters Lydia and Nettie Chapman. Then on Christmas day, there came via Adams Express, a great big turkey from somewhere in Rensselaer, Ind. The Lindsay family called a council of war and at once declared war on turkey. The battle took place New Year's day. Thanks all around brethren! There is something more far-reaching in such a deal than chicken and turkey. The splendid good will is best of all.

Bro. and Sr. Enos Elton of Benson, Neb., are the proud parents of a boy baby, born Dec. 19th. This added to the family of one girl will make a very interesting household.

Bro. L. M. Howell, after attending a convention in Cleveland, and visiting his old home in Northup, O., for a short time, returned; via St. Louis, to his work in Nebraska, leaving for that work on New Year's day.

It will be impossible for us to make personal reply to the senders of the many holiday remembrances received by us and will simply say a general "Thank you," to all. It is nice to be remembered.

Those who were subscribers to the Gospel Trumpet and also to the Restitution Herald and whose subscription had not yet expired for the Gospel Trumpet, will note that their date has been advanced correspondingly on their subscription to the Herald.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Mrs. H. C. Hammond	\$2.50
Lewis D. Romine	.50
Mrs. Thomas Briggs	.50

Reports.

Dear Bro. Lindsay:—

I had a good meeting at "Happy Woods," the home of the old "Pine Woods Bible Class," who still keep their light shining. I baptized twelve while there, largely due to past labors of the Siples, Anthons and others of the class there. They are a happy people and merit the above name.

W. L. Crowe.

Dear Bro. Lindsay:—

Bro. Joseph Williams of Kentucky held a meeting at the Hillisburg church from Dec. 11 to Dec. 22, 1914. It so happened that the weather was bad and the attendance was small. Bro. Williams delivered a series of excellent sermons.

Bro. J. M. Snodgrass of Winchester, Ind., was here and assisted Bro. Williams in the meeting. Bro. Snodgrass is an earnest worker, and has tendered his services to the Hillisburg church and he will preach regularly at our church the third Sunday in each month. Bro. Ephriam Barnett is on the sick list.

With love to all the brethren,
William M. Huffer.

Dear Bro. Lindsay:—

Last Sunday, Dec. 27, was the writer's day to preach at Roll Ind. On Saturday night, just as the writer called for the closing song, Bro. W. M. Richey asked permission to say a few words. In a short talk, he spoke of the preacher's work and that often it was not appreciated as it should be. Then addressing the writer, he said that the church desired to make him a present or a token of their love for him, in appreciation for his work. He then handed the writer a fine suit case. Well, on Monday morning when I left Bro. Hodson's that suitcase, which had been in the possession of the sisters, was so heavy, I could hardly lift it. When I got home, Sr. Anderson and the children "went for that suitcase" which was opened in short order. It was full of things for the wife and children. May God bless the Roll church is the wish of their pastor.

J. H. Anderson.

The Sunday School.

By Anna E. Drew.

The Call of Gideon.

Jan. 17, 1915. Judges 6:11-40.
Lesson Text. Judges 6:11-16, 33-40.

Golden text.—Blessed is the man whom thou chooseth.—Psa. 65:4.

Time.—According to Professor Petrie, Gideon's victory over the Midianites was B. C. 1144. 64 years before Deborah and Barak's victory over Sisera and the Canaanites. Oppression of the Midianites B. C. 1151-1144.

Place.—West Israel, in general the region of upper Samaria.

Gideon's home was at Ophrah in Manassah, probably a town about 6 miles S. W. of Shechem. The Midianites and Amalekites came from the desert regions east of the Jordan, the Dead Sea, and Arabia to the Red Sea. Gideon's camp was on Mt. Gilboa, above the well of Harod at its base.

The children of Israel after a period of peace and prosperity again did evil in the sight of

THE PRESENT DISPENSATION.

Elder C. C. Maple.

1. The Age or "Times" of the Gentiles.

The expression is found in Luke 21:24; so called because the message of God had been only to the Jews, (Matt. 10:5, 6; and now goes to the Gentiles. (Matt. 28:19, 20). The Jewish age extended from the exodus out of Egypt to the cross—known as the law age.

2. The Age or Period of the Church.

No place will you find the church until you reach Matt. 16:18, and here it is still future. In Acts 2:47, we find it is in existence and the first additions are reported. The church belongs only to this age. It is composed only of those who come out of the world and become his followers. The purpose of the age is the selecting of the church. (Acts 15:13-17).

3. The Age of the Holy Spirit.

Christ is not present in person during the age, but as he goes away, he sends the spirit to guide and direct matters in the church. John 14:26; Acts 1:2, 8; Acts 13:2. In the Acts we have the history of the spirit-guided church in its beginning.

4. The Age of the Gospel of Salvation.

The early preachers preached the gospel as the message for the age. They knew only one message and only one gospel. Rom. 1:16; Mark 16:15, 16; 1 Cor. 2:2; 9:16; 15:1-4; Acts 8:12; 28:30, 31; Gal. 1:6-9.

5. The Age of the "Last Days."

The last days began at Pentecost and continue until the end of this age. Acts 2:14-20. There are seven periods in the last days. Rev. 2 and 3. Also Matt. 13. We understand that we are now in the very last of the last days. 2 Tim. 3.

Note:—

Salvation does not consist of having our names on a church book, but he that keepeth the commandments of the Lord shall be saved. Acts 2:37-47. Our Lord has given us his plan for the age (Mk. 16:15-16), and if we keep his commandments we shall comply with all his laws to us, (1 Jno. 5:2, 3), and in so doing, may claim the pardon of our sins and be his children.

The terms of pardon for this age are:—

1. Faith in the Lord Jesus Christ. Heb. 11:6.
2. Repentance of our sins. Acts 2:38.
3. Confession of our faith. Rom. 10:9, 10.
4. Baptism in Jesus Christ. Gal. 3:27.
5. A living of the life of faith. 2 Pet. 1:11.

North Ridgeville, Ohio.

The above may be had in tract form by addressing Bro. Maple.

the Lord. To awaken them to the baseness of their conduct, God permitted the Midianites and Amalekites from the desert regions east of the Jordan, to sweep over their land, and while these invaders lived on the rich produce of their fields, the Israelites had to hide in the dens and caves of the mountains. Judges 6:1-6. After seven years of such oppression, they cried to the Lord for help.

Questions.

How did God first answer their prayer for help? Jud. 6:7-10. What appears to be God's purpose in this? God now raises up for them a deliverer,—who was it? Who was sent to summon Gideon? v. 11. What was he doing when the angel appeared?

"Wheat was usually threshed upon the hill tops where the wind could blow away the chaff while the grains fell to the ground. But a hill would be quickly perceived and raided by Midianites. A winepress was a square or oblong box excavated in the sloping surface rock af-

fording some concealment."

Whose son was Gideon? v. 11. Where was his home?

Ophrah was a small village not far from Shechem; this village or estate belonged to Joash, the father of Gideon.

How did the angel address Gideon? From these words, what can we determine regarding Gideon's character? Could he have been a man of "valour" had he wasted his youth in "sowing wild cats?" What puzzled Gideon? v. 13. Did he recognize the speaker as an angel? v. 22. How did Gideon show modesty? v. 15. What surety of strength is given him? "The duty assigned Gideon was so great, so impossible to a young man in his circumstances, that he felt the necessity of making assurance double sure." What does he ask? v. 17. How did he show hospitality? vs. 18, 19. What happened? vs. 20, 21. What did this convince Gideon? What caused him to fear? vs. 22, 23; Ex. 33:20. What did he do? v. 24.

"It appears that the villagers of Ophrah were worshippers of

Baal, and that an altar to Baal, with an Asherah or wooden pillar called grove in the common version, standing beside it, was placed on top of a rocky knoll and that Gideon's father Joash was the care taker of the idol and its altar." Gideon is called upon to put his faith into action, in what manner? vs. 25-27. Tell briefly the result of Gideon's act? Where did the armies of the enemies assemble? v. 33.

How did Gideon assemble his people? vs. 34, 35. What further assurance did Gideon ask? vs. 36-40. Was it granted? What lesson for us can be drawn from this story? Are these idols and evils in our own lives to be overthrown, that require heroism? What are some of these? Have we the assurance that God will be with us? 2 Cor. 12:9; Phil. 4:13; Psa. 60:12.

Letters.

Mr. Lindsay:—

In Matt. 21:15-16, we learn of Christ praising the children. It reads as follows: And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the son of David, they were sore displeased; and said unto them, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise.

Now Jesus saith this about the children or rather about his babes, while we never read about him speaking to his grown people.

Friday night, Dec. 25, we had an entertainment at our Church of God for the children, and there were about twenty or thirty of us children who spoke. Mrs. Edna Brewer was our teacher, and after the program, we children were treated.

Melba Anderson.

Christmas Greetings.

And there were in the same country shepherds abiding in the fields, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest and on earth peace, good will toward men.

For unto us a child is born, un-

to 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, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from hence forth, even for ever. The zeal of the Lord of hosts will perform this. Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge the 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 shall break in pieces the oppressor. In his day the righteous shall 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. Yea, all kings shall fall down before him, all nations shall serve him; and let the whole earth be filled with his glory. All the ends 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 the governor among the nations. Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else. And every creature 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. Let everything that hath breath, praise the Lord. Praise ye the Lord, for his mercy endureth for ever. Amen.

S. C. and E. A. Oliver.

Jesus the Great Teacher.

No. 4.

In the teachings of the great Teacher, we observe that he gave a literal interpretation of scripture. Whether he met with the religious Pharisees or the infidel Sadducees, he used the same means. This infidel sect thought to trap Jesus in asking a question which they concluded could not be answered. The record is that the same day came to him the Sadducees which say that there is no resurrection and asked him saying, Moses said, If a man die, having no children, his brother shall marry his wife and raise up seed unto his brother. Now there were with us seven brethren: the first, when he had married a wife, deceased and having no issue left his wife unto his brother; Likewise the second also and the third, unto the sev-

enth. Last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven, for they all had her? We imagine that this question had been submitted to the scribes and Pharisees and they were not able to answer it. So they submit it to Jesus, confident that he would fail. Not so, for he called their attention to Moses whom they quoted and said unto them, Ye do err not knowing the scripture nor the power of God. They knew what Moses said in regard to marriage in order that the brother's name should not perish in Israel. But as to the resurrection they were ignorant. They like many today do not know that the doctrine of the resurrection is found in the writings of Moses. Jesus placed its foundations in these scriptures. For, said Jesus, in the resurrection they (those resurrected) neither marry nor are given in marriage, but are as the angels of God in heaven. They supposed that the doctrine as taught meant that they were resurrected to mortality. Jesus refuted their idea by saying that when the resurrection took place they would become as the angels of God in heaven.

In that age there will be no marriage. This is applied to those only whom Jesus will raise from their sleep and those who are alive at his coming. 1 Thess. 4:16. 17. Further Jesus said as touching the resurrection of the dead, Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead but of the living. When the multitude heard this they were astonished at his doctrine. The declaration was that God declared himself to be God of the fathers. The Sadducees claimed that there would be no resurrection as death ended all. If this were true God could not be their God for Jesus taught that he was the God of the living and not of the dead. Jehovah promised Moses that he would raise those with whom he had made the covenant.

This scripture is misapplied when it is used as it is today to prove the doctrine of the immortality of the soul. They become as the angels of God in heaven in the resurrection and not at death. The argument was used to silence those who believed that death ended all or there could be no resurrection unto immortality. Luke (20:38) in giving this same incident closes by saying, For he is not a God of the dead, but of the living: for all live unto him. Not now but in the resurrection as recorded by Paul in 1 Thess. 4:13-18. In the resurrection of Jesus Jehovah has covenanted to raise Abraham and his seed. His seed are those who

have been baptized into the name of Jesus the Christ. This promises them an heirship with Jesus and the fathers, who are Abraham, Isaac and Jacob. In following the teachings of Jesus we find he used the prophetic word to prove their doctrine false.

These false teachers professed to believe in Moses and tried to show that Jesus was a false teacher by misapplied scripture. The present day teachers through their man made doctrines have made the word of God of none effect. When the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The son of David. Jesus saith unto them, 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 enemies thy footstool. If David then called him Lord, how is he his son?

They had no answer to this question, so were silent as were the Sadducees. Jesus did not stop to explain his questions.

Speaking according to the prophetic word, David was according to promise his, Christ's father, but according to the law of regeneration, Christ is his Lord. Jesus in his conversation quoted from Psa. 110:1. In this psalm David is speaking according to the spirit. Holy men of old spake as they were moved by the Holy Spirit. There are other scriptures where Jesus came in contact with the false teachers of his day and silenced them by his superior knowledge of Jehovah's word. The spirit in Psa. 119:98, speaking of the Christ says, Thou through thy commandments hast made me wiser than mine enemies.

D. C. Robison.

Berean Column.

Humility.

As we go on in our daily walks of life, we wonder how many of us are as humble as we should be. We know that Jesus was meek and lowly. Matt. 11:29.

We often have trials which are perhaps for the very purpose of testing our humility. We who are the followers of Christ are taught, Be of the same mind one toward another. Mind not high things; condescend to men of low estate. Be not wise in your own conceits. Rom. 12:16, and in Prov. 3:7, Be not wise in thine own eyes, fear the Lord and depart from evil. Again in James 4:10. Humble yourselves in the sight of the Lord and he shall lift you up. We then as Christians should be humble in all things and God shall help us to

be so. We should not be haughty, or high minded and do like Paul Acts 20:19, Serving the Lord with all humility of mind and with tears and temptations which befell me by the lying in wait of the Jews. We are taught in James 4:6 that God giveth grace to the humble. Also in 1 Pet. 5:5. In Luke 14:11 we read, For who soever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

We read in Matt. 18:4, Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. We find that there are many promises to the humble. May we all be humble in spirit, for, By humility and fear of the Lord are riches, honor, and life.

Your sister Berean,

Mary J. Cooper.

Pure Religion.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

It is an indisputable fact that among religious people today there exist two great errors. One is found chiefly among the popular churches in existence, and the other, to a large extent, among our own people. Both are right, yet both are wrong.

It is very commonly believed that it makes little or no difference what one believes, but that sincerity and works are the things for which we must be judged, and the other extreme is that an exact knowledge of the Scriptures, coupled with belief and faith in Christ as our Savior, is all that is necessary.

It is true that advocates of either of these theories bring forward scripture after scripture to prove their point, but this is due to the same cause that produces so many churches today—that of picking out passages which suit their purpose, without harmonizing them with others on the same subject.

Paul shows plainly in Rom. 1:16 that there is only one gospel and that it is the power of God unto salvation to every one that believeth. The more practical epistle of James, however, which was written more especially for those who already believed the one gospel, dwells not so much upon doctrine but upon actions of piety and the duties of personal religion.

In the verse quoted at the head of this article, the religion specified must first, be pure in its source. The Bible is the only pure book and it was written by influence of the pure spirit; therefore pure religion must come from its contents.

It must also be pure in its principles and pure in its influ-

ence. Like water, it cleans, and like fire, it purifies. It heals like medicine and transforms its possessor.

James also specifies that the evidence of pure religion consists of goodness and mercifulness of spirit and practice.

Special reference is made to two cases which will be regarded. First, the fatherless: those destitute of paternal solicitude, and widows in their affliction: and can you imagine a worse state than that of widowhood—solitary, defenseless and unprovided for? Are they not deserving of attention, goodness and compassion? Now pure religion will not overlook or despise these cases of suffering, but labor to assuage by counsel, comfort and assistance.

Lastly, notice the admonition which the text involves: "And to keep himself unspotted from the world." We are to set our affections on things above, for worldliness produces spots on the conscience and affections and defiles the conduct.

Do you possess pure religion? If so, cherish it and show it forth to the world. Matt. 5:16.

Let those who are strangers, seek it, for it is the one thing needful. Of Jesus it was said, "He went about doing good."

Are we Christians? Then we must follow his steps and his actions.

F. E. Siple.

The Good Time Coming.

Men of all parties and creeds have been looking for a realization of their cherished hopes of a good time coming. Their expectation has found expression in the sweet melody of verse, and in the impassioned eloquence of oratory. With roseate hues, they paint the most glowing pictures of the future, and all to be brought about through human agencies. As some one has aptly expressed it, "They expect to see the race saved without a Savior, redeemed without a Redeemer, and crowned without a King." Like ancient Israel, after the death of Solomon, they speak not a word of bringing the king back. 2 Sam. 19:10; Luke 19:11-15. It would seem that the race had repudiated the Prince of Peace and now proposed to settle their disputes by the arbitrament of the sword, Luke 19:14. "Might makes right," seems to be the prevailing motto now, and acting upon this principle, we behold nearly all the nations of earth arrayed against each other, in mortal combat. As we read of the desolation and suffering in Belgium, and contemplate the awful scenes of human butchery now being enacted, upon the blood stained valleys of France, our hearts cry out "for the Lord himself" to "descend from heaven," quick-

ly, and cause wars to cease unto the ends of the earth. 1 Thess. 4:16; Acts 1:9-11; Psa. 46:9-10; Isa. 2:1-4. Above the roar of cannon, the clash of arms, and the din of war, the ears of the Christian, attuned to the melody of heaven, catches by faith, the sweet cadences of heavenly music, wafted over Judean hills,—"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14; Isa. 52:7, 8. The very sum and substance of the glad tidings of the kingdom of God is contained in the annunciation of the angel to the shepherds of Judea. "And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2:10, 11.

In God's due time, the testimony concerning this ransom for all will be given, that each son and daughter of Adam's race, may seal his own fate, by his voluntary choice, after having come unto the knowledge of the truth. 1 Tim. 2:3-6; 4:10; Rom. 5:18; 1 Cor. 15:21-26. We do not argue for a second chance for anybody, but we firmly believe God's testimony, through his angelic messengers, that this good tidings of great joy shall be to all people even if it requires the resurrection of the dead, to accomplish it. Isa. 25:6-8; Hosea 13:14. "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8. To thoughtful, studious minds, that "know the joyful sound" of a coming king, and of a coming kingdom, that shall yet fill the whole earth with the knowledge and glory of God, the questions of inspiration will sooner or later come up for a rational solution:—"How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Num. 14:21; Psa. 72:1-20; 89:15-18; Isa. 11:1-9; Rom. 10:14, 15. In connection with this thought, our minds naturally revert to Jesus' testimony as given by John: "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world, but that the world through him might be saved." Jno. 3:16, 17; Rom. 5:8. We look for abundance of peace so long as the moon endureth, when Jesus shall have dominion also from sea to sea, and from the

river unto the ends of the earth; for to this end Jesus says, "was I born, and for this cause came I into the world, that I should bear witness to the truth." Psa. 37:11, 34; 72:7, 8; Jno. 18:37.

Although this confession cost Jesus his life, the apostle Paul alluding to it, said Jesus "witnessed a good confession." 1 Tim. 6:13; Matt. 27:11. The good time coming will be introduced by the personal presence of the Prince of Peace, the desire of all nations,—"When he shall come to be glorified in his saints, and to be admired in all them that believe." Isa. 9:6, 7; Haggai 2:7-9; 2 Thess. 1:10. "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." Isa. 35:10; 51:3, 11; 1 Pet. 4:13.

I append the following beautiful Peace Hymn, sung to tune of America, which I saw in a recent number of "The Woman's National Weekly."

"God save our land from war,
Grant us a peaceful shore,
God keep us free.

Let us with hopeful mind,
Bring peace to all mankind,
That brotherhood may bind
All men to Thee.

God save our youth to us,
God save the truth through us,
Ideals hard won,
Won through the ages past
Shall they be lost at last?
O let us hold them fast
Till war is done.

May we all strive to build,
Even with hands unskilled,
The home of peace.
If its foundation be
Love, wisdom, charity,
With power to bind the three
Then war will cease.

We know the tyrant's power
Lasts but the briefest hour,
And then is gone.
We know that selfish gain
Means but our brother's pain.
When God alone shall reign
World peace will dawn."

R. A. Curtis.

Saved By.

Saved by what? This is what the religious world cannot or does not agree about. These are several things which the scriptures teach us save people, and yet it seems that we cannot agree about it. Some lay great stress upon one point while others see things differently and hence the strife continues.

As long ago as we can remember, there were a lot of people and preachers among them too, who very earnestly, zealously argued that we are saved by grace, divine favor, unmerited by us: Well the scriptures say

so in Eph. 2 and several other places. While this class can prove by scripture that grace saves sinners, there are others who sternly declare the person must repent and quote with an air of triumph that "except ye repent ye shall all perish." And still another class says it takes water. Baptism is the thing which saves us and refer to Peter to prove their position correct and upon this one idea theory build up and have a following. While all these are correct in their views, the scripture does not say by grace alone, by repentance alone, or baptism alone.

In Matt. 24:13: But he that shall endure unto the end, the same shall be saved. Then these one idea people are all coming short of the Bible plan; for it requires (word omitted) to endure to the end.

Suppose then God's grace is amply sufficient to do all the Bible says. Save people. Repentance also can save and baptism is for remission of sin. Does baptism save from future sins? It surely does not, for then there could be no need for enduring un-

to the end. I Jno. 2:17 says, "He that doeth the will of God abideth forever." After Paul and the ship's crew had gone through the wreck and gloom of the voyage on sea, and some of them were about to attempt to escape, Paul said to the centurion and soldiers: "Except these abide in the ship ye cannot be saved." So in like manner except we endure, except we abide in Christ to the end we have not the promise of eternal salvation in the kingdom of God. Once a Christian lady said to me, "Bro. S., do you believe you could fall away and be lost?" The reply was, "Sister I do not know, for I have always been afraid to try it."

Fraternally yours,

J. D. Scott.

Keep a song in your heart. it will lighten
The duties that come to your hand;
Its music will graciously brighten

The work that the builder has planned.
Its notes to the lives that are saddened
May make them hopefully yearn
And yours shall be wondrously gladdened
By songs they shall sing in return.—Nixon Waterman.

Never be so busy or so intellectual or so sensible that you haven't time to love those who love you.

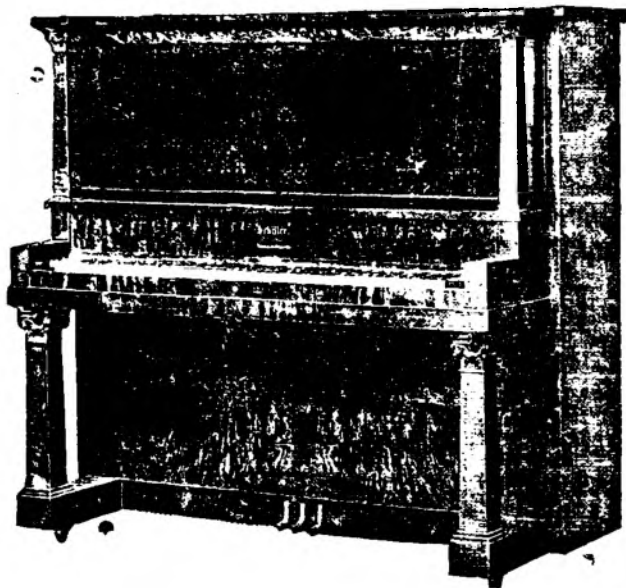
Nothing is so liberally given as advice.

He asks advice in vain who will not follow it.

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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glottelty.

Dixon, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mrs. Mary Cor-dray, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Thursday evening at the homes of members. Bro. R. C. Railsback, 621 S. Wellows St., is the elder.

Rensselaer, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. M. A. Woodward holds regular appointment.

Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls, N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Roll, Ind., Church of God. Preaching by Bro. J. H. Anderson on Saturday evening and over the fourth Sunday in each month.

Brumfield, Ky. Sunday School at 10 and preaching at 11 o'clock, each Sunday, conducted by Bro. J. W. Williams, at the Providence school house, 3 miles northwest of Perryville, Ky. All are welcome.

Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple on first Sunday in each month at 11 a. m.

Brush Creek, O. Preaching first and third Sundays in each month, at 11:00 a. m. and 7:30 p. m. Sunday School each Sunday at 10:00 a. m. Bible class each Wednesday evening. J. H. Anderson, Troy, O., Pastor.

Springfield, Ohio. Preaching second Sunday in each month, 10:35 a. m. Sunday school each Sunday at 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Waterloo, Iowa. Preaching every Tuesday evening at 7:30 at Kistner Chapel, 316 3rd Ave., West Waterloo. "Bible Prophecies" is the sub-

ject of these winter evening sermons, by A. J. Eychaner.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10 a. m. Cras. Manken, Teacher. W. A. Cooper, Supt. P. J. Graham, Sec.

Montah, Clark Co., Ill., Church of God. Sunday School each Sunday. Vernon Lansbery, Supt. The adult class being a Bible Class.

Ripley, Ill. Sunday School, Berean and Communion Service each first day of the week. J. W. Cooper, Elder. Jennie Cox, Sec.

A Message From an Old Soldier.

About forty-five years ago we published and edited the "Restitution" in Chicago, with J. M. Stephenson, H. V. Reed and Benj. Wilson as Corresponding Editors. Many of the old friends are dead, but some live. We wish to renew the acquaintance of all these, and also to hear from the younger brethren who have enlisted in the Lord's service.

For seventeen years past, we have been publishing "THE LAST DAYS," which is not a church organ, but is devoted to the elucidation of all Bible truth, but largely to the Prophecies, Signs of the Times, Bible Numerics, God's Measuring Rods and practical Christianity. Every Bible student should have it if he wishes the very latest news of Jewish Intelligence and present events as fulfilling prophecy. You cannot afford to be without it. We urge every subscriber of the Restitution Herald to subscribe for "The Last Days for 1915.

Terms: One year 50 cents, or 3 copies for \$1.00; or for six months, 25 cents; 3 copies 65 cents, or 5 copies, \$1.00. Subscribe yourself and get others to join you in a club. The Lord is at hand. "Work while it is day." Address, Thomas Wilson, Pub., 1712 East 20th St., Oakland, Cal.

The Perpetual Change.

The things of the world are ever rising and falling, and in perpetual change; and the change must be according to the will of God as he has bestowed upon man neither the wisdom nor the power to enable him to check it. The great lesson in these things is that man must strengthen himself doubly at such times to fulfil his duty, and to do what is right, and must seek his happiness and inward peace from objects which cannot be taken away from him.—Humboldt.

One act of kindness done each day would make the year a string of pearls.

A word before is worth two after.

THE RESTITUTION HERALD.

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Number 14.

A Poor Imitation.

There is a tendency in human nature to belittle the belongings of others and to exalt one's own. The tendency, if it becomes a habit, may make us very unfair, and may warp our judgment to a remarkable degree.

A traveler for an optical instrument house once called at a local optician's place, and while exhibiting his samples, produced a box of imitation eyes and began to descant upon their superiority.

While he was enlarging pompously upon the beauty of his goods, a little man broke in with:

You may talk about your goods being the finest in the market, but can you prove your assertions? No sir, you cannot. Just look at this left eye of mine, if you would see perfection."

The optical man examined it closely, and with a half sneer in his voice, asked:

"Where did you get that eye?"

"Got it in Birmingham."

"Well, sir, I can assure you that you didn't get it from our house."

"No; I got it in another place."

"Exactly; such botch work as that is never allowed to leave our factory. The least defect of an eye condemns it, and yours is full of blemishes. In the first place, it is of too light a shade to match the other one, and any one can see that it is of a size too small for you. Again, it is not natural in its appearance. It will deceive no one. Its artificial points creep out on every side, and it has not one single aspect of the natural eye. How long have you worn it?"

"Ever since I can remember. You see, I was born in Birmingham, and this eye was born with me. It's a natural one and a mighty good one, too."

The eye-man picked up his samples and quietly faded from view.—World's Crisis.

Great Britain Wants Palestine.

If Great Britain should have Palestine proper allocated to her in the parcelling out of Turkey—she is sure to get Arabia and Mesopotamia—then the British flag would float over the holy cities of the three great monotheistic religions—Judean, Christian and Mohammedanism. These are Bethlehem, Mecca and Dedi-



Bible Terms Defined

HADES. "Hades" in the Greek is equivalent to "sheol" in the Hebrew. It is found in ten texts in the New Testament and there translated "hell." It may be found in the following texts: Matt. 11:23; 15:18; Luke 10:15; 16:23; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13-14.

The American revised version of the Bible (probably the best version) uses the word "hades" instead of the word "hell" in these texts, leaving the reader to search out for himself the meaning of the word. Look at the marginal rendering of the word "hell" in your King James' version of Rev. 20:13. In Rev. 1:18, read, "and have the keys of the grave and of death," and you will have the true meaning.

na, with Bethlehem, Nazareth, Hebron, Kerbela and Meshed. All as subordinate holy places. Britain's well-known tolerance of the religion of her subjects would make these spots accessible to all and safe for everybody.

Because her ally, France has long entertained territorial ambitions in the direction of Palestine, and because her statesmen realize that Great Britain already has her fair share of the earth's surface (especially with Egypt, Arabia, Mesopotamia and lower Persia coming to her in fee simple after the present cataclysm), it is likely that Palestine will be made a neutral state, like the Lebanon, under the oversight of the joint Christian powers.

In such a free and independent government, ruled by its own inhabitants, the Jews would be at liberty to buy land and colonize everywhere; and, if the scheme of settlement succeeded, they would eventually, by force of their numbers and ability, control the land of their fathers.

Then in due time, the experiment of a Jewish state could be tried—and it would be a theocratic democracy.

The day has passed when the territory of the land of promise could be made over to the Zionists, en bloc. They now can ask only a free field and democracy's right to the majority rule.—Sel

A Modern Petition.

O Lord, I come to thee in prayer once more;
But pardon that I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair, instead,
I'll sit at ease and humbly bow my head.

I've labored in thy vineyard, thou dost know;

I've sold ten tickets to the minstrel show;

I've called on fifteen strangers in our town,

Their contributions to our church put down;

I've baked a pot of beans for Wednesday's spree,

An old-time supper it is going to be;

I've dressed three dolls, too, for our annual fair,

And made a cake, which we must raffle there.

Now, with thy boundless wisdom so sublime,

Thou knowest that these duties all take time;

I have no time to fight my spirit's foes;

I have no time to mend my husband's clothes,

My children roam the streets from morn till night:

I have no time to teach them to do right;

But thou, O Lord, considering my cares,

Will count them righteous and heed my prayers.

Bless the Bean Supper and the Minstrel Show,

And put it in the hearts of all to go.

Induce all visitors to patronize
The men who in our programme advertise,

Because I've chased those merchants till they hid,

When'er they saw me coming,—yes, they did.

Increase the contributions to our Fair,

And bless the people who assemble there.

Bless thou the grab-bag and the gypsy tent,

The flower table and the cake that's sent,

May our whist club be to thy service blest,

The dancing party, gayer than

th' rest;

And when thou hast bestowed these blessings—then

We pray that thou wilt bless our souls. Amen.—Sel.

O Lord, if only my will may remain right and firm towards Thee, do with me whatsoever it shall please Thee. For it cannot be anything but good, whatsoever Thou shalt do with me. If it be Thy will I should be in darkness, be Thou blessed; and, if it be Thy will I should be in light, be Thou again blessed. If Thou vouchsafe to comfort me, be Thou blessed; and if Thou wilt have me afflicted, be Thou equally blessed. O Lord, for Thy sake I will cheerfully suffer what ever shall come on me with Thy permission.—Kempis.

Still To Be.

To some people the ending of the year seems a sorrowful time an inevitable reminder of the brevity of life. And it would indeed be sad if there were no looking forward, no glad anticipation. The one who puts his trust in his heavenly Father has this advantage, the knowing that whatsoever passes, there is something better ahead, that always and everywhere "the best is still to be."—Sel.

The Habit of Wrangling.

Of all habits which destroy the peace of human lives, and cloud the heart's sunshine, that of wrangling stands first. It is not the same thing as quarreling for quarrels have grounds; whether sufficient or not. But wrangles do not have any provocation or foundation. They wreck the happiness of home, blight affection, ruin peace, spoil tempers and in general work the work of destruction for no end or aim. The person who lets himself be drawn into meaningless, foolish, inexcusable wrangles, sins against sunshine and joy and the God who made our earth beautiful.

Train yourself to be sincere as the daylight. Never even think an unworthy or unkind thought of another.

If the counsel be good, it matters not who gives it.

No one is rich in happiness who is poor in patience.

"Swear Not At All."

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven; for it is God's throne. Neither by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by the head, because thou canst not make one hair white or black. But let your communications be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."—Jesus.

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any oath: but let your yea be yea; and your nay, nay; lest ye come into condemnation."—James.

These two passages of Scripture are of such a character as to involve certain questions of a debatable character and we do not propose to cover all the ground at this time. But that they have a meaning for us none can question.

1. They have to do with a sin of the tongue. "Let your communication be, Yea, yea: Nay, nay," said Jesus; while James was a specialist in dealing with the tongue. He warns us against hasty speech—"Slow to speak, unbridled speech—"And bridled not his tongue," flattering speech—"Sit thou here in a good place," inconsistent speech—"Depart in peace, be ye warned and filled; notwithstanding ye give them not those things which are needful to the body," offensive speech—"If any man offend not in word," boastful speech—"And boasteth great things," poisonous speech—"Full of deadly poison," abusive speech—"Therewith curse we men," evil speech—"Speak not evil of another."

2. The context shows when this sin is apt to be provoked. Jesus immediately goes on to speak of not resisting evil, and of loving our enemies; while James has just been speaking of oppression by the rich, and our need of patience.

3. The warning is especially timely in the last days. James has been speaking of those times when "the coming of the Lord draweth nigh." These would be times when men would be tried, and when swearing would be common; and we who live amid the closing scenes of the age know what the tendencies are.

"Let your yea be yea; and your nay, nay."

There are other expressions besides open and profane swearing which should be avoided. Profane swearing is of course not countenanced by Christian people

and is indeed punishable by the laws of the land. But it is wonderful how many words there are which come very close to the danger line and which have found their way into the vocabulary of very respectable people. The Jews seemed to have an idea that so long as God's name was not actually used, they could swear without breaking the law; and there seems to be a tendency today to make use of other words by way of emphasis, which are not thought to come under the head of real profanity, but which might better be left out, and especially by the professed followers of Christ.

The following from the pen of Dr. Lyman Abbott may be of interest:

Christ condemns all those "half veiled" blasphemies common in our times as in his. They are either (a) like I swan, I vow, I vum, corruptions of I swear, I vow; or, (b) like gosh, gol, golly, corruptions of the name of God; or, (c) like gracious, goodness, mercy, glory, etc., appeals to God by some of his prominent attributes; or, (d) like mercy on me, or laws-amassy, and abbreviation of the solemn oath. "If this be not true, may the Lord have mercy on me;" or, (e) like darn it, dang it, darnation, palpable abbreviations of damn, damnation, the most solemn possible of forms of imprecation, generally on an enemy real or imaginary, living or inanimate, a travesty on the Christian appeal to the God of justice to do justice to wrongdoers; or, (f) like the duce, the dickens, the old nick, all terms for the devil; or, (g) like confound it, plague it, etc., an unconscious prayer to God to bring real or supposed enemies into confusion or failure. The meaningless use of such language is itself a violation of the simplicity of Christian discourse, even when it does not indicate a bitter, angry, or irreverent mood.

The Taking of Oaths.

When it comes to swearing, or the taking of one's oath, on such solemn occasions as are provided for by law, there may be differences of opinion. But we can not help thinking that such occasions are altogether too common in civil affairs; as, for instance, in the matter of customs. As one writer says, "Not a pound of tea can travel regularly from the ship to the consumer without costing half a dozen oaths at least." Then there is the matter of being sworn in to various offices, and other occasions, when we think the oath might just as well be dispensed with. "As a security for official faithfulness," we are told, "or a preventative of official delinquency, it is notoriously worthless and inoperative."

As for the witness stand, a

Christian ought to be expected to tell the truth whether under oath or not; while the tendency is, we think, to give the impression that there is some license for departing from the truth when not under oath. But it seems to us that any one who really regards his word with any degree of sanctity will feel bound to speak the truth, and will want to do so, whether in the witness box or out of it. While, on the other hand, when a witness has no such regard for his word, the taking of an oath may occasion the crime of perjury. We quote an editorial in the Homiletic Review:

Two recent murder trials in Georgia and New York have been notorious for the mass of perjury perpetrated therein. The law penalizes perjury as a crime, a crime committed much oftener than it is punished. Legal proof of it is often lacking where the moral certainty is clear. It seems to be increasing, and is even brazenly defended. A New York lawyer has published a tract maintaining that justice cannot be secured in court without resort to perjury. Is it not time for the churches now beginning to unite in combating other evils, to use the ax on this? It is doubly execrable as both a profanation of Deity and moral treason to the state.

Such profanation can easily be abolished whenever an enlightened public opinion determines to abolish its occasion. This is, that a witness is not allowed to give testimony till he has sworn before God to tell the truth, the whole truth and nothing but the truth—a solemnity often turned into a profane travesty by the mode of its performance. Quakers have religious scruples against it, and are not required to swear, but simply to affirm that they will testify truly. Is it not time for others than Quakers to have religious scruples against giving needless occasion for sacrilege and blasphemy to an unscrupulous witness? Abolish that occasion by changing the law. Let the penalty for false witness stand. Dispense with the oath; let the non-Quaker testify on the same terms as the Quakers.

The oath in judicial trials is a survival in modern Christendom of the superstitious mode of trial by ordeal, practiced by our Anglo-Saxon ancestors and other primitive peoples, the essence of which was an appeal to divine judgment. Whatever its imagined usefulness today, it is distinctly harmful in fostering the immoral notion that truthfulness is less imperative without an oath than with it. For a religiously moral man oaths are superfluous; yea and nay, as Jesus said, are sufficient: "whatsoever is

more than these cometh of evil," and tends to evil.

Decisive on this question is Paul's teaching, "that no man put in his brother's way an occasion of falling." Can the churches be blameless while they allow an occasion of falling into impious sacrilege to be put in the way of so many by a needless oath?

To abolish it they need only the zeal for religious interests by which they prevented the abolition from our national coinage of "In God We Trust."—L. J. Carter in World's Crisis.

Does Europe's War Mark the End of the Age?

For nearly six thousand years men have been struggling through darkness into light, through barbarism into culture, when suddenly, at the word of kings, the beast in man is aroused and he is found to be as Cain was, a brother hater and a murderer. For nearly two thousand years men have been under the impression of Christ's person, example, and teaching, and have been professing to wear his name and to be his followers, when in a moment, at the sound of the bugle and the beat of the drum, the devil in man is let loose and he is proved to be no better than a Nero, a Caligula, or an Attila.

The deep pathos of it all is that men had thought it would be otherwise. Philosophers had argued, poets had sung, and preachers had spoken of a "golden age" which was about to dawn upon the world, wherein brotherly love would predominate and universal peace would prevail. Scriptural terms describing millennial conditions were being quoted as at least partially fulfilled. And then into such dreams as these, the specter of war—mad, red-handed, and murderous—thrust itself, to the overwhelming, horror of mankind. This was not the racial evolution of which men had boasted. This was racial devolution, which men had desecrated.

And yet there were some thinkers among the thoughtful ones, in spite of all that had taken place, who were not surprised or unsettled. For these, as for others, there was the horror of it all. But they had been forewarned and therefore they were not overwhelmed. Indeed, these persons had long believed that the existing civilization was superficial—what Carlyle called "skin-deep"—and that modern Christianity, speaking generally, did not represent apostolic and especially Scriptural Christianity. Also, these persons had always said that general life, at the heart of it, was bestial and devilish, in spite of the culture of civilization and the ethics of

Christianity, and that to prove this fact only awaited to fit occasion for its display.

In addition these students had affirmed that the heart being deceitful above all things and desperately wicked, only individual regeneration and sanctification could transform society and that any hope for national righteousness apart from these processes was necessarily illusory and vain. Moreover these teachers had taught that the Scripture made it plain that unregenerate man would prove to be a failure in all the future, as he had been in the past, that he would go from bad to worse and from worse to worst, and that he would proceed at last so far that he would fling himself from the dizzy height of self-exaltation into the abyss of moral and religious self destruction. And finally, these Scriptural interpreters had proclaimed that the whole course of this present age would be marked by divine judgments, in which according to the Master's word, nation would rise up against nation and kingdom against kingdom, until there should be a con summation of judgments in a terrible conflict, in which the armies of the world would be arrayed, not only against one another, but also against God's Anointed One, and in which the divine wrath would be poured out upon the lawless ones and their satanic leader, to their utter destruction.

Now it is no small matter that the class of students referred to have been found to be right in their interpretation of the prophetic Scriptures. It is worth while to inquire what they hold as touching the end time and end-events.

First, prophetic teachers hold that the Christ who went away will return, and that the coming referred to so often in Scriptures is a personal one. In other words, that no other event—such as the destruction of Jerusalem, the descent of the Holy Spirit upon the Day of Pentecost, or even death—satisfies or exhausts the meaning of the promises which relate to the second advent, and that these will only be fulfilled by a definite, second coming of Christ, in his own person and in a bodily form as a distinctly literal event.

Second, prophetic teachers declare that the second coming of Christ will have a twofold object; first to gather all believers, dead and alive to himself in bodily form: and second, to bring these back with himself in judgment against all who oppose him, whether they be kings, captains, mighty men, warriors, free, bond, small or great.

Third, prophetic students teach that the purpose of the return and judgment of Christ will be

to establish God's kingdom upon earth, the golden age for which men have rightfully longed; that this will last a millennium—that is, a thousand years; that its earthly, national center will be restored and redeemed Israel, and that this millennial period will be a time of world wide evangelization and salvation, such as has never yet been known.

Fourth, Prophetic utterances set forth the fact that this present age is not the kingdom age; but is that of the Holy Spirit and the church; and that God's present purpose, as the apostle James at Jerusalem said, is to take out of the nations a people for his name. They also set forth the fact that this purpose forbids the thought of present, universal salvation, and that it indicates a rejecting of Christ by multitudes of people, just as has taken place in every nation up to the present time.

And finally, prophetic teachers hold this rejecting of Christ by the multitudes, and therefore by the nations of the earth, calls not only for a final judgment at the end of the age, but also for intermediate judgments during the course of the age, and that this is the explanation of many of the calamities which have been seen among the nations in the past, and of those which are now being seen among the nations.

Deductions from the foregoing statements may easily be made. No war, however wide spread and terrible, necessarily marks the end of the age, since, as Christ declared, "wars and rumors of wars" are to be a part of the development of the whole age.

It may be expected that such wars as may take place will be increasingly wide spread and terrible, not only because internationalism and scientific invention are working toward this end, but also because God's judgments—of which wars are an exception—are climatic in character.

No war can be the final one until man's sin has found its supreme expression in the person described in many passages of Scripture, but notably in the second chapter of 2 Thess.,—namely, the Man of Sin, for he is to be the cause and leader of the last great war, and is to be destroyed by the brightness of Christ's appearing.

And no series of battles is to be regarded as the final conflict which lies outside the country of Palestine, since Armageddon, which marks the beginning of the last conflict of this age and the valley of Jehoshaphat which marks the end of that conflict are both located in that land.

It seems fair to conclude, in

view of the above, that the present European war does not mark the end of the present age; that rather it is a preliminary conflict which is preparing the way geographically, nationally, commercially and religiously for the final war, be it far or near, and that only as these and other intermediate catastrophes take place will there be developed those conditions in Europe and elsewhere which will finally produce the coming awful conflict of man versus God, the result of which will be the dethronement of man and the eternal exaltation of Christ. But it also seems fair to conclude that the present war—since its characteristics correspond largely with those of the end time war—does mark a notable advance in the fulfilment of prophecy, and that it is the token that the world is now rapidly nearing that final conflict which is to bring to pass the end of the present age.

—Article by Henry W. Frost Home Director of North China Inland Missions in Sunday School Times., selected by Mrs. Alice Chase.

Woman's Right.

We see articles now and then on the above topic, some holding one side of the question, some the other. One side thinks the millennium will dawn when woman helps to rule: the other that things will tumble headlong to destruction in one big leap. The latter point us to the society woman with her hobble skirt and frivolous brain, and with an air of triumph say, There is a specimen of what woman will become when she votes: and they picture the horrors of a home without a mother, and children left to the care of servants, or to run the streets, till we feel as if there was a huge icicle suspended over our heads and we were standing with chattering teeth as its frozen composition trickles down our spinal column. They speak of the church, and the deplorable condition it is in because of its being run principally by women, and with a groan and a shake of the head say, That shows woman isn't fit to rule; her place is in the home, a helpmeet for man. But oh wise men, don't think the woman who devotes her time to dressing in the extreme of fashion, and doing fancy stunts at their social gatherings, embraces all that is left of womanhood.

I have in mind women who work and help in the world quite as much as any man. I remember reading of one woman who has done more to help her state in the ways of reforms than have the men. Another woman, lately deceased, who suggested reforms in her city which if acted upon,

will rid it of some of its vilest streets; who was not too fine to visit these portions of the city, in company with suitable protectors and see for herself the woes of other lives, and do her best to help them; and many lives have been made happier and more enduring through her.

'Tis true woman does largely rule the church and it is in a fallen condition. But what has man been doing while she has done that? I'll tell you what. He has upheld the manufacture and sale of liquor, yes, and drank it too, with the help of some women. He has spent thousands of dollars for things that only hurt him, while the cause of Christ suffers for lack of funds. He has hung around gambling-hells, and white slave dens, while woman, in her weakness has with the help of a few men, tried to keep the church alive. They say she is not fitted to rule and tell us the apostles who are to rule hereafter are all men; but in the dim recesses of my memory, I hear the echo of these words—"The saints shall judge the world;" and, "In Christ Jesus there is no difference: neither Jew nor Greek, bond or free, male or female;" all are on a common level; all have the same chance; one is your Master even Christ, and all ye are brethren.

Personally I do not care to vote; my hands are full enough; and besides, I don't think we as a people should. But I don't think woman is responsible for all the sin in the world even if Eve did lead the rebellion in Eden; for if my memory serves me right, Adam was guilty also; and neither Adam, or any of his descendents have been able to rule justly, in the fear of God, as Jehovah requires.

Lillie H. Willis.

God cannot truly give himself to us except in the proportion in which we give ourselves to him. Even in our human relations, the calculating, self withholding friend is necessarily shut out from the best his unselfish friend would give him; he simply cannot understand it, share it or enter into it. He lacks the capacity even to receive his friend's best blessing. That could come only as his own self responded to the dominant note of his friend. Still more must this be true in our relation to God.—Henry C. King.

She doeth little kindnesses
Which most leave undone or despise;
For nought which sets one heart at ease,
And giveth happiness or peace,
Is low esteemed in her eyes.

—Lowell.

Send in a new subscriber.

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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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.

Those brethren who are acquainted with Bro. Warren Smith of Dixon, Ill., will regret to learn that his valuable dairy herd of sixty cows is visited by the hoof and mouth disease and will be slaughtered along with 30 hogs that are also infected.

The card, "Bible Terms Defined," on front page of this issue will be put out in card, or tract form, and form a companion to the other two which have previously been published. An assortment of 100 of the three for 20c. Address this office.

Our attendance at our Dixon services on Sunday, Jan. 3, were

as well attended in the morning as usual and at the evening service rather better than usual, owing to the fact that Bro. Fred Drew brought in a sled load of friends and neighbors from the country.

The church at Oregon, Ill., has been having a helpful series of Bible lessons. Attendance and enthusiasm good.

We have a supply of the tract, "The Coming of Christ," on hand at 20c per 100, and "The Two Sons of God," at 2c each, 12 for 10c, or 25 for 15c.

We would like to do some printing for you. Are you in need of calling cards, business cards, letter-heads, envelopes, anything? We would like to quote prices for you. Why write to your friends on ordinary tablet paper when we will furnish you 100 sheets of good paper of any size, ruled or unruled and 100 good envelopes with name and address, etc., all nicely printed for \$1.00?

We again call attention to all who have occasion to write this office, to the need for giving your full address to us, especially when a street number is included. Unless this is done, we are almost invariably obliged to leave our desk and go to the files for the necessary information. All this takes time. If it were but one, it wouldn't matter much, but where it runs up into the hundreds it makes a big loss of time and we need every minute of our time. Please observe this request.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

- Chas. Anderson, \$1.50
- A friend, 1.00
- Jos. Shellenberger, 1.50
- Alice Vann, .50

Reports.

Dear Bro. Lindsay:

We wish to express with ink and pen our heartfelt thanks to God for continuing our unprofitable lives (Lu. 10:17) and you, for continuing the Restitution Herald and hope to have it continued another year.

On Sunday eve, Oct. 18, 1914, Samuel's birthday, four of our children, led by an older cousin, embraced the faith, Gal. 3:27.

Names and ages as follows:—Miss Pearl Tillery, age 21 years, Esther, 20; Samuel, 17; Ruth, 14 Jesse, 12.

This scene was witnessed by a goodly number of friends and kindred, together with parents

and grandparents on their mother's side. See 1 Cor. 4:4, 9, 16.

Since Bro. W. H. Wilson's visit here, we have in our house resumed our commemoration of "Christ our Passover"—on Sunday evenings. Rom. 16:5; 1 Cor. 5:7, 16, 19. And now we have received a Christmas greeting from Mrs. A. J. Martin and Mrs. Ernest Crundwell. Lord bless them to the coming of the "Son of man." Matt. 25:31.

Bro. Lindsay, may we ask, who is this song man spoken of so much by Ezekiel, also by two men? Luke 24:47; Jno. 3:14; 8:28. And may we answer that he was not an angel nor made of one, but of a woman, who had the faith of Abraham, and mother Eve. Gen. 3:23; Matt. 23:31-33; Gal. 4:4.

The first man was made in God's likeness and for his glory. Gen. 1:26. But being made a free moral agent, so to speak, he failed to carry out God's will concerning man and earth. Lo, the seed of woman which is the second Adam, being born since Adam's fall and not once before, will carry out God's gracious will. Mal. 3:15-18; 4:1-3; Matt. 3:11-15; 27:31-41.

So now I lay my pen at rest. But not my heart within its breast.

Longing to see that happy time When Christ shall in full glory shine.

Good-bye, till Jesus comes.

R. A. Humphreys

The Sunday School.

By Anna E. Drew.

Gideon and His Three Hundred. Jan. 24, 1915. Judges 7. Lesson Text. Judges 7:1-8; 16-23.

Golden Text.—Not by might nor by power, but by my Spirit, saith Jehovah of hosts. Zeel. 4:6.

Time.—Immediately after the last lesson.

Place.—"The Midianites are encamped in the valley of Jezreel by the spring of Harod in southeastern Galilee. Gideon's army assembled on the lower slopes of Mount Gilboa on the southern side of the valley of Jezreel. The Midianites having learned that Gideon was assembling an army between them and the Jordan, which would endanger their return to their home in the deserts beyond Jordan, had been gradually assembling their scattered forces which had been ravaging the land as far west as Gaza and the Mediterranean."

Questions.

Where was the main army of the Midianites camped? v. 1. R. V. Where were the Israelites encamped? "The two armies were probably less than two miles apart and both naturally sought the waters of Harod for drinking as well as defence. The Midianites had 135,000 men and Gideon 32,000." By what other name is Gideon called? v. 1. Why this name given him? Judges 6:32. What did God reveal to Gideon regarding his army? v. 2.

God now gives Gideon two tests by means of which to select the best for his work, what was the first? v. 3. Tell of the result. What was the second test? vs. 4, 5. What is meant by "as a dog lappeth"? See v. 6. "They employed their hand as the dog employs his tongue—that is, forming it into a hollow spoon and dipping water with it from the stream. Dogs glance at the water, touch their tongues to it, but keep their eyes turning watchfully hither and thither as if drinking seemed to them a trivial matter, and every sense must be kept alert to whatever of serious moment may occur. So the three hundred did not kneel upon the bank, but stood watching, and caught up the water in their hands as if watching, and not drinking, were their business. The others bowed down to the brook with their mouths to the water and drank leisurely, comfortably, stopping in their march."

Can we not see in this test the securing of men with just the qualities needed? How many were left to meet the Midianites? Tell the story of the manner in which God gave this small number courage and assurance. Judges 7:9-14. Did Gideon believe? v. 15. Notice that he also worshipped, thanked God, for this. How was the company divided and with what provided? v. 16. What were the instructions given them? vs. 17, 18.

What was the result? vs. 19-22. —The names in v. 22 are chiefly unknown places in or near the valley of the Jordan.—Why was it necessary to make the people realize that the deliverance was from God?

Do we find in the work of the Lord, that it is the few or the many that do his will? Against what must those in God's service, fight? Eph. 6:12; 2 Tim. 2:3-5. Do we need to cultivate the same qualities of faith and courage as did Gideon and his army in their warfare? What is needed in our spiritual warfare if we would be victorious? Rom. 8:37; Eph. 3:16, 17; Eph. 6:13-18.

A single thankful glance toward heaven is the most perfect prayer.—Lessing.

Letters.

Dear Bro. Lindsay:—

I wish to thank you for kindly allowing space in the Herald for my benefit in selling post cards, and also the brothers and sisters who so liberally patronized me in sending orders for cards.

If you will publish a little statement to this effect at your convenience I will greatly appreciate it, and it would no doubt, please all those concerned to read it. I distributed all the circulars you sent me and hope you may be benefitted thereby. I received quite a number of orders for the cards from readers of the Herald, but not a single order from any of the other papers in which the ad appeared and there were 20 of them.

With best wishes for the new year, I remain

Your brother in Christ,
R. A. Daniels.

Dear Bro. Lindsay:

I take this opportunity of thanking you for your work and labor of love during the past year, and expressing the hope that it will continue through out the new. I extend to one and all the greetings of the season, coupled with the wish that prosperity may be your portion during the coming year.

With love and best wishes in that blessed hope.

Mrs. A. J. Martin.

The Sword's Fate.

Swords they were, made of the finest of steel,
Keen were they, so that foeman might feel
Pain of the sharpest, with death standing near,
Terror and horror, and torture and fear.

Swords they were, bright with a silver blue light
Cold as the moonlight or ice in the night,
Merciless, hewing at flesh and at bone,
Killing in thousands as killing alone.

Swords they were, then in a moment of peace
Men laid them down for a bit of release,
From all the fighting and they were alone,
Dull and forgotten as fragments of stone.

Swords they were, but in the fires red heat,
They for the first time have suffered defeat,
Poured into molds by a calm loving race,

They have come out with a plow's noble grace.

Oh that the swords of the nations might be
Melted in fire that over the sea
Victors might say of their blood reddened spoil,
Swords they were—now they are tilling the soil.

—Margaret E. Sangster, Jr.

Jesus Lead Me.

Lead me in paths of righteousness,
Blessed Savior this I pray;
Let my footprints be planted
On the bright and narrow way.

In this world of sin and sorrow,
Where pain and death does never cease,
Guide me to the land of Canaan,
To the happy realms of peace.

Where I'll be with my dear Savior.
Look upon the Lamb once slain.
In eternal realms of glory,
Free from all our aches and pain.

Hold my hand when satan tempts me;
Help me to resist all sin;
Let me live for thee, dear Jesus,
And a shining crown I'll win.

May I be with thy dear children,
One of the precious fold;
Run the race with faith and patience,
With eternal life as my goal.

Make my faith still more strong,
With out it I'd go astray;
Give me more understanding,
Of thy precious word each day.

Let me walk as it would lead me,
With Jesus by my side,
Giving up all worldly pleasure,
Forgetting self and pride.

If death's icy bonds should enclose me,
In one long silent sleep;
Wake me Jesus from my slumber
Never more to mourn and weep.

Clothe me with immortality,
In a robe of life to wear;
In a home that is unending,
In the glorious kingdom fair.

In the paradise of Eden,
When this earth is all made new;
Let me find a resting place
With the Savior's faithful few.

Now dear Jesus, hear my pleadings,
This is all I now can say.
Let me see my answer ever,
As I walk the narrow way.

Jennie L. Freeman,
Hendersonville, N. C.

Camp Madura, India.

Bro. W. Platts:

Beloved let us love one another. Abide in him that when he shall appear, we may have confidence, and not be ashamed before him at his coming. So that ye come behind in no wise, waiting for the coming of our Lord Jesus Christ. The God of peace bruise Satan under your feet shortly, the grace of our Lord Jesus Christ be with you. Amen. Glory to God.

My beloved Brother in coming King. Grace and peace be multiplied through the knowledge of our Saviour. Glory to God. Praise ye the Lord. My heart is filled with joy and happiness. He gave much faith and power to come out to preach the life word and truth, and the soon coming of our Life-giver in the air. Praise God. The last twenty days I am out for his glory. He gave me to travel 750 miles for truth sake. Glory to God. The Life Word was preached to the heathens, the good news was enjoyed by many souls. Praise and rejoice with me, my Fellow Believers. Two young beloveds sowed and took the truth of life in Christ Jesus only. Another young sister lived with the world when God's word broke her heart. At once she cried for her sins and sowed and buried under the water and took the truth of life in Christ Jesus only. Praise God. Many good news to write. Pray and praise for all things. A Roman Catholic brother received the Life-giver in his heart in reading the Word of God. The daily Life-giver is preaching to the souls in darkness. A heathen boy received Christ, his personal Saviour.

I am having very much trouble, anyhow the Lord is giving much faith and power to stand in all. Beloved brother, if our Life-giver tarries, I will be in the outside till the end of this year. Please pray very much, the Life Word may preach to all and many souls may come to the truth. Visiting Christian houses, telling the good news and many souls blessed and few souls came in the knowledge of truth. Praise God. Pray very much. Beloved the great famine has broken in my part. Lord is giving much faith to stand in all and all pray. Please write good news to Sira today. Only pray and hold. My kind love to self and all believers. Praise ye the Lord.

I am your true brother in His service,
John Manoah, Evangelist.
Sira, Mysore State, South India.

The foregoing letter, addressed to Bro. Platts will in a measure explain itself. In a letter addressed to the editor, Bro. Platts says that this worker and his people are facing a famine and that he has sent means to

this brother betimes feeling that it was well placed. Thinking others might desire to help in such a cause, he requested us to publish the letter. Those who are disposed to send anything for the relief of those in that far away land who are face to face with great need may address such help to Bro. Wm. Platts, Sr., Welland, Ontario,, R. R. No. 2.—Editor.

Uncle John's Bible Class.
No. 2.

Human Nature: What Is It?

Q. What is man that thou art mindful of him, or the son of man, that thou visitest him? (Two questions asked by David: at present we expect to answer only the first one).

1. We should digest well the doctrine, sentiment or principle we may wish to investigate; for unless we shall see clearly and understand distinctly the point we wish to prove, we cannot of course see the relevancy of the testimony to the point is adduced to prove.

2. We must investigate the Bible by subjects, not by isolated texts, or detached portions wrested from their legitimate context or connections.

3. We must let all the Bible witnesses who have deposed on the point under investigation testify, because infinite wisdom has called no superfluous witnesses. The testimony of every witness like every stone prepared for the temple of Solomon, must occupy its place in the grave and beautiful temple of truth.

4. We must accept as evidence nothing except the plain language used by all these witnesses and that too, according to its obvious imports, as the only fair index to the ideas they wished to convey.

5. All parables, figures, ambiguous words, or words of doubtful import, must be set aside because they shed no light upon the subject under investigation.

6. Adopt a conclusion which will harmonize all the plain statements, or the testimony of all the witnesses, and we will certainly have the teachings of the Bible on that subject; and if the Bible is a true book—which all believe it is—we will have learned the truth.

I have been investigating the Bible by these rules for more than forty years, and have yet to learn that it bears conflicting testimony upon any one point of doctrine or principle.

Q. How shall we investigate the Bible?

A. 1. Note who the speaker is and to whom spoken; what the subject is, and to what age the teacher has reference, when addressing the second party.

Q. How should we understand the first three chapters of the

Bible, literal, figurative, typical, or spiritual?

A. In its most literal sense. We have the facts all before and it was God's plan of salvation. 1. The natural creation of all things natural; not the spiritual and the natural at the same time: all perfect on the natural plane, or human plane.

Q. Who said it was all good and very good?

A. God saw everything he had made, and behold, it was very good. And the evening and the morning were the sixth day. Reader, please read Gen. 1 and 2. Read v. 31; how good, with all the cattle, all the fruit trees. Now read Gen. 5:1, 2. Male and female created he them, and blessed them and called their name Adam in the day they were created. See verse 1. In the day that God created man, in the likeness of God made he him.

Q. What was it that God said to Adam and Eve after he had created them in his own image?

A. And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth and subdue it. So far, so good.

Q. Were the natural man and his wife put on trial for life or death; obey and live, disobey and die?

A. God made a nice home called the Garden of Eden, lots of fruit and trees, and God commanded them to dress it and keep it; and then they could eat of all the trees except the one of knowledge of good and evil. Thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. As to what kind of a tree that was I have to take God's word for it that it was a tree, and the fruit was some fruit that could be eaten. See Gen. 2:15-17.

Q. Did they eat of that fruit of the tree of knowledge?

A. Yes. See Gen. 3:1. The serpent talking with old mother Eve, poor woman, hear what the serpent said, Yea, hath God said ye shall not eat of every tree of the garden? The woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die.

Q. What was the serpent's answer to the woman? As to the serpent, whatever it may be, it was one of the three in the garden that was driven out of the garden, and the answer to the woman is Gen. 3:4: And the serpent said unto the woman, Ye shall not surely die. Now the only difference between God's and the serpent's language is, God said, thou shalt surely die, while the serpent said, ye shall not surely die—the first lie that ever was told.

Q. What did God do with the three violaters of God's law and disobeying God and the serpent for lying? Read the trial. See Gen. 3. See how they hid themselves and laid the blame on one another. vs. 9-14. The serpent got a life sentence for his lying. v. 15. The poor woman gets a life sentence and a glorious promise with all her suffering that her seed will bruise the serpent's head. Christ destroys the last enemy, death. Now comes Adam's sentence. Hear the Judge's sentence. v. 17. Just because he has hearkened unto his wife, eaten of the tree God had told him not to eat of lest he should die, cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. 18, 19. In the sweat of thy face shalt thou eat bread. How long? Until thou return unto the ground, for out of it wast thou taken, for dust thou are and unto dust shalt thou return. And the Lord God said, Behold, the man is become as one of us to know good and evil: and now lest he put forth his hand and take also of the tree of life and eat and live forever.—You all see that the live forever was in the tree of life and not in Adam and Eve. So for the above reason God sent him forth from the garden to till the ground from whence he was taken.

Our Bible Class is now ready for any far or near, young or old, who has a suggestion to make to put Uncle John's Bible Class on a more solid base than the Bible, send me a letter or card and I will thank you for it.

Our next witness is Job. I am formed out of the clay. Job 33:6. Whose — foundation is in the dust. Job 4:19.

Uncle John.

The Powers Courting The Vatican.

The London Globe sums up the opinions of some of its contemporaries on the British appointment as follows:

"The Daily News in particular discusses at some length the alleged purpose of the mission, the counteracting of German and Austrian influences at the Vatican, and the possibility that the move may reopen the quarrel between the French Clericals and anti-Clericals. The New Statesman analyzes the subject from somewhat the same standpoint, while Truth asserts the mission is highly expedient, 'if not necessary,' in view of the fact that the Vatican is bound to be anti-Russian, which is the same thing as pro-German, to say nothing of the awkward relations of France and the Roman Church."

"We need not say we are very far from criticising the actions of our contemporaries. This is

a very large matter and one which in our judgment ought to be discussed by the British press and examined from every point of view. Until Sir Henry Howard was made Ambassador Extraordinary to the Vatican no formal embassy had been sent by this country to the Pope for four hundred years. It is a reversal of policy deliberately adopted at the Reformation, and with the single exception of the informal and subterranean Errington mission sent by the late Mr. Gladstone, consistently pursued ever since. It affects the whole attitude of the Protestant States toward the Papacy. It may be wise or unwise. Upon that point we express no opinion because no information is vouchsafed as to the purpose of the mission, but it is certainly important and raises considerations which are only slightly and temporarily connected with the war.

"The policy of four hundred years is not lightly to be reversed, even under the pressure of war, and when a decision so fateful and far reaching has been arrived at only the most imperative reasons should forbid its discussions in the press."

The possibility of political upset in France should an envoy be sent to Rome does not seem imminent to Gabriel Hanotaux, according to his article in the Paris Figaro. He pleads for French representation on the ground that all the belligerent European powers have their envoys at the Holy See excepting only France, and they are all engaged in a "war of diplomacy." How great the influence of the German-Austrian Alliance is in Rome, he says everybody knows. Meanwhile France is without a defender. And we must realize, moreover, M. Hanotaux declares to his fellow countrymen, that a double religious campaign is being waged against France. One is directed against the Catholic world in France, and the other against French Catholics in Mussulman dominions. A compliment is paid to Pope Benedict XV, and his Secretary of State, Cardinal Gasparri, for their noble impartiality in the midst of heavy responsibilities; yet at the same time the writer realizes only the more vividly that the day must soon arrive when their intervention will be imperatively required to provide against a danger that threatens "both the interest of religion and that of France."

Therefore, forgetting old rancor and dispute, says M. Hanotaux, France should resume a working basis with the Vatican for the sake of Catholics at home and those within the shadow of Turkey's menacing hand. Of the latter he speaks as follows:

"What becomes of our Catholic protectorate in the Near

East? What is happening to the priests, religious nuns, and teachers yonder who were implanting a love and respect for Western and Christian civilization as well as knowledge of the French language? They are in flight before the peril of Ottoman brutality. We have read of the exodus of the Jesuit Fathers, who were founders and organizers of the Medical College at Beirut. Soon we shall hear sadder stories, no doubt, of the Christians of the Near East, of teachers gathering about them, under the protection of the French flag, parents, pupils and little children. And what shall become of them on the morrow?...France is at war with Turkey and her voice will not be listened to. But the successor of the great Leo XIII, who solemnly proclaimed the rights of the Catholic protectorate in the Ottoman Empire, the present Pope namely, has inherited a duty from his predecessor which he will unquestionably perform. Are we going to leave the burden all to him? Are we going to continue standing with closed eyes toward the Congregation of the Propaganda, where we alone have no friends?"

That France, which has done so much thus far in the war, cannot fail to show a deep interest in Catholics in the Ottoman domain is the belief of the writer, who holds that if she does take action she should not do so without having first come to an understanding with the Vatican. Objections may be made to such a procedure and difficulties will arise, but the sum of the matter is, in view of M. Hanotaux, that "never was an enterprise, permanent, assiduous, and trustful, more necessary between two Powers, who are at this hour, in the Near East at least, bound up in the same responsibility."—Literary Digest for Jan. 2, 1915.

"And I saw a woman sit upon a scarlet coloured beast," etc. Rev. 17:3. In the time of the great tribulation the woman (Mystery, Babylon the great, the mother of harlots and abominations of the earth) will again mount into the seat which she once occupied and direct affairs of nations. She will ride for a time, until the beasts becomes aware of her deception and then he will turn upon her and devour her. Rev. 17:16.

In this chapter we see another power rising. It is the beast that was, and is not and shall be. It occurs to us that we are entering the "shall be" period of that power. The Kaiser has already, according to newspaper reports, declared that in the event of his winning in the present conflict, there will be a German Roman Empire. It would not be a source of surprise to us if this

present war should result so. According to the article in the Literary Digest, a part of which is given above, England has joined other leading powers in sending a representative to the Vatican, thus in a measure restoring the condition of 400 years ago when so much blood of martyrs flowed to free the people from such a monster. Germany, Austria, Spain and other countries have their representatives there and France, so anti-Catholic since it has been a republic, is now favorably considering the proposition to send a representative also. Brethren we are entering the time of the end at the very last stage. Let us keep our garments white.

S. J. Lindsay.

Dear Bro. in Christ and to the readers of the Herald:

As time is swiftly passing and the indications are that the coming of the Lord is drawing nigh, the most important question with us should be, are we ready to meet him and hear him say, Come ye blessed, Enter into the glory of the Lord.

I think there is no doubt but that we are now in the period of time called the day of the Lord, which is of one thousand years duration. Beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 2 Pet. 1:8. During that day or time, the Lord God, with Jesus the Christ at his right hand will pull down all enemies, and subdue the earth. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies. He shall wound the heads over many countries. He shall drink of the brook by the way. Therefore shall he lift up the head. Psa. 110:5-7. Is not this being fulfilled now in the eastern countries? In the first verse of this chapter we read, The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. Heb. 10:12-13. Now from this we learn that Jesus our Lord is to sit at God's right hand which is a position and not a location, until he (God) makes his enemies his footstool, for he, God, must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death, for he, the Father, hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all

things shall be subdued unto him then shall the son also be subject unto him that did put all things under him, that God may be all in all. 1 Cor. 15:25-28.

From the above we learn that Jesus the Christ will sit at the right hand of God or hold that position until all enemies are put down, and all evil, and death and hell destroyed, and the whole earth subdued and made like the Garden of Eden, which is our sample.

Then will God the father deliver the kingdom over to the son, when he, God the father, shall have put down all rule and all authority and power. Verse 24, as it reads in some versions and which is more in harmony with the quotations I have given:

But to which of the angels said he at any time, sit on my right hand until I make thine enemies thy footstool, are they not ministering spirits sent forth to minister for them who shall be heirs of salvation. Heb. 1:13-14. For David is not ascended into the heavens, but he saith himself, the Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool. Acts 2: 34-35. Paul says, Thou hast put all things in subjection under his feet. For in that he put all things in subjection under him he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man. For it became him for whom are all things, and by whom are all things, in bringing many sons to glory to make the captain of their salvation perfect through suffering. Heb. 2:9-10. Who is gone into the heavens, and is on the right hand of God; angels and authorities being made subject unto him. 1 Pet. 3:22. During this time of subjugation or day of the Lord, will be a time of great trouble.

Now let us turn to the prophets and see what they say. Behold the day of the Lord cometh cruel, both with wrath and fires, anger, to lay the land desolate, and he shall destroy the sinners out of it. For the stars of heaven and the constellations thereof shall not give their light. The sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity, and I will cause arrogancy of the proud to cease and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold, even a man than the golden wedge of Ophir. Therefore I will shake the heavens and the

earth shall remove out of her place in the wrath of the Lord of hosts in the day of his fierce anger. Psa. 13:9-13.

Blow ye the trumpet in Zion and sound an alarm in my holy mountains, let all the inhabitants of the land tremble, for the day of the Lord cometh for it is nigh at hand. A day of darkness, and gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. Joel 2:1-2. 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 spears, let the weak say, I am strong. Assemble yourselves and come all ye heathen, and gather round about, thither cause the 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.

To be continued.

S. C. Oliver.

The Freedom of the Will.

God foreknew Israel would choose to have a king like the nations for he foretold it by Moses, and he testified that he knew the sins they would in future commit, and he had Moses teach them a song of testimony that would witness against them when guilty. These and other like scripture teachings show that Jehovah foreknows sin and provides for it beforehand.

A careful searching of all the Bible says regarding man choosing sin will reveal an astonishing fewness of references as compared to Jehovah's supremacy revealed in the comparatively overwhelming number of references to Jehovah's choosing of what the will of man shall do. All this reveals the real scripture teaching on man's choosing, called in philosophy, the freedom of the will: Man is given a realm of choice by Jehovah, but he can choose nothing but what the Lord permits, and if at any time he would desire to choose what the Father objects to his choosing, he cannot choose that. That is, man has a limited freedom, circumscribed by the supreme sovereignty of God. Man cannot even choose sin if God opposes it. That is, God can prevent man from sinning if he chooses, as evidenced by Abimelech's desire to sin, prevented of God. Gen. 20:6. In future time, when men would choose to die they cannot, even by suicide. Rev. 9:6.

For numbering Israel David

was offered a choice of three chastisements. This illustrates God's sovereignty and man's so called freedom of will. David's choice was limited; it included only three alternatives. His will was not free, it was forced, for he must choose one of three things, all unwelcome to his will, which if uncircumscribed by divine supremacy would doubtless have refused all three. And above it all was the sovereignty of God which decreed, 'Choose', and set the limitations of man's free (?) will.

The supremacy of God's will is shown by Elihu's words to Job: "Should it be according to thy mind? He will recompense it, whether thou refuse or whether thou choose," and Solomon said, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."

Recall again from past articles the abundant evidence and examples that Jehovah works in the human will and assumes control of it, even working in men's sin and using it, working to bring good out of it, of course. So sin is what man attempts to do contrary to God's will, but from God's side all sin thus attempted is transformed into good, since it outworks his will. On man's side it is sin, since it is an attempt to go contrary to God's will: on God's side it is not sin, for he performs his will in man's attempted resistance.

The sin of Judas was prophesied in the Psalms as a part of the plan of redemption? Can prophecy be nullified by man choosing righteousness in such cases? Then you say, Is sin a necessary part of salvation? To which we reply, Could Jesus be put to death otherwise than unjustly, that is by sin, and can men be saved without his atonement? Moreover, can Christian perfection in patience, forbearance and mercy be reached otherwise than as James reveals when he bids us rejoice when we fall into all kinds of temptations? That is, Can Christianity be perfected if removed from surroundings of evil?

If any one says this is the plan only since sin entered the world, we ask you, was God ignorant, and did he wait to see what man would do before he finished his plan? What about all the scripture evidence we have given showing that salvation was provided before Adam sinned?

To be continued.

J. W. Williams.

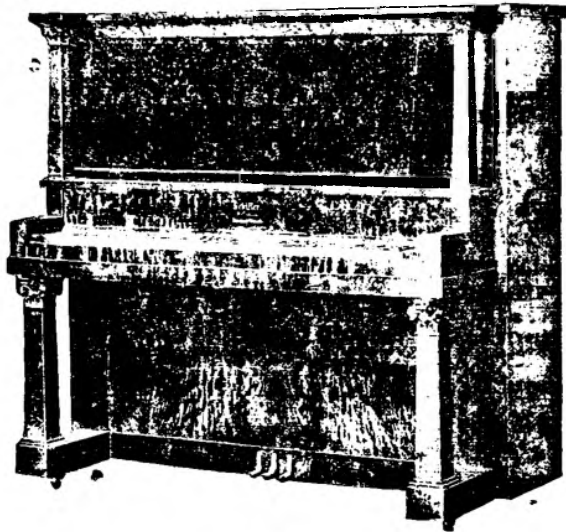
The happiness of your life depends upon the quality of your thoughts, therefore guard accordingly.--Marcus Aurelius.

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Faith and Works.

James says that faith without works is dead. True. But do we ever stop to analyze the statement?

In the church today there is a very wide diversity of thought, so much so that some refuse to fellowship others because of that divergency, yet we can see little difference between them unless their peculiar faith leads to works. Just for example we will take two men, one of the very broad hope and the other of the very narrow view. One maintains that there will be a universal resurrection with a good, fair chance for every man in ages to come, and refuses to fellowship anyone who does not believe as much as he does, but quits with that and goes no further. His time is used selfishly, his pocket book is closed, and he does very little or nothing to spread the good news of salvation to anyone and grumbles at anyone who does make a move in that direction.

The other preaches that the present time is the only time for probation and that those who do not see the Bible as he does will surely go down to a death from which he will as certainly never rise. He will not fellowship the other. He is careful to wrap up within himself all the saving gospel for himself that he can and will do nothing further because he feels that the Bible is in the land and all have just as good a chance as he has had for receiving this boon of life. He does little to get the gospel before others feeling that as narrow as the way is he will be lucky to get through himself.

We ask, What does the religion of these two persons amount to unless there is faith enough mixed with it to make them want to have others get hold of it?

Unless a man's faith is of the sort that it makes him have a desire to see the Lord's work carried on; makes him loosen the strings to his mouth and pocket book, and encourage others who have gone out to the work, we cannot see that he will ever derive any benefit from what he believes. Faith without works is dead. Faith makes us evangelists. If we have good news we want to tell it. If we hear something that would be good news if true, we are not quite so sure to tell it; But when it becomes certain good news, then we are glad to tell it. Just so with our faith in the scriptures. If we believe with all our heart, we will tell the good news or see that some one more capable is doing it. What has been said with regard to the examples chosen will apply anywhere within the realm of faith. Please analyze what has been said in this short article and apply it and see if it works in

your case. It may be that you have no faith at all.

S. J. Lindsay.

When ever men and women learn To be themselves from day to day,

To spend no more than what they earn,

Not caring what the neighbors say;

When men can see another wear A finer garment than they own And neither give a sigh nor care, When they can live their lives alone;

And when they cease to rush in debt

To keep a little swifter pace, There will be less of vain regret And earth will be a happier place.

Go on with your work and be strong,

Halting not in your ways, Balking the end half won

For an instant dole of praise. Stand to your work and be wise,

Certain of sword and pen, You are neither children nor

gods, But men in a world of men.

—Kipling.

Happy People.

A happy man or woman is a better find than a five pound note. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they could do a better thing than that. They practically demonstrate the great theorem of the liveableness of life.—R. L. Stevenson.

Go on in all simplicity; do not be so anxious to win a quiet mind and it will be the quieter. Do not examine so closely into the progress of your soul. Do not crave so much to be perfect, but let your spiritual life be formed by your duties, and by the actions which are called forth by circumstances. Do not take over much thought for tomorrow. God who has led you safely on so far, will lead you on to the end. Be altogether at rest in the loving holy confidence which you ought to have in His heavenly Providence.—De Sales.

When thou art offended or annoyed by others, suffer not thy thoughts to dwell thereon, or on anything relating to them. For example, "that they ought not so to have treated thee; who they are, or whom they think themselves to be;" or the like for all this is fuel and kindling of wrath, anger, and hatred.—L. Scupoli.

It is cheaper in the long run to lift men up than to hold them down.—Lowell.

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You Owe It To Your Mother.

To lift all the burdens you can from shoulders that have grown stooped in waiting upon and working for you.

To seek her comfort and pleasure in all things before your own.

Never to intimate by word or deed that your world and hers are different or that you feel in any way superior to her.

To manifest an interest in what ever interests or amuses her.

To make her a partaker, so far as your different ages will permit, in all your pleasures and recreations.

To remember that her life is monotonous compared with yours and to take her to some suitable place of amusement, or for a trip to the country, or to the city if your home is in the country, as frequently as possible.

To introduce all your friends to her and to enlist her sympathies in youthful projects, hopes, and plans, so that she may carry youth into old age.

To defer to her opinions and treat them with respect, even if they seem antiquated to you in all the smart up-to-dateness of your college education.

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.

To bear patiently with all her peculiarities or infirmities of temper or disposition, which may be the result of a life of care and toil.

Not to shock or pain her by making fun of her religious prejudices if they seem narrow to your advanced views.

To study her tastes and habits, her likes and dislikes, and cater to them as far as possible in an unobtrusive way.

To remember that she is still a girl at heart so far as delicate attentions are concerned.

To give her flowers during her lifetime and not wait to heap them on her casket.

To make her frequent, simple presents, and to be sure that they are appropriate and tasteful.

To write to her and visit her.

To do your best to keep her youthful in appearance, as well as in spirit, by helping her to take pains with her dress and the little accessories and details of her toilet.

If she is no longer able to take her accustomed part in the household duties, not to let her feel

that she is superannuated or has lost any of her importance as the central factor in the family.

Not to forget to show your appreciation of all her years of self sacrifice.

To give her credit for a large part of your success.

To be generous in keeping her supplied with money, so that she will not have to ask for it, or feel like a mendicant seeking your bounty.—O. S. Marden, in Pictorial Review.

Loss of Confidence.

It is a sad matter that persons ever allow anything to come into their life in any way to cause another to lose confidence in them. Yet how often this occurs, and some things which may seem of little consequence, yet because of it, some one who may have had great respect and confidence in us, has lost it. May I be allowed to call your attention to one or two things.

1. That ugly temper.—I do not mean that a person should have no temper. A tool surely is not of much use that has none, neither is one which is tempered so that when the edge strikes a hard substance it flies all to pieces, what it should be; the owner feels that something must be done under those conditions. The Christian comes in contact with many unpleasant things and hard phases of life, but we need to be so tempered by the grace of God that we will not fly all to pieces. Many have lost their real usefulness by this, and the confidence of others.

2. A lack of promptness to keep our word and pay our just debts. How many there are in the world real nice people to come in contact with, pleasant and agreeable, yet, because some day you had business dealings with them, and they fail to pay their debts, when you knew if they tried they could have done it, the respect and confidence you once had is

Face the Sun.



Don't hunt after trouble, but look for success;
You'll find what you look for; don't look for distress.
If you see but your shadow, remember, I pray,
That the sun is still shining; but you're in the way.

Don't grumble, don't bluster, don't dream, and don't shirk;
Don't think of your worries, but think of your work;
The worries will vanish, the work will be done;
No man sees his shadow who faces the sun. —Sel.

lost. It is a sad thing. My brother, or my sister, I beg of you don't allow a thing of this sort to take place with you. First of all, don't get in debt if possible to avoid it; but if circumstances compel you to do this, be honest, show to the world that you intend to be square. This you can do if you are ever so poor. Don't cause people to lose confidence in you, when you may save all this.

3. That unruly tongue.—O, just look out for that tongue, how it will run. Keep it in check. Some one has said, "Think twice before you speak once," but I would suggest that there may be cases where you can do a big lot of thinking and not speak at all.

There are many cases when "silence is golden." Don't cause people to lose confidence in you, simply because you lose control of that tongue. It may be a very unruly member but the grace of God can handle it. May God give us all grace for the day and hour in which we are living and may our lives be such as shall tell for God day by day.—H. A. Mitchell in World's Crisis.

Grovel not in things below, among earthly cares, pleasures, anxieties, toils, if thou wouldst have a good strong hope on high. Lift up thy cares with thy heart to God if thou wouldst hope in him. Then see what in thee is most displeasing to God. This it is which holdeth thy hope down. Strike firmly, repeatedly, in the might of God, until it give way. Thy hope will soar at once with thy thanks to God who delivereth thee.—Pusey.

Some men want to have religion like a dark-lantern and carry it in their pocket where no body but themselves can get any good from it.—Beecher.

It is a good divine that follows his own instructions.

The Man Who Feels.

The man who feels is a happier wight

Than the man who is callous and cold;

For if he weeps in the gloom of night,

He laughs in the sunbeam's gold;

And if the tide of his life runs low,

It reaches the summits of cheer;

He knows the heights, as the depths below,

And smiles through a pitying tear.

And after all, when all is done,

The world has most of the gladdening sun,

For twilight lingers when the day is done,

And the sun's benediction is dear.

The man who feels is happier far,

I say it again and again—

Than ever can be, or ever are,

The pitiless sons of men:

For if he sighs for his own gray woes,

He sighs for another's, too;

If the plant of pain in his bosom grows,

It is covered by sympathy's dew.

And after all, when all is said,

Still pity and love forever are wed;

That the heart unfeeling is chill and dead

Is true, and forever is true.

The man who feels is a dear God's gift

To a sorrowful traveling world.

By the hands that the burdens of life upright

Is the flag of our peace unfurled.

We need not the souls that are callous as Fate.

And selfish and wedded to greed,

But the pitying tear of our fallen estate.

We need—and we ever shall need.

And after all, when all is past,

'Tis the deed of love that alone may last,

And the rest is chaff in the winnowing blast;

In the garden of life, a weed.

—A. J. Waterhouse

It matters not how long you live, but how well.—Publius Syrius.

He that boasteth of his ancestors, confesseth he hath no virtue of his own.

Anti-Christ.

The question as to whether anti-Christ has been a power in the past, or whether it is entirely a future event, seems to be a debatable question with some Bible writers and expositors and even the brothers and sisters in the church.

How any one can face the apostle John, 1 Jno. 2:18, and say they do not believe that anti-Christ has been in the past, I can hardly understand. Little children, it is the last time—and as ye have heard that anti-Christ shall come: even now, are there many anti-Christ. Now what is John's definition of anti-Christ? 1 Jno. 4:3. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of anti-Christ, whereof ye have heard that it should come, and even now already is in the world. And just so long as the devil is running the affairs of this world, just so long anti-Christ will occupy a prominent position at the head of some power, the Apostate Church or political: or perhaps both at the same time.

The Apostle Paul in 2 Thess. 2:1-12 gives a fitting description of a character in connection with the Apostacy—that could take the place and fill the position of anti-Christ. The falling away or apostatizing was yet future in Paul's time: and was held back or hindered by some power, vs. 3 and 7, and his pretensions and manner of working, v. 4, 9, 10.

Now John says it is the spirit of anti-Christ that was in the world in his day, and there were many of them. I wonder if there are not a great many more of them in our day, since the hindering cause has been removed?

The falling away has taken place, and if the man of sin has not been revealed in his fulness, surely his shadow—his type—has in the one who occupies "St. Peter's" supposed chair. Now we will stop right here and consider, 1st. The Kingdom of God.

Surely no one will deny the fact that God had a kingdom here upon earth at one time in the past, typical though it was, see 1 Chron. 28:5: And of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

And we furthermore believe that God's kingdom is a future event to be set up when the nobleman, Christ, returns from the far country, to which he has gone. Now it would be just as sensible for us to dispute over the question as to whether God's kingdom was in the past or in the future, as it would be to dispute over the anti-Christ.

to whether past or future, or the coming of the Christ. Did he not come once in the world to put away sin by the sacrifice of himself,—Heb. 9:26—and unto them that look for him shall he appear the second time without sin unto salvation: a past and future event, type and anti-type or a double fulfillment.

Now turn to Dan. 11:36 to the end of the chapter, and we have described almost, if not identically the same character, and his history is carried down to the end of Gentile supremacy. And the setting up of the kingdom of God—12th chap.—carries us through the time of trouble brought upon the Jews, and upon the whole world by this same anti-Christ. A time of trouble such as never was since there was a nation, even to that same time, and to the deliverance of David's people, and the resurrection of the dead, which immediately precedes the kingdom of God.

Turn again to Rev., 13th chap., and note the rise of a beast out of the sea, having seven heads and ten horns, and upon his horns, ten crowns, and upon his heads the name of blasphemy. Now follow the history and fortunes of that same beast through the 19th to a time beyond the marriage of the Lamb, and the judgment of mystic Babylon, and her destruction. This same power in whom was found the blood of prophets and of saints and of all that were slain upon the earth; and to whom is painted, as the anti-Christ, and who no doubt, was. The spirit and power of anti-Christ headed up in her. Not only in the beast, but in the woman that was arrayed in purple and fine scarlet color and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication, whom we all recognize at the present time as Papal Rome: the ten kings as civil power, the very toes of Daniel's great image in Nebuchadnezzar's dream, and they are arrayed and fight against the Christ, together with their emperor, the beast.—doesn't that signify anti, against, Christ—who together with his saints after the marriage of the Lamb, recorded Rev. 19, represents the little stone cut out of the mountain without hands, who smites the image upon its feet and breaks it in pieces, and the wind carried it away, and there was no place found for it. Surely this is a future event.

The beast would represent the anti-Christ. The 10 kings were all anti-Christian powers. A beast in the scriptures represents a civil power, and nearly always has a man at the head of it. So this

anti-Christ is represented by some man after all.

Christ, the anointed one is an individual, and stands at the head of the nation that bears his name. This nation is a body of anointed ones—or Christs—the same can be said of anti-Christ, and those associated with him, who have the mark of the beast upon their foreheads and in their hand. So I cannot see but what both are right, the futurist, as well as he who sees an anti-Christ in the past—and we might well bear with a third party, who if he looks over the world, can very plainly discern a present anti-Christ. So now let's stop quarrelling about it and go to preaching Christ—for there is salvation in his name. "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved."

M. W. Perrine
W. W. W. Wash.

Uncle John's Bible Class.

Human Nature: What Is It?

No. 3.

What is man, that thou art mindful of him? Children this is our third lesson and we are all here, and we are now ready for the next. We have examined the first three chapters of Genesis, and we find that man is dust, made out of the dust, and goes to the dust. We find that sin came by one man believing the first lie told, the serpent's lie: Ye shall not surely die. We find this being was a liar from the beginning. See Jno. 8:44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it.

Jim. How was death abolished, and incorruption bro't to light through the gospel? 2 Tim. 1:10

We find in Rom. 5: By one man sin entered into the world, and death by sin; and death passed upon all men, for that all have sinned, v. 12.

Alice, v. 15. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Chas. I read in v. 19: For as by one man's disobedience many were made sinners, so by the obedience of one shall many be righteous.

Maude. I find in 2 Tim. 1:10, speaking of Christ, But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath

brought life and immortality to light through the gospel.

Luther. Adam believed the devil's lie. Ye shall not surely die and ate of the tree of knowledge and brought death upon all. And Christ believed his Father and obeyed his Father and brought life for himself, and for all who seek for it. Adam believed his father, the devil, and was driven out of his beautiful home as well as all his posterity.

Teacher. We surely have a clear case that the first Adam is an earth made man.

Blanche. I find in Job. Remember, I beseech thee that thou hast made me as the clay, and will thou bring me into dust again? Job 10:9.

Frank. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust. Gen. 18:27.

May. I find in 1 Pet. 1:24. For all flesh is as grass and all the glory of man as the flower of grass. The grass withereth and the flower falleth away. James: 10-11. But the rich that he is made low, because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withers the grass, and the flower thereof falleth, and the grace of the fashion of it perishes: so also shall the rich man fade away in his ways.

Ida. For that which befalleth beasts, even one thing befalleth another: as the one dieth, so dieth the other; yea they have all one breath so that a man hath no preeminence above a beast: for all is vanity; all go unto one place. All are of the dust, and all turn to dust again. Eccl. 3:20.

James. Why, all that had the breath of life in it, every creeping thing, all cattle, all that was in the dry land died, all in whose nostrils was the breath of life; all have one breath, one spirit. Gen. 7:21-23.

Alice. Job saith, but man dieth and wasteth away; yea, man giveth up the ghost, and where is he? Job 14:10.

Chas. Then shall the dust return to the earth as it was, and the spirit, ruach, spirit or breath, which is in Eccl. 3:19-20, which above Solomon says the beasts have as well as man shall return unto God who gave it. God the giver, only takes back the gift he gave to Adam to cause Adam to live and it is no part of Adam, only the breath we breathe.

Maude. Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust. Psa. 104:29.

Luther. Shall the clay say to him who fashioned it, What makest thou? Isa. 14:29.

Sent From God.

Blanche. We are the clay, and thou art the potter. Isa. 19:8.

Frank. He that cometh from above is above all; he that is of the earth is earthy, and speaketh of the earth: he that cometh from heaven is above all. Jno. 3: May. That which is born of the flesh is flesh. Jno. 3:6.

Ida. The first man is of the earth earthy, as is the earthy, such are they also who are earthy. We have born the image of the earthy. 1 Cor. 15:47-49.

Teacher. That man, thus constituted, is mortal, that is subject to the law of death or dissolution of being in consequence of the disobedience of Adam, which brought death as the consequence of sin.

Frank. Shall mortal man be more just than God? Shall a man be more pure than his Master?

May. See Job 3:11-16: if dead, or as an hidden untimely birth, I had not been, as infants which never saw light: been as though I had not been.

Blanche. What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave? Psa. 89:48; 33:4. The spirit of God hath made me, and the breath of the Almighty hath given me life. Yea his soul draweth near unto the grave, and his life to the destroyer.

Jim. He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God often with men. To bring back his soul (life) from the pit, to be enlightened with the light of the living.

Alice. Man that is in honor and understandeth not, like sheep they are laid in the grave; death shall feed on them, and the upright shall have rule or dominion over them in the morning, etc.

Frank. Job asks a question. If a man die, shall he live again? And then he says, All the days of my appointed time will I wait till my change come.

May. See the answer to where Job expected to wait—not in some happy, fairy land, what the preacher tries to make the ignorant people believe. Job 17:13. If I wait the grave is my house; I have made my bed in the darkness....That would be a gloomy heaven if he knew anything.

Ida. I do wonder if any one that is intelligent can believe such horrible stuff, and I wonder if a dead man knows anything when dead?

Teacher. Next lesson we will see what the Bible says in regard to dead men being alive and dead at the same time. You read Eccl. 9:4-10. All study. You have done well. You must be here on the night of Dec. 20, 1914.

Uncle John.

A single fact is worth a shipload of argument.

And there was a man sent from God whose name was John. The same came for a witness to bear witness of the light that all men through him might be saved. Jno. 1:6,7. And we might add, Be saved if obedient.

Reader, let me ask you a few questions on this subject. Are you responding to the call of these last days of Gentiles? "Go work in my vineyard." Mat. 21:28. If so what is your testimony for him in regard to that call and message? Remember when Christ was here on earth he said of his chosen followers: "Ye are the light of the world, a city set on a hill that cannot be hid. Let your light so shine that others may see your good works (something doing) and thereby glorify your Father which is in heaven." Should not the followers of Christ today be subject to this command as perfectly as when Christ uttered the words when here on earth?

Listen to Paul. "I have no shame to declare unto you and the council of God." Acts 20:27. Again: "We preach Christ unto the Jews a stumbling block and unto the Greeks, foolishness, but unto them which are called both Jew and Greek, Christ the power of God....For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. 1:22-28. Into this work of light bearing. Are you teaching God's truth, and a light bearer of the same as given by Christ and his apostles? Are you telling the world the gospel is the power of God unto salvation? And that there is no other name given under heaven whereby we must be saved? Acts 4:12. Or are you teaching anything will do as well so long as we are honest in giving the message?

There is no doubt but many of the old world believed Noah was proclaiming a false message to the world, but this honesty in their belief did not prevent the flood from destroying the world of mankind. Are you teaching the world there is only one true faith, one hope, one baptism, one Lord and Father? Or are you telling the people any faith, any hope, any mode of baptism, any God and Father, etc., is alright if you accept the same with an honest heart, when you know just how the Bible reads concerning this oneness? Eph. 4:4-6.

Are you teaching that death is the gate to endless joy and the opening scenes to heaven? That death is our friend and when it comes to our home and takes one of our loved ones, it the the coming of Christ to waft them home to glory land, when the Bible

tells us, Death is an enemy and Christ is to come and destroy death and him that hath the power of death, which is the devil. Heb. 2:14. The last enemy (not friend) to be destroyed (not tormented) is death. 1 Cor. 15:26.

Are you teaching the people that every time a saint dies, it is the coming of Christ to waft them home to heaven when the Bible says nothing about his coming back to earth again but once more? Heb. 9:28. Are you letting your gospel light shine out with John, Christ and the apostles by teaching the saints go to heaven for their reward at death when the Bible declares in many places no man hath ascended up to heaven, and for his reward.

Jno. 3:13. Little children (the apostles) whither I go ye cannot come. Are you teaching at some period in the future we must go to heaven for our reward, when the Bible says, The righteous shall never be removed. Prov. 10:30. Then how will they ever get to heaven? And are you teaching the righteous must go to heaven at death or some other future time for their reward for the deeds done here in the body when Christ himself says, Behold, I come quickly (2nd coming) and my reward is with me to give to every man as his deeds shall be. Rev. 22:12. The righteous shall be recompensed (paid) in the earth, much more the wicked and the sinner. Rom. 11:31. Thou shalt be recompensed at the resurrection of the just.—Not as each one dies.—Luke 14:14.

Are you teaching the world is growing better and more godly as time moves on, when the Bible and conditions all about us declare in unmistakable language, even the world admits "Evil men and seducers (are and) shall wax worse and worse, (not better), deceiving and being deceived." 2 Tim. 3:13. Until finally the world will become so corrupt, God declares they are as sinful as in the days of Noah. And he again destroys them, not with a flood of water but fire. Matt. 24:37.

Are you among God's lights when teaching mankind in the present dispensation under the wise leadership of man there is soon to dawn upon our world an era of peace and prosperity such as has never been seen on earth? When Christ has declared when such a proclamation shall be sounded by man over the earth, and the echo is heard sounding its deceptive notes, Peace, peace, peace and prosperity, then suddenly (unexpectedly) destruction shall come upon them and they shall not escape. 1 Thess. 5:3.

But, say many, our country is so wise and Christianized we are safe from all ravages of war.

But friends, listen a moment to what God says. "Behold I will gather all nations (do you count America so small as not to be numbered among the nations?) against Jerusalem to battle." Zach. 14:1-10. It may not be long before the facts recorded in the above quotation are really fulfilled and I doubt not that America will have a godly invitation and a purpose to be among the 'all nations' on that great and eventful occasion. We believe it is far better and safer to let our light shine out to the world by proclaiming God's word as he has given it to us by the mouth of holy men of God as they were moved by the Holy Ghost to speak, than to attempt to brighten its luster by giving and relying upon the opinions of men. If any are called of God they will show his light upon the great hill top of time. If you are there, shine out.

L. S. Bronson.

The Best Place Of All.

When tired, go home. When you want consolation, go home. When you want fun, go home. When you want to show others that you have reformed, go home and let your family get acquainted with the fact.

When you want to show yourself at the very best, go home and do so there. When you feel like being extra liberal, go home and practice on your wife and children first. When you want to shine with more brilliancy than usual, go home and light up the whole household. Home is the best place of all.

A home means a place where the most perfect freedom is enjoyed; where the greatest privacy is secured; where love and sympathy abound. It is the place to which the business man's thoughts revert with pleasure in the midst of cares and worries incident to his occupation, and to which he hurries when the day is done.—Sel.

He has kept and folded us from ten thousand ills when we did not know it: in the midst of our security we should have perished every hour, but that He sheltered us "from the terror by night and from the arrow that flieth by day"—from the powers of evil that walk in darkness, from snares of our own evil will. He has kept us even against ourselves, and saved us even from our own undoing. Let us read the traces of his hand in our ways in all the events, the chances, the changes of this troubled state. It is He that folds and feeds us, that makes us to go in and out,—to be faint, or to find pasture,—to lie down by the still waters, or to walk by the way that is parched and desert.—Manning.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Dixon, Illinois, the first Sunday each month.
Rensselaer, Indiana, the third Sunday each month.
Oregon, Illinois, the fourth Sunday each month.

We spent a very pleasant time with brethren and friends over Saturday, Sunday and Monday, Jan. 9-11, at Macomb, Ill. This was our first series of Bible lessons in this place and the result is very gratifying. We have here a mere handful of very faithful ones whose zeal and earnestness are doing a good work.

We have received from Bro. John Neusch, Malvern, Ark., "A Plea for the Retention of the Bible in the Public Schools." We presume this tract may be had of him in quantities.

The church building formerly located in Irving, Ia., has been

moved to a locality six miles southeast of Nevada, Ia., where we have quite a company of believers.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.
Mrs. Abbie A. Stanley, .50
Mrs. Alice B. Haupt, \$3.50

Reports.

To the brothers and sisters of the faith:

Our little band at Macomb, Ill., has been strengthened and built up in the faith by a visit from Bro. S. J. Lindsay. He arrived in Macomb Friday, Jan. 8, and stayed until Monday night.

We had Bible study every day at 2:30 p. m., and in the evenings he talked upon different Bible subjects, meeting at the different homes of the members of the Berean class, where we had invited our friends and neighbors.

We have always felt so isolated here that this was indeed a rare treat for us. This is the first time the truth has ever been spoken here and we believe it has set some to thinking, and hope the seed will bear fruit in time.

Mrs. Mae Mercer, Sec. Berean Society.

Fontz School House.

Meeting at Fontz School House Micosta County continued three weeks. Results: twenty-five confessions. Eld. C. C. Maple, evangelist. John R. Fox, of Aurora College, Aurora, Ill., led the singing.

Obituaries.

Fanny Aldrich

Was born to Lorenzo and Fanny Aldrich, Feb. 27, 1841, in Durham Co., Canada West. She died at Edmore, Mich., of apoplexy, Jan. 3, 1915. She was married to Edmund Tucker, Jan. 1, 1871, in Millbrook, Mich. Bro. Tucker fell asleep just one month previous to Sr. Tucker. They both lived consistent Christian lives. Sister Tucker was baptized into the Christ by Bro. John Bowers when in her young womanhood. They had no children but made a pleasant Christian home for two orphan girls, who are still living to mourn for Uncle and Aunt.

These two Christian soldiers will be missed by neighbors and many friends, but they died in hope, and we are rejoicing to know we may meet again.

Funeral services were held from the M. E. Church at Blanchard, Sr. M. A. Woodward speaking from I Jno. 3:2. Sr. Tucker

was buried in the Millbrook cemetery by the side of many friends. May we all live and die with as bright a hope as dear Sr. Tucker had.

M. A. Woodward.

Eld. Byron Johnson.

Born in Cooper, Green Co., Ia. If he had lived until Jan. 16, he would have been 27 years of age. He died at Marshalltown. He took sick Oct. 15, and died Dec. 26, 1914, of gastric ulcers of the stomach. He had an operation on the stomach, but he never rallied from the ether. He was loved by every body, and belonged to the Carpenter's Union. The funeral was at the Brethren Church, Sunday, Dec. 28, to a houseful of friends. He is survived by father, mother, brothers and sisters; Alfred, Laura, Fred, Frank, Lillie, Ed and Davis.

May we meet when pain and death is no more.

Mrs. Amy Johnson.

The Sunday School.

By Anna E. Drew.

The Birth of Samson.

Jan. 31, 1915. Judges 13:8-16, 24, 25.

Golden Text.—Beware, I pray thee, and drink no wine nor strong drink. Judges 13:4.

Time.—B. C. 1070-1030, Philistines' oppression of 40 years, including Samson's 20 years, and Samuel's 20 years. (Petrie). Beecher makes the birth of Samson about 1279 B. C. His judgeship 1250 B. C. 20 years to B. C. 1231.

Place.—West Israel, in the tribes of David and Benjamin, which, together reach from the Mediterranean to the Jordan, the southern line running through Jerusalem. The region would be in what was northwestern Judea in the time of Christ. If we make Jerusalem and Hebron centers from which to measure, Zorah, the birthplace of Samson, will be 14 miles west of Jerusalem; the valley of Sorek, 2 miles farther west; Timnath, 4 miles south of Zorah; and Ashdod, 20 miles south of Jerusalem, and Gaza 36 miles directly west.

Questions.

From what people and by whom, were the Israelites delivered in our last lesson? In today's lesson we find them in the hands of their enemies,—who were they? Judges 13:1. The Philistines inhabited the sea

coast of Palestine between Joppa and the border of Egypt from which the country took its name of Philistia or Palestine.

Why were the Israelites oppressed? God raises up a deliverer in the person of Samson. Who was his father? Judges 13:2. An angel appears to the mother to tell her of the son she is to have,—who does she think the angel is? v. 66 (A prophet). What did Manoah ask of God? v. 8. Was his request granted? What directions were given? vs. 13, 14. What do you think was the purpose in these directions? The wife was told the child should be a "Nazarite" from his birth,—what does this mean? Num. 6:2-8. (The word Nazarite means a person separated, one peculiarly devoted to the service of God).

What part does abstinence from wine and strong drink, play in making "holy unto the Lord"? See Lamentations 4:7. The temperance which the Nazarine was obliged to observe was very conducive to health, strength and purity.

In what manner did Manoah learn that it was an angel that came to them? vs. 17-21. Why did this cause fear to Manoah? v. 22. Ex. 33:20. How does his wife argue for their safety? v. 23. What is meant by "the spirit of the Lord began to move him at times"? Tell the story of Samson's adventure with the lion and the bees. Judges 14:1-18.

In that hot climate a carcass is speedily dried up by the sun's heat, and putrefaction is thus arrested. If one were to understand this of a putrid and offensive carcass, the narrative would lose all probability, for it is well known that bees will neither approach the dead body of man or animal. But in the desert of Arabia the heat of the summer season so dries up the moisture of the bodies of dead men and camels within twenty-four hours, that they remain a long time like mummies without offensive smell. So that Samson did not break his vow of touching no unclean thing."

Samson's riddle has often been used as a text for temperance sermons.—what lessons can you draw from it that will apply? Notice Samson was on his way to his expected bride when he met the lion,—where did he get his source of power to slay it? What was gained from his victory?

What did Samson use the trick of his companions as an excuse for? v. 19. Samson was angry at the way his wife had treated him and went away for a time, then his anger having cooled he returned to find her given to another. What did this cause him to do? Judges 15:3-5. Tell of another exhibition of strength in same chapter. vs. 13-16. What led to Samson's downfall? 16:4-20. How

was he treated by his enemies? Tell of his tragic death.

There is quite a difference of view as to the character of Samson. He is described by some as doing all his deeds of valor for revenge and not for his country. But Dr. Vernon says: Where in all this apparently lawless career did Samson ever use his strength unprovoked? The lion had to attack him before he slew it; he had to be betrayed by friends he trusted before the corn fields were burned; the hypocritical wiles of a woman were responsible for the revenge he took at his tremendous death."

May we not conclude that tho' he dallied with temptation, and fell, that he repented, and developed a steadfast faith in God, before his death, for has not Paul classed him among the list of ancient heroes in Heb. 11:32-34? What lessons of warning can we draw from the story of Samson? Can we overcome temptation in our own strength?

Letters.

(EXTRACTS).

Dear Bro. Lindsay:

I am glad you are to remain in your place another year, if the Lord tarries that long.

There is need of a trumpet that gives no uncertain sound, a watchman who will send out the cry of warning.

Yours in hope.

J. J. Bronson.

Dear Bro. Lindsay:

Please find enclosed a M. O. for \$1.50 for renewal subscription to the Herald. I am pleased with the tone of the paper and trust you will be able to maintain the harmony and the kindly spirit which prevails.

With many good wishes for the New Year in your labor of love, I am sincerely,

Watch-Tidings.

Ho, ye watchman of the night,
Is there sign of coming dawn?
Is there flush of early light
Telling night is almost gone?

Is the distant orient bright
With the Heralds of the King?
Breaks there yet upon thy sight
Aught to make thee shout and sing?

Long we've waited for thy cry,
Lonely watcher on the tower.
Long we've waited for thy cry--
"Lo! thy King doth come with power."

Pilgrims, yes, the East is bright,
And the age-long shadows flee.
Soon will day succeed the night
And the Master call for thee.

Christ comes quickly, crowned with light,
Clothed with power and majesty,
Comes to end earth's gloomy night.
And bring peace and equity.

Law shall go from Zion's Hill,
To the nations, near and far;
And subservient to his will,
They shall come and worship there.

Jew and Gentile, bond and free,
All alike shall own his sway;
Peace shall reign from sea to sea.
Kings to him their homage pay.

Son of David, Son of God,
Promised seed so long foretold,
Now fulfilling all the word,
Soon he'll reign throughout the world.

Myrtle shall displace the thorn
Fir and Box and Cedar grow,
Valleys smile with rustling corn,
Vine and tree with fruit bend low.

Nought shall harm in all his mount,
Ravenous beasts together dwell.
Barren plains become a fount,
Ang every tongue God's goodness tell.

Then no more shall men destroy,
Then no slave shall feel the rod,
Then all hearts shall beat with joy,
And man be at one with God.

J. J. Bronson.

Berean Column.

In the 3rd chapter of Judges, we find an account of the conduct of the Israelites after the death of Joshua. We find that they were then as so many of us are at the present time, the Israelites turned away from the Lord and his teachings but when ever a judge was raised up amongst them they were ever ready to come back into the ways of the Lord. No sooner was the judge dead than they went off with the heathen nations and formed family alliances with them.

Just so with us today. We stray away, maybe not to the same extent as did the Israelites, but let an evangelist come into our midst and immediately we turn back and work with all our might to help the cause of Christ. Then when our evangelist is gone, and the excitement wears off, back we go to our idols.

May it not be so with us as with the Israelites, but let us say as Tychius in his letter from Rome to the Ephesians:

"Stand therefore, having your loins girt about with the 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;

Praying always with all prayer and supplication in the spirit and watching thereunto with all perseverance and supplication for all saints;

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

For which I am an ambassador in bonds: that therein I may speak boldly as I ought to speak. Eph. 6:14-20.

John E. Miller, Jr.,
St. Jacob, Ill.

The Lake of Fire.

A sister writing to this office asks: "Would you explain just what is meant in Rev. 20:10 and Rev. 19:20? Will it be a literal lake of fire and brimstone and will the torment last forever and ever?"

The best we can do is to give our thoughts on the subject, giving reasons for our conclusions.

One great difficulty in scripture interpretation is found in our effort to determine just what language is fact and which is figurative. That the scripture employs both plain statement of fact and the embellishment of figure, no one will dispute, and sometimes the task of drawing the line between the two is not so easily done, and when done, is not satisfactory to all.

Our effort in this direction is often biased by our preconceived notions which have come to us by birthright and early education.

We believe it to be a fair proposition to teach that wherever we find figures of speech, we find them employed to embellish a fact. We often find too, that with the figure is given an explanation as to what fact it is an embellishment. For instance, we read in Rev. 20:14, "And death and hell (the grave) were cast into the lake of fire. This is the second death."

Here the fact is the "second death;" the figure is "the lake of fire." We take it that the second death is that end of anything from which it does not revive, no matter what the means to that end may be, and it may apply to mankind, animals, systems of government and of religion, or anything that may oppose itself to God's plan.

Among the words that are commonly employed in scripture as figures we find the terms, "fire," "water," and "soap." All these

are used as figures of cleansing.

We read in Malachi 3 that when the Lord appears, he "is like a refiner's fire, and like fuller's soap." His purpose in so coming is to purge and purify the sons of Levi, not to destroy them. In 2 Thess. 1:8, we read that he comes in flaming fire, etc., against the enemies of the true church. Whatever this flaming fire is, it brings to the enemies of the Lord, not perpetual torment, but lasting destruction from the presence of the Lord.

Of the word "water," we read, "That he might sanctify and cleanse it with the washing of water by the word." Eph. 5:26. Here the figure is easily seen.

We do not believe that the language referred to by the sister has yet been fulfilled. We believe this to be generally agreed. Unless we can find language of practically the same force which has been fulfilled it may not be easy to convince others of the correctness of our interpretation. In Isa. 34 we shall find what we want. Here Idumea is under condemnation for its wickedness toward the people of God. Speaking of the destruction of that land prophetically, we read, "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever," etc.

Turn to it and read it. The fact is, God had determined upon the destruction of that land for its wickedness, and that destruction was to be absolute and complete. Knowing as we do the destructive nature of burning pitch and brimstone, what figure could be better employed to convey to our minds what God had in purpose? That land was really never turned into brimstone nor its rivers into pitch. A careful reading of Isa. 34 will show that the terms were employed to express destruction and not preservation.

Going now to Rev. 14, we find the same kind of language employed. In verse 10 we read that they who worship the beast and his image, etc., "The same shall drink of the wrath of God," etc. Then follows the figure. What is to happen to those who face the wrath of God? Paul says it is everlasting destruction. 2 Thess. 1:8. They are to be destroyed. Rev. 11:18. Many other texts may be found to show what their end is. These figures are used but to show the certainty of the decree.

When we come to the texts in question we find the same rule applying, first to the beast and false prophet, and second, to the devil. We believe these three terms are the names of systems, but regardless of this, the principle applies just the same.

In Heb. 2:14, we read that the devil is to be destroyed. Take this statement of fact and let the prophet employ the term "lake of fire," and it only strengthens the fact. The torment "for ever and ever" may not necessarily last long. The Greek term here translated "forever and ever," does not necessarily signify endlessness, but we may say truthfully it never does, but it means "age lasting," or to "the end of the age." The beast, the false prophet and the devil are brought into this state at the coming of the Lord, soon after which time the age comes to its end. If the torment is literal, we have but to call your attention to conditions in Europe at the present time. Nations are dying. The process is slow but the end is sure. We know the torment is not perpetual. For those who are dead, it is already ended. We shall be pleased to hear from others on these texts. Will answer the sister's further questions in our next.

S. J. Lindsay.

Jesus the Great Teacher. No. 5.

In the preceding articles, we followed the controversies of Jesus with the Scribes, Pharisees and Sadducees, showing that he was superior in scriptural knowledge. By this he was always able to silence them. We purpose now to take up the parables and examine our Savior's teachings through them. To analyze them requires much study. The most important question is, why did he speak in parables? To whom were these parables addressed? What is the leading thought in them? We should bear in mind that the leading thought is the kingdom of God. His parables were spoken to the Scribes, Pharisees, Sadducees, or his disciples. A few were addressed to the multitude.

In our study we will begin with Matt. 13. The first one is The Sower. This parable was addressed to the multitude and explained to his disciples by their request. It was the privilege of his followers to know the mysteries of the kingdom of heaven. Their eyes could see and their ears could hear; therefore they were blessed. This parable speaks of the sowing of the good seed and the different kinds of soil upon which it fell and the conditions that affected its growth. The Jews were chiefly an agricultural people and Jesus knew that this figure would appeal to them. This parable has a general application and refers to the preaching of the gospel. The parables were spoken to the Jews and are applicable first to them as a nation and secondly as individuals and societies. The sower went out

to sow, that is, to scatter the seed broadcast. Our teacher tells us that some of the seed fell by the roadside, some fell on stony ground, some fell among thorns, but others fell on good ground.

That which fell by the wayside was devoured by the fowls. That which fell on stony ground produced no root and died. That which fell among thorns was choked and produced no fruit. We are taught in this parable that the above conditions destroyed the growth of the seed. These conditions were the result of the cultivation of the soil previous to the sowing. Jehovah had fulfilled every condition in the covenant with Israel. It was their duty to have rendered the soil in good condition for the growth of the seed.

In Isa. 5, we read that Jehovah had planted a vineyard in a fruitful hill. He fenced it, and gathered out the stones and planted it with the choicest vine and built a tower in the midst of it, and made a winepress therein, and he looked that it should bring forth grapes, and it brought forth wild grapes. The vineyard of the Lord of hosts is the house of Israel and the men of Judah his pleasant plant. And he looked for judgment but beheld oppression; for righteousness, but beheld a cry. Instead of his vineyard producing perfect fruit it was scab. This was the condition of the vineyard when Jesus came to possess it. In connection with this parable, please read Matt. 21:33-46. Had Israel have kept the covenant recorded in Ex. 19:5, 6, this vineyard would have been in good condition and the soil would have received the seed and produced its natural growth of a hundred fold.

The dull eye and the deaf ear was chargeable to Israel and not to Jehovah. Jehovah said, What could have been done more to my vineyard than I have done in it? Isa. 5:4. Our heavenly Father sent his prophets and servants. Some were stoned and some were killed and last of all he sent his son whom they killed. The vineyard was past cleansing and as Jesus said, The kingdom shall be taken from you (Israel) and given to a nation bringing forth fruits thereof.

The vineyard of the Lord is no longer Israel but the world. Jehovah is now taking out of the world a people for his name. Paul calls it the present, evil world out of which we were taken. This world is filled with the lusts of the flesh, fulfilling the desires of the flesh and of the mind. And they are by nature the children of wrath. In applying this parable we find that the product of the seed as sown on good ground results in gaining followers of Jesus the Christ. He that heareth the words of the

kingdom and understandeth it: which also beareth fruit and bringeth forth an hundred fold becomes a child of the kingdom. To him will be given an honorable place among the saints of the kingdom age.

The leading thought concerning Israel is that her soil was of a nature that rendered the seed unproductive. To us the leading thought is that God is now taking out of the world a people for his name. Those who retain and cultivate the good seed will reap a rich reward. The object in speaking this parable was to teach Israel that her opportunity had been wasted and the kingdom would pass from her and be given to another people.

D. C. Robison.

The Apostacy.

A variety of symbols are employed in the scriptures to represent the different phases of this politico-religious system. It is the outgrowth of the apostacy—or in other words, a departure from the truth, as preached by the apostles. It was more or less active in Paul's day, and was styled by him "the mystery of iniquity." It did not however, become a corporate system, actively assuming to be the kingdom of God until the 4th century. After the days of the Roman Emperor Constantine, A. D. 315-337, it rapidly increased in numbers, influence and wealth until the time of the Emperor Justinian, when the Bishop of Rome was recognized as the supreme head of the Catholic church, A. D. 519-538. And in A. D. 608 to 610, the Emperor Phocas confirmed what Justinian had previously granted and decreed.

The signs of the times apparent ly justify us in thinking that the later day phase of the Papacy is at hand. The mystery of iniquity that had its beginning in the days of the apostles culminated in the development of a visible head, who is called by the apostle the "man of sin," lawless and arrogant, "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God showing himself that he is God." 2 Thess. 2:4. That is, he exalts himself above all the gods of the pagan world, or that were worshipped by the Greek and Roman idolators, and finally supplanted them as the God of the Roman earth. With the downfall of the Roman Empire in the west, A. D. 476, and the general break up that followed, the Pope fell heir to what was left of the disjointed and dismembered carcass of the Caesars, and in the beginning of the 9th century became the dictator, and high priest over all

the kingdoms of central and western Europe.

Next in order under the symbol of a woman sitting upon many waters, "peoples, nations, multitudes and tongues." Rev. 17:15. Showing how all the kingdoms of the Roman earth supported the woman, making her rich, not only in the luxury of material things, but also in political influence and power to dictate and control the civil rulers of the latin world. It is affirmed that the woman is that great city which reigneth over the kings of earth, and with whom they have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication. Rev. 18th chap.

It is a fact true to this day, that as a corporate political system, under the guise of religion, it has no equal, or even a successful rival in dictating terms of political policy for the nations of the earth.

Through the influence of her prelates, cardinals and bishops, she can greatly modify and often defeat the legislative enactments of the civil powers, and what is more, often times secure legislation to her own advantage, as a church. Moreover what is worse than all else, she hath made all nations drunk, religiously intoxicated with her spiritual wine. There is not one nation, or people in all Christendom, aside from the Jews that has escaped the spiritually degenerating effects of her intoxicating cup. Even many who professedly have come to a knowledge of the truth, find it difficult to free themselves from the relics of Roman theology and tradition. Protestantism is so completely under the influence of her doctrine that a goodly number of the Evangelical Churches are willing and ready to make common cause with the old master church, apologizing for her intolerant career in persecuting and condemning to death those who had the courage to advocate civil and religious liberty. Moreover skeptics, agnostics and unbelievers of every color, in their conversation, literature and poetry are not exempt from giving homage to Rome's superstition. In the school books, also in the novels of fiction, scattered fragments of Papal theology abound, and are stated as though they were the fundamental truths of divine inspiration.

The bloody strife now raging in Europe in all probability will settle for a time, the eastern question and the Roman question. Mahomet and the Pope made their appearance in Asia and Europe about the same time, and doubtless they will disappear almost as simultaneously as they came. They represent

two politico-religious systems that have been making war upon each other for more than a thousand years. The prophet Mecca did not succeed in making Europe all Mohammedan, and the Pope failed to make Asia all Catholic. The two systems however are equally an "abomination of desolation." One is literal, the other spiritual. Israel after the flesh has suffered from the one, while Israel after the Spirit has been trodden underfoot by the other. Both have about filled up their allotted time and their cup is full to the brim. More in my next.

Geo. Moyer.

Continued from last week.

Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision; the sun and the moon shall be darkened, and the stars shall withdraw their shining. Joel 3:9-15.

The great day of the Lord is near and hasteth greatly, even the voice of the day of the Lord. The mighty man shall cry bitterly. That day is a day of wrath, a day of trouble and distress, a day of wastness and desolation, a day of darkness and of gloominess, a day of clouds and of thick darkness; a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured out as dust and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. But the whole land shall be devoured by the fire of his jealousy, for he shall make even a speedy riddance of all them that dwell in the land. Zeph. 1:14-18.

It has been until of late years that a man could commit most any crime and his gold and silver would deliver him from being punished, but according to prophecy, it will not be so in the day of the Lord. And now, dear reader, are not some of the rich being tried by our laws for their wicked deeds, and their gold and silver does not always deliver them.

Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle and the city shall be taken and the houses rifled and the women ravished, and half of the city shall go forth into captivity and the residue of

the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. Zech. 14:1-9.

My dear brother, there is no doubt in my mind but that we are now in that time of trouble, and that all nations will be engaged in this war, and that it will continue until all nations are subdued, and the war spirit blotted out. Malachi says. For behold the day cometh that shall burn as an oven and all the proud yea and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto them that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Mal. 4:1-3.

Now this burning day is not with literal fire. But we read Heb. 12:29: For our God is a consuming fire. The day spoken of here is the day of his wrath, a day of trouble and distress, a day of wastness and desolation, a day of darkness, a day of clouds and of thick darkness; this is the day that David said, The Lord at thy right hand shall strike through kings, in the day of his wrath. He shall judge among the heathen. He shall fill the places with the dead bodies. He shall wound the heads over many countries.

Is not this being literally fulfilled now? Just take a look over into the war countries and see the thousands of dead bodies cast into trenches, miles long and sufficiently wide to cover the slain out of their sight. Now compare some of the war news in our daily papers with prophecy and we find God's word is fast being fulfilled.

But listen dear reader, Paul says: But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night, for when they shall say, Peace and safety, then sudden destruction cometh upon them. But ye brethren are not in darkness that that day should take you as a thief. 1 Thess. 5:1-4. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up. Seeing that all these things shall be dissolved, what manner of person ought we to

be in all holy conversation and godliness? Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness. 2 Pet. 3:10-13.

During this day of the Lord, all nations will be subdued, and Israel restored to the land of promise, and the city of Jerusalem restored, and the temple rebuilt preparatory to the coming of our Lord.

Behold I will send my messenger, and he shall prepare the way before me; and the Lord God whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. Behold he shall come, saith the Lord of hosts.

John was carried forward in spirit, or mind, to the day of the Lord. Rev. 1:10.

S. C. Oliver.

What a strength and spring of life, what hope and trust, what glad, unresting energy, is in this one thought,—to serve him who is my Lord, ever near me, ever looking on; seeing my intentions before he beholds my failures, knowing my desires before he sees my faults; cheering me to endeavor greater things, and yet accepting the least; inviting my poor service, and yet, above all, content with my poorer love. Let us try to realize this, whatsoever, wheresoever we be. The humblest and the simplest, the weakest and the most encumbered, may love him not less than the busiest and strongest, the most gifted and laborious. If our heart be clear before him; if he be to us our chief and sovereign choice, dear above all, and beyond all desired; then all elements matters little. That which concerneth us he will perfect in stillness and in power.—Manning.

Be not overmastered by thy pain,
But cling to God, thou shalt not fall;
The floods sweep over thee in vain,
Thou yet shalt rise above them all;
For when thy trial seems too hard to bear,
Lo, God, thy King, hath granted all thy prayer:
Be thou content.—Gerhardt.

It is the Lord's mercy, to give breathings after life, and cries unto Him against that which oppresseth thee; and happy wilt thou be, when He shall fill thy soul with that which He hath given thee to breath after. Be not troubled; for if trouble abound,

and there be tossing, and storms, and tempests, and no peace, nor anything visible left to support; yet lie still, and sink beneath, till a secret hope stir, which will stay the heart in the midst of all these; until the Lord administer comfort, who knows how and what relief to give to the weary traveller, that knows not where it is, nor which way to look, nor where to expect a path.—Penington.

If, on hearing of the fall of a brother, however differing or severed from us, we feel the least inclination to linger over it, instead of hiding it in grief and shame, or veiling it in the love which covereth a multitude of sins: if, in seeing a joy or a grace or an effective service given to others, we do not rejoice, but feel depressed, let us be very watchful; the most diabolical of passions may mask itself as humility, or zeal for the glory of God.—Charles.

When you hear of good in people—tell it.
When you hear a tale of evil—quell it.
Let the goodness have the light,
Put the evil out of sight,
Make the world we live in bright,
Like to heaven above.

When God comes to us and asks, "Where is thy brother Abel?" are we like Cain going to answer, "I know not." Or will we be able to say, "I know where he is (saved or unsaved), for I have worked with him, and know what his convictions are."

All which happens through the whole world happens through hope. No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more we are helped on by hope in the way of eternal life.—Martin Luther.

It is easy to lead people wrong; it is hard to lead them back. It is easy to create a wrong impression; it is hard to eradicate that impression.

Carrying a Bible under your arm isn't half so important as carrying its teachings in your heart.

To learn the worth of a man's religion, do business with him.—Bishop Spaulding.

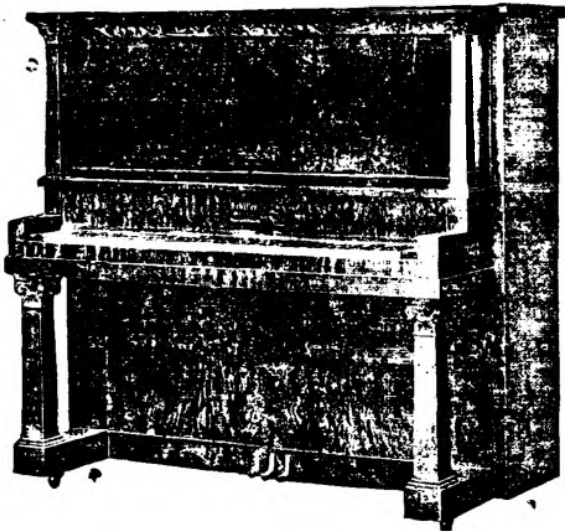
Sunday is the golden clasp that binds together the volume of the week.—Longfellow.

Take this remark from Richard, poor and lame,
Whate'er is begun in anger,
ends in shame.

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The Second Coming of Christ.

Dear brothers and sisters in the Lord, Jesus will be here before long, I think. In Jude 14, And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints. In 2 Pet. 3:10, 12, 13, But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 1 Thess. 5:2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 4:15, 16, 17, 18. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Dear brethren, may we always be looking and waiting, is the prayer of your brother in the Lord Jesus Christ.

Ora L. Worley.

The Freedom of the Will.

It has been generally maintained that predestination conflicts with the philosophy of free moral agency, and therefore the doctrine has been opposed by all those who maintain that man has free will to choose or reject, and that to be foreordained to any course interferes with his choice. This however, is not true if we understand the Bible teaching on man's choosing.

Philosophy and scripture are generally contrary to each other. All such expressions as 'free moral agency,' 'free will' and the like are unscriptural, and only darken divine counsel. Moreover, such ideas are anti-scriptural for the reason that human philosophy, in magnifying the will of man to be the supreme governing force over human conduct, entirely ignores the Bible doctrines of the entire sovereignty of God and his providential overruling of whatever human in-

tentions and forces oppose his supreme will, in which he even turns all such opposition to run the wheels of his work, so that man's evil becomes God's good work. This has been abundantly shown in previous articles, by the cases cited and the scriptures adduced.

There is, however, Bible teaching on the subject of man's choice, and as this seems to many to conflict with individual and personal predestination of which cases were cited in our last article, that choosing is what we will discuss in this. All philosophy and the multitude of volumes written on the high sounding phrases of free moral agency, which makes man God and ignores Jehovah's supremacy, we leave without notice. Humility is not pleased with man's philosophy and pride.

In the origin of sin we find that the pair were presented with a warning not to do what was in their power to do, and this is the case with all sin from then till now. Yet we have previously said that God foreknew their coming sin and made provision for it. That being true, the pair will by their choosing, either make Jehovah miss his reckoning, or he will so govern their choosing that his revealed previous planning will work out exactly. Which will you have it: Shall man or Jehovah be the God? Will you choose human philosophy which would make man's free will belie God's foreknowledge, or will you say Jehovah is supreme? He will be so, whatever we may say about it, so we may as well acquiesce.

To be continued.

J. W. Williams.

We Opine,

That there are many who study the Bible to find an excuse for their meanness.

That there are many who know that there is a text which reads, "Drink no longer water, but use a little wine for thy stomach's sake and thine oft infirmities," who do not know that there is a text which says, "Wine is a mocker, strong drink is a raging, and he who is deceived thereby is not wise."

That this sort of Bible knowledge will not help in the time of trouble.

S. J. Lindsay.

Search thine own heart. What paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek.—Whittier.

Man punishes the action, but God the intention.

Art is long—life is short.

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Work the Blessing.

Once I thanked God for many a
glittering thing
Which now I know was worthless
and which passed
With things forgotten and be-
hind me cast,
As I moved onward, borne by
time's swift wing.
But never thought then that
work could be
God's gift, but rather, punish-
ment it seemed;
And often in my lonely hours I
dreamed
Of days when from its bond I
should be free.

But now I know that work is
man's best friend,
Heaven's highest blessing to a
world like this;
And now I ask no longer ease
and bliss.
But only this: "Give me until
the end
Strength for the needed toil as
each day passes by
When I can work no longer, let
me die." N. M. Lowater
in N. Y. Sun.

The Bravest Battle.

The bravest battle that was ever
fought
Shall I tell you where and when?
On the maps of the world you
will find it not;
It was fought by the mothers of
men.

Nay, not with cannon or battle
shot,
With sword or braver pen;
Nay, not with eloquent word or
thought,
From mouths of wonderful men.

But deep in a woman's walled-
up heart,
A woman that would not yield,
But patiently, silently bore her
part—
Lo! there is the battle-field.

No marching troops, no bivouac
song;
No banners to gleam and wave;
And oh, these battles last so
long—
From babyhood to the grave.

Yet, faithful still as a bridge of
stars,
She fights in her walled-up town-
Fights on and on in endless wars,
Then silent, unseen—goes down.
—Joaquin Miller.

Assertion is no proof.

Reflection

I did pretty well with that trouble I had,
That trouble that frightened me so;
Now it's over I think I've a right to feel glad
That I didn't give in to a blow.

For a while it appeared that I couldn't succeed,
I was tempted to give up the fight,
But now that it's over I'm happy indeed
To think that I came out all right.

I nearly gave up when the thing looked so bad,
I had almost decided to quit;
I'm surprised at myself at the courage I had,
And I'm glad I have so much grit.

When the next trouble comes I shall stand up and fight
And meet it the best that I can;
I've reached the conclusion that trouble's all right,
It brings out the *stuff* in a man.—Sel.

Don't.

"My little three year old boy
annoyed me very much by kick-
ing the foot rest of his high
chair during his meals. Repeated
requests that he should not
do it seemed to make no impres-
sion.

"One night while he was eat-
ing his supper to the accompani-
ment of the steady kicking. I
asked him why he did it.

"To make the choo-choo cars
go," was his reply. Then I saw
there was a real purpose in it.

"I should think the cars
would need a rest. Don't you
think you might give them a
chance to eat their supper?"

"The kicking ceased and it
was no longer necessary to say
'Don't.' It taught me the les-
son to try to get at the child's
reason for what he does. Often
the things which annoy us are
part of the scheme which the
child is trying to carry out, and
our efforts to stop him seem
like interference to him."

Well Quoted.

It was a custom in a certain
household to have each member
of the family repeat a verse
from the Bible at the beginning
of every meal.

One day the 5 year old son had
been naughty and was put at a
table by himself for punishment.
When it came his turn to recite
a verse, he solemnly repeated:

"Thou hast prepared a table
for me in the presence of mine
enemies."

The Revelation.

John Hull found the telegram
at his office. As he read the

words the busy scene about him
faded away, and he saw himself
once more a little ragged, fright-
ened boy, who heard with terror
the word "poorhouse" whis-
pered by the neighbors. Then Aunt
Rachael had come in. She had
stood a moment looking at his
mother's still face; then she had
crossed the room and gathered
the boy in her arms. "He isn't
going to the poorhouse," she
had said, quietly. "I am going
to take care of him."

It was an odd caretaking in
some ways. Aunt Rachael was
an old maid, and knew nothing
of a boy's heart. And yet,—how
good she had been—how good
and patient. In the last ten years
although he had seen her only
twice, there had been no word of
reproach, only the same unchang-
ing love and faith. A blur came
over John Hull's eyes, and call-
ing his secretary, he gave rapid
orders. He was going to Aunt
Rachael. He hoped she would
know.

Nine hours later he was alone
with Aunt Rachael. As he looked
at the great peace of the small
worn face, a strange feeling
swept across him. He never saw
a look like that in Wall Street.
This little, plain, old country
woman had possessed something
greater than riches.

Later, they brought him her
papers and letters. They were
very few, but among them were
her account books, and John Hull
realized that in those careful
figures he was reading the story
of her life. He was amazed to
know how tiny her income had
been. And of what she had, a
tenth had gone to her church,
a fifth to her missionary society,
and nearly all the rest for a boy
who was not even related to

her.

And he had thought her life
pitifully poor and narrow. Now
in his hour of vision he saw his
was the poor and barren life—
with its careless and spasmodic
giving, its absorption in the game.
He understood at last the gener-
ous and unselfish investment of
this life and all its possessions.
And suddenly there came to him,
the memory of a hot summer Sun-
day of his boyhood, and of the
minister's voice as he read his
text: "Well done, thou good and
faithful servant: thou hast been
faithful over a few things."

Could that be said of the uses
he had made of his own life?

Alone in the April night John
Hull faced himself.—Sel.

Not A Question of Quantity.

It is not, after all, a question
of the quantity of what we do,
but the quality of it. God knows
of how poor stuff our dreams
and deeds are woven; but if it
is the best we can give, if we de-
sire with all our hearts what is
noble and pure and beautiful
and true—or even desire to de-
sire it—he will accept the will
and purify the deed.—Sel.

A Good Rule.

Mr. Moody has left us a splen-
did rule for awakening love and
sympathy in the heart. His
rule is, "Put yourself in the
other person's place and then
try to help him." This means you
must imagine yourself to have
the other person's sorrows, sur-
roundings, trials and temptations.
In other words, you must make
their sorrows your own, give
full credit to their virtues and
then try to help them. Per-
haps some anguish of soul or
some hidden disappointment dis-
turbs them, which if you but knew
it, would melt your own heart
with pity for them. Who knows
but that if you were in the same
surroundings as they you would
be far less endurable than they
are?—Sel.

Some try to be neutral; some
are indifferent, and a few are
loyal. Neutrality is impossible; in-
difference is a betrayal of the
trust involved in citizenship. Loy-
alty alone is praiseworthy.—Sel.

Ambition, thou powerful source
of good or ill.

A bad vessel is seldom broken.

Prayer.

Are all petitions to God of necessity requests for performance of miracles and did the efficacy of prayer cease with the going out of miracles, or is there still power in communion of saints with the throne of heaven?

That little power is visible in modern prayer is evident, and that too little credit is given to the value of it by the godless frivolity and formality of the last days of religious emptiness.

If prayer was only intended during the miraculous operation of the comforter in apostolic times how could the saints who live at the end of this our age pray as Jesus instructed, that they should be counted worthy to escape the last and greatest time of trouble that is to end our world?

If prayer is not for our time we must disregard much plain scripture applicable to us and our time beyond controversy. But does prayer require a miracle always? Is not God's providence managing all things? And if that be so why cannot prayer be answered by the hidden hand of providence which we call circumstances and happenings?

As long as men toil by hand and seasons recur with fruitfulness, it is in order to say, Give us this day our daily bread. But that is not asking a miracle. We do not request manna, nor ask for ravens to be sent to feed us, nor yet that the meal or the loaves and fishes be multiplied.

But some one may say, If God sends rain on the unjust who do not pray, as well as on the just who do, what does the praying one receive more than the other? In brief, why do Christians pray? The Master told why: Because the Father loves. Will not the praying saint who asks for bread accept his food as the gift of God sent down from the Father because he loves? Will he not love God the more he prays for what he is instructed to ask and sees in all the happenings of life the benevolent hand of a Father's guiding love? And loving God, will not his life be spent in love to men? Why are the unpraying, ungodly, selfish, proud and sinful if not because they are void of the love of God and all because they do not know it is he who gives all they enjoy? And not only so, but the brotherly care of saints, the providence of the Father who works all happenings together for good and the ministrations of the angelic hosts are all pledged and working for him who asks. Why is the church of the last days cold and formal? One reason is evidently the lack of devoted prayer and thanksgiving. He who worships continually at Jehovah's footstool is resultingly humble, hence has

faith, meekness, temperance and the graces of Christ and the fruit of his spirit, for worship is the reverent homage paid from the inferior to the Superior, because of the consciousness of reception of great and numberless gifts, and the thanksgiving for the same which is to be expressed in service of love.

Then how practical is prayer?
J. W. Williams

THE KINGDOM OF GOD. (Anonymous).

Matt. 4:17, 23; 6:33; 9:35; 13:19; Mark 1:14; Luke 4:43; 8:1; 9:2, 11; 13:28; Acts 8:12, 25; 19:8; 28:30, 31.

What Is This Kingdom?

Dan. 2:44; 7:13, 14, 18, 22, 27; Hag. 2:22; Rev. 9:15; Cor. 15:25; Zech. 14:14-9; Psa. 2:8, 9; 110:5; Rev. 19:11, 13, 15, 16.

The Kingdom of God Once Existed.

1 Chron. 28:5; 19:23; 2 Chron. 13:8.

It Was Divinely Overturned Because of Iniquity.

Ezek. 21:25, 26, 27; Hosea 3:4, 5; Luke 21:24; Matt. 23:36, 37, 38, 39; Isa. 63:17, 18, 19; Dan. 8:13, 14.

It Is To Be Re-Established.

Amos 9:11; Isa. 59:4; 33:20, 21; Luke 1:32, 33; Acts 15:16; Zech. 1:16, 17; 2:12; Psa. 102:13; Oba. 1:17, 20, 21; Mic. 4:6-8.

Jesus Christ King Of The Whole Earth.

Psa. 132:2; 2 Sam. 23:1; 3:5; Acts 2:30; Luke 1:30-33; Mark 15:2; Matt. 19:28; Isa. 9:7; Jer. 23:15; Zech. 6:12.

Jerusalem the City of The Great King.

Jer. 3:17; Mic. 4:7, 8; Joel 3:17; Isa. 24:23; 60:14; Isa. 52:1; 65:17, 18; Jer. 31:23; Psa. 48:2; Matt. 5:34, 35; Ezek. 48:35.

Read the Promises God Made to Abraham, and Renewed the Same to Isaac and Jacob.

Gal. 3:8; Gen. 12:1-3; 13:14-17; 15:8-18; 17:8; Gen. 26:2, 3, 4; 28:3, 4, 13, 14.

And See That They Were Not Fulfilled in Their Experience Nor At Any Time Since.

Acts 7:5; Heb. 11:8, 9; 13:34; 39, 40; Gal. 3:16, 29; Rom. 15:8; Luke 1:68-73.

But Will Be at The Setting Up Of The Kingdom of God On Earth.

Isa. 2:4; 9:9, 10; 32:1-6; 33:5, 6; 51:3; 62:4; Jer. 3:17; 4:2; Psa. 67:4; 72:4-17; Lev. 26:42; Joel 2:18, 21; Duet. 11:12; Ezek. 36:34-36; Luke 13:28; Matt. 8:11; Micah 7:20; Isa. 60:15.

The Second Coming of Christ, the True Hope of the Believer, and the Kingdom of God, the Inheritance to Which Men Are Called by the Gospel.

2 Tim. 4:11; Acts 1; 9:1; 3:20, 21; Matt. 16:27; Psa. 102:16-21; Isa. 25:9; Heb. 8:28; 1 Thess. 4:16; Phil. 3:20; 1 Cor.

1:7; 1 John 2:28; 1 Thess. 1:12; 65:25. For the earth shall be filled with the knowledge of the Lord as the waters cover the sea, Isa. 11:9. Oh glorious day yet to come!

The foregoing is soon to be published and may be had at this office.—Ed.

L. S. Bronson.

The Second Coming of Christ.

Dear brothers and sisters, let us all be ready for the Master when he comes. Did you ever see as many terrible things as are going on in the world today? All these things are signs of the second coming of Christ. Acts 2:19-20: And I will shew wonders in heaven above and signs in the earth beneath. Blood and fire and vapour of smoke. The sun shall be turned into darkness and the moon into blood before that great and notable day of the Lord. Jno. 14:1-3. Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. St. Luke 21:11. And great earthquakes shall be in divers places and famines and pestilences and fearful sights and great signs shall there be from heaven. 17:26. And as it was in the days of Noah, so shall it be also in the days of the Son of man. Mark 13:24-26.

But in those days after that tribulation the sun shall be darkened and the moon shall not give her light. And the stars of heaven shall fall and the powers that are in heaven shall be shaken. And then shall they see the son of man coming in the clouds with great power and glory.

Mal. 4:2. But unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall.

Zech. 14:4: And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east and the mount of Olives shall cleave in the midst thereof toward the east and toward the west and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south. Dan. 7:13-14. 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. Deut. 8:15. The Lord thy God will raise

The Three Ways.

The Bible speaks of three ways in which humanity will travel. A broad way, a narrow way, and a high way. The broad way is frequented by the world, is easily followed and leads down to death. The narrow way is a straight, difficult path to find and follow, and few there be that find and keep the way. This path, we are told and taught by the Scriptures, is strewn with many temptations. We are told that even the devil is untrammelled and goeth about seeking whom he may devour on this road.

This gospel dispensation is one of conflict and warfare against many enemies both without and within, seen and unseen, and although at times we may feel sure of victory over our enemies that often times beset our paths and are ready to exclaim as Peter of old, "Though all men forsake thee, yet will I not;" yet like Peter, in an unguarded moment we fall. The Christian's life is one constant struggle against the enemies of darkness and sin. And we are commanded to watch lest we enter into temptation and fall.

We are commanded to hold fast that which we have that no man take our crown, but after this straight, narrow, difficult and thorny way has been travelled and passed, its mission ended and its purpose accomplished, the great millennium period will be ushered in. Then the highway spoken of by the prophet Isaiah, 35:1-10, will be lifted up and it shall be called the way of holiness. The unclean shall not pass over it, as has been the case so many times while walking the narrow or gospel path. But it shall be for the wayfaring man though tools shall not err therein. In traveling this narrow way, very many have erred therein many times, and oft have lost their way. No roaring lion shall be there in this highway to deceive and destroy. It shall not be found there as now, but the redeemed shall walk there and the devil himself will be bound, that he may not deceive those that travel that highway of holiness.

The many forces of evil that now surround the narrow way will then be restrained. Then 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 no hurt nor destroy in all my holy mountain saith the Lord. 1...

up unto thee a prophet from the midst of thee of thy brethren like unto me. Unto him ye shall hearken.

Dear brethren, may the Lord Jesus Christ find us all ready to go with him when he comes is the prayer of your brother in the Lord.

Ora L. Worley.

Manner of Restitution.

"In the Millennium will the restoration be gradual?"—A Sister.

We read in 1 Cor. 15:25-26:—"For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

The word "till" occurring in this text seems to answer the sister's question. Were the restoration instantaneous with his coming to reign, there could be no reign, for the object of his reigning is to subjugate all enemies. The last of these is death. In Zech. 14:16, 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."

The only object the nations can have in going up to Jerusalem to worship the Lord of hosts is the hope of favor for so doing. Being worshipers, they are character builders. This is a gradual process. With satan bound, the process will undoubtedly be more rapid than in this age, for that is the age wherein the people shall not say, "The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity." Jer. 31:29-30.

Many other like texts could be furnished, but it seems to us that these are sufficient to answer the question.

S. J. Lindsay.

The Great Divine Healer, vs. Latter Day Healing.

I am called on for some more new tracts, and if our dear Bro. S. J. Lindsay will publish for me in the Restitution Herald I will run some three or four articles on the above subject, and it will save me some money, and more of the brethren will get to read the absurdity of latter day healing. Also the teaching of the great divine Healer. As I had quite a number of good promises for help if I would publish my writing in tract form, but only a few helped me to pay for the publishing, it nearly broke me up. But if Bro. Lindsay won't publish for me, of course I will write another tract. We'll say a friendly letter, no ill will to anyone. I

am now living on borrowed time and I feel with the knowledge I have of God's plan of salvation, that I would love to tell my poor brethren in Adam, on the earthly side, and also to my brethren in Christ Jesus that you must not believe every spirit (person) but try them whether they are of God or man. Jno. 4:1. Why try them? Because many false prophets (preachers) are gone out into the world. 2 Pet. 2:1-9; Luke 12:13, 15-18; 2 Tim. 4:2-3, 4.

Now my letter will be based on what knowledge I have gotten in the last 56 or 58 years by studying the Bible and reading other good men's writings, and now will compare the teaching of the Christian with Christian Scientist. The great divine Healer with the latter day healing. My letter may hit some one of our own dear brethren, but don't get angry, for the god of this world is the love of money and that love of money creates false teachers and causes men to teach things and do things that they ought not to do at all, for the love of money.

No money in preaching the truth. In our town if one of the best educated men, say one that would preach the sleep of the dead, Christ and the Apostles preached, house crowded, not standing room; well, what about next Sunday? If he preached at all, it would be to empty benches.

Well, an open letter to my friends and all who want to hear, as a warning against these latter day healers, called by any name. Now hear Jesus. Matt. 7:12, 13, 14, 21: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my Father which is in heaven. Many will say to me in that day,—what day—the day of the Lord's coming to judge the world. Lord, Lord, have we not prophesied in thy name, cast out devils, and in thy name done wonderful works. Hear him: And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

Question. Did not the disciples cast out devils and heal the sick, and even call some of the dead to life?

Answer. Most certainly they did. But when God's plan of salvation was made known through Christ and the apostles and confirmed by signs and miracles following their teaching, miracles ceased. See Mark 16:15-17. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with tongues. And they went forth and preached every where. Who went forth? The chosen apostles, the Lord work-

ing with them, the apostles and confirming the word, the gospel, with signs following. Heb. 2:3. How shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord and was confirmed unto us by them that heard him. Did you ever hear him? Certainly not. No man now living has ever heard or seen Jesus. Hear Christ. Jno. 14:25: These things have I spoken unto you, being yet present with you. 15:26, 27. But the comforter which is the holy spirit, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I said unto you.

Question. Who was he talking to?

Answer. His apostles whom he had chosen. No one else. Jno. 15:26, 27. And ye shall bear witness because ye have been with me from the beginning.

Now any intelligent Bible scholar knows this has reference only to his chosen apostles. Peter said at the house of Cornelius, Acts 10:40: Him God raised up the third day and showed him openly; 41, Not to all the people, but unto witnesses chosen before of God even to us, who did eat and drink with him after he rose from the dead. Need no more witnesses. See Acts 1:8. Ye shall be my witnesses unto me both in Jerusalem, and in all Judea and Samaria, and the uttermost part of the earth. His witnesses were all chosen and all confirmed by God's word. No more witnesses chosen in this age until Christ comes and establishes new things or a new government. Psa. 22:27. All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship thee.

Question. When will they worship before him?

Answer. When the kingdom is the Lord's, and he is governor among the nations.

Now there are many of the so-called faith cures, regular fanatics. Many claim much, such as fallen man can exercise in many things—medicine, physicians, relics of saints and all kinds of so-called wonderful things. And the name of Christ is used by many of the late mushroom developments. They cannot control the elements, wind and waves, feed the multitudes, raise the dead or heal the sick and in the greater percent of cases they undertake no more than do hypnotists and others who make no claim of divine power. I venture to say that the Welpner school of healing by hypnotism, of Nevada, Mo., can match the Dowie Zion, of Chicago, Christian Scientist, Mormons, Spiritualists, Seventh Day Adventists, Catholic holiness. Holy Rollers,

Latter Day Saints and the Salvation Army, or any other class of so-called divine healers, any day, with a good prospect of winning two to one every day out of a year. They all effect some cures, and have many failures.

Christ foretold these things and they are our plainest signs of the times. Matt. 7:22, 23: Many will say in that day, Lord, Lord have we not prophesied in thy name and in thy name done wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity. All done in his name without knowing him. 1 Pet. 5:14.

Peace be with you all that are in Christ Jesus. Amen.

To be continued.

Uncle John.

What About the Soul?

- It can be born.—Ex. 12:19.
- It can be pierced by the sword.—Psa. 22:20.
- It can die.—Rev. 16:3.
- It can lie in the grave.—Psa. 89:48.
- It can be resurrected.—Acts 2:31.
- It can breathe.—John 11:11.
- It can be killed.—Josh. 19:28, 29.
- It can eat.—Lev. 7:20; 17:12.
- It can drink.—Isa. 32:6.
- It can indulge in carnality.—Lev. 18:29.
- It can be burnt with fire.—Isa. 47:14. (Margin).
- It can fast.—Psa. 35:13.
- It can eat flesh.—Lev. 17:15.
- It can bathe and wash.—Lev. 17:15, 16.

Then of a necessity it must have hands, and to be able to eat it must have a mouth. Psa. 103:2-5; and the mouth would not be much account without lips. So then to be able to speak the soul must have lips. Lev. 5:4.

Fish have souls, Rev. 8:9, also beasts.

In view of so much evidence and Bible descriptions of soul, how is it possible to talk of souls and still continue to say that they are immortal and immaterial.—Delmer White in Bible Advocate.

He who boasts of his descent boasts of that which he owes to others.

The paths of glory lead but to the grave.

Friends, in this world of hurry, And work and sudden end. If a thought comes quick of doing A kindness to a friend, Do it that very moment. Don't put it off—don't wait, What's the use of doing a kindness If you do it a day too late?

Keep your face always toward the sunshine and the shadows will always fall behind you.

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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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.

If you have paid your subscription and the date on your label has not been changed to correspond, please notify us by postal card. In the multiplicity of duties we sometimes overlook.

Eld. C. C. Maple is receiving from this office the programs for his meetings at Burr Oak, Ind., Feb. 7 to 21, and at Argos, Ind., Feb. 21 to Mar. 14. The editor recalls many pleasant hours at these places in work of that kind.

On Sunday evening attendance at Rensselaer was unusually good. We learned while there that Sr. Thompson is at the Bat-

tle Creek, Mich., Sanitarium, a gain for treatment. We miss each one from the flock.

Since we began the publication of the Restitution Herald until now, we have not received so many letters of commendation as within the last few days. We would give extracts from these more often except for the fact that our space is so small comparatively. Kind words make the load lighter when one has a full burden to bear.

Restitution Herald Rates.

Renewals, except to those who came to us from the Gospel Trumpet, \$1.50.

New subscribers, including those who came from Gospel Trumpet in payment of their first subscription to the Herald, \$1.00.

When one pays the subscription for a friend, \$1.00.

To those who cannot pay because of poverty and through sickness, the Herald will be sent free as long as the means at hand last.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Mrs. Philip Senff,	\$1.50
S. C. Oliver,	\$1.00

Obituaries.

James S. Allen.

June 10, 1848—Jan. 17, 1915.

Bro. Allen was born at Tullahoma, Tenn., nearly 67 years ago. In his death we lose the first of our little band at Brunfield, since the writer has been acquainted here. He lost a sister last June, who died under the care of his home, from cancer. He was a hard working farmer, held in high esteem by his neighbors.

He was married to Eliza Cox, Oct. 19, 1862, and she survives together with five daughters, all married but the oldest, Miss Susan Jose, namely, Mrs. Nanny Frances Goodnight, Mrs. Lulu Gibson, Mrs. Georgia Ann Butler and Mrs. Dora Gammon, also the six grandchildren.

He was baptized at the Laurel Hill church near here some 35 years ago, where Bro. Skeels used to preach.

Funeral services were held at the house by the writer, then he was interred in the cemetery near by, from whence we hope he shall arise at the coming of the Life Giver.

J. W. Williams.

He is no great heir that inherits not his ancestor's virtues.

Rage is brief insanity.

Reports.

Bro. C. C. Maple has finished a two week's meeting at Foutz School House with wonderful results: 27 accepted Christ, and 21 were baptized. The other will obey soon.

Bro. Maple is a splendid worker. Every minute is used to make the meetings a success. Many calls made, a vigilant eye and ready hand to do any necessary work. May God bless the work here and help the new members of Christ's body, earnestly studying, to make themselves workmen that needeth not to be ashamed, rightly dividing the words of truth.

I was at this place a few weeks ago to speak over Sunday, and found a very intelligent class of people, and a large class of bright young people. March on, dear ones, to victory, the crown of life awaits the faithful ones.

M. A. Woodward.

Dear Bro. Lindsay:

I have just returned from near Morrilton, at Salem, where I preached this morning. I had a nice little crowd, considering the weather conditions. I am now preaching every Sunday when the weather will permit. I am seeking to place before the people the truth in its purity. We expect to accomplish much among these people. However I am quite certain that there are great difficulties before us. Yet we have a strong determination to perform the Master's work, hence, the opposition does not in the least frighten us in our attempt to thus promulgate the grand truths of the coming King. We expect to have some opposition here in a certain place on the spirit question. It seems that this question is very little understood by many. We have offered the opportunity for any to deny what we have to affirm concerning its operation in the conversion of men and women.

A holiness says that if I deny its direct dealings, independent of the written word with men and women, that he will oppose me. My answer was, that to proclaim the truth I would be forced to deny his position. I believe that this kind of teaching, that men receive the Holy Spirit like the apostles did, that those who receive the same can cure the afflicted, raise the dead, and in fact do many wonderful works is the worst of deception. Such tends to destroy what little knowledge its believers may have regarding God's great plan of salvation.

I would suggest that some able brother take this subject up and write a series of articles on the same in the Restitution Herald.

Yours in hope of life,
T. A. Drinkard,
Cleveland, Ark.

Letters.

Dear Bro. Lindsay:

The Herald has just arrived and is open before me. I see in it a poem by Sr. Jennie Freeman, Hendersonville, N. C. In the year 1909, I conducted a meeting at Liberty, N. C., the church where Sr. Freeman lives. During the meeting I baptized Sr. Jennie and her father and mother, Bro. and Sr. Clabe Freeman, and one of her brothers, together with a number of others. I was their pastor from 1909 to 1912, when I left the south and came to Ohio. Well, I feel good to see these lines from Sr. Freeman. I love the members of Liberty church. During my work there, I baptized thirty in the all saving name. We have some members at Liberty who will never be turned by false doctrine. Come again, Sr. Jennie.

J. H. Anderson.

The Sunday School.

By Anna E. Drew.

Ruth Chooses The True God.
Feb. 7, 1915. Ruth 1.
Lesson Text.—Ruth 1:6-18. Read the whole book.

Golden Text.—Thy people shall be my people, and thy God, my God. Ruth 1:16.

Time.—Not certain. Some think it was about the period of Gideon when the oppression of the Midianites caused famine, the only famine mentioned, says one writer, during the administration of the Judges. Judges 6:4, 5. Others place it late in the times of the Judges, in the times of Samson, Eli and the Philistine invasion.

Place.—Ruth's early home was in Moab, east of the dead sea and the lower Jordan. The early home of Naomi and the later one of Ruth was at Bethlehem around which so many interesting events cluster.

Elimelech, an inhabitant of Bethlehem, accompanied by his wife Naomi and two sons, Mahlon and Chilion, being driven by famine from the land of Israel, goes to sojourn in the land of Moab, where he died. His sons marry Moabitish women, Ruth and Orpah. They dwell there about ten years, during which the sons both died.

Questions.

Who were the Moabites?

They were descendants of Lot, Abraham's nephew; they became a great, but an idolatrous nation, and enemies to the Israelites.

Why did Naomi wish to return to the land of Judea?

She was now a widow, poor, among strangers, no doubt homesick for her native land, and now that she had learned that the famine was over, was desirous to return to her own people.

What shows the deep affection the daughters had for their mother-in-law? vs. 7-9. To what does verse 11 allude?

To the custom that when a married brother died, without leaving posterity, his brother should take his widow; and the children of such marriages were accounted those of the dead brother. Deut. 25:5, 6.

Why did Naomi urge them to return to their own people? What was Orpah's decision? vs. 14, 15. What was Ruth's? vs. 16, 17. Contrast the characters of Orpah and Ruth.

How were they received when they arrived at Bethlehem?

From this it appears that Naomi was not only well known, but highly respected in her native town, a proof that Elimelech was of high consideration at that place.

What do you think is meant by "the Lord hath testified against me," etc.? Probably it seemed to her the afflictions had come upon her because of leaving her own land. What was the season of their arrival? v. 22.—This was at the beginning of spring, for the barley harvest began very soon after the passover. What did Ruth do to support herself and mother-in-law? Ruth 2:2. What was the Hebrew law respecting gleanings? Lev. 19:9, 10. Tell the story of how she was favored by Boaz. Chap. 2. Why did he do this? 2:1, 11, 12. What is understood by verse 20 in chapter 2? See marginal rendering and Lev. 25:25. Relate briefly the fulfillment of this, found in chap. 4.

How is Ruth an ancestor of Christ? 4:17. From this beautiful story of Ruth, what do we learn of the care of those who turn "from idols, to serve the living and true God?" In the conversation of Ruth, of what have we a type? (The calling of the Gentiles into the household of faith). Can you see any other types in this lesson?

If you would gain mankind, the best way is to appear to love them; and the best way of appearing to love them is to love them in reality.—J. Bentham.

Banish the canker of ambitious thoughts.

Trumpet Column.

Hear my prayer O Lord, give ear to my supplication; in thy faithfulness answer me, and in thy righteousness, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me, and answer me speedily. Search me O Lord, and know my heart; try me and know my thoughts, and see if there be any wicked thoughts in me and lead me in the way everlasting.

They that trust in the Lord shall be saved, and abide forever. Righteous art thou, O Lord, and upright are thy judgments. O that thy word be a lamp to my feet and a light to my path. Teach me O Lord the way of thy statutes, and I shall keep it unto the end. We love thee, O Lord, because thou hast heard our voice and our supplication.

Give thanks unto the Lord for he is good, his mercy endureth forever. Yea his merciful kindness is great toward us. 'Tis good to give thanks unto the Lord, and to sing praises unto thy name, O most high. Let my prayer come before thee, incline thine ear unto my cry. God be merciful unto us, and bless us and cause thy face to shine upon us. Hear my voice in my prayer, O God. Attend unto my cry. Have mercy upon us O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out our transgressions.

God is our refuge and strength, a very present help in time of trouble. Great is the Lord, and greatly to be praised. Rejoice in the Lord, O ye righteous, for praise is comely for the upright. Unto thee will I cry, O Lord, my strength, O Lord, my God. Be not silent to me; the Lord is my light and my salvation, and the strength of my life.

The Lord is my shepherd, I shall not want. My cup runneth over. Surely goodness and mercy shall follow me all the days of my life. The earth is the Lord's, and the fullness thereof; the world and they that are therein. Unto thee O Lord do I lift up my mind. I will love thee, O Lord, my strength and my Redeemer. As for me I will behold thy face in righteousness. I shall be satisfied when I awake in thy likeness. Preserve me O God, for thy name do I put my trust.

O Lord how excellent is thy name in all the earth. In thee do I put my trust. Give ear to my words, O Lord hearken unto the voice of my cry, my King and my God, for unto thee will I pray.

Let all those that put their trust in thee rejoice. Salvation belongeth unto the Lord. Hear

me when I call, O God of my righteousness. Have mercy upon us and hear my prayer, O Father in heaven in Jesus' name. So let it be.

Eliza A. Rahe-Oliver.

Dear Bro. Lindsay:

I received my first copy of your valuable paper, the Restitution Herald. Sorry the Gospel Trumpet has suspended as it looks as though there is room for both, but I am truly glad we still have a paper, the Restitution Herald, that our writers may send out cheering letters to us isolated ones. We have a little church that cost us \$600 just finished and gas lights; for which we still owe some, but we are all poor farmers, only about 12 members and you see we have to go slow. We would greatly appreciate a visit from any of the brother ministers. We are not able to hire a pastor each month, but if any of the brethren will come along, we will give him all he can eat while he is here and try to give him some money. Anyway we will do our best. If any of the brethren were thinking of moving, we would like to persuade them to move into our community. We have lots of water and wood land is cheap and room for laborers, both spiritual and manual.

If we can't have two papers, let us all unite and make one good one of the Restitution Herald. Wishing you all success with our paper, I beg to remain,

Yours in the hope of the soon coming King.

John S. Gates.

Cross Timbers, Mo.

Jewish Items.

Jews Would Take Part in Peace Negotiations.

New York, Jan. 5.—In a declaration adopted at a preliminary meeting yesterday afternoon of the Jewish emancipation committee there is set forth the purpose of the Jews of this country to send representatives at the peace negotiations of the European belligerents to demand on the part of the Jew world-wide political emancipation.

The committee, which is composed of prominent Jews and Gentiles, hopes to start similar movements in England, France, Germany, Russia and other European countries, and to co-operate there with the Jewish and Gentile Jews who favor political equality for the Jews.

The declaration points out that many hundreds of thousands of Jews are in the front ranks of the army engaged in the European War, and adds that "it is felt

that the present war is demonstrating more than anything else in history the justice of the Jew's demand for the same civic privileges and human rights accorded to his Christian neighbors."

According to figures given out by the committee the movement affects 13, 052, 845 Jews through the world. Of the number 1,903, 926 are in the United States, about 1,400,000 having their homes in this city.

Brandeis Addresses Jews.

St. Louis, Jan. 4.—"Responsibility for preserving Jewish customs and ideals now rests almost wholly with the American Jews," declared Louis D. Brandeis, of Boston, Mr. Brandeis, chairman of the provisional committee for general Zionist affairs, delivered two addresses yesterday before the Knights of Zion, whose 18th annual convention closed last night.

"The people of Israel are now suffering the greatest calamity since 1492, when 300,000 Jews were driven out of Spain," he said, "Half the entire Jewish population of the world is in the eastern zone of the European war."

Two obligations now devolve on the Jews of America. Mr. Brandeis said: To give quickly and generously to the aid of war sufferers, and to live up to the highest ideals of American democracy.

"To be a good American you must be a good Jew," he concluded, "and to be a good Jew you must be a Zionist."

A Jewish Kingdom.

But this much may be depended upon. If the allies win the contest, it means not only the removal of Turkish influence from Europe, but the restoration of Palestine to the Jews. As long as the Turk holds Palestine, he will be a constant menace to Egypt, a possession which England prizes beyond almost any of her colonies. She would welcome a neutral and friendly state in Palestine, and it is believed that the Jews of the world would be pleased to set up in that land, the cradle of their race, the kingdom that has long been foretold.—Utica Observer.

A cheerful countenance is a fair weather bulletin read and enjoyed by every passer-by.

In your conduct and conversation, never swerve from your honest convictions.

All who joy would win, must share it, happiness was born a twin.—Byron.

Ambition plagues her proslaves.

The King of the North.

Turkey, which is the king of the north, Dan. 11. shall push against the king of the south.—Egypt, England's possession.—Then we will hear the reply, Ezek. 38:13. Hast thou come to take a prey?

The king of the north worships a God, Mohammed, which their forefathers knew not. Dan. 2:38. The 8th chapter, verses 21-25 of Dan., also talk about this same kingdom.

Babylon was the first kingdom, Dan. 2, Persia, the second, and Graecia, the third kingdom, and Turkey the fourth kingdom. Many believe that the Roman Empire was the fourth kingdom; but the Roman Empire never possessed Babylon. The boundary of the Roman Empire did not include Babylon, so it could not be the fourth kingdom that rose up in Babylon.

And the ten toes, Dan. 2:42, are the Mohammedan countries. Many believe these are the Catholics. The ten-horned beast, Dan. 7:7-19; Rev. 13:1; 17:8-12; and the he goat, Dan. 8:21, is also the king of the north. Anti Christ should first come. The declaration of Holy War, the king of the north's religion was declared in December.

Anti-Christ taken as a whole cannot be the Catholics, as we have to be either with or against Christ. Mohammedans came up in the 6th century and since have been an outrage to the Christians, as their prophet Mohammed was. Mohammed said that the archangel Gabriel gave him a volume containing the decrees of God and he himself was the prophet. The false prophet is Mohammed or his religion.

The two horns, Dan. 8:6, and the ten horned beast, Dan. 8:2, Rev. 13:1, differ in religion like the sects do now, but under the same prophet. The Mohammedan countries will destroy the Mohammedan religion when they find out they are wrong. Rev. 17:16 and 17:12 are the same.

The two horned beast, Dan. 8:6, Rev. 13:11, Media and Persia, shall assist the ten horned beast, the king of the north. In the Apocrypha books: Nicodemus 20:3, 4. Mal. 4:4. Rev. 11. See Nicodemus 20:3-4. I am Enoch, who was translated by the word of God and this man who is with me is Elijah the Tishbite, who was translated in a fiery chariot.

Here we have hitherto been and have not tasted death, but are now about to return at the coming of anti-Christ, being armed with divine signs and miracles to engage him in battle, and to be slain by him in Jerusalem, and to be taken up alive again into the clouds after three days and a half.

There will come a large earth-

quake on Mt. Olive in the near future. We can now watch the prophecies, as they are fast fulfilling.

From your brother in Christ,
Nels T. Anderson,
Des Moines, Ia., Rfd. 4.

Hawaii, An International Crime.
By H. G. Creel.

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(Early Missionaries).

From Greenland's icy mountains,

From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand.

From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

—Missionary Hymn.

Hawaii is owned, controlled and ruled by missionaries.

The first to land were Protestants and came from the United States in 1820. From that time to the present nothing of importance has happened in the islands but missionaries or their children have taken a prominent part, if not the leading role.

Today they live in the finest houses, drive the fastest automobiles, have the largest strings of servants, own most of the property, are the most lavish entertainers and the greatest exploiters of labor in the territory.

If the average Hawaiian wishes to express all the contempt of which he is capable; if he wants to crowd into one word all the rancor and ill-will of his being he calls his enemy a "missionary." That, to him, is the most expressive term in his mixed vocabulary. When applied by one native to another, it means fight.

The record of missionary activity in Hawaii is not a pleasant one. I do not know if the same record applies to other foreign fields or not. In writing these articles I have no prejudices and no interest other than to reach rock-bottom, reveal actual conditions and show the causes of the impending international crime. I mean to be absolutely fair.

To be fair, then, the missionaries should be given full credit for reducing the Hawaiian language to written form, establishing schools, teaching the natives to read and write and instructing them in sanitation and medicine. They did this and well. But on the religious side the fruits of their labors have been disappointing.

When the missionaries came they taught the natives in substance as follows:

"Your religion is all wrong and ours is all right. If you believe in our God you'll go to heaven. If you do not believe in our God you will go to hell."

"Then all our forefathers are burning in hell," wailed the na-

tives.
"No, no," consoled the white men. "God is merciful. He does not damn the heathen who have never heard the gospel, and, therefore, never could have disbelieved. Your forefathers are all in heaven. They could not have disbelieved."

Then the native sat under a coconut palm and reasoned it out like this:

South Sea Philosophy.

"If I believe in the white man's God, I'll go to heaven. If I do not believe in the white man's God, I'll go to hell. But if I never hear of the white man's God I cannot disbelieve and I'll go to heaven anyway. By refusing to hear the missionary I'll make sure of heaven."

Not all took that position, of course, but many did. I met some who told me they ran whenever a missionary tried to talk with them. "Don't you want to hear about heaven?" I asked. "No," they replied. "We want it to be a surprise. We'll all go to heaven if we never hear the missionary."

A few natives are wealthy and some of them well educated. Said one of the latter to me:

"If your religious philosophy is correct, missionaries have never saved a single heathen soul, but have actually sent countless thousands to eternal torment. They knew before they came that some of us could not believe, and that others would not believe. All who do not believe, you tell us, are burning in a lake of fire. Yet heaven would have been peopled with 'heathen' had the missionaries stayed away."

I asked a missionary about it. "Yes," he remarked, "we've heard it before. And there's an element of logic in what they say. But that does not relieve us of our responsibility. We are commanded to go into all the world and preach the gospel to every living creature. If we disobey we must answer with the loss of our own souls. Our duty is clear."

When I repeated that to my Hawaiian acquaintance, he observed:

"Exactly! It's their souls or ours. There are thousands of us—there used to be hundreds of thousands of us—and a handful of missionaries in an effort to save their individual souls, are willing to risk damning thousands of us to hell. Do you think God will reward such selfish people? We do not."

Right or wrong, this is the philosophy with which the missionary must contend.

In a Honolulu Joss house the Chinese priest showed me through and invited questions. He even urged that I pick flaws in idol worship. I did so.

Before half a dozen idols great

feasts were spread. There were dozens of bowls of rice with chop sticks, platters of chicken breast and duck, choice cuts of pork, fruit in profusion, dishes heaped with dainty cakes and other delicious looking foods in abundance.

"What is that for?" I asked, pointing to the food.

"All same eat," responded the priest.

"For the god to eat? that one there?" I questioned, pointing.

"You savy," he smiled. "All same eat. No be hungry then. Ah same."

"How often do you put out fresh food?"

"Ever' day."

"Does he ever eat it?" I asked, my lip curling.

"No."

"Don't you grow tired putting it there each day when he never eats? Don't you sometimes think that maybe your god is just wood and not a god at all?"

"Now me all same savy you (I'll make you understand), beamed the priest. "Him no eat, test Chinaman's faith. You savy? All same you pray, God no answer prayer. You savy. All light (all right), God know best. God all same test Christian's faith."

"You eatch um? (Do you understand?) All same (China god no eat, test Chinaman's faith. Savy? Some day him be hungry. Then, if Chinaman been all same faithful, plenty good food ready. You savy faith? China god all same test Chinaman's faith. Chinaman no fool. Chinaman all same have plenty faith. Savy?"

I "savyed." Also I gained a wholesome respect for the Chinese religionist's point of view, mistaken though it seems.

Sixty-six years ago all land was owned by the king and his chiefs and the mass of the Hawaiian people were landless. Missionaries brought about a readjustment by which the king retained one-third, one-third was divided among the chiefs and the remaining third distributed among the common people. Foreigners could not own land at the same time of the readjustment. Today missionaries are the largest landlords on the islands and the mass of the Hawaiian people are again landless.

Japanese Salvation Army.

Missionary influence and evidence of their work is everywhere. A Japanese Salvation Army—a branch of the Booth organization—was one of the first things to attract my attention in Honolulu. Soldiers, songs, prayers, sermons, and testimonies were all in Japanese. The only thing that looked like home was the collection. United States coins landed on the drum with a familiar "thump." In another part of town I saw four intoxicated men, each tightly grasping a quart bot-

tle of beer by the neck and singing in unison. "Nearer my God, to Thee."

A feature of early missionary work was "missionary marriages" back in the United States. None but married couples were sent out by the American mission board—and most of the applicants were single. I quote the following from the Dec., 1902, number of the Friend, official organ of the Hawaiian mission board, published in Honolulu:

"The candidates... upon offering themselves to the board were somewhat surprised and even startled when confronted with the decided matrimonial policy it had adopted. ... The board virtually said to the candidates,— 'You are enlisted, but get married by the middle of next week. ... The board, itself, served as a matrimonial bureau and ... a candidate ... was confidentially allowed to inspect the list of females who had signified their willingness to join the mission. ... It was assumed that the nature of the cause justified these hasty marriages."

In another chapter you'll be dumbfounded to find these same men and women denouncing "hasty marriages," among the Hawaiians.

Vice or Bombardment.

To their credit, thought, it must be recorded that they prevailed upon the king to issue an edict forbidding the practice of furnishing crews of visiting vessels with native girls and women to despoil. This was done as an act of hospitality, never as a commercial proposition. The new law had been in effect two years when the United States armored schooner "Dolphin," cast anchor in Honolulu harbor and its commander threatened to shell the city unless the old order were restored. His demands were finally complied with.

The full story of the "Dolphin" incident will be told next week."

The foregoing copyright article is published by permission of the author, H. G. Creel. We are not exactly certain of the author's purpose in writing the article, but in it we find truths that are valuable. We do not decry the proper kind of missionary effort, but much that is done should never be done. Our attention was called to the article in The Appeal to Reason by Mr. Schuyler Goodyear, Dixon, Ill.

Ancient and Modern Sorcery.

To the readers of the Advocate and brethren, greeting.

This Sabbath afternoon my mind has been led upon this subject. As some bright thoughts have been presented to me from the throne, I am directed to write. Sorcery or witchcraft has been forbidden by the Lord thro'

all ages, past and present. In olden times a witch was not allowed to live. Ex. 22:18. Time and space will not permit all the texts, but Malachi, the last of the prophets, says: "God will be a swift witness against the sorcerers." Mal. 3:5. The Scripture account of Saul's visit to the woman of Endor has been a perplexing text to many Bible students. There are some who take the position that Samuel was actually present at the interview with Saul, but the Bible itself actually furnishes sufficient ground for the contrary conclusion. All those who believe in sorcery or spiritualism believe in the unconscious state of the dead, or the immortality of the soul, and all who believe in a never dying soul do also believe in sorcery and its attributes. If their doctrine be true that the holy prophet was not dead he must have been in heaven. Who would be so foolish as to believe that Satan would have had power to call him down? No one we think. Do any think that God directed souls to the witch's cave? For God had already refused to communicate with him by dreams, and by prophets: these being God's own appointed mediums of communication. "Nor did he at that time, nor has he from that time till now," passed them by to deliver a message through the agent of Satan. Saul died for his sin which he had committed against God, and his word, which he had not kept, and for asking council of one that had a familiar spirit to inquire of it; and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse." 1 Chron. 10:13, 14. Saul did not communicate with the prophet Samuel; but through this one who practiced the art of secrecy or spiritualism. Satan could not present Samuel, but did present a counterfeit Samuel, that served his purpose of deception. At least a large majority of the ancient sorcery and witchcraft were founded upon a belief in communication with the dead. Those who practiced the arts of necromancy claimed to have intercourse with departed spirits and to obtain through them a knowledge of future events. Against this custom, the prophet Isaiah gave us warning. When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God for the living to the dead? Isa. 8:9.

Under the name of spiritualism the practice of communicating with beings claiming to be the spirits of the departed, has in this age become spread world wide. This work of deception is calculated to take hold of the

sympathies of those who have laid their loved ones in the grave. These evil beings sometimes appear to persons in the form of their deceased friends and relate incidents connected with their lives, and perform acts which they performed while living. In this manner they cause men to believe dead friends are not dead, contrary to the divine teaching. Satan will deceive the very elect if possible. Sorcery or the so-called spiritualism and idol worship, all having communion with the dead, as their vital principle, are founded upon the first lie by which Satan beguiled Eve in Eden: "Ye shall not surely die." Gen. 3:4, 5.

The Hebrews were forbidden to engage in any manner in pretending to communicate with the dead. God closed the door of doubt upon this subject when he said, The dead know not anything. man's thoughts perish. Eccl. 9:5-6. Spiritualism and demon worship are the same. The Psalmist says that they (speaking of ancient Israel) sacrificed their sons and daughters unto devils. Psa. 106:23, 38. By this deception Satan gained each one that was cut off without hope of God in the world, and it is by this great deception that he is to gain in number in this present age.

The apostle Paul in his gospel letter to the Galatians, 5:19 says: "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft (or sorcery) hatred, violence, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like; of which I tell you before as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

You will notice in this list of wickedness above, quoted from this gospel letter that witchcraft or sorcery is included, and the warning to know that all who do those things shall not enter the kingdom of God. Upon the other hand if we have the fruit of the spirit it will be love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance against such there is no law. Gal. 5:22, 23. My brethren, when we see so many ways that the evil one has sought out to deceive, and to overthrow the children of God it makes us shudder when we think of it, and the only way is to keep close to God and his blessed word continuing in prayer and supplication, looking and longing for the appearing of him who has bought us. May we all be faithful and receive a crown is my prayer. Pray for me.—G. W. Sauer in Bible Advocate.

The Value of a Smile.

The story is related of a nurse in a hospital passing the bed of a poor little, sick, suffering boy one morning. Stopping, she said, "What can I do for you, little boy, this morning?"

The lad replied, "Smile on me."

This, the nurse had frequently done, but this time her mind was taken up with other cares and she omitted the smile, but this poor, suffering boy longed for that smile.

Do you know that there is many a person young and old in this world that is longing for a smile from loving hearts?

Carry the smile with you, my brother and sister, and be always ready to do as much as to smile on some sad heart in this world. You do not know how much good it may do. Kind and loving words, or just a smile may help to cheer some sad soul and lighten their burden while travelling the pathway of life. Do it now.—H. A. Mitchell in Crisis.

Two Different Men.

Two men toiled side by side from sun to sun,
And both were poor;
Both sat with children, when the day was done,
About their door.

One saw the beautiful in crimson cloud
And shining moon;
The other, with his head in sadness bowed,
Made night of noon.

One loved each tree and flower and singing bird,
On mount or plain;
No music in the soul of one was stirred
By leaf or rain.

One saw the good in every fellow man
And hoped the best;
The other marveled at his Master's plan,
And doubt confessed.

One, having God above and heaven below,
Was satisfied;
The other, discontented, lived in woe,
And hopeless died.

—Southern Cross.

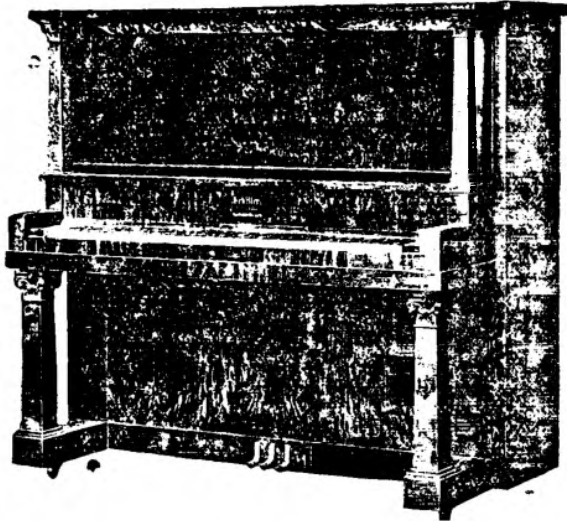
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Among the nations of the world the seven famous Bibles are: The Scriptures of the Christians, the Koran of the Mohammedans, the Eddas of the Scandinavians, the Tripitaka of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindoos, and the Zendavesta of the Persians.

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A Question on James 5:14.

A correspondent asks if this is meant for us now, if we have elders now who are endowed with such power as they had then, and if the anointing with oil is anything to us now.

To all three parts of the question we are convinced, No.

To some this brings sadness, because of the unpleasantness of affliction, and their desire to be rid of it. But is not affliction a part of God's providential method of making his saints perfect? And shall we resist so beneficent a hand only because it is heavy? Then it might be asked, Why was sickness miraculously removed in apostolic days? Did they not need the same suffering as we to perfect them? To which we reply, The removal of one form of suffering through the miraculous working of the spirit did not guarantee that they would not suffer equally in some other way. Persecution was then rife and every saint received his full baptism of the fire. We would as well argue that we today need leprosy and martyrdom because they had those sufferings then. By this miraculous work of the spirit it was demonstrated to them what kind of conditions will be in God's coming kingdom. It was necessary to do that then, because they were preaching to Israel the offer of that kingdom, saying, The kingdom of heaven is at hand. If we today should have the miraculous power, let us also claim the message to be so confirmed, and offer the kingdom to the people now, to be set up as soon as they accept it. Do the modern claimants of the power offer that message? Sickness is unpleasant, to say which is not theoretical on the writer's part, as most of you know, but for our part, we would prefer to continue so all our mortal days than to be led into a latter day delusion that denies the kingdom, the real death of Christ, and every vital truth by nullifying them.

James' instruction was in order when the power was with the church. They then had the elders who could anoint and heal by laying on of hands, and the powers of the spirit were conferred by them on those whom they laid hands. Who were these elders? They were evidently the twelve apostles. See 1 Pet. 5:1 and the first verse of each of John's two last epistles, where these two of the twelve call themselves elders. Why call in elders to anoint? Why not any members of the church? Because the twelve apostles are the only ones specified in scripture as doing this. See Mk. 6:13. It cannot be shown in scripture where any one else ever did so. Why? Because certain miracles

could be done only by these twelve. Paul speaks of "signs of an apostle" in this way, to prove he was an apostle. Philip had to send for Peter and John of the twelve, to come to Samaria to confer the spirit on his converts by laying on of hands. Why did not Philip do it? Because he was not an apostle, but a deacon and evangelist.

Therefore to contend today for that healing anointing is to argue in favor of having modern apostles, and then on what thrones in the kingdom will made apostles sit? Catholics and Mormons are the only ones we know of today who set up any such claim to modern apostles. Which of them are the true? Let them work "the signs of an apostle," as Paul did and so proved himself no impostor, and they can then claim a throne in God's kingdom, whichever of these two great churches is true. But we are convinced neither is true.

The oil is spoken of in other scriptures as a symbol of the spirit. Then anointing with oil was just what we have said, a proof of the power to confer the spirit by laying on of hands. This miraculous work demonstrated they were preaching a doctrine that would forgive sins, so James goes on to show. So also Jesus himself argued. So James goes on to speak of sin as a sickness to be healed by this apostolic method, on confession by the sinning one and prayer by his fellows.

Ezekiah did such praying, 2 Chron. 30:18-20, and the people were "healed" or pardoned, for that was what he prayed for. See also Psa. 41:4. We are healed of sin by the gospel, Psa. 107:20, for it brings us forgiveness.

Then let us stand firmly by the Word which tells us when and why the miraculous work of the spirit was to cease, and wait for his Son from heaven, who will change our frail suffering bodies into the image of his glory, and may the day hasten.

J. W. Williams.

Let every creature have your love, with its fruits of meekness, patience, and humility. is all that we can wish for to ourselves, 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 towards the whole creation.—Wm. Law.

What can the virtues of our ancestors profit us, if we do not imitate them?

What makes life dreary is the want of motive.

THE RESTITUTION HERALD.

Volume 4.

Oregon, Illinois, Feb. 4, 1915.

Number 17.

A Boy's Remarkable Dream.

I read of a boy who had a remarkable dream. He thought that the richest man in town came to him and said: "I am tired of my house and grounds; come and take care of them, and I will give them to you." Then came an honored judge and said, "I want you to take my place; I am weary of going to court day after day; I will give you my seat on the bench if you will do my work." Then the doctor proposed that he take his extensive practice, and let him rest, and so on. At last, up shambled old Tommy, and said: "I'm wanted to fill a drunkard's grave. I have come to see if you will take my place in these public houses and on the streets."

This is a dream which is not all a dream. For every boy in this land today, who lives to grow up, some position is waiting, as surely as if rich man, judge, doctor or drunkard stood ready to hand over his place at once. Which will you choose, boys? There are pulpits to be filled by God fearing ministers, and thousands of other honorable places; but there are also prison cells and drunkards' graves.

Which do you choose?—Sel.

"Put Off Those Frowns."

In the life of Lyman Beecher we are told that the one thing he would never permit in his household was a frown. A child who was seen going about with a sullen face and pouting lips was always reprov'd. "It is your duty to look pleasant," the father would say, and the child would seldom offer resistance. It was an age when children obeyed their parents without much demure. As we all know, it is not easy to look pleasant if one is feeling cross, or to look cheerful if one is feeling depressed, yet the effort to appear bright and cheery brings its own reward. Who ever tries it will find that a resolute endeavor to wear a bright face, even if one have a real cause for anxieties and real sorrows to bear, in the end helps to drive away the grief and care.

There is always trouble enough in this world. We should not add to it by going about with frowning brows and grim expressions. Frowns, like smiles, are contagious. One perverse, morose and crabbed person in a house-

"What Thinkest Thou?"

ALICE B. CURTIS

"As he thinketh in his heart so is he."—Prov. 23:7.

"Bringing into captivity every thought to the obedience of Christ."—2 Cor. 10:5.

Some hearts are like a treasure chest, their wealth cannot be told; They're filled with something better far than jewels or fine gold. The owners give their wealth away, yet ever riches grow; For loving thoughts the jewels are, they lavishly bestow.

And other hearts, 'tis sad to think, are full of hate and wrong. No loving thoughts to cheer a life or fill the world with song. The owners will be bankrupt, they grow poorer day by day; They'll have to change their stock in trade to ever make it pay.

Then keep the heart with diligence, for out of it will spring Thoughts that shall sway your words and deeds, and joy or sorrow bring. Let only noble thoughts and pure a place within it find; They beautify your life, and bring a blessing to mankind.

The Lord of hosts who reigns above and rules our destinies, He reads our secret thought afar, our inmost thought he sees. Then let no evil thought invade the sanctum of your heart; As holy of the holies keep it for the Lord apart.

For blessed are the pure in heart, his jewels they shall be, When he returns to rule the world in peace and equity; Fulness of joy they'll find with him in their secure abode; Pleasures forevermore be theirs at the right hand of God.

hold, can effectually disturb the equanimity and drive away its peace without saying disagreeable words. The melancholy, disapproving looks do the business. In pleasant contrast, a cheerful, sunny hearted, lovable and loving nature, scattering smiles a long life's way, uplifts and blesses a home. If we have been tempted at times to let morbidness or perversity get the upper hand, would it not be well to ask ourselves why we should not effect, with God's help, an entire change of conduct?

"Put off these frowns, ill be- seeming the feast of life."—Sel.

Sabbath Musings.

"Hast thou an enemy? Make him thy friend. So hast thou gained a double conquest, for thou hast conquered both thyself and him."

Nothing lifts one higher than love for the lowly.

In the dark cloud of a great sorrow, the beautiful bow of God's promise is often seen, if we look up.—Chaplin.

No human character can ripen or sweeten without the sunshine of love. All things work for good to those who work for God.

One may as soon find a living man that does not breathe, as a living Christian that does not pray. If prayerless, then graceless.—Matthew Henry.

Every flower is a hint of His beauty; every grain of wheat a

token of His beneficence; every atom of dust a token of his power. In and through all things He is attracting our regard.—Furness.

"Sing on in sunny days; Sing on in darkened ways; Sing on, His name is Love; Sing on, He reigns above. Sing, sing."

It makes every difference in the world, to ourselves and to those about us, as well as to our impressions of the world, whether we are thankful for the roses we find among the thorns, or complain about the thorns we find among the roses.—Geo. D. Harris.

Lend a hand to the poor who are fighting the wolf from the door. Lend a hand to those whose lives are narrow and cramped. Lend a hand to the boy struggling bravely to culture his mind. Lend a hand to the young people whose homes are cold and repelling. Lend a hand, always.—Sel.

Deciding Doubtful Practices.

"Is there any harm in it?" is not the best question for a Christian to ask when doubtful about any course of conduct. At a meeting where questions on life problems were being answered by a well known Bible teacher, one question asked was: "Is there any harm in amateur theatricals? Another read, "Is there any harm in girls dancing with each other?" The speaker suggested in both cases that it would be

better to ask: "What good is there in this? How much can I glorify God by doing it?" That way of approach clears up many puzzling problems for the Christian whose whole passion is the glory of God. There need be no "border lines in the field of doubtful practices," when we are willing to meet the question not from self's view-point, but from that of God and his glory.—Sel.

To Bible Readers.

The Bible contains 3,566,480 letters, 810,697 words, 31,175 paragraphs, 1,189 chapters and 66 books. The longest chapter is Psalm 118. The longest name is in the 8th chapter of Isaiah. The word "and" appears 46,627 times. The word "Lord", 1,855 times. The 37th chapter of Isaiah and the 19th chapter in the second book of the Kings are alike. The longest paragraph is the 9th in the 8th chapter of Esther. The shortest paragraph is the 35th in the 11th chapter of St. John. In the 1st parable in the 7th chapter of Ezra is the alphabet. The best piece to read is the 26th chapter of the Acts. The name of God is not mentioned in the Book of Esther. It contains love and holiness.—Lillian Zempel.

Suppose you are bewildered and know not what is right nor what is true. Can you not cease to regard whether you do or not, whether you be bewildered, whether you be happy? Cannot you utterly and perfectly love and rejoice to be in the dark and gloom beset because that very thing is the fact of God's Infinite Being as it is to you? Cannot you take this trial also in your own heart, and be ignorant, not because you are obliged, but because that being God's will, it is yours also? Do you not see that a person who truly loves is one with the Infinite Being—cannot be uncomfortable or unhappy? It is that which is that he wills and desires and holds best of all to be. To know God is utterly to sacrifice self.—Hinton.

We might all of us give far more than we do, Without being a bit the worse: It was never yet loving that emptied the heart Nor giving that emptied the purse.—Greenwell.

Is Fatalism Taught in the Scripture?

Some writers seem to glory in the doctrine that Jehovah's purpose in the beginning embraced, in every detail, the things that have come to pass. That his foreknowledge enabled him to see from the beginning every failure of his creatures. They go so far as to claim that provision was made to provide for every contingency. This to our mind is the doctrine of fatalism. It destroys the doctrine of free moral agency and makes man a mere machine. If Jehovah's purpose provided for Adam's sin before the sin was committed, certainly the creature man can not be held responsible. He is simply a creature without a personal right. No law nor promise could appeal to him. Under such a doctrine Adam could not have gained eternal life until after he had disobeyed God's law. Under such conditions man could not be a subject of hope or faith. Just a machine and nothing more. The environments under which Jehovah placed his creatures speaks against such a doctrine. Our foreparents had a perfect right to exercise their volition as to obeying or disobeying the law. They chose to do the latter.

For this act Jehovah held them responsible and passed judgment upon them accordingly. It is well for us here to give a definition of fatalism. Webster defines as follows: "The doctrine that all things are subject to fate or that they take place by inevitable necessity." That is, unavoidable. According to this doctrine our foreparents worked out Jehovah's purpose and were blameless.

Again "this present evil world" is a part of Jehovah's purpose. We can not think thus. We think that the word foreknowledge is wrongfully used. A noted writer in speaking on this subject says: "The foreknowledge of God depends upon his purposing upheld by his omnipotence." Also, "The foreknowledge of man depends upon his purposing upheld by his potency." God purposed to give Adam the rulership of the world conditionally. They were to neither touch nor taste of the fruit of a certain tree that had been planted in the garden. The reward depended upon their abstinence. If Adam had have obeyed, the present evil world could not have been in existence. Adam would have been given an inheritance in the land. Did Adam's act cause God's purpose to fail? Certainly not. It simply delayed it. The kingship is the seed that was the the root from which must come Jehovah's purpose.

Our heavenly Father saw in the beginning that He would be glorified in the establishment of

a divine government over the earth. I have said that his purpose was delayed. This expression can only have an application to humanity. To the Divine Being, there can be no delay. We can not apply a past or a future to Jehovah. It is one everlasting present. A writer has said that God made no mistake in Eden. He planned Christ's atonement in Adam's wounded side before sin entered and the lamb of God was foreordained before the foundation of the world.

We have never claimed that God made a mistake in Adam's transgression. It was instead the man whom the Lord God had formed of the dust of the ground. Now if God planned the atonement of Christ when he opened Adam's side from which he took the rib to form woman, why did he punish the man and all concerned before promising that the seed of the woman would crush the head of the serpent see. Now if Jehovah planned Christ's atonement in Adam's wounded side before sin entered, was not he the author of sin and provided that Adam transgress? It was possible for Adam to continue in favor with Jehovah and therefore render the Christ atonement unnecessary. If everything that occurred in Eden was arranged in God's purpose, why were our foreparents put under a law which the plan forced them to disobey? And further, was not Adam's salvation provided for? Will not this provide for universal salvation? A case in hand. If a father arranges for his son to violate our law, will our courts hold him guiltless?

Every person of a mature mind knows that they would not. For the sake of argument, let us imagine that our foreparents obeyed the law. Then what? Would sin have been introduced into the world? No necessity for it. Neither could there have been a necessity for the atonement provided through Christ. A righteous race would have been produced from a righteous head. Now if this be true, was not God the author of sin and must be responsible for its consequences, what necessity was there in putting our foreparents on trial? Would it not have been better to have created them immortal? It seems more reasonable to me to believe that God's purpose was to create a perfect race through Adam. When he failed, another Adam was sought for and found. This does not imply that God's plan failed, but that Adam failed and that Jehovah was powerful enough to continue his purpose in the first Adam.

We are told, "As surely as I live I will fill the earth with my glory." Again, The earth shall be filled with the knowledge of the glory of God as the waters cover

the sea. The details are worked out as required. Jehovah has never changed his plan but details have been introduced to complete his plan. The word of God asserts that. "Known to God are all his works from the beginning of the world." This statement was made in view of the prophetic word preceding this statement, viz., I 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. The above was known unto God from the beginning of the world. It will be his work, not man's.

Please notice that it was man's work to break down and God's work is to build up and set up this tabernacle of David. We can not charge man's failure to God. Jesus said to the Jews, Ye are of your father, the devil, whose works ye do. Jehovah has been working for 6000 years to redeem the race from sin and has not failed. We who have obeyed the law of the spirit of life are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them. Before this we were alien citizens and were by nature the children of wrath. By our own volition and God's mercy and plan, we have become fellow-citizens with the saints, and of the household of God.

We should not magnify our work in our salvation but be humble and patient until the coming of the Lord. Paul writing to the Philippian church, says, Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do his good pleasure. We must work out our own salvation, letting God work his will in us. Jehovah has always strengthened the will of his children and broken the will of the children of wrath. He will withhold no good thing from those who walk uprightly.

I will conclude with Paul in Rom. 8:28. We know that all things work together for good to them who love God, to them who are the called according to his purpose. Our will must work with God to accomplish his purpose.

Submitted in Christian love.

D. C. Robison.

The Kingdom of God.

Christ in his memorable sermon on the Mount, alluding to the anxiety with which men seek for temporal things, said, "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Matt. 6:23. The above language clearly implies that the kingdom of God is paramount in importance, to seeking for drink, food, raiment or other

temporal blessings, connected with the life that now is, which is compared to a vapor that appeareth for a little time, and then vanisheth away. 1 Tim. 4:8; James 4:14.

But on the other hand, he who intelligently and persistently seeks to acquaint himself with the things concerning the kingdom of God, and the name of Jesus Christ, and how an entrance may be obtained into its fadeless glories, soon realizes that it is connected with that (life) which is to come, and that it is through much tribulation that we may enter into the kingdom of God. Acts 8:12; 28:30, 31; 1 Pet. 1:11; 1 Tim. 4:8; Acts 14:22. While our Heavenly Father is now calling saints unto his kingdom and glory, he will not assign such an exalted position of honor and trust, upon persons not worthy of the kingdom of God, hence the admonition he gives, through the apostle Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Thess. 2:12; 2 Thess. 1:5; 1 Pet. 4:12, 13.

The suffering is an antecedent event, to the reigning. If we suffer, we shall also reign with him: if we deny him, he also will deny us. 1 Tim. 2:12. In Daniel's prophetic description of the four universal kingdoms of earth, administered by men and symbolized by the metallic image of Nebuchadnezzar's dream, he says, alluding to the ten subdivisions of the fourth kingdom, 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. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. Zech. 14:9. It would seem that many theologians, in their pulpit ministrations, studiously avoid any reference to this subject of prophecy, and if they do allude to it, it is to discredit the Bible statements, concerning "another king, one Jesus," who is destined to have dominion also from sea to sea, and from the river unto the ends of the earth. Acts 17:5-7; Psa. 2:6-12; 72:8-11; Isa. 2:1-4. As all true saints are joint heirs with Christ, they will eventually share with him in this world-wide dominion through the endless years of futurity. Rom. 8:17, 18.

Listen to the Master's gracious words, And I appoint unto you a kingdom, as my Father

lath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel Luke 22:29, 30. But that which ye have already hold fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron: as the vessel of a potter shall they be broken to shivers: even as I received of my Father. Rev. 2:25-27. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3:21. Of like import is the prophetic utterance of the psalmist David, when alluding to this theocratic kingdom in which will be consummated all his salvation and all his desire, 2 Sam. 23:1-7, exultantly exclaims, Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord. Psa. 149:5-9. Equally explicit, is the song of the redeemed, whose melodious cadences shall yet make glad the purchased possession, unto the praise of his glory. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. Rev. 5:9, 10; Eph. 1:14 Psa. 2:8.

Some objections to the foregoing view, briefly considered. Some people think that the kingdom of God was established upon the day of Pentecost, and no longer pray, 'Thy kingdom come. Thy will be done in earth, as it is in heaven.' Matt. 6:10. The difference between that class and primitive Christians is that the one class waited for the kingdom of God and earnestly prayed for it to come, whilst the other cannot consistently do either. Mk. 15:43. So far from Christians inheriting the kingdom in this world, we have the positive statement of the Master, that his kingdom is not of this world. Jno. 18:36. Men in the flesh and blood state of mortality cannot inherit the kingdom of God. 1 Cor. 15:50. The highest position that any person can attain unto in this present evil world is an heirship in the coming kingdom, variously styled, the kingdom of God

the kingdom of Christ, the kingdom of David, the kingdom of Israel, the kingdom of heaven, etc. Gal. 1:4; Luke 4:43; Eph. 5:5; 1 Kings 21:7; Matt. 5:20.

Hearken my beloved brethren, writes James, hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him? James 2:5. Although the saints are only heirs of the kingdom now, in the near future at the appearing and kingdom of Jesus, the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever. 2 Tim. 4:1-4; Dan. 7:13, 14, 18. A correct translation of Col. 1:13, does not conflict with the above testimony, but co-incides with it. "Who delivered us from the dominion of darkness, and changed us for the kingdom of the Son of his love."—Diaglott Translation.

Although the Greek word basiliea, translated kingdom, occurs about 160 times, it is not once translated church. The Greek word ekklesia, translated church, occurs about 115 times, and is not once translated kingdom. The words could be used interchangeably if they were synonyms.

Those advocating the theory that the church is the kingdom, and the kingdom is the church, find it difficult to explain Luke 7:28, For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

Another objection that some urge against the view that God's kingdom will be a literal kingdom, established upon the earth, with literal rulers, reigning over literal subjects, is that the kingdom is a spiritual kingdom, located in the hearts of all true Christians, and they quote as proof of their contention, The kingdom of God cometh not with observation; neither shall they say, Lo here or lo there, for behold, the kingdom of God is within you. Luke 17:20, 21. Unfortunately, for this application, the language is not addressed to true Christians at all, but to Pharisees, as is clearly evident, by the preceding statement,—And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, etc. Verse 20. Jesus elsewhere called the Pharisees blind guides, hypocrites, like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.' Matt. 23:15, 16, 24-35. By a figure of speech known as synecdoche, in which a part of anything is put

for the whole, Christ, as the king of the future kingdom—see Jno. 18:37—was then among these hypocritical Pharisees, and no amount of theological twisting and trying to crowd a world-wide kingdom, under the whole heaven, into such narrow confines, as the hearts of those wicked Pharisees, can avail to save those human serpents from their just doom, and the theory that such arguments are advanced to bolster up, from its merited defeat. Zech. 14:9; Dan. 7:27; Matt. 23:33.

The marginal reading of Luke 17:21, is! The kingdom of God is among you. The Emphatic Diaglott renders it, God's Royal Majesty is among you.

Not until the end of this world will heirship give place unto possession. Then shall the righteous shine forth as the sun in the kingdom of their father. Dan. 7:18, 22, 27; Matt. 13:37-43.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. ... Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:31, 34.

Rufus A. Curtiss.

Does Prayer Change God?

The scripture very likely does not so teach. But that is not the only alternative. Does it change man? Is a praying Christian more humble, faithful, godly and gentle? Will one who watches and prays be less apt to fall into temptation? If not, why did Jesus so instruct the three in the garden?

Since prayer is to cause us to realize the love of God and as a result make us full of brotherly love, will not prayer change man? And will not neglect of prayer leave us cold, barren and hateful? And since prayer is effectual to place us under the protection of heavenly providence will we not be blessed at the altar? Not that prayer changes the boundary of providential oversight, but causes us to change our habitation from outside the guardianship of God to within the secret of his presence, where we may dwell in the secret place of the Most High and abide underneath the shelter of his wings, where no harm can enter and where no things that fall to our lot will be fruitful of good under the transforming hand of him who makes all things work together for our good.

Faith does not change God for Paul says though some do not believe, yet God is true, though all men are liars, but for all that, only believers can be saved. Not because God will not, but because

man will not, and as a result, God cannot. Faith changes man.

Our righteousness and work do not benefit God, as Elihu showed Job, but they will abundantly profit the ones who by patient continuance in well doing add to their faith the seven graces that make their calling and election sure.

Our labor does not bring forth fruit to God, but in due season we ourselves shall reap if we faint not. And since the Lord taught a parable that men should continue to pray and not faint, let us not be weary in that, though most men cease giving of thanks.

J. W. Williams.

Excuses.

How easy it is for a person to make an excuse when he is not willing to do the thing that is right, or which they ought to do. If they are not present on Sunday in their usual place in the house of God, they have some excuse. If they are not present on prayer meeting night, there is that excuse to offer. If they fail to do their part in the service when there, of course some excuse must be framed to bring forth. If they are not willing to help the cause financially, of course they have a good excuse, good to them, perhaps, but not at all satisfactory to others, and probably not to God.

Ask some why they don't attend church or why they are not Christians. Listen to their reason or excuse: "Oh, I am as good as the church people. I will take my chances." Such excuses as people bring forth for not being right, and doing right, not only sound silly in the judgment of sensible people, but they will be of no avail when they appear before the great Judge of all the earth.

My friend, don't be foolish. Be a man, or woman, not a child. Don't make such foolish excuses. What will be your excuse that you will bring forth in the great judgment day for not being a Christian? Do you think that you can frame one which will be accepted by the Christ of God?

Better give up that foolishness of making excuses, and just remember this is a personal matter with all.

Get right, stay right, and when Jesus comes you will be right. It is too late in the day to be trifling with serious things. If you want the kingdom of God, you had best be sure that you are on intimate terms with the One who is to be King and Ruler of that kingdom.—H. A. Mitchell in World's Crisis.

Wherever you go, if God gave you gayety and cheer of spirits, shine and sing.—Beecher.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisites of the forgiveness of sins and a HOLY LIFE as essential to salvation. We BELIEVE and TEACH the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

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Editorials and Church News.

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Dixon, Illinois, the first Sunday each month.
Rensselaer, Indiana, the third Sunday each month.
Oregon, Illinois, the fourth Sunday each month.

Restitution Herald Rates.

Renewals, except to those who came to us from the Gospel Trumpet, \$1.50.

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When one pays the subscription for a friend, \$1.00.

To those who cannot pay because of poverty and through sickness, the Herald will be sent free as long as the means at hand last.

Bro. F. L. Austin is conducting a very successful meeting at the Fonthill, Ontario, Church. We

shall expect a report from there later.

If the present warfare continues another year, and another winter like the present visits us, there will be a time of trouble not heard of for a long time. But we may look for such things. "But pray ye that ye may be accounted worthy to escape all these things that are coming on the earth."

We are pleased with the promptness with which the Gospel Trumpet people are renewing, some even refusing to accept our "new subscription" offer.

A brother says: "I see my subscription expires Feb. 15, 1915." No brother, that Feb. 15 on your label, means that your subscription expires Feb. 1, 1915. We cause all subscriptions to expire the 1st of the month as a matter of convenience. If your label says "Nov. 14," that means your subscription was due Nov. 1, 1914, and you are in arrears that much.

Word from Bro. T. A. Drinkard of Arkansas reports him busy in the work of the Master.

Word comes to this office that Sr. R. L. Zug, of Franklin Grove, Ill., is dead. We have not learned more.

We expect to be with the brethren near Bourbon, Ind., in Bro. Senff's neighborhood over the second Sunday in February.

Bro. Walter Miller of near Freeport, Ill., recently met with a very serious accident. In manipulating his gas engine, his clothing caught and when the engine was finally brought to a stop, Walter was badly bruised and cut.

Sr. Virginia Halstead of our Rensselaer, Ind., church is sojourning for a short time in a private hospital in Chicago to see if she can get some relief from her trouble.

Brethren, we have over 200 names on our list right now that are from one to four months overdue on subscription. The editor prides himself on the fact that he has kept all bills paid promptly on the outgoing side of our business. To keep this up, however, we must hear from you promptly on your obligation. While it is only a little matter with each, yet in the aggregate it amounts to a great deal. Will you please look at your label and if it reads any date prior to Feb. 1, 1915, will you attend to the matter at once? We would rather occupy this space with something sentimental and nice, but

there is a business side to our work which must be attended to.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.
Miss Selma Samuelsson, \$1.50.
John Armitage, .50

Obituaries.

Charles M. Lent.

Once more the cold finger of death has beckoned one of our household. Our last brother, Charles M. Lent, of Niagara Falls, died suddenly on Sunday evening, January 10, at the age of seventy-five. It reminds us that in the midst of life we are in death.

He is survived by his two sisters, Elizabeth A. and Angeline A. Lent, and three sons, Ledus L. and Dr. J. W. Lent of Niagara Falls, and Clarence V. Lent, of Lakewood, Ohio. The funeral services were held on Wednesday, Jan. 13, at 2 o'clock, at the home of his sisters with whom he made his home since his beloved companion was claimed by death twenty-seven years ago. The burial was in Oakwood cemetery.

Our brother was born in the township of Clarke, Durham Co., Ontario, in the year 1840, and being of Christian ancestry, he very early in life showed a marked Christian disposition which he retained till the last.

He was baptized by Eld. R. V. Lyon at Solina, Ont., early in life. He was a firm believer in the restitution of all things spoken by the mouth of all the holy prophets and was a firm advocate of peace. He had great confidence in the working efficiency of the Hague Tribunal, believing that all wars would be prevented by arbitration. He also believed that a great many prophecies concerning war were fulfilled in the past and it was a great grief and disappointment to him when the present war broke out. The last words I heard him say, were, "It seems as tho' all the world would be at war yet."

He married Lydia E. Robinson of Norwich, Ont., about forty years ago, who also fell asleep in the firm hope of a resurrection and earth restored to Eden purity.

The sermon was delivered by our pastor, F. L. Austin, from the beautiful assuring words, "I know that my Redeemer liveth," to a full, attentive audience. We all felt the words applicable in his case.

Two hymns beautifully rendered by the quartette were, "We shall meet beyond the river," and "Asleep in Jesus." We all felt that another old soldier of the

cross had fallen asleep until the trump 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. But we mourn not as those who have no hope, and when He who gave His life for the world comes to claim His buried treasures, He will call and they will answer, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God, and it doth not yet appear what we shall be, but we know when He shall appear we shall be like Him, for we shall see Him as He is." If we have to sleep it will not be forever. There will be a glorious dawn. Then we shall meet to part no more in the resurrection morn.

Angeline Lent.

The Sunday School.

By Anna E. Drew.

Samuel Called To Be a Prophet. Feb. 14, 1915. I Sam. 1:24-28; 3:1-21.

Lesson Text.—I Sam. 3:1-13, 19, 20.

Golden Text.—Speak, Jehovah, for thy servant heareth. 1 Sam. 3:9.

Time.—Samuel was born about B. C. 1171, according to Beecher's "Dated Events." The exact date is uncertain. Probably not far from the times of Ruth and Samson, for Jesse, the grandson of Ruth, and the father of David was born during the boyhood of Samuel.

Place.—Samuel was born at Ramah (hill), called also Ramathaim (the double hill) 4 miles northwest of Jerusalem and 13 miles south of Shiloh. The house of worship was at Shiloh, the religious capital of Israel, about 20 miles north of Bethel.

Samuel was 11 or 12 years old when the Lord called him. Eli was nearly 80 years old. The name Samuel means "Name of God." He was the first of the line of prophets. "During the centuries preceding, the people were under a government called the Theocracy,—that is, a condition where only God was king; and, while there were leaders and rulers, there was no political unity except that of the laws and religion of God. If they had been true to their God and to the religious teachings of Moses, they might have gone as they

were. But many of them were going astray. Even Eli's sons were cheating those who made offerings in the tabernacle, and were immoral in their lives. The Philistines were invading the country. It was time for a change. The Israelites needed precisely the two great institutions which Samuel was ordained to give them. The first was an order of prophets through whom God could reveal his will to the people, and who would be teachers and inspirers of the people. The second need was a permanent organized government, and rulers with authority, leaders for defence against enemies, for the punishment of crimes, and the protection and prosperity of the good."

Questions.

Who was the father of Samuel? 1 Sam. 1:1. Was he a religious man? 1:3. How many wives had he? v. 2. (Hannah prayed unto God and made a vow that if He would give her a son, she would dedicate him unto the Lord all the days of his life. Her prayer was granted, and in due time Samuel was born).

Read Hannah's song of thanksgiving in chapter 2:1-10, in which she predicts the coming of the Messiah, and the establishment of His kingdom upon the earth, the reward of the righteous and the wicked. Many of the same thoughts are expressed in the song of praise of Mary, mother of Jesus. Luke 1:46-55.

To whom was Samuel taken when old enough to leave home? vs. 24, 25. What was Eli's office? chap. 1:9.—He also acted as judge in Israel.—Samuel ministered unto the Lord, in what ways could one so young serve? See vs. 3, 15. (Lighting lamps, opening of doors, running of errands, and other duties required for the sacrifices and worship. It was through the usual routine duties that Samuel was trained for future work). Show in what ways such training has value? What is meant by "the word of the Lord was precious" in those days?

Probably, prophetic communications, for they had no Bible as we have to read and consult. The books of Moses were probably the only ones yet written, and copies of these were in very few hands besides those of the priests and Levites, and perhaps few of them, as we read of no professed scribes till the time of David. 2 Sam. 8:17.

What is meant in same verse by "no open vision"? The understanding seems to be that there were no angelic appearances as in the times of the patriarch and judges.

What was Eli's condition now? v. 2. What was the "lamp of God" mentioned in v. 3? Ex. 27:21; Lev. 24:2-4. What was the

"ark of God"? Heb. 11:4, 5; Ex. 25:10-22. What happened to Samuel? v. 4. Did he recognize the call as from God? Why? v. 7. See marginal rendering. This evidently refers only to the word of prophecy, for Samuel, no doubt was a pious boy. Did Eli understand? What were his instructions to Samuel? "The Lord came and stood,"—what does this mean? (It is generally understood of a vision or personal presence of an angel, but Dr. Clarke thinks it refers only to the voice appearing stationary. We read in Gen. 3:8, of "the voice of God walking in the garden.")

What was God's message to Samuel? By whom had God spoken to Eli concerning his house? 1 Sam. 2:27-36. In what way was Eli responsible for the sins of his sons? How did Samuel feel about delivering the message? When pressed to deliver it, how did Eli accept it? v. 18. What is said of the character of Samuel? v. 19; 2:26. What is meant by the saying, "from Dan to Beersheba"?

These were the northern and southern extremities of Israel. Is there a lesson for us, young and old, in the serving of Samuel? Luke 16:10, 11; Phil. 4:11; Col. 3:23, 24. Are we in any manner "called"? Rom. 1:6, 7; R. V. 1 Thess. 2:12; 4:7. How are we called? 2 Thess. 2:14. Must we hear and obey to be worthy? Matt. 7:21; Rom. 2:6, 7; Luke 21:34-36. "Many are called, but few are chosen."

Jewish Items.

A Jewish Governor.

The State of Idaho has recently elected Hon. Moses Alexander as Governor. Mr. Alexander has served twice as Mayor of Boise. This call of the people to the highest position they have to offer is a compliment to Mr. Alexander, and especially so as he is probably the first Hebrew to be elected as the Governor of an American commonwealth. He has already proved his interest in the welfare of the people, in what is best, by advocating the adoption of a state wide prohibition measure. This would place Idaho in line with Oregon, Washington, and other dry states. The Jew in America is slowly coming to the front.—Crisis.

Oust Jews from Palestine.

Alexandria, Jan. 18.—The influx of Jews continues. The American cruiser Tennessee is going continuously between Alexandria and Jaffa, conveying refugees gratuitously from Palestine. The

question of accommodation has become a very serious problem.

The latest refugees state that a pronounced anti-Semitic persecution is beginning and the entire colonization work of thirty years is being destroyed. The Turks accuse the Jews of favoring the allies and Arabs have been ordered to seize Jewish lands. Circassians are being settled in each colony. On Jan. 8, Djemel Pasha ordered the destruction of all Jewish colonization documents.

Trumpet Column.

Dear Bro. Lindsay:

I was made to rejoice when I saw dear Bro. Turner's letter in the Herald and found the Trumpet had been united with the Restitution Herald,—something I have been wishing for a long time. Now dear brethren and sisters, Bro. R. O. Turner has advised us well. Let us follow his request. So here, Bro. Lindsay, is a money order for \$1.50. Mark me paid up to Jan. 1, 1916. I do not want any Trumpet time made up.

T. J. Coleman.

The Lake of Fire.

(In answer to the sister and Bro. Lindsay)

Will it be a literal lake of fire and brimstone and will the torment last forever and ever? Rev. 19:20 and 20:10; 21:8. I understand it so. Gehenna, Greek, Matt. 10:28; Luke 12:4, 5. There will be no victory over the second death, the lake. As Sodom and Gomorrah, Gen. 19. Their smoke ascendeth for ever and ever, (did not return). The fire is not quenched as long as the material is there that is to be burned. Isa. 34:10; Rev. 14:11. Paul was tormented day and night. 2 Cor. 11:23-27, and as many others suffered even unto death. The suffering would be forever and ever if there was no resurrection of the dead. Then the saints can say, O death where is thy sting? O grave where is thy victory? 1 Cor. 15:55. The wicked will be tormented day and night forever and ever. Rev. 20:10. Burned (up) for ever and ever. Not brought back. Second death. Rev. 20:6 and 21:8. No promise of a victory over this death.

Do not get the dividing of the sheep and goats previous to the 1000 years reign, or second resurrection; the rest of the dead lived not again until the thousand years were finished. Rev. 20:5. These are the people spoken of in Isa. 65:20. For the child shall die an hundred years old, but

the sinner, being an hundred years old shall be accursed.—Die as I understand. At the end of the thousand years there will be a resurrection of the just and unjust. Acts 24:15. Satan loosed a little season. Rev. 20:3. Then the dividing of the sheep and goats. These (goats) shall go away into everlasting punishment. Matt. 25:46. Second death, no victory over this. The wages of sin is death, Rom. 6:23.

The ungodly that is put down at Jesus' and the saints' appearing. 2 Thess. 1:7-9; Matt. 24:27; Mal. 3:1-3 and 4:1-3. A binding of satan. Chain, a symbol. Rev. 20:1.

As Paul's conversion, a type, will be restored and learn of (God. Ezek. 36:24-36, 37; Isa. 2:2-4; Micah 4:1-7; Isa. 11:9; Jer. 31:34; Heb. 8:11. Then many will say as Paul, Lord what wilt thou have me to do? Acts 96. Too late for the prize of the high calling. Phil. 3:14. Kings and priests, Rev. 20:6. The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us ward, not willing that any should perish, but that all should come to repentance. 2 Pet. 3:9. Num. 14:18.

From a brother and sister in hope of a righteous kingdom, Mr. and Mrs. L. J. Sweet. Chanute, Kans.

Appreciation.

Bro. Lindsay:

I write you this that you may know how thankful I am for the Restitution Herald. Indeed I think it one of the best papers I ever read on the gospel of the kingdom of God's son. Many thanks to you for your kindness in sending it to me. I pray God may bless you and the noble writers of the Restitution that you all may live long to point out the way that leads to eternal life. Please continue the paper.

Your brother in Christ,

The King's Message.

Dear fellow traveler on the pathway of life, if Jesus were to come today, how would you feel about it? He is coming—today, tomorrow, this year, next year, perhaps—but certainly, very soon. If he should come today would he find you with your lamp trimmed and burning on the King's highway, or would you be on the broad road that leads to destruction? If Jesus were to come today, how would you feel about it?

His messenger,

Lillie H. Willis.

Great God, I ask Thee for no nearer self, than that I do not disappoint myself.—Thoreau.

Is The Religion of Christ a Failure?

The terrible conditions that result from the European struggle have led some clergymen to declare that Christianity has broken down, that the religion of Christ is a failure.

Such thoughts and reasonings are superficial. It would be as logical to declare that the medical profession is a failure because it fails to cure all.

There is but one source of true religious knowledge—the Word of God. Yet men have rejected its teachings and substituted their own thoughts concerning the religion of Christ. They have been teaching that the world would be converted to the religion of Christ and wars cease in this age. Their teaching has been proven false, hence they say the religion of Christ is a failure. Again, some think Christianity has broken down because civilization seems to have degenerated. The Greeks were a cultured and highly civilized nation yet morally rotten. What of the nations of our day? Is the religion of Christ a failure because men and nations refuse to be governed by its principles? Are you beginning to feel the force and spirit of the challenge that Christianity is a failure?

Brethren, let us be careful in our every word and act lest we bring reproach on the religion of Christ. "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." Heb. 12:13, 14.

The religion of Jesus Christ presents to us a perfect standard of moral conduct. It gives explicit directions how to run the race of life. It gives danger signals and warns us of temptations which lead from the straight path. It sets before us a goal and a prize to be gained by constant endeavor and faithfulness. It has given us a perfect example of the ideal character in the life and person of Jesus Christ. It has told us how we may renew our strength and find help in every time of need in this race. If we ignore the Guide Book and run the race in our way and disaster and failure follows who is at fault? Is the religion of Christ or disobedient man a failure? The great Physician cannot cure those who refuse the remedy for sin.

Paul says, "Let all bitterness and wrath and anger and clamor and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32.

Our minds are occupied in seeking the causes and finding a cure for wars at home and abroad. What would have been the conditions now if all bitterness, wrath, anger, clamour, evil speaking, with all malice had been put away by those who have thrust upon the people such misery and destruction, as results from war? If these, as well as members of every family would be kind one toward another what would be the result? Would any have occasion to say Christianity has broken down? The war that goes on between members of a family or a community and results in broken lives and desolate homes is not unlike that which has brought about the unspeakable tragedy and woe in Europe.

What breaks down? Man's temper breaks. They lose their patience and then the tragedy that results from anger, evil speaking, and malice follow. Let us remember that "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32. "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Heb. 12.

One besetting sin will defeat us in our race if we do not overcome it as surely as one leak will sink a vessel if it is not repaired. The proud captain who leads a company may have made an excellent record but disobedience to one command may result in disaster to a whole company.

The moral failure of one may cause many to fall. "No man liveth to himself." Every man has an influence that is far reaching. If you, followers of Christ, stand firm and true in your moral life, you may prevent hundreds from falling into sin. Every life draws more or less moral strength from those with whom they associate. The sympathy, encouragement, and moral strength which you may import may inspire many to turn defeat into victory over self. As the athlete prepares for the contest by self-dained and discipline, so the Christian overcomes bad habits and little faults that mar the true Christian character. Christ-likeness is our goal. Look to Jesus and overcome.

Harriet E. Boice.

The Love of Jesus.

What is it in Jesus that so draws men; that wins their allegiance away from every other master; that makes them willing to leave all for his sake, and follow him through peril and sacrifice, even to death? Is it his wonderful teaching? "Never man

spake like this man." Is it his power as revealed in his miracles? Is it his sinlessness? The most malignant scrutiny could find no fault in him. Is it the perfect beauty of his character? None nor all of these will account for the wonderful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God—he was the love of God in human flesh. His life was all love. In most wonderful ways during all his life did he reveal love. Men saw it in his face and heard it in his voice and felt it in his touch. This was the great fact which his disciples felt in his life. His friendship was unlike any friendship they had ever seen before, or ever dreamed of. It was this that drew them to him and made them love him so deeply—so tenderly.

Nothing but love will kindle love. Power will not do it. Gifts will not do it. Men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.—Dolan.

Love Blossoming Too Late.

There is a great host of weary men and women toiling on thro' life toward the grave, who most sorely need, just now, the cheering words and helpful ministries which we can give. The incense is gathering to scatter about their coffins; but why should it not be scattered in the hard paths on which their feet today are treading? The kind words are lying in men's hearts unexpressed, trembling on their tongues unvoiced, which will be spoken by and by, when these weary ones are sleeping; but why should they not be spoken now when they are needed so much and when their accents would give such cheer and hope? The flowers are growing to strew on their grave but why not cut them now to brighten dreary lives and dark paths?

Many a good man goes through life, plain, plodding, living obscurely, yet living a true Christian life, doing many a quiet kindness to his neighbors and friends, yet seldom hearing a word of commendation or praise. The vases, filled with the incense of affection, are kept sealed. The flowers are not cut from the stems. One day you stand by his coffin and there are enough kind things said to have brightened every hour of his life, if only they had been said at the right time. There are enough flowers piled upon his casket to have kept his chamber filled with fragrance all through his years, if only they had been sent day by day. How his heavy heart would have thanked God if, in the midst of his toils, burdens and

struggles, he could have heard a few words of affection and approval that are now wasted on ears that hear them not. How much happier he would have been in his weary days if he had known how many generous friends he had. But, poor man, he had to die before the appreciation could express itself. Then the gentle words spoken over his cold form he could not hear. The love blossomed out too late.—J. R. Miller.

Sources of Trouble.

Sitting in the editorial chair gives one occasion to see some things at an angle in which they are not otherwise seen. Regardless of how careful an editor may be to see that only that which will edify is published, yet there is always more or less of dissatisfaction on the part of some one. This sooner or later leads to trouble.

Back of this we believe that in some degree selfishness is doing its work. This is the case where any one has his stakes all set and wishes no one to change nor disturb them. It seems to us that if we are Christians, this spirit should be lived down in our love for truth.

There are, however, other sources of trouble of which we wish to speak. Careless writing is one source. Through lack of time to write properly, or not knowing how, or the desire to write long articles, feeling that in a multitude of words there is great wisdom, some write carelessly. By some means being unable to express their thought clearly, others reading get the wrong impression and the one entirely opposite that which it was the writer's desire to convey.

Then again, there is much careless reading done. As in preaching, so in writing, no matter how carefully one tries to set forth his ideas some one will go away with impressions entirely contrary to the ones it was intended should be conveyed. So carelessness in both reading and writing are to be blamed for much trouble.

Again, there are those who insist upon writing subjects which have ever been a source of discord and which do not have to their history one record of ever having done any good. Yet because some one has an idea that salvation depends upon mastering that which the centuries have proved cannot be mastered, he insists upon weaving into an otherwise good article that which will leave the bitter taste. All these things trend in the direction of trouble.

If we love God, cannot we all work together for the general edification, remembering that the pages of a religious paper are

not to be considered a ring where pugilistic encounters by means of words are to be pulled off to see which one can come out ahead in an argument, but rather the place where we may draw near together, edifying one another and strengthening one another?

To this end let us observe these principles: Know what you want to say and why you want to say it, being as brief as possible and feeling sure that what you are about to say is for the glory of God. In reading, be very careful, read to know what is the author's mind; then having satisfied yourself in that matter, enjoy your brother's thought; or, if he differs with you, thank him for the chance given for mutual helpfulness and regard him as a brother who is probably as near to God as you are. If you know that you have a subject in mind that you well know will agitate a brother's mind to no good purpose, then don't write it. Let it alone. In all, be brief. The Bible is a book noted for its brevity of thought and simplicity of language. Those literary productions which stand out pre-eminent in American literature as the very best are the ones which are brief in thought and simple in expression.

These lines are written in love, the editor desiring above all things only to serve the brethren well and this he cannot do alone. Will you help?

S. J. Lindsay.

The Four Winds.

In Dan. 7:2, 3, we read: The four winds of the heaven strove upon the great sea, and four great beasts came up from the sea.

Four universal kingdoms came up in the vicinity of the Mediterranean Sea, as a result of those winds of war striving upon the great sea.

In Rev. 7:1, John saw "Four angels standing on the four corners of the earth holding the four winds of the earth." Not of the great sea, not of Europe, but of the earth. What will take place when they are let loose? "A great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall at that day be from one end of the earth even unto the other end of the earth." Jer. 25:32. Also in verse 31, "a noise shall come even to the ends of the earth." Verse 32, again, "Behold evil shall go forth from nation to nation."

Compare this passage with Rev. 16:13, 14, "Three unclean spirits like frogs...go forth unto the kings of the earth and the whole world to gather them to the battle of the great day of God Almighty."

When we reach the whirlwind blowing from the coasts of the earth, the sealing work will be ended.

In Jer. 25:26, we read first "all the kings of the north far and near one with another," then "all the kingdoms of the world which are upon the face of the earth, and the king of Sheshach shall drink after them."

The most of the kings engaged in the present conflict in Europe are northern kings; England, France, Belgium, Germany, Russia, and Austria, Servia, Japan, and Turkey are as far north as the northern division of Alexander's Empire.

If we rightly understand the prophecy next in order, all the kingdoms of the world will be drawn into the conflict. "If they refuse...say unto them...Ye shall certainly drink." Sheshach (modern Babylon) will be the last one to drink, and will be destroyed by the brightness of Christ's coming.

Surely we are living in momentous times. It is wonderful to see how God's word is being fulfilled in the world.

I am surprised that some do not see any special prophetic significance in the present death struggle of some at least of the nations of Europe. If I understand these prophecies, other nations will be drawn into the conflict until all the nations of the world are engaged in the struggle.

But, thank God, all his people that are sealed will be safe. Are we sealed? If there ever was a time that we needed to examine ourselves, it is now. If we are the bride, we have something to do to be ready. "His wife hath made herself ready." —By P. M. Cunningham, in World's Crisis.

The King's Life Insurance Company.

While sorting over some old tracts to find one for a young lady to send to a young man who is troubled with questions and doubts, I found a card Bro. Wm. H. Wilson used as a business card to introduce himself to strangers. It occurred to me that the sentiment and truth expressed on this card could be used with good effect in our work. I wrote to Sister Wilson concerning the same, and received her consent and hearty approval to use it, in any way I could, in the gospel work we are trying to do. I have arranged for the publication of a 4-page folder to use in calling from house to house as an Agent for the King's Company. Two pages of this folder are to be filled out by the person you call on and returned to the agent. One of the questions asked is, Do you take a religious paper?

The secret is out now so I will tell you another. There are two things I have never made a success at: these are walking and talking. When I try walking much I am usually laid up with lumbago or something like it. When I talk with people who call on me, I have a nervous attack that makes me feel like an iceberg. For several years I have withdrawn from society and social affairs and have given all the spare time I have left, after my housework is done, to study and writing. As my physician says he cannot cure my trouble, I am going to seek relief in another way. I am about to begin a campaign. "The King's business requires haste." I believe in a definite plan of work. Then "work your plan." was Sr. Woodward's motto presented to me. I say, if the Lord gives me strength to do it, I will call at 500 or more different homes once if not twice this year, and leave at least one tract or a Visitor in each place.

Will you, each one, pray for me that I may have strength and courage for the work. I do not believe in Christian Science, but I do believe that "the effectual fervent prayer of a righteous man availeth much." Jas. 5:16.

If you desire to help in this campaign for our King, just enclose five cents in stamps for a reply as to how you can begin this campaign in your own neighborhood. "Do it now."

"This is the King's command, that all men everywhere Repent and turn away from sin's seductive snare; That all who will obey, with him shall reign for aye, And that's my business for my King." Address Harriet E. Poice, 1009 S. Wright St., Champaign, Ill.

With calm, brave purpose every day renew
And let each moment planned and precious be,
And thou shalt find thou hast just time to do
What God requires of thee.—C. Ticknor.

Look for the love that Heaven sends,
The good that every soul intends;
Thus you will learn the only way
To keep a true Thanksgiving day.—Tubbs.

Is there any tie which absence has loosened or which the wear and tear of every day intercourse, uncongenialities, unconfessed misunderstandings, 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, although 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.—E. Charles.

Sweet is the smile of home;
The mutual look
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure.—Keble.

When a bit of sunshine hits ye,
After passin' of a cloud;
When a fit of laughter gits ye,
An' yer spine is feelin' proud;
Don't fergit ter up an' fling it
At a soul that's feelin' blue,
For the unit that ye sling it
It's a boomerang to you.

We rise by the things that are under our feet;
By what we have conquered of good and gain;
By the pride deposited and the passion slain,
And the vanquished foes that we hourly meet.—Holland.

Follow with reverent steps the great example
Of Him whose holy work was "doing good;"
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.—Whittier.

Get and share is good: get to share is better.
For a generous purpose is better than a generous afterthought.

My business is not to remake myself, but make the absolute best of what God made.—Browning.

To love some one more dearly every day,
To help a wandering child to find his way
To ponder o'er a noble thought and pray,
And smile when evening falls,
This is my task.—Ashford.

Fear cannot enter where the Love divine
Doth ever dwell;
The guidance and the strength alone are Thine,
And Thou do'st all things well.—Violet M. Firth.

The nearer you come into relation with a person, the more necessary do tact and courtesy become.—Holmes.

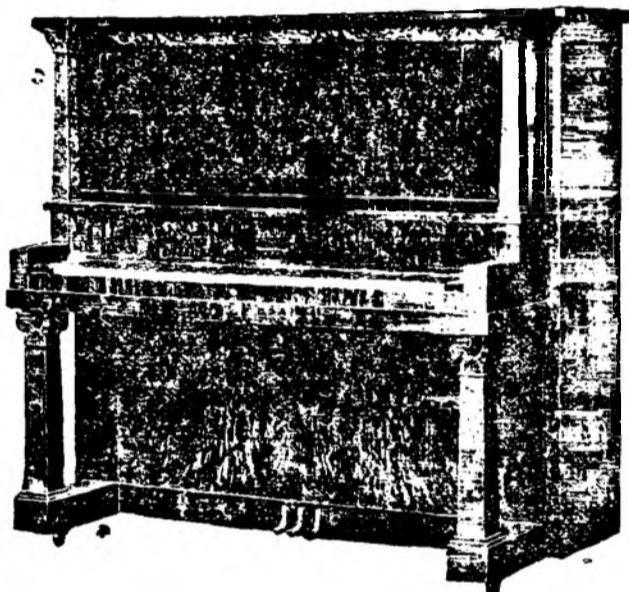
If you loved only what were worth your love, love were clear gain, and wholly well for you.—Browning.

God does not comfort us to make us comfortable, but to make us comforters.—Jowett.

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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glotfelty.

Dixon, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mrs. Mary Cor-dray, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Thursday evening at the homes of members. Bro. R. C. Railsback, 621 S. Wellows St., is the elder.

Rensselaer, Indiana. Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. M. A. Woodward holds regular appointment.

Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls, N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Roll, Ind., Church of God. Preaching by Bro. J. H. Anderson on Saturday evening and over the fourth Sunday in each month.

Brunfield, Ky. Sunday School at 10 and preaching at 11 o'clock, each Sunday, conducted by Bro. J. W. Williams, at the Providence school house, 3 miles northwest of Per-ryville, Ky. All are welcome.

Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple or first Sunday in each month at 11 a. m.

Brush Creek, O. Preaching first and third Sundays in each month, at 11:00 a. m. and 7:30 p. m. Sunday School each Sunday at 10:00 a. m. Bible class each Wednesday evening. J. H. Anderson, Troy, O., Pastor.

Springfield, Ohio. Preaching second Sunday in each month, 10:35 a. m. Sunday school each Sunday at 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Waterloo, Iowa. Preaching every Tuesday evening at 7:30 at Kistner Chapel, 316 3rd Ave., West Water-loc. "Bible Prophecies" is the sub-

ject of these winter evening sermons, by A. J. Eychaner.

Brush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10 a. m. Cras. Manken, Teacher. W. A. Cooper, Supt. P. J. Graham, Sec.

Moniah, Clark Co., Ill., Church of God. Sunday School each Sunday. Vernon Lansbery, Supt. The adult class being a Bible Class.

Ripley, Ill. Sunday School, Berean and Communion Service each first day of the week. J. W. Cooper, Elder. Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p. m., every Sunday, at 441 E. Blackwell Ave., Blackwell, Okla., at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Ill., Church of God meets for bible study, Sunday at 10:30 a. m. Sunday School at 11:15 each Sunday. Preaching the fourth Sunday in each month, morning and evening, by S. J. Lindsay, Pastor. Berean meetings Wednesday evening of each week.

The Eternal Human.

President Wilson on Monday inaugurated the first transcontinental telephone service. He talked from Washington with the head of the Panama Pacific Exposition at San Francisco.

A striking event in the history of the telephone. As the President says, it stirs the imagination to think the human voice finding its way clear across the continent. And when we consider that the inventor of the telephone is still alive the immensity of the advance in so short a time strikes the imagination still more.

What a pity that the rapidity of the material and scientific advance of the nineteenth and twentieth centuries has not been accompanied by correspondingly rapid changes in the mental and moral qualities of man himself.

What a pity that men today do not stand on the same secure eminence of admitted superiority, as compared with the men of other days, that science stands on when compared with the science preceding the last century.

Dazzled by the achievements in scientific lines, the world is at times inclined to assume they do. But at the moment of seemingly most secure assumption there comes a world-war and men are seen reacting to the same old human and historic stimuli.

Man has progressed, but the progress is slow. His work outruns him. Human nature is the most stable thing in history. Compared with it the mighty empires that have come and gone are merely shifting shadows.—Chicago Herald, 1-27-15.

Never hurt a person by a wrong thought, or by word or by act.—Parker.

THE RESTITUTION HERALD.

Volume 4.

Oregon, Illinois, Feb. 11, 1915.

Number 18.

The Weaver. Wm. J. Robinson.

I sit today at the loom of life
And weave and weave and weave;
The warp is laid by hands di-
vine,
But the weft is where I grieve.

For every moment of every day
The Shuttle flies through and
through,
And the patterns I scheme with
the dreams I dream
Are made up of the things I do.

I am not held blame for the warp
I tread,
The threads are already set,
But my duty lies as the shuttle
flies
In the fabric I'm weaving yet.

Smiles and tears, kind words
and fears
Are wound on the bobbins I wind,
And every thoughtless word is
there,
And every word unkind;

And every act I would fain for-
get,
And the thoughts that were dark
and vain,
I view in the fabric of life I
weave,
And I see them again and again.

And I sit and weave with an ach-
ing heart
And a world of intense regret,
And tears fall fast as I view the
past
And I pray that I may forget;

But out of repining and soul re-
coil,
I look in the future and see
My life stretch out in its broader
plan
And a new hope comes to me.

I know not the length of the
warp I view,
I know not my given span,
But into the fabric I yet may
weave,
I'll put all the best I can.

Smiles and kindness and pa-
tient care,
Unselfishness, service and love,
Harmony, sunshine, faith and
hope,
And thus my contrition prove.

When the throw shall fall from
my nerveless hand
And the shuttle lies at rest,
May I hear the voice of the Mas-
ter say,
"You have done what you tho't

Live For Something

Live for something---have a purpose,
And that purpose keep in view;
Drifting like a helmless vessel,
Thou can'st ne'er to life be true.
Half the wrecks that strew the ocean,
If some star had been their guide,
Might have now been riding safely,
But they drifted with the tide.

Live for something---God and angels
Are thy watchers in the strife;
And above the smoke and conflict
Gleams the victor's crown of life.
Live for something---God has given
Freely of His stores divine;
Richest gifts of earth and heaven,
If thou wilt, may be thine.
---Robert Whitaker.

was best."—Sel. by L. S.
Bronson.

Mostly Fools.

Carlyle said the population of
England was thirty millions, most-
ly fools. It is upon this basis that
war and whiskey go. These horrid
and appalling specters hover al-
ways over the land. They grasp
each other's hand and whisper
in each other's ear, "The popula-
tion of the United States is a
hundred millions, mostly fools."

War says: "I lay waste cities
and countries. I take the life
blood of the very best of the peo-
ple, the young and the strong. I
take the husband from the wife,
the father from the children. I
take the plough that means to
feed them from the hands of
thousands and give in exchange
the rifle that means to kill. I tear
up railways and burn up bridges
that bring men nearer each oth-
er and that have taken scores of
years to build, and I do it in a
week, sometimes a day—as a man
cuts down the noblest oak with
its century growth in a single
hour. I find a country a large
and peaceful farm and I leave
it a wilderness. And when I am
through I present to the citizens
an enormous bill of costs—yes,
mostly fools."

Whiskey replies: "Ah, but you
come once in five years—in ten
years. I come every year, every
day, every hour. I am as regular
as the sunrise, as constant as the
seasons. I enter the home and
the children hide as the father ap-
pears; they used to run to meet
him. I take the laughter from
the mother's face and make the
tears flow, oh, so fast, down her
cheeks. I darken the window
with the old coat and hat and

take the carpet from the floor.
I take the shoes from the child's
feet and the coat from his back
and the bread from his hungry
mouth. I seize the bright, strong
youth and throw him out of col-
lege, lock the door of the of-
fice against him, plunge him into
the wild debauch, and when he
awakens he has killed his friend.
And when all is done I present m
enormous bill of expenses to
the citizens, and they have paid
it for centuries—yes, mostly
fools."—Christian Work.

Mothers Who Are Men-Makers.

Dr. Lorimer, of Tremont Temp-
le, Boston, tells this story of one
of our distinguished men who
was introduced at a great public
meeting as a self-made man. In-
stead of appearing gratified at
this tribute, it seemed to throw
him for a few moments into a
"brown study." Afterward they
asked him the reason for the
way in which he received the an-
nouncement.

"Well," said the great man,
"it set me thinking that I was
not really a self-made man."

"Why," they replied, "did you
not begin to work in a store when
you were ten or twelve?"

"Yes," said he, "but it was
because my mother thought I
ought early to have the educat-
ing touch of business."

"But then," they argued "you
were always such a great read-
er—devouring books when a boy."

"Yes," he replied, "but it
was because my mother led me
to do it, and at her knee she had
me to give account of the book
after I read it. I don't know a
cut being a self-made man. I
think my mother had a great
deal to do with it."

"But then, they urged again,
"your integrity was your own."

"Well, I don't know about that.
One day a barrel of apples had
come to me to sell out by the
peck, and, after the manner of
some storekeepers, I put the
speckled ones at the bottom and
the best ones on top. My mother
called me, and asked me what I
was doing. I told her and she
said: 'Tom, if you do that, you
will be a cheat'—and I did not
do it. And, on the whole, I doubt
whether I am a self-made man.
I think my mother had something
to do with making me anything I
am of any character of useful-
ness."

"Happy," said Dr. Lorimer,
"the boy who had such a moth-
er. Happy the mother who has a
boy so appreciative of his moth-
er's formative influence."—Pap-
tist Outlook.

Just Common Sense.

One of our exchangess publish-
an article which we give below,
that ought to be read by any
young man who believes he can
beat the world and live without
work.

We can only wonder at the
silly way in which some men
waste their lives.

In Boise, Idaho, a few days a-
go, a man forged checks to the
amount of several thousand dol-
lars. He made his escape, it is
true, but the chances are better
than ten to one that he will be
caught and punished.

The end of his folly will be
years and years of hard work,
hard living, lonesomeness and
heart breaking monotony in pris-
on.

The man who undertakes to
live by his wits, to get money
without working for it, is fore-
ordained to failure. And yet
there are always men starting on
that road.

In general they are men who
failed in youth to learn the les-
son of industry. They got the
idea that the end of life was to
get on with as little effort as
possible. The boys who are spar-
ed all work by indulgent parents,
who expect everything to be done
for them and to do nothing for
anybody else, are on the wrong
road. They are getting the demor-
alizing ideas that are responsible
for such wrecks as come to the
criminal court in every communi-
ty in the land.—Ogle Co. Repub-
lican.

Notices.

New Berean Outlines.

The new outlines for the National Berean Society are now in the hands of the printer and will be ready for distribution to the different state presidents in a few weeks. Isolated members can then obtain copies by addressing the state presidents, or if not affiliated with any state, they can send to Sister Evelyn K. Harsch, the National Corresponding Secretary, 325 West Marion St. South Bend, Ind.

Emma C. Railsback,

G. Eldred Marsh,

Bertie Siple.

Almeda Glotfelty.

Outline Committee.

Letters.

Dear Mr. Lindsay:

Will you please publish a little piece in the Restitution Herald from a little eleven year old girl? I go to the Advent Sunday School at Liberty, N. C. I am in the Junior Class. Aunt Jennie is my teacher. When I grow up and know more of the Bible, I am going to be baptized so I will have a home in the kingdom on this earth. I already know a lot of scripture. Mr. Anderson at Ohio was once our pastor. He is a good preacher. Aunt Jennie gave me her paper and Mamma and I read it. I will not write more this time.

From a little girl,

Millie Freeman.

We are truly glad to hear from the little folks.—Editor.

Wars and Rumors of Wars.

Dear brothers and sisters in the Lord:

Can we find a time in which the world has had such a time as in the last few months? It is the greatest war in the world's history. Jesus says in Matt. 24: 6: 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. 7. For nation shall rise against nation and kingdom against kingdom. Zech. 14: 2, 3: For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses siezed, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall be cut off from the city. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle.

Job 3:9, 10. 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. But your plow shares into swords and your pruning hooks into spears. Let the weak say I am strong.

Ezek. 21:27: 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.

Dear brethren, did you know that the armies of today are greater and larger than the armies of Napoleon? I hope the Lord will soon stop this great war that is going on now.

Your brother in the Lord Jesus
Ora L. Worley.

The Holy Spirit, To Whom Given And Why.

A sister is troubled over the above questions and we have been requested to give her light on them. Regardless of the teachings of some, we will state that the Holy Spirit is a power coming from God the Father. By the reception of this power his angels excelled in strength. Psa. 103:20. The angel that destroyed the cities of the plains accomplished it through the power of the Holy Spirit. The prophets wrote and spake as they were moved by the Holy Spirit. 2 Pet. 1:21. This power was given to Jesus without measure. By this he was able to perform miracles.

This power was given on several occasions to his apostles and his disciples. The reason for this gift is always given. Matt. 10:1-9 states that when he had called unto him his twelve disciples he gave them power over unclean spirits, to cast them out and to heal all manner of diseases. He also said, Heal the sick, cleanse the lepers, raise the dead, cast out devils. Mark 6:13 states. And they cast out many devils, and anointed with oil many that were sick and healed them. This scripture verifies Matt. 10:1, 9, and says they did perform miracles through the power of the Holy Spirit. We are asked. Do preachers and teachers in this day have such power? We answer, no. The best evidence we have is that none can raise the dead. With all the claims of "divine healers" none have been able to cure diseases as did Jesus and his apostles and disciples. The fever! Peter's wife's mother when he touched her. The young man of Nain arose at the command of Jesus; also did Lazarus at his command. No frequent visitations to heal, requiring the patient to obey certain orders. We find that diseases and even death exist even among those who claim to have the healing power. They ought to have power to save their own. That they do not is evidence they can not.

We are asked to explain Matt. 17:20. If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence

to yonder place and it shall be removed. You will notice that this was on an occasion when the apostles were unable to cast out a devil. Jesus informed them that it was because of their weak faith. This kind goeth not out but by prayer and fasting. The mustard seed is the smallest of all seeds, but has vitality enough to grow and fill all the earth. See Matt. 13:31. If their faith had been of this character they would have had no doubts. See also Mk. 11:22-25. Without an abiding faith they would fail to perform miracles.

In James 5:13-15, we have instructions in regard to healing the sick. Can the sick be healed then today? If we knew the reason why the spirit was given there would be no reason to dispute over this question. When Jesus sent his apostles out to preach after his resurrection, he gave them the spirit for healing that the word or gospel might be established or that the world might be convinced that they were his witnesses. Mk. 16: 17, 18, records it thus: These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.

Now for the conclusion. If persons are able to heal the sick now, they must be able to take up serpents and drink any deadly thing. As spoken by Christ he who could do one was able to do the other. The apostles were able to do these things as were also those whom they set apart as the elders of the church. The power to transmit this power remained in the hands of the apostles. When Philip went to Samaria to preach he was able to perform miracles. He had the Holy Spirit power, but could not transmit this power. When those who believed were baptized, Peter and John came from Jerusalem and lay their hands on the believers that they might receive the Holy Spirit. This is evidence that the apostles only had permission to transmit this power.

In speaking of these gifts, Paul says, Covet earnestly the best gifts; and yet I shew unto you a more excellent way. 1 Cor. 12: 31. After perfect love is established as spoken of in 1 Cor. 13, we read, And now abideth faith, hope and charity, or love, these three, but the greatest of these is charity or love. These three are greater than spiritual gifts that were in the church in its early history. This was the condition of the church when James gave his instructions to it. 1 Cor. 13:8 reads, Love never faileth, but whether there be prophecies,

they shall fail, whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

The Holy Spirit or Comforter was given them that they might become his witnesses. The Comforter which is the Holy Spirit whom the Father will send in my name he shall teach you all things, and bring to your remembrance whatsoever I have said to you. This Holy Spirit was to testify of Jesus and the apostles were to bear witness because they had been with him from the beginning. The Holy Spirit was and is not given to convert sinners. It was first given to the angels; then given to the prophets, afterward to Jesus and the apostles. The spirit is now deposited in the word.

Jesus said. It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life. John 6:63. The spirit has never been given except to those who were to witness for Jehovah. If any man will do his (the Father's) will, he shall know of the doctrine whether it be of God or whether I speak of myself. John 7:17.

The above is submitted in the love of the truth.

D. C. Robison.

The Two Ways.

God has set before his creatures two ways, the narrow and the broad, and has sent his angels, prophets, apostles and his own Son, to mark the ways and to admonish and exhort the choosing of the narrow way which leadeth unto life. And with equal diligence they warn against the broad way which leadeth unto (not through) destruction. But the philosophical mind is not content with the plainly revealed fact that there are two ways and man is given the privilege of choosing the one or the other. Science (?) and philosophy are not satisfied to choose the revealed way in simple child-like faith, but are ever searching for a private or back door, where they can find out the why and the wherefore of God's doings, which he in his wisdom has not seen fit to reveal.

This spirit comes up in vain questions, such as, What brought sin into the world? The plain answer, the transgression of God's command is not enough. The philosopher says, Why was man permitted to transgress and did God make him transgress, and what would have happened if he had not transgressed? God has not revealed that to us, and I should fear to try to answer, lest God's answer to Job should be applicable to me. Job 38. Then the Lord answered Job out of the whirlwind and said. Who is

this that darkeneth counsel by words without knowledge. Gird up now thy loins like a man for I will demand of thee and answer thou me. Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding.

A philosopher would tell us there is no choosing of the ways. One force carries the universe. There is no room for a resisting spirit or a contrary will in God's universe. But Paul with the spirit it says he did many things in Jerusalem contrary to the name of Jesus. Paul says of the Jews, They please not God. 1 Thess. 2: 15, 17, 18. Satan hindered Paul from visiting the brethren. This I say, then walk in the spirit and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit and the spirit against the flesh and these are contrary the one to the other.

Paul warns of the contrary forces and admonishes, "Be not deceived. God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh (opposing force) reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting."

If there were no resisting or opposing forces, why Paul's exhortation. Consider him that endureth such contradictions of sinners against himself, lest ye be weary and faint in your minds.

Ye have not resisted unto blood striving against sin. If there are no resisting forces, why the numerous exhortations and promised rewards to the overcomer? Because iniquity shall abound, the love of many shall wax cold. But he that endureth unto the end the same shall be saved. Matt. 24:13. He that overcome shall not be hurt of the second death. Rev. 2:10, 11.

If there be no opposing force to God and his righteousness, what will this enduring, faithful one overcome? Jesus said, "How can Satan cast out Satan and if a kingdom be divided against itself that kingdom cannot stand. Jesus claims all who do the will of God, "The same is my brother and my sister and my mother." He has not yet "Put down all rule and all authority and power."

We still pray, "Thy kingdom come, thy WILL BE DONE ON EARTH." Therefore brethren let us watch and pray that we be among the overcomers.

Sadie Skeels.

Workers with God.

The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest. There

are plenty of laborers in the world. This world has been a very busy place since God sentenced man, "in the sweat of thy face shalt thou eat bread," but God does not recognize the great army of workers as his workmen. He says, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Matt. 12:30

God warns us against false teachers or workers. "Beloved, believe not every spirit, but try the spirits, (every spirit) whether they are of God, because many false prophets are gone out into the world." 1 Jno. 4:1.

Again he says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily (or gently and gradually) shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2

Pet. 2:1. Can we believe God is doing the whole work, and just yield to whatever comes our way? No. James says, "But be ye doers of the word, (do whatever he has commanded) and not hearers only, deceiving your own selves." God is not responsible, if we deceive our own selves. "Even so faith, if it hath not works is dead, being alone." "Thou believest there is one God, thou doest well, the devils also believe and tremble, (we must do more than that), but, wilt thou know, O vain man, that faith without works, is dead.

We are forewarned to "Beware of false prophets which come to you in sheep's clothing, (just enough gospel to deceive the flock), but inwardly, they are ravening wolves."

How may the flock know them? "Ye shall know them by their fruits." The only gospel a wolf needs to preach, is to soothe the flock, tell them not to be alarmed, there is not much difference between us, God will do the work, just yield, (gets your confidence) and then you are devoured.

Beware dear brothers and sisters, we are surrounded by the enemies of God, be careful to whom ye yield. "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."

God does not promise to transform sin, into righteousness. This is the deception Satan used to deceive Adam and Eve. Eat the forbidden fruit, and you will think you are sinning; from your point of view, it is sin, but God will transform it into good. Or in Satan's own words, (if you sin), "Ye shall not surely die—your eyes shall be opened and ye shall be as gods, knowing good and evil. Neither will God stand

responsible, or excuse sin in the minutest details of a sinful life. "Let no man say when he is tempted, I am tempted of God—but every man is tempted when he is drawn away of his own lust and enticed." "This know also that in the last (present time?) days, perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce despisers of those that are good, traitors heady, high minded, lovers of pleasures more than lovers of God, having a form of godliness, (sheep's clothing), but denying the power thereof—from such turn away." God doing all the work, we just to yield, would be a soothing lullaby to deceive the foolish virgins into believing we need not lay in a supply of oil, or trim our lamps; of course if God is the only worker, he will take care of the lamps. O, no, dear waiting ones, God has given us work to do, and he tells us to "take unto ourselves the whole armour of God," and "take the sword of the spirit." Paul says: I press toward the mark for the prize of the high calling of God in Christ Jesus; "Fight the good fight of faith, lay hold on eternal life." O how we thank God for this blessed invitation to come to him for life. This is not the time for the children of God to get careless, or sleepy, but lift up your heads, for your redemption draweth nigh.

"Think not that I am come to send peace on earth. I came not to send peace but a sword," so said the Prince of Peace when he came the first time. So dear fellow soldiers of Christ, let's not sheathe the sword till the Prince of Peace comes, till the warfare is over, and then, and not till then, can we say, "I have fought a good fight, I have finished my course." Don't surrender, don't yield, until the victory over sin is accomplished.

May we ever be faithful, and our daily prayer be, "Thy kingdom come, Thy will be done in earth as it is done in heaven—for Thine is the kingdom and the power and the glory forever. Amen.

Your sister in hope,

Laura Skeels.

Only a Little Thing.

A boy at school, taken to task for his poor penmanship, replied: "Many men of genius have written worse scrawls than I do; it is not worth while to worry about so trivial a fault."

Ten years later, this boy was an officer in the English Army doing service in the Crimean War. During an engagement, he

wrote an order so poorly that it was given incorrectly to the troops and many brave lives were lost because of this officer's carelessness. Only a little thing, but we have no scales by which we can measure the importance of faithfulness even in the trifling things of life.

A little hatred and jealousy down in an obscure corner of Europe fanned into a blaze a conflagration that is sweeping almost the entire world. It was so little a thing that in the immensity of the European conflict, the incident is almost lost sight of.

A nickel. What does it amount to? Yet street railroads take in, only five cents at a time, and manage to pay good salaries to the officers and operators and a good dividend to stockholders.

The road to great things is paved with little deeds well done. Every great lawyer or doctor or navigator is a master of the trifles. Said Sir Thomas Lipton, the wealthy Irish nobleman: "By the number of the details of his work that a man can personally master, one may usually judge of his capacity for success."

A little bunt at a crucial stage of the game has won many a tight ball game; a slight disobedience has lost many a football game. An extra effort, a little push here and there, counts mightily in every worthy game of life.—Boys' World.

Thought for Today.

If you would not be known to do a thing, never do it.—Emerson.

The shortest and surest way to live with honor in the world is to be in reality what we would appear to be; all human virtues increase and strengthen themselves by the practice and experience of them.—Socrates.

Smile of Plenty.

When Plenty smiles the world seems fair
And sweet content rests everywhere,
Save when, with laughter in her eye,
She smiles on want—and passes by.

'Tis not thy smile that proves thee blest,

When on thy luscious lips we see
The quivering touch of sympathy.

Thy crown will not rest sure until
Thou hast redeemed the world from ill,
And ta'en the smile thy courtiers vaunt,

And placed it on the lips of want
John Kendrick Bangs.

If man would make good he must be good.—Banks.

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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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 intended to preach in Adeline, Ill., on Sunday, Jan. 31, and went on Saturday for that purpose. Sunday morning the weather had softened up and by the time we should have started to church it was raining quite hard, so we concluded not to go to the church, but instead a few living near the Bro. E. F. Gesin home met there and we enjoyed a Bible study together.

In writing to this office please be brief and to the point. Do not ask the editor to enter into a private discussion by correspondence. Our time is too limited for that. We are putting in about 14 hours each day as it is. We

are always glad to receive correspondence and make it a point to answer at once when an answer is necessary. Always put your full address in each letter. Help us to make the Herald first class in every respect. When you write "copy," use pen and ink on a good quality of paper about 6 by 9 inches and only on one side of the paper. Don't use a lead pencil of any kind. There are good reasons for these requests which we haven't time to give.

We have just learned that Sr. Mabel Kelerick of Jacksonville, Ill., has undergone an operation for appendicitis. All her friends will hope and pray for a speedy recovery.

We have on hand a few tracts by C. T. Russell on "What Say the Scriptures About Hell?" We can recommend it as being a very thorough treatise of the subject. While they last we will send them for 10 cents each.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Mrs. Roscoe McCory. .50

Obituaries.

Edward M. Gates.

Nov. 12, 1856—Jan. 22, 1915.
 Bro. Edward M. Gates was born in Indiana 57 yrs., 2 mo., 10 days ago. He was married in Sumner Co., Kans., on Feb. 17, 1886 to Miss Ella W. Randolph by Squire Dean at his residence. To this union were born three children: Ida O. Huff, Harry E. Gates, and Clair V. Gates, all of Quinlan Okla. Words of comfort were spoken by the writer from Job 14:14. He was baptized into Christ in 1914. He was a patient sufferer from that dread disease cancer. He expressed a desire to be laid to rest to await the soon coming of Jesus. Funeral services were conducted in a near by school house from which he was taken and laid to rest until the Life Giver comes.

Sleep on dearest one,
 And take thou thy rest,
 And when Jesus comes,
 Then thou wilt be blest.

H. M. Williams.

Question.

Is it right for one who believes the prophecies concerning the time of trouble, and Christ's return, to put an end to all sin, to use his time, energies, talents and money to support the W. C. T. U. organization or the Prohibition movement? I am asking this question for information and would like short, plain answers

from a Bible standpoint.

M. A. Woodward.

The Sunday School.

By Anna E. Drew.

The Death of Eli and His Sons. Feb. 21, 1915. I Sam. 4:1-18. Lesson Text.—I Sam. 4:1-13, 18.

Golden Text.—Be ye doers of the word, and not hearers only, deluding your own selves. Jas. 1:22.

Time.—During 18 or 20 years after the call of Samuel in our last lesson. The battle in which the Ark was taken, and the death of Eli and his sons, was about B. C. 1142, according to Beecher, 40 years before Saul was made king. The Assyrian dates would make it about 1095.

Place.—Samuel at Ramah, his home, and at Shiloh. Eli at Shiloh. The battle with the Philistines was between Aphek, the Philistine camp, and Ebenezer, Israel's camp.

"For the next 18 or 20 years after our last lesson there was a double religious influence working for the building up of the people of Israel. Eli's work as a priest was to aid the people to worship God, to lead those who had fallen into sin to repentance. Then, too, he was a judge, to settle disputes, to administer justice, to lead the people into right ways. Samuel, on the other hand, was a prophet, hearing the voice of God, and revealing it to the people; a teacher of righteousness. By his character, by his nearness to God, he came to be one to whom the people came for advice, as Saul came to him to help find his father's asses which had strayed away.

Questions.

The first sentence in our lesson should form the conclusion of chap. 3. By attaching the clause to this chapter seems to imply that it was by Samuel's direction that Israel made this attack upon the Philistines, for which we have no authority. Who were the Philistines? In what previous lesson had we an account of battle with them? In today's account, where were the Philistines camped? v. 1. Aphek was 7 miles from Jerusalem and 17 miles S. W. of Shiloh, the religious capital of Israel at that time. Where did the Israelites camp? Point out the good traits in the character of Eli, as learned from our last lesson. In what essential point did he fail? 3:13. Who were his sons, what of

their character? 2:12-17.

"They were covetous, impious, licentious, using their holy office for selfish purposes, robbing the worshipers, profaning the sanctuary, and bringing true religion into contempt with the people."

When the Israelites and Philistines joined in battle, which was victorious? How did the Israelites feel over their defeat? What did they resolve to do? v. 3. "They turned not to the Lord, but to forms and ceremonies. This was one of the lessons they had learned from their heathen neighbors, who were accustomed to carry their idol, Dagon, or his sacred symbols, to their wars."

Could they recall instances where victories had been gained in the presence of the ark, in the days of Joshua? Josh. 3:14-17: 6:4, 8. Who brought the ark? How did the Israelites receive it? v. 5. What effect had this upon the Philistines? vs. 6, 7. Why were they afraid? v. 8. Why were they not willing to give up? v. 9. What was the result? vs. 10, 11. What prophecy was fulfilled? 1 Sam. 2:34. Eli and his sons had at least twenty years warning, abundant time, it would seem, in which they might change their course and avert their punishment. Compare the account in Psa. 78:56-64, and Prov. 1:24-32.

What mistake had the elders of Israel made in thinking the ark could save them? They did not seem to realize that their defeat was the natural fruit of their sins. "No man can have the rewards of faith without the faith, or the blessings of righteousness without righteousness."

How was the news brought to Eli? v. 12. Where was Eli found? Why do you think "his heart trembled for the ark of God"? How old was Eli at this time? v. 15. How did the news effect him? How long had he judged Israel? How apply the Golden Text to this lesson? What lessons for us from the history of Eli and his sons?

Chapters 5 and 6 recount the return of the ark, and how God showed the Philistines that their capture of the ark did not mean that He was not mightier than their idols.

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 yourself.—Ruskin.

Some men want so much praise for an unselfish act; that it amounts to liberal compensation.

Trumpet Column.

Dear Bro. Lindsay:

I was glad to receive the Restitution Herald, and to learn about the union of the two papers. I think myself it was a judicious idea, and feel sure that all the Trumpet readers will be well pleased with The Herald, as its teachings are in strict accord with the things taught by Jesus and his apostles, and for that reason it is perfect within itself. Yes, it is just the paper we need in these last days when false doctrines are so prevalent.

The many good articles which appear in the paper each week are like "apples of gold in pictures of silver." Prov. 25:11.

The Sunday School lesson by Sister Anna Drew is meat in due season. Bro. John Foore's Bible Class is surely a feast to those who are hungering and thirsting after righteousness.

The article, "The Lake of Fire," in the last paper is simply fine, and should be read by everybody who believes in eternal torment. I was so pleased to read Bro. Humphrey's letter a while back, and observe all he said about the conversions in his family. What a glorious time it must have been. Praise the Lord. May those young people grow in grace and knowledge of our Lord Jesus Christ, and may he preserve them unto his heavenly kingdom. Our dear Bro. W. H. Wilson who used to visit us, spoke very highly of Bro. Moncrief's and Bro. Humphrey's families. I would like to mention all the writers of the Herald, for they are all good, and one not above the other, but space forbids. It makes my heart rejoice to know there are others who love the truth as it is in Jesus, and are not ashamed to stand by it and defend it. Yea, moreover, they "rejoice in the truth." 1 Cor. 13:6. Praise the Lord. With many thanks for the good paper and best wishes for the Herald family. May the Lord bless us and keep us faithful to the end. is my prayer.

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

What Must I Do To Be Saved?

Acts 16:30-31. The Philippian jailer asked this question and Paul answered, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.

Let the word answer this question which confronts every man before he can accept Christ and be counted with his elect.

The first step every man must take is to hear. "Whosoever hearth these sayings of mine and

doeth them."

Then if one will be like the noble Bereans and search the scriptures as the commandment reads in Jno. 5:39; believe like the Samaritan, Acts 8:12; repent like Paul, Acts 9:6; confess like the Ethiopina eunuch, Acts 8:37; be baptized like the 3000 on the day of Pentecost, Acts 2:38-42; then pray like Paul and the 3000 and all the rest, and commune with the brethren, for we know we have passed from death unto life, because we love the brethren. 1 Jno. 3:14.

Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned. Mk. 16:16.

Take heed unto thyself and to the doctrine and continue in them, for in so doing thou shalt save thyself and them that hear thee. 1 Tim. 4:16. Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth. 2 Tim. 2:15. A double dose of scripture, a little less tradition, a little less indifference and a good deal more ambition.

Leo E. Rock.

Avon, Ia.

I was greatly impressed with a recent article in the Restitution Herald of Jan. 20. "You owe it to your mother." O that the whole world could read those lines and remember them, remember them. I am so glad to know and experience the joy of children who never fail in love, or forget the tender, loving acts of devotion to mother. But in too many homes we see so much of the opposite that our hearts ache for the dear old father and mother who are dying for a little tender care and loving attention.

People become sensitive, as they grow older, and if they have become deaf or partially blind, they realize more than the young, possibly can how unpleasant it is for others to be obliged to repeat sentences for their benefit. Then their memory may begin to fail them. Do not remind them of these things. They know it all too well. Rather remember you are growing into these same things very fast, and some day you will perhaps hear your children repeat those same words of you.

Some children think their whole duty is done, when after father's funeral they take mother home with them, give her a bed, a seat at their table, warm her by the fire, and keep her decently clothed, but that is all. Never a word of affection, never any loving attention. If she asks a question, answer it with as short and curt a reply as pos-

sible. If she ventures an opinion, strange looks are passed between the members of the family and she is cut short with a contemptuous smile. If she asks to help in the family work, she is told she is so slow and clumsy, they would rather she go and sit down, and she goes back to the empty room to sit alone and think of former days when she worked for love's sake all day, and patiently watched all night by the side of the restless sleeper, ever ready when the fevered life asked for cold water, to administer it; listening so anxiously for the croupy cough, growing old and wrinkled because of this anxious care for those she loved.

Remember all these things 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. Do not wait to put all your affection and gratitude and reverence for her into a costly ton of marble inscribed, "Mother." Money can never repay the love and care of the parents, but all they ask is love and appreciation. Give that unsparingly and remember as you sow, so shall you reap.

M. A. Woodward.

Prayer.

To whom shall we pray? We may idolize even the doctor or our neighbor, while we object to praying to the Virgin Mary or to bowing down to wood and stone. The scriptures set before us only One who is worthy of our adoration and able to help when all others fail. There is not one scripture bidding us pray to the Son of God, even, and the reason is evident from his own words. He taught his followers to pray when he was about to leave them. Before that he had been all they had needed, and when they wanted anything they asked him for it, but now that he was to leave them, they must learn to ask an absent Friend. So he led them to the Father, saying, He loves you. He will hear your requests. Hitherto you have not asked Him, but from hence, do so, that in receiving from Him, your joy may be complete.

John said, "Come Lord Jesus," but Peter says God shall send Him. Jesus said that when He left them they should ask Him nothing. Then do not pray to Him.

As far as the Giver is concerned, it makes no difference whether we ask the Son as they had been doing, or ask the Father, as they were now to do in the Son's name, since the Son is the manifestation of the Father and all He said and did was the Father's word and work, but it makes a difference to us.

If they had not seen that Father in the Son, it would not have been sufficient, and if we fail now to look beyond our Intercessor and behold the benignant Face of perfect Love, have we known the Father? That is we are never to lose sight of the truth that it was God in Christ, and that the greater of the two is the Giver in answer to all prayer. If we fail to do this, we give the Son all the glory and can never love God, and hence never love men, because we feel no gratitude to a Giver of whom we are ignorant. If the Son alone can forgive sins and bestow life, who shall raise him from the dead and give him the kingdom? We have not known God and love till we find the supreme One who is back of all things. So Jesus prayed to God and said he would pray Him to send the Comforter.

To summarize: The reason we are to pray to the Father only is because we need to know who gives to us in order to love Him in loving men. Then since He gives us Jesus, our friends and all else, He can beget more love in us than any other can, because none other can give us as much as He. Some friend may do us a kindness and tell us to express our gratitude to him and our consequent desire to return the favor by doing something to another, even an enemy, and Jesus begets our love by what He does for us, but friends fail us at the grave, and without God, Jesus would have remained in the tomb. Besides this, His deeds to us are but God's gifts, expressed in him, and so are the gifts from our friends, our friends themselves and all else, if we only realize it.

J. W. Williams.

O that thou couldst dwell in the knowledge and sense of this! even, that the Lord beholds thy sufferings with an eye of pity; and is able, not only to uphold thee under them, but also to do thee good by them.

Therefore grieve not at thy lot, be not discontented, look not out at the hardness of thy condition; but, when the storm and matters of vexation are sharp, look up to him who can give meekness and patience, can lift up thy head over all, can cause thy life to grow, and be a gainer by all. If the Lord God help thee proportionably to thy condition of affliction and distress, thou wilt have no cause to complain, but to bless his name.—Pennington.

There are not many happinesses so complete as those that are snatched under the shadow of the sword.—Kipling.

Order is heaven's first law.

The Purpose of the Ages.

According to the eternal purpose which God purposed in Christ Jesus our Lord. That in the dispensation of the fullness of time, he might gather together in one all things in Christ, both which are in heaven, (the heaven) and which are on earth; even in him. Eph. 1:10. Who is the image of the invisible God, the first born of every creature. Col. 1:15. And he is the head of the body, the church, who is the beginning, the first born from the dead. Col. 1:18. And we know that all things work together for good to them that love God, to them who are called according to his purpose, for whom he did foreknow, he also did predestinate to be conformed to the image of his Son that he might be the first born among many brethren. Rom. 8:28-29. Among whom are ye also the called of Christ, Rom. 1:6, that the Gentiles should be fellow heirs, and of the same body and partakers of his promise in Christ by the gospel, Eph. 3:6. Which he hath promised afore by his prophets in the holy scriptures concerning his son Jesus Christ our Lord which was made of the seed of David, according to the flesh, and declared to be the son of God with power according to the spirit of holiness by the resurrection from the dead. Rom. 1:2-3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, Heb. 1:3. Being born again, not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever. But the word of the Lord abideth forever, and this is the word which by the gospel is preached unto you. 1 Pet. 1:23, 25: who are kept by the power of God through faith unto the salvation ready to be revealed in the last time. 1 Pet. 1:5. That we should be to the praise of his glory, who first trusted in Christ, in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also, after that ye believed, ye were sealed with that holy spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory. Eph. 1:12-14.

Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel. 2 Tim. 1:9-10. According as his divine power hath given unto us

all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Wherefore the rather brethren give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Pet. 1:3-4 and 10:11.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. 1:3-4. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 Tim. 4:8. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. 5:4.

For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Heb. 2:11 and 16. 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. For ye are all the children of God by faith in Christ Jesus. Gal. 3:16, 26. And if children, then heirs, heirs of God and joint heirs of Christ, if so be that we suffer with him, that we may be also glorified together. Rom. 8:17. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus, and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise, Gal. 4:27-29.

And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice, Gen. 22:18, and I will make thy seed to multiply as the stars of heaven and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed. Gen. 12:4. Thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers

from the days of old. Mic. 7:20. Blessed be the Lord God of Israel, for he hath visited and redeemed his people and hath raised up an horn of salvation for us in the house of his servant David, to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swear to our father Abraham, Luke 1:68-69 and 72-73. To give knowledge of salvation unto his people by the remission of their sins, Luke, through the tender mercies of our God, whereby the day spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. Luke 1:77-79.

- To be continued.

S. C. Oliver.

The Great Divine Healer vs. Latter Day Healers.
No. 2.

They say all is done in his name, without knowing him.

These healers have absolutely no true knowledge of him whom the Father sent, or of his work. They perhaps without exception, believe in the immortality of the soul, or an endless hell of suffering for the wicked at death, or a sky kingdom for the righteous at death, or a heart kingdom, or a church kingdom, all independent of the work of Christ the life giver, and death, the last enemy, is the door to heaven. They know nothing of the restitution spoken of by the prophets, and do not understand or believe the true gospel of the kingdom. Hence they do not and cannot have faith that comes by hearing and understanding the word, the saving faith that is the gift of God, but only human faith.

Compare the fruit of the various kinds. The Romanist with his assumed relics for saints, does marvellous works, hundreds are cured. And yet for each cure, there are more failures. The hypnotist, on a smaller scale, does much better. The so-called Christian Scientists believe that all the pain we have is only in the mind: no pain, no brain to think with, no ears to hear with, no eyes to see with, no palate to taste with, no feeling senses, no need of any of the five senses. Of all the isms that is the weakest of all the latter day deceptions, and yet Mrs. Eddy's fables have many followers. We do not deny that faith works cures. Convince a sick man that he will certainly recover and you have administered a powerful stimulant toward recovery. The mind has wonderful power over the body, and many diseases succumb to such treatment. Kissing the wrist bone of St. Anna is said to have cured thousands of

Catholics, but I doubt if it would cure one Protestant. While something else that inspires their confidence works a great miracle, but to have an arm, or an ear that has been cut off, or raise the dead, is asking too much of their God. If God does the healing, why cannot an arm be restored as easily as a decayed lung? Is not one as easy for him as the other? Did Jesus find anything too hard for him? But now that is too much even for St. Anna's wrist bones.

It matters not how great the humbug, like the doctor's bread pills, if only faith is inspired, marvelous results will follow. I do not claim that these works are necessarily wicked, only when false claims are made. We are certain that such faith is purely human and not that which springs from a knowledge of God and all who thus deceive themselves and others by such false claims are workers of iniquity as referred to in Matt. 7:22. And these things cropping out as they now do, is clearly one of the signs of the coming of Christ.

Hear Paul: If there be prophecies, they shall fail; if tongues, they shall cease. These three abide—faith, hope and charity. Why should any of these gifts by which miracles were wrought cease? 1 Cor. 13, last verse.

If conditions introduced at the birth of the church were designed to continue, but some may say these wonderful works we are doing in his name are the fruit of faith, not the faith that is counted for righteousness, I answer, the Abrahamic faith was in a belief in a resurrection from the dead, a resurrected seed. Jno. 12:24; a restored earth, our heirship of the world. Rom. 4:12, 13, etc.

Among all these latter day deceptions and self healers, to my mind what is called Christian Scientist is unscientific and un-Christian. The first Christian Scientist, Mrs. Mary Eddy, the discoverer and founder of Christian Science, is also the author of its text books. Let no one allow themselves to be deceived into thinking that either our Father in heaven, or his son Jesus Christ our Lord was the founder of Christian Science, or that their book, the word of God, the Bible is its text book. Nothing could be farther from the truth. And Mrs. Eddy's books are replete with evidence that the Bible would never answer the purpose of Scientists. Mrs. Eddy's books have been accepted by many learned scholars, wise judges, and good men and women, etc.

True, but now hear the word of the Lord regarding those who accept the doctrine which Christ himself taught. I thank thee, O Father, Lord of heaven and of

earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Matt. 11:25. For we see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. 1 Cor. 1:26.

Christian Scientists are very prosperous and numerous.

Christain. For there shall be false Christs and false prophets, and shall show great signs and wonders, inasmuch that if it were possible they would deceive the very elect. Matt. 24:24.

There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. And many shall follow their pernicious ways. Speak evil of the truth.

Christian Scientist. Third point. final prosperity.

Christian. Hear the word of the Lord: Woe unto them that are rich, for you have received your consolation. Luke 6:24. Harken my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him? James 2:5. I will speak to thee out of my mouth because thou sayest I am rich and increased with goods and have need of nothing; and knoweth not that thou art wretched and miserable, and poor and blind and naked. Rev. 3:16, 17.

Christian Science does not deny the true personality of God.

Christian. Hear Mrs. Eddy on this point. Jehovah is not a person. God is principle. Principle is life, truth, love, substance and intelligence. Individual Science and God are inseparable as principle and its idea. Woman is the highest term for man.

Christian. There you have it. Mrs. Eddy is God. She has proved it. Nothing could be more simple. Now hear the word of the Lord. Thus saith Jehovah, thy Redeemer, and all who confess Christ by immersion. The power of conferring those gifts was vested by our Lord in his twelve apostles of whom by divine arrangement, Paul was one. None others in their day or since have been able to confer those gifts which Paul describes; hence they did vanish away. He that formed thee from the womb, I am Jehovah that maketh all things, stretch forth the heaven alone—without Mrs. Eddy's help or any of her followers—that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars and maketh diviners mad; and turneth wise men backward and maketh their knowledge foolish. Isa. 44:24-25.

Christian Scientist. Fifth point is that it does not deny the atonement.

Christian will answer in next article. Hold them all through the paper; make a tract out of them; will be a great Divine Healer, even to last day healers. Uncle John.

Questions on Acts 1:5.

A request comes for the following to be answered in the paper: "What is meant by baptism of the holy ghost? Does that apply to us? If so, what may be the nature of such baptism, and how are we to know when we receive it?"

The baptism of the holy ghost was the giving of the spirit and its miraculous powers of inspiration and working of miracles to the church on the day of Pentecost, ten days after Jesus ascended to heaven. This will be evident by reading the discourse of the Lord to his disciples at the last supper, John 13 to 16 inclusive, in connection with Acts 1 and 2. In that discourse he promised them the holy spirit, and in the first part of Acts we read of the promise fulfilled.

This promise does not apply to us, because it was to be fulfilled "not many days" after Jesus spoke those words to them. He spoke these words some time in the 40 days he was with them, after his resurrection, hence the "not many days," could not be more than 50, and it is therefore very evident that no perversion of scripture can make that promise apply to us, nearly two thousand years away, since it was fulfilled in "not many days."

Neither are we to be baptized with the holy ghost in conformity with any other promise. Gentile converts are not included in the promise in Acts 1:5. The first place the spirit was promised to Gentiles we read in Acts 2:38-39, where the people Peter denominates "all that are afar off" are referred to by Paul in Eph. 2:13, 17, as Gentiles. By Peter's words, "you and your children" we see evidently the Jews then gathered together. The Gentile baptism of the spirit began with the household of Cornelius, and ended with the death of the last saint to whom it was given by laying on of apostles' hands. For Peter in Acts 2:39 does not extend the promise of the spirit to all Gentiles who should be converted clear up till our time, but limits the promise to a certain number of Jews and Gentiles, saying, "even as many as the Lord our God shall call."

Paul in his discourse on the gifts of the spirit in 1 Cor. 12, 13 and 14 says in 13:8-13 that the miraculous powers would fail, cease and vanish away, and tells the time as being when that which is perfect is come, which perfect thing he then proceeds to explain as being the complet-

ed mirror of revealed truth, which he tells Timothy is perfect, as James also says of it under comparison of a mirror, just as Paul did. So when the spirit led them into all truth as Jesus promised, and they wrote this finished revelation in their epistles, it was perfect, and according to Paul the miraculous work would cease, since it had finished its work of revelation and the confirmation by miracles. Only apostles could confer this spirit power to others. This is evident by reading such as Acts 8 and 19. They did it by laying on of hands. So it is evident that when the apostles all died, no further power could be conferred on others, and when the last one died who so received from the apostles it must do what Paul said, "Cease."

The only spirit in which we can be baptized is the word. Jesus said, "The words that I speak unto you, they are spirit, and they are life," and Paul tells us the church is to be washed in the water of the word.

So it is evident we shall say no to your question, if any one can now heal the sick and raise the dead.

You also ask if we are required to pray or testify in public. The scriptures teach in favor of some public prayer. See the series about to begin in this paper on Prayer. We cannot testify as they did when they had the spirit. To testify then was to proclaim an inspired testimony, (see Acts 2:40; Gal. 5:3 and 1 Jno. 4:14), or to certify as to having seen the risen Lord and such other facts. We can do neither. But what people now mean by testifying is exhorting one another publicly, and we are taught to do that. But neither this nor public prayer should be regarded a requirement, but all Christian service is a privilege of loving service.

J. W. William.

Did Not Know It Was There.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said, "Poor Widow Green's wood is out. Can you not take her a cord?"

"Well," answered the deacon. "I have the wood and I have a team; but who is to pay me for it?"

The pastor, somewhat vexed, replied, "I will pay you for it, on the condition that you read the first three verses of the forty-first Psalm before you go to bed tonight."

The deacon consented, delivered the wood, and at night opened the word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him,

and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing, thou wilt make all his bed in his sickness."

A few days afterward the pastor met him again,

"How much do I owe you deacon, for that cord of wood?"

"Oh," said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the widow's wants."—Sel.

Everything which happens, either happens in such wise that thou art formed by nature to bear it, or that thou art not formed by nature to bear it. If then, it happens to thee in such way that thou art formed by nature to bear it, do not complain, but bear it as thou art formed by nature to bear it. But, if it happens in such wise that thou art not able to bear it, do not complain; for it will perish after it has consumed thee. Remember however that thou art formed by nature to bear everything with respect to which it depends on thy own opinion to make it endurable and tolerable, by thinking that it is either thy interest or thy duty to do this.—Antoninus.

What is my next duty? What is the thing that lies nearest to me? That belongs to your every day history. No one can answer that question but yourself. Your next duty is just to determine what your next duty is. Is there nothing you neglect? Is there nothing you know you ought not to do? You would know your duty if you thought in earnest about it, and were not ambitious of great things. "Ah then," responded she, "I suppose it is something very commonplace which will make life more dreary than ever. That cannot help me." It will, if it be as dreary as reading the newspaper to an old deaf aunt. It will soon lead you to something more. Your duty will begin to comfort you at once, but will at length open the unknown fountain of life in your heart.—Macdonald.

All is of God that is, and is to be;

And God is good. Let this suffice us still,

Resting in childlike trust upon his will,

Who moves to his great ends, unthwarted by the ill.

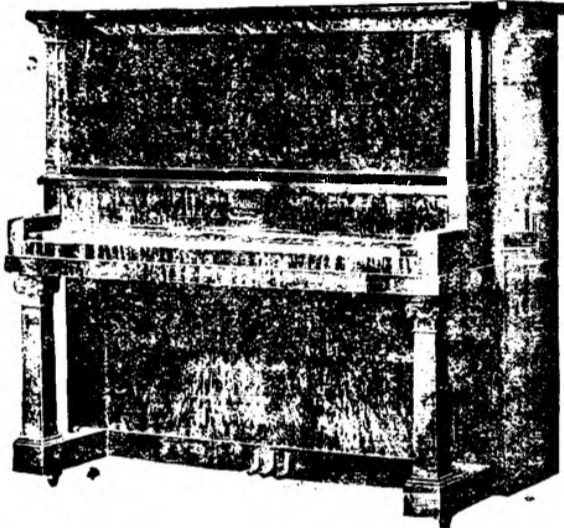
J. G. Whittier.

Never yet in darkest mood,
I have I doubted Thou was good,
I alone the beauty mar,
I alone the music jar.—Whittier.

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Holiness.

That the Bible teaches holiness no one will deny. Be ye holy even as I am holy, is a Bible mandate. Without holiness none shall see God, etc., is a statement backed by divine authority.

But the holiness to which we refer by the above caption is that sort that is so much paraded before the world in these days by a certain class (or by certain classes) in which it is declared that the present day contains miracles and the like as much as in the days of old. We do not question the sincerity of these people. While sincerity must be a very active part in any religion, yet the fact that one is sincere in any direction is not proof that that direction is right. Paul was as sincere in error as he was in truth. The Hindu who casts her child into the mouth of the crocodile to appease the wrath of her idol god, is probably as sincere as sincerity can be: but this fact does not make her position right. This eliminates the sincerity, then, as a necessary factor for right in what is commonly taught for holiness.

When I ask one who believes in the present day holiness why it is that I cannot be healed of my infirmity, the answer is. You lack faith. Yet the examples given in Scripture, at least many of them do not show that the one who was blessed with healing was required to exercise faith. In the narrative contained in Acts 3, the lame man nowhere evidences that he had any particular faith. After Peter had commanded him, he took the lame man by the hand and helped him to put the command into action. Lazarus surely exercised no faith when Jesus commanded him to come forth from the grave. Another answer is, You have

ness which you should to do these things. I find upon examination that those who did the miracles of that day were far from being as holy as it would seem they should be as measured by the holiness standards of today. Peter and Paul exhibited a feeling toward each other that would be condemned by many to day. In Gal. 2, Paul says he told Peter of his hypocrisy to his face. Yet these men were blessed with this unusual power. In Acts 3, Peter calls attention to the fact that they were able to heal this man, not by their power of holiness, but that it was an especial power of God. Elsewhere it is stated that this power was given for the time to confirm the word which these men were about to give to the world to show that it was from God.

We remember seeing a man who claimed a holiness cure. His hip had been broken or dislocated in earlier years. He attended a place where it is claimed that divine healing is done. He came back limping with the usual limp, yet claiming a miraculous cure. Can anyone believe that the cure effected in the name of Jesus as recorded in Acts 3 left that lame man to go limping?

Healers and fake holiness leaders are flooding the land with their literature and it behooves the child of God to make himself secure in the sure word of God, for the time has come when the lying wonders, etc., shall deceive the very elect if it were possible. There is only one sure security against such things. It is not necessarily membership in the Church of God so-called. It is not to follow some man as leader because you have unbounded confidence in him as a teacher, but it rests in your making your self thoroughly acquainted with the word of God and staying in its atmosphere. You have no business to be so busy that you cannot devote a certain portion of each day in systematic Bible study.

Brethren, the trying time is upon us. Pray that ye may escape all these things that are coming to pass and to stand before the Son of man.

S. J. Lindsay.

Thou that hast given so much to me.

Give one thing more, a grateful heart.

Not thankful when it pleaseth me As if thy blessings had spare days;

But such a heart, whose pulse may be

Thy praise.—Herbert.

Riches take wings, comforts vanish, hope withers away, but love stays with us. God is love. —Wallace.

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Courtesy Begins at Home.

Courtesy, like charity, begins at home. The girl whose manners are beyond criticism when some classmate invites her to supper, but who thinks it too much trouble to answer her little brother's questions politely, is not a lady at heart. If you are not courteous in the family circle, your courtesy is only a veneer.—Girls' Companion.

A Rebuilt Babylon.

The Bagdad Railway, and other great developments which are proceeding in Babylonia and Assyria, will, in the opinion of all the principal authorities, compel a rebuilt Babylon, because of physical and strategic reasons. Sir William Wilcocks, after being in Mesopotamia for several years, says that the time has come for this land, long wasted with misery, to rise from the very desert, and take her place by the side of her ancient rival, the land of Egypt.

A necessary part of such a development will be the rebuilding of Babylon. It will be remembered that Alexander the Great, before his sudden death, had chosen this very city as the capital of the world wide empire which he was ready to inaugurate. It is a fact also that after the death of Napoleon, there was found amongst his papers, plans for the re-building of Babylon, with quays, wharves, and every equipment for a great city which he purposed to make the capital of the world wide empire he hoped to found.

Sir William Wilcocks says, when it is re-built, "it will be the capital of the world, the finest city which man ever built. Christian man, and before his time, Jewish man, has cast over it the ban of superstitious loathing; only the evil of Belshazzar is remembered. My hopes, my ambitions, my work, are bound up with the re-creation of Chaldaea."

It is difficult to speak of Babylon without seeming exaggeration. Even Scripture calls it "The glory of kingdoms." The city is said to have covered an area five times that of modern London. The lowest estimate of her walls makes them 85 feet thick, and 300 feet high, pierced by 100 gates of brass, enclosing parks, artificial lakes, and 625 city squares. So massive

was her structure that the plunder from her ruins has furnished building material for neighbouring cities during many centuries, and the ruins are still the most extensive in the world. Her decline has been gradual since the days of Alexander, but the city has always had a very considerable population, even when bearing other names.—"The Sunday at Home," July, 1914.

The Thoughts We Entertain.

Sometimes we have unpleasant thoughts—gloomy, unloving, suspicious thoughts perhaps—unworthy of being granted the compliment of speech. What if, every time we feel a sense of injustice on the part of some friend or acquaintance, or impatience, or disappointment, we were all "outsspoken" enough to hand them out in words just as they come to us, instead of crushing them back until they find no place in our hearts? We cannot help the thoughts that come to us, but we can help holding them and entertaining them.

Suppose some undesirable acquaintances should call at our home, and while they, perhaps find a place to sit in our parlors, we do not recognize them in friendliness, or introduce them to others who may be present—do not notice them in any way in regard to entertainment—how long do you think they would stay in such an unwelcome atmosphere? Not very long, you may be sure; and neither will un-

pleasant thoughts remain long where they are not encouraged. When we clothe our thoughts with words, we have emphasized them and made them a part of ourselves. Have you ever noticed how much more firmly a thought is established after it has been spoken? It is like assigning to a visitor a room and bed in our home; they feel from that, they are expected to stay. Let us sort our thoughts and determine before we speak them, which are worthy to become a part of ourselves—to be handed out to our friends and associates. The only time we have a right to say just what we think is when we are thinking happy, loving and helpful thoughts. Then, and only then, may we safely delight in being "outsproken."—Girls' Companion.

To love God "with all our heart," is to know the spiritual passion of measureless gratitude for loving kindness, and self devotedness to goodness; to love Him "with all our mind," is to know the passion for Truth that is the enthusiasm of Science, the passion for Beauty that inspires the poet and the artist, when all truth and beauty are regarded as the self revealings of God; to love Him "with all our soul," is to know the saint's rapture of devotion and gaze of penitential awe into the face of the All-holy, and to love Him "with all our strength," is the supreme spiritual passion that tests the rest;

Opportunity



Take the lesson to thyself,
Loving heart and true;
Golden years are fleeting by;
Youth is passing, too.
Learn to make the most of life;
Lose no happy day;
Time will never bring thee back
Chances swept away.
Leave no tender word unsaid,
Love while life shall last—
"The mill cannot grind
With the water that is past."

O the wasted hours of life
That have drifted by!
O the good that might have been,
Lost without a sigh;
Love that we might once have saved
By a single word;
Thoughts conceived, but never penned,
Perishing unheard!
Take the proverb to thine heart,
Take and hold it fast—
"The mill cannot grind
With the water that is past."—Sel.

the passion for reality, for worship in spirit and in truth, for being what we adore, for doing what we know to be God's word; the loyalty that exacts the living sacrifice, the whole burnt-offering that is our reasonable service, and in our coldest hours keeps steadfast to what seemed good when we were aglow.—J. H. Thom.

It is good to have money,
And the things that money can buy,
But it's good, too, to check up
once in a while
And make sure you haven't lost
The things that money can't buy.
—Sel.

We complain of the slow, dull life we are forced to lead, of our humble sphere of action, of our low position in the scale of society, of our having no room to make ourselves known, of our wasted energies, of our years of patience. So do we say that we have no Father who is directing our life; so do we say that God has forgotten us; so do we boldly judge what life is best for us; and so by our complaining do we lose the use and profit of the quiet years. O men of little faith. Because you are forced to be outwardly inactive, do you think you, also may not be, in your years of quiet, "about your Father's business"? It is a period given to us in which to mature ourselves for the work which God will give us to do.—S. Brooke.

Whatever it is that presses thee, go tell thy Father; put over the matter into his hand, and so thou shalt be freed from that dividing, perplexing care that the world is full of. When thou art either to do or suffer anything, when thou art about any purpose or business, go tell God of it, and acquaint him with it; yea, burden him with it, and thou hast done for matter of caring; no more care, but quiet sweet diligence in thy duty, and dependence on him for the carriage of thy matters. Roll thy cares, and thyself with them, as one burden, all on thy God.—Leighton.

Concern yourself with but today.
Woo it and teach it to obey
Your will and wish.—Ella Wheeler Wilcox.

New Berean Outlines.

The new outlines for the National Berean Society are now in the hands of the printer and will be ready for distribution to the different state presidents in a few weeks. Isolated members can then obtain copies by addressing the state presidents, or if not affiliated with any state, they can send to Sister Evelyn K. Harsch, the National Corresponding Secretary, 325 West Marion St. South Bend, Ind.

Emma C. Railsback,
G. Eldred Marsh,
Bertie Siple,
Almeda Glotfelty,
Outline Committee.

**Jesus the Great Teacher.
No. 6.**

We wish our readers to read carefully the parable of the tares as given in Matt. 13. Also the declaration as given by Jesus. This parable is applied to the kingdom age and not that of the gospel age. Notice the beginning of it. Another parable he put forth unto them, saying, The kingdom of heaven is like unto a man who sowed good seed in his field. The kingdom of heaven must exist in order to compare it to any object. Therefore there will exist conditions such as spoken of in this parable, viz., of the cultivation of the soil. The conditions will be somewhat different but the enemy will be there to do harm as the householder said, "An enemy hath done this."

The parable following is the parable of the mustard seed kingdom, which is said to be the smallest of all kingdoms, but will grow and fill the whole earth. Those who believe the things concerning the kingdom of God and the name of Jesus Christ know the kingdom must come and be visible before it can grow in size and strength. This kingdom is first local, occupying the land promised to Abraham and his seed forever.

The prophet Daniel speaks of its different phases. Dan. 7:27. First the kingdom, second, its dominion, third, its greatness. In this respect the kingdom is compared to the mustard seed that a man planted in his field. Its growth and expansion will make it universal. Jesus taught his disciples that certain conditions would prevail in the future kingdom. He said, He that soweth the good seed is the son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.

We discover here that the two classes will exist when the kingdom is established on the earth and the son of man will become the sower. While the good seed is being sown, the enemy will be

busy sowing his seed, the tares. These tares, when grown, resemble to some extent the product of the good seed. The enemy who sowed the tares is the adversary and his object, no doubt, is to hinder the growth of the kingdom or the desire to extend its dominion. Those who believe that universal peace will follow immediately the coming of Christ will be disappointed.

Christ and the saints will not gain the victory without a great struggle. His enemies will be brought before him and slain. In the parable a request was made to separate the tares from the wheat, but they were directed to let them grow together until the harvest when they would be separated and burned. The harvest is the end of the age

when the son of man shall send his angels (saints) and they shall gather out of his kingdom all things that offend and them that do iniquity. They shall be cast into a furnace of fire.

Then when the world has been cleansed from evil, shall the righteous shine forth as the sun in the kingdom of their Father. We have the same thought presented in the closing words of the Lord's prayer. The kingdom is thine, the power is thine, and the glory is thine. The destruction of evil is or will be the work of the kingdom and not of those of the gospel age. Evangelizing now signifies a separation of the good and the bad. The gospel is the power of God unto salvation to every one that believeth. This is the present evil world out of which Jehovah is choosing a people for his name. Those selected from among the Gentiles are to become rulers in the kingdom and will assist in renovating the evil world which will pass under the reign of righteous rulers. This king will reign in righteousness, and these princes will rule in judgment. Isa. 32:1.

The good seed are the children of the kingdom and not rulers. They can only become subjects and have learned of his ways and become the blessed of the nations. They have been subdued and blessed by the reign of the king and the righteous judgments of the immortalized saints.

We wish to emphasize the thought that these parables are Israelitish and do not belong to the Gentile age. We may obtain instructive lessons from them in a general way as we will be a part of the kingdom when it exists and will assist in its work of restitution. A few objections may be offered against its application to the gospel age. First the gospel of Christ separates.

No one can be a part of "this present evil world," and be Christ's disciple. To reach the kingdom he must walk in the narrow way. Second, the judgment a

the end of the kingdom age destroys all things that offend and them that do iniquity. They are cast into a furnace of fire and destroyed. During this period Jehovah's judgments will be known in the earth and the people will learn righteousness. Then forth a Son and call his name will the purpose of Jehovah be Jesus." Luke 1:31. "The second realized as the earth will be full of the glory of the Lord. At the close of the gospel age, there is but one judgment spoken of. First, the judgment under which Israel will pass and the judgment of the saints. Ezek. 20:33-38 and 2 Cor. 5:10.

Read and study carefully Rev. 20. It gives a helpful outline of what will take place during the kingdom age.

D. C. Robison.

Can a Personality Exist Without Corruptible or Incorruptible Material?

"Thus saith the high and lofty one that inhabits eternity." Isa. 57:15. "I am God and there is none else. I am God and there is none like me." Isa. 46:9. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psa. 390:2. His divine, immortal, incorruptible personality existing today, had no beginning and will have no ending. He is the same personal, incorruptible, material being, inhabiting eternity, before He brought forth the mountains or formed the earth and the world. How short the time of 6000 years when compared to eternity, that God formed our earth. How small it is, not so large as a drop of water, compared to eternal space. Only a few years ago, comparatively, we had neither world, earth or firmament, nor sun, moon and stars. We believe our God is a personal being because He made the personality of His only Son, (when He received His second life). "Who being the brightness of His (God's) glory, and the express image of his person when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Being made so much better than the angels." Heb. 1:3-4. The personality of the Son is a sample or pattern of what the saints will be in the world to come. "I am he that liveth and was dead; behold I am alive forever more." Rev. 1:18. He was made mortal, corruptible, material; made to die. "Made lower than the angels that he should taste death for every man." Heb. 2:9. "He was made of the woman, made under the law to redeem them that were under the law." Gal. 4:4-5. "Born of the woman." "That holy thing which shall be born of thee shall be called the Son

of God." Luke 1:35. God was the life-giver of his Son. His Father gave his Son life the second time. The first time a short, mortal life, so He could die for the people. "Thou shalt conceive in thy womb, and bring forth a Son and call his name Jesus." Luke 1:31. "The second time eternal life, when God raised him from the dead." Rom. 8:11. "He arose the third day, one day too soon to see corruption, or putrefaction. David fell on sleep and saw corruption." Acts 13:36. "But the body or flesh of Christ saw no corruption." Acts 2:31.

"It is anti-christ to believe he did not come a flesh being." 2 John 1:7. He came a flesh, mortal, corruptible, material personality. He is now a spirit being with a divine, immortal, incorruptible, material, personality. "Who being in the form of God thought it not robbery to be equal with God." Phil. 2:6. When the "word was made flesh and dwelt among us," Jno. 1:14. "And was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death even the death of the cross. Wherefore God also hath highly exalted him and given him a name which is above every name: That at the name of Jesus every knee should bow of things in heaven and things in earth." Phil. 2:7-9. This great divine, being was once the sweet mortal Babe that was born in a manger. He was once the same prattling, intelligent boy of twelve years, of Bethlehem, who astonished the lawyers and doctors "about his Father's business. He once was the same brave young man of thirty-three years who performed the greatest feat of the world, when He ascended to Jerusalem and died for the people.

God, his Son, and holy angels are spiritual, incorruptible, material, personalities." "He maketh his angels spirits." Heb. 1:7. Now, no other beings possess these heavenly natures. All of God's children will possess this highest nature when their natural bodies arise spiritual ones. "The things which are seen are temporal," (corruptible, material, and will soon pass away). But things which are not seen are eternal, (incorruptible, material and will never pass away). 2 Cor. 4:18.

A short review of our brother's subject, a student of Aurora College:

1. Yes, thought is always a product of a material, living organized brain, which is either corruptible or incorruptible materiality.

2. It is impossible for the product to exist before the producer.

God's immortal, incorruptible personality existed before He created the corruptible, material world, which will be changed or pass away into an incorruptible, material, new heaven and new earth. "For things which are not seen are eternal."

3. "Did the thought that designed a material universe spring from a material brain?" "Yes. But not from a corruptible, material brain, but from an incorruptible, material one."

4. "Did God create the material of which He Himself consists?" I answer no, His immortal, incorruptible, material personality always did and always will exist.

5. Yes, it is true as John 4:24 said: "That God is a spirit." But it is not true that God does not possess a material organism. God is a spirit, so is his Son and holy angels. And the promise to his saints that they will be spirits, or have spiritual bodies when their natural bodies arise spiritual ones. It is absolutely impossible for any being to exist without mortal, corruptible material or immortal, incorruptible, material bodies. It also would be absolutely impossible for God to create corruptible, material into incorruptible, immortal beings, and change them to be mortal, corruptible material. Utterly impossible. It would be a contradiction of all his promises to the children of men and would dethrone the maker of all His natural and divine laws. "It is impossible for God to lie." Heb. 6:18. Let us not go back to the dark ages and teach that God is a spirit without a body or parts. God, with two of His angels, ate bread, meat, butter, and drank milk, that Abraham had prepared in his tent, under a tree in the plains of Mamre. Please read the whole chapter of Gen. 18: He was the Lord, "the judge of all the earth." After the resurrection of Christ, He said unto them, "Have ye here any meat? And they gave him a piece of broiled fish and of an honey comb. And He took it, and did eat, before them." Luke 24: 41, 42, 43. "I will not drink of the fruit of the vine until I drink it new in the kingdom of God." Mk. 14:25. "Blessed is he that shall eat bread in the kingdom of God." Luke 14:15. "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Lu. 22:29-30. Not eat to live in the kingdom of God but eat for enjoyment as we do today.

God did not create his Son. Had He done so He would not have had a mother. God generated his son which gave him both father and a mother. He was a mortal, corruptible, material being during his first short life. After his second life God chang-

ed his mortal, corruptible, material, personality into an immortal, incorruptible, material, spiritual being. Who now is a spirit, just like the nature of his Father. Who is not now "in the days of his flesh." Heb. 5:7. "Yea, though we have known Christ after the flesh yet now henceforth know him no more." 2 Cor. 5:16. This is God's theology and only revealed revelation on this subject.

William H. Huls.
Rockbridge, Ohio, Jan. 10, 1915.

The Purpose of the Ages. Continued from last week.

And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Matt. 1:21. 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. 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, 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. The Lord hath sworn in truth unto David, he will not turn from it. Of the fruit of thy body will I set upon thy throne. For the Lord hath chosen Zion; he hath desired it for his habitation. There will I make the horn of David to bud, I have ordained a lamp for mine anointed. Psalms 132:11, 13, 17. Therefore, being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before spake of the resurrection of Christ that his soul was not left in hell, neither his flesh did see corruption. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Acts 2:30-31, 36. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

Simeon hath declared how God at the first did visit the Gen-

tiles to take out of them a people for his name. Acts 15:14. And let every one of you who nameth the name of Christ depart from iniquity. 2 Tim. 2:19. For we are members of his body, of his flesh and of his bones. Eph. 5:30. Now ye are the body of Christ and members in particular. 1 Cor. 12:27. So we being many are one body in Christ, and every one members one of another. Rom. 12:5. Christ is the head of the church and he is the Savior of the body, Eph. 5:23, which is the church, Col. 1:24.

When Christ who is our life shall appear, then shall ye also appear with him in glory. Col. 3:4. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. 1 John 3:1-2. For our conversation is in heaven, from whence also we look for the Savior who shall change our vile body that it may be fashioned like unto his glorious body. Phil. 3:20, 21. Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him. James 2:5 Fear not little flock, for it is your father's good pleasure to give you the kingdom. Lu. 12:32. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light. 1 Pet. 2:9. Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God his Father: to him be glory and dominion for ever and ever. Rev. 1:5-6. To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne. Rev. 3:21. And they sang 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. And I beheld and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten times ten thousands and thousands of thousands, saying with a loud voice, worthy is the lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven, and on the earth and 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, unto the lamb forever and ever. Rev. 5. All the ends of the world shall remember and turn unto the Lord. And all kindreds of the nations shall worship before thee for the kingdom is the Lord's and he is the governor among the nations. Psalms 22:27, 28.

He shall speak peace to the heathen, and his dominion shall be from sea to sea, and from the river even to the ends of the earth. Zech. 9:10. Then the eyes of the blind shall be opened and the ears of the deaf 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. 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. 35:5, 6, 10. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fattling together, and a little child shall lead them. And the cow and the bear shall eat straw like the ox, and the sucking child play on the hole of the asp and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. Psalms 115:9.

S. C. Oliver.

The main token of a strong character is not to make known every change and phase in thought and feeling, but to give the world the finished results.—Auerbach.

"The blessings of this life are friendship and affection and the irreparable blight of both is falseness."

During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver.—Lord Shaftesbury.

Be quiet, why this anxious heed
About thy tangled ways?
God knows them all, He giveth speed,
And He allows delays.—E. W.

"Do not look for wrong or evil,
You will find them if you do."

Learn when to stop talking.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Dixon, Illinois, the first Sunday each month.

Rensselaer, Indiana, the third Sunday each month.

Oregon, Illinois, the fourth Sunday each month.

Word comes that Sr. T. M. Wilson of our Ripley, Ill., congregation has had the misfortune to fall, breaking her wrist in a very bad shape.

Our thanks are due Bro. J. M. Glotfelty, Lanark, Ill., for an obituary notice of Sr. Zug whose home had been for many years in Franklin Grove, Ill.

We learn indirectly that Bro. Como Murphy of Marshall, Ill., is undergoing a siege of typhoid fever. Later report says he is improving nicely.

If the Herald should be somewhat changed as to its arrange-

ment of matter this issue, you may not wonder, for we left the office on Feb. 12, to be gone holding meetings for ten days or so, thus leaving all responsibility and most of the work to rest upon the shoulders of the daughter.

As we are obliged to be much of the time in public places in our travel to meet appointments and in carrying on of the business side of our work, we are impressed with the fact that taking the name of God in vain is an almost universal habit among men, even among those who are almost regular attendants at church. It may be well for some to teach that the world is growing better, but if it is true in this direction, we cannot even conjecture what it must have been at its worst.

It seems strange that an editor should be obliged to call attention occasionally to the fact that he does not stand sponsor for all the views set forth in the articles which he sees fit to publish. All we have ever learned came from the fact that we have known either more or less than other people with whom we have come in contact and we see no way for added knowledge yet except by an exchange of thoughts on questions relating to the eternal. We try to avoid both sides of questions which have always produced strife among us to no good purpose, and we do not hope to arrive at a perfect unity on everything else which may be discussed. To throw out everything which may run counter to every individual taking the Herald would be to leave its pages blank. Brethren, let us examine ourselves to see if our extreme care in such matters comes from an honest desire to get rid of a dangerous matter, or whether it is just a little bit of selfishness on a rampage.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. 105 St. Cleveland church, \$5.00
A Sister, .50

Marriages.

Miss Flossie V. Updike, daughter of Mr. and Mrs. Ashby Updike, and Mr. Thurmon I. Baggartley, son of Mr. and Mrs. S. J. Baggartley, both of Warren Co., were united in marriage, Jan. 4, 1915. Eld. A. L. Harrison, the officiating minister of Front Royal, Va., performed the ceremony. Miss Updike is a devoted member of the Church of God. She was baptized about five years ago, Oct. 10, 1910, by Bro.

S. J. Lindsay. The groom has been engaged in work near Browntown, Va., for several years. Wishing them much success and a long, happy life, is the prayer of the writer.

A friend.

Obituaries.

Pioneer Resident Expires.

The startling news of the death of Mrs. Rachel Zug was a severe shock to the entire community. The elderly lady had not been feeling well for more than a week, but that it would prove fatal was never expected. When C. L. Anthony went to her home Tuesday morning to look after her fires as usual, he found her lying on the floor dead, her death having occurred several hours before.

In her death, the community has lost one of its most familiar and respected pioneer residents. She was born in Chester Co., Pa., in the year 1829. In 1849, she was married to Israel Zug, and the couple moved to Illinois the following year, settling on a farm near Peru. In the year 1858, they came to Franklin Grove, where Mr. Zug for many years conducted a meat market. Deceased lived alone, preferring to so retain her home in this city instead of going elsewhere to live with her children. Mr. Zug preceded her in death a number of years ago.

One son and one daughter are left to mourn the death of a kind-hearted mother: L. M. Zug of Shoshone, Idaho, and Mrs. Mary Mathews of Los Angeles, Cal.

The funeral will be held Friday afternoon at 1:30 o'clock from the late home and interment will be made in the Emmert cemetery on the Dixon road. Rev. O. D. Buck has charge of the service.—Franklin Grove Reporter.

The Sunday School.

By Anna E. Drew.

Samuel, The Victorious Leader. Feb. 28, 1915. 1 Sam. 7:3-17.

Golden Text.—Hitherto hath Jehovah helped us. 1 Sam. 7:12.

Time.—The twenty years following our last lesson. Professor Beecher puts it B. C. 1122-1103 inclusive. Many from the Assyrian Canon, make it about 50 years later.

Place.—The assembly of the people was at Mizpeh, 4 or 5 miles N. W. of Jerusalem. The ark and probably the Tabernacle,

was at Kirjath-jearim, 3 miles S. W. of Mizpeh.

"The ark and the tabernacle were separated from the time the ark was taken to the battlefield and captured by the Philistines. After seven months' captivity among the Philistines, the ark was sent back by them and was placed in the house of Abinadab, at Kirjath-jearim, where it remained until it was taken by David to Mt. Zion (with the exception of the three months in the house of Obed-Edom). It was taken to Kirjath-jearim, probably because it was the first large city its bearers came to from the Philistines at Bethshemesh, toward Shiloh, its former home. Probably Shiloh, the former place of the tabernacle, was laid waste by the Philistines. We find the tabernacle in David's time at Nob, near Mizpeh. 1 Sam. 21:1."

Questions.

What period of time is recorded as having elapsed since the ark was taken to Kirjath-jearim? 1 Sam. 7:2. To what state of mind had the children of Israel come? 7:2. What is meant by the phrase, "lamented after the Lord"? See Psa. 42:9, 10. Enumerate those things which Samuel enjoins upon the house of Israel, if they would be delivered from the Philistines. v. 3. By what names were the gods of the heathen nations called? v. 4. (Baalim, plural of Baal, the general name of the various local gods, Baal meaning owner, proprietor. Ashtaroth was the plural of Ashtoreth, the goddess; rites of the most licentious character were associated with her worship).

"Prepare your hearts."—how? See Mark 7:21-23; Job 11:13, 14; R. V., Ezek. 18:31. What is required to serve God acceptably? Deut. 10:12. What was the decision of Israel? v. 4. Where did Samuel command them to gather? Mizpeh signifies a "watch-tower. This was the religious center of the nation at that time.

What was the purpose in this gathering? v. 6. "Samuel desired to unite all who were like-minded in a purpose of repentance and reformation, and to arouse them to a higher pitch of intensity by contact with a great multitude animated with the same spirit. There must be a unification of the nation by religious worship."

Note what they did at this meeting. Who prayed to the Lord for them? The pouring of the water seems to have been a symbolic act. By some it is supposed to represent the contrition of their hearts, and their desire to wash away their past offenses. Others, that by pouring out the water, the vow was de-

clared as irrevocable as the act of spilling the water on the ground. Still others conceive that it was poured out as a libation, in token of joy, after they had fasted and confessed their sin, as they were wont to do in the feast of tabernacles.

What did this gathering seem to suggest to the Philistines?—That a revolt was at hand. "The lords of the Philistines",—who were they? "This implied a united invasion of the five great dukedoms of Gaza, Askelon, Ashdod, Ekron and Gath," chap. 6:16, 17. What was their object in immediate attack? Why do you think the Israelites were afraid? To whom did they turn for help? Samuel offered a lamb for a burnt offering,—what significance had burnt offerings?

The Mosaic ritual provided for a great variety of offerings. There were also the sin offering, the trespass offering, the peace offerings. The burnt offerings were where the sacrifices were wholly consumed by fire, and were to make atonement for general sinfulness.

Of what were these sacrifices typical? Heb. 9:9, 10, 13, 14, 22, 28. In what way did the Lord come to the assistance of the Israelites? v. 10. In what recent lesson did the Lord also cause a storm to defeat an army? Deborah and Barak. Judges 5:20-22. See also Josh. 10:11. How far did the Israelites pursue the Philistines? The Philistines inhabited the seacoast of Palestine, so they were pursued toward their own country. What memorial was erected by Samuel? v. 12. What other event connected with Ebenezer? 1 Sam. 4:1, 3. Where the Israelites were defeated and the ark taken, twenty years before. What conditions followed this victory? vs. 13, 14. What is said of the judgeship upon which Samuel enters at this time? vs. 15, 16. When he was at Bethel, the tribe of Ephraim and all the northern part of the country could attend him; when at Gilgal, the tribe of Benjamin and those beyond Jordan, could have easy access to him, and when at Mizpeh, he was within reach of Judah, Simeon and Gad. Where did Samuel make his home?

Is God ready to deliver out of trouble all those who conscientiously serve Him? Find texts.

Have any of you experienced these helps in your spiritual welfare? In what way should we recognize these deliverances? Psa. 110:2, 4; Psa. 145:1-5.

Letters.

Dear Brother:

My subscription for the Gospel Trumpet will be out this month, so I send you one dollar

for the Restitution Herald, and I send you enclosed a few more tracts: "A Plea for the Retention of the Bible in the Public Schools." If any one wants to distribute them, they can have them by only paying postage. I have a good many books yet on hand of first and second editions of "Heavenly Truths." Postage on same is 5c for the first, and 9c for the second edition. If after receipt, the reader feels that he was benefitted, he can send 35c for the first and 80c for the second. These books contain a few errors and I am very anxious to get out the third edition which will be as perfect as possible. Some who read the manuscript said it is the best work they ever read and I received so far the promise of one hundred dollars. But it will cost about \$600 to get 1000 printed, so we must have patience. The time will come. The Lord bless all.

Your brother in Christ,
John Nuesch.
Malvern, Ark.

Jewish Items.

Jewish Flags.

The Zionists have adopted a flag made up of a white ground with a blue horizontal stripe on each side, and the shield of David in the center. In reference to the direction from the Book of Numbers, "Every man of the children of Israel, shall pitch by his own standard, with the ensign of their father's house," the Midrash explains that the emblems and colors corresponded to the 12 precious stones set in the breast plate of the high priest. The colors for the different tribes were as follows: Reuben, red; Simeon, green; Levi, tri-color, white, black and red; Judah, sky blue; Issachar, black; Zebulon, white; Dan, blue; Gad, gray; Naphtali, wine color; Asher, pearl color; Ephraim and Manasseh, jet black; Benjamin, all above colors combined.

Jewish Emancipation in Europe.

The Jews of America are going to start an emancipation movement. But its chief work is to be done in Europe, after the war. It is hoped to give the Jews everywhere full rights. Several promises along such lines have been made, the most important by Russia, which still holds nearly half of the Jewish population of the world. The Jewish committees are going to press these matters upon the attention of the international congress, thro' which the terms of peace will finally be arranged. If Russia

will stick to her program and aid in the work the results will be commensurate with the hopes of the Jews. And why should Jews have fewer rights than other peoples? They have full rights as citizens in this country and they exercise them quite as wisely as the rest of the people, and many of them more wisely. Why should not Jews have similar rights in Germany and in Austria and in Russia and in France? Jewish disabilities have been disappearing gradually, it is true, but there are still enough of them left to hamper the race.

Comfort.

Show me a token for good; that they which hate me may see it, and be ashamed; because thou Lord hast holpen me and comforted me. Psa. 86:17.

And in that day thou shalt say, O Lord, I will praise thee: though wast angry with me, thine anger is turned away, and thou comfortedst me. Isa. 12:1.

For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was whole from that hour. Matt. 9:21, 22.

Rejoice with them that do rejoice, and weep with them that weep. Rom. 12:15.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Rom. 15:1.

I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20:35.

Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6:2.

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32.

Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body. Heb. 13:3.

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. Heb. 13:5.

Mrs. C. W. Bickell.
Chicago, Ill.

He Restoreth My Soul.

"I am often so weary of sorrow, So weary of struggling with sin, So timid concerning the morrow, So faithless of entering in To the beautiful rest that remaineth

Secure in the city of God,
Where shall enter no evil that staineth,
Nor even the spoiler hath trod.

But when the struggle is sorest,
And dark are the clouds on my soul,

Dear Lord, the sweet cup that thou pourest,
Has balm, and I drink and am whole.

From the quenchless old well of salvation,

I quaff the pure waters divine,
And a sense of triumphant elation,

Is thrilled through this spirit of mine.

No hand but thine own, blessed Master,

Could comfort and cheer in the day

When the touch of a sudden disaster,

Has cumbered and tangled the way,

No look but thine own could illumine

When night gathers black o'er the land,

And strength that is failing and human

Lies prone on the desolate strand.

But ever thy help is the nearest,
When help from the earth there is none,

And ever the word that is dearest

Is the word of the crucified Son,
And aye when the tempest clouds gather

I fly for sweet shelter and peace,
Through the Son to the heart of the Father,

The terror and tremor shall cease.

He restoreth my soul, and I praise him.

Whose love is my chrisin and crown;

He restoreth my soul; let me praise him,

A song that his mercy will own.

For often so weary of sorrow,
So weary of fighting with sin,

I looked and I long for the morrow,

When the ransomed their freedom shall win."—Sel. by

Jessie M. Wilson, Chicago, Ill.

I love best to have each thing in its season, doing without it at all other times. I have never got over my surprise that I should have been born in the most estimable place in all the world, and in the very nick of time too.—Thoreau.

Thou camest not to thy place by accident,

It is the very place God meant for thee;

And shouldst thou there small scope for action see,

Do not for this give room to discontent.—Trench.

"Soul-Sleepers" Not Wanted.

In places where there has been an Advent Christian Church for a number of years, and where the older denominations have had the opportunity of coming into closer touch with our people and work, we believe the tendency has been a closer fellowship and better feeling on the part of others in regard to our church. Prejudices which may have been quite marked at first break down in time, and people come to see that some good can "come out of Nazareth" after all. In winning souls for Christ, God has wonderfully blessed the Advent people wherever they have gone; and the consecration and high tone of spirituality, which has generally been evident among us has helped to create a more favorable impression in the minds of those who at first may have stood aghast at some of our "peculiar doctrines."

All this, however takes time, and especially in a large city, where many denominations are represented, and where neighbors may live side by side without knowing each other's church affiliations. Here in Toronto, for instance, one of the difficulties is in the way we are confused on account of our name with the Seventh Day people. We have been steadily gaining ground, however, and trust the circle of influence will continue to expand until the Lord's return.

A recent experience has shown us not only that the spirit of prejudice and intolerance is not quite extinct, but also that there is much need for an Advent Christian Church. And it will serve to draw our members nearer together and increase our loyalty to the truths which distinguish us as a people, without, however, decreasing our love for others who may not see "eye to eye" with us in all matters of doctrine. The following, being the greater part of a letter written by myself to the Superintendent of a well-known Toronto Mission, will throw some light on the experience referred to:

My dear Brother in Christ:—I have before me two letters which Bro. E. C. White, received from you in regard to our night, at the — Mission. Their contents have been carefully noted; and, as pastor of the church referred to, as well as preacher on the two occasions my people were at the Mission, I feel that a few words from myself may be in order.

On the night of Nov. 6, I took for my text James 4:8-10, while on the night of Dec. 4, I preached from Rom. 1:16. With God's help, I endeavored to give simply a plain Gospel talk on both occasions, and I think the general impression was that we had

a good meeting both times. We may differ as to our interpretation of the Scriptures on some points; but I believe them all inspired of God from Genesis to Revelation, and also in salvation full and free through faith in the divine Son of God, my Saviour, risen Lord, and coming King. Having experienced the joy of salvation in my own heart, I love to tell the story to others; and was glad indeed of the opportunity given me to speak at your Mission, and of course, sorry now that this privilege is now denied me. While I have conscientious convictions of my own in regard to certain matters in the realm of eschatology, I also try to exercise Christian courtesy; and I do not think I would have taken advantage of the opportunity of speaking at your Mission from the desk, to introduce controversy or cause division. My great object there was to so present Christ as to possibly win some for him, for whom he shed his precious blood.

In your first letter you say, "We are having so many Young People's Societies asking for a night at the Mission here, that we think it would be nice to share up the nights with them," etc. But it is your second letter especially to which I wish to reply:

"In reply to your letter, I beg to say that I have learned that your church does not believe in Eternal Punishment, and believes in the Sleep of the Soul."

"Now as our Charter calls for belief in the Fundamental Truths of Eternal Life, which were spoken of so often by our Lord himself, you can understand how impossible it would be to reconcile your teaching with ours."

"There is only one alternative for us, as you will see, and I regret very much that we have had to ask you to withdraw from our services," etc.

I did not know the rules of your Charter; but, like human creeds, these Charters seem to be very convenient at times. I rejoice in a salvation which does not require assent to every "commandment of men," and that it is written, "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Praise his name.

I do not know where you could have "learned that our church does not believe in Eternal Punishment," as we certainly hold this doctrine to be Scriptural, and all our people believe it. When our blessed Lord said, "And these shall go away into eternal punishment; but the righteous into eternal life," he certainly meant just what he said, and all Advent Christians believe it. We do not, how-

ever, as a denomination, believe that eternal punishment involves eternal life. Only the righteous go away into eternal life; but the wicked, not having complied with the conditions, will not live forever, though their punishment will be eternal. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." We interpret these terms 'life' and 'death' to mean just what they say literally. Surely the Master when he spoke of eternal life must have been understood as meaning a life that would never end; and that life is certainly not for the wicked, who therefore must ultimately perish in the second death from which death there will never be a resurrection.

As for "the Fundamental Truths of Eternal life, which were spoken of so often by the Lord himself," we believe in them, every one; but do not think they would warrant our promising eternal life to the wicked who will not in this life and age accept Christ as a personal Saviour. It apparently was not God's intention that man should live forever in sin, as he sent him from the garden of Eden "lest he put forth his hand, and take also of the tree of life, and eat, and live forever."

But the way of eternal life is made especially plain in the Gospels, as, for instance, in the Gospel according to John where the key note is struck in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish: but have eternal life."

Other "Fundamental Truths of Eternal Life" in this Gospel are as follows:

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36. See also John 5:24; 6:54.

"And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."—Jno. 10:28.

These and many other texts show that eternal life is a gift and not a natural possession, and this fact must be borne in mind when we think of the final doom of the wicked.

As for the expression "Sleep of the Soul" it is found nowhere in the Scriptures; nor do we find it in our "Declaration of Principles" as a denomination, nor in the Constitution of our local church in this city, the object of which reads as follows:

"The object of this church shall be to maintain the public worship of God, in harmony with his will as given in the Scriptures, to teach the Word of God, giving due emphasis to the mes-

sage of prophecy, and 'eternal life through Jesus Christ our Lord', to promote a 'Christ like spirit of love, service and sacrifice among its members, to encourage missionary effort abroad, and to win souls for Christ in this city.'

While the expression "Sleep of the Soul" does not occur in the Bible, we find some sixty instances of sleep being applied to what is in other places spoken of as death. The term is first used in reference to Moses—"And the Lord said unto Moses, Behold thou shalt sleep with thy fathers." As for Moses appearing with Elijah at the Mount of Transfiguration he could have been awakened from his sleep, (Jude 9), if the "vision" (Matt. 17:9) demands that Moses must have been there literally. Other sleeping saints were awakened on the occasion of Christ's death. Matt. 27:52, 53. And "the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth." Jno. 5:28, 29.

"She is not dead, but sleepeth," said Jesus of the damsel; while of Lazarus, he said, "Our friend Lazarus sleepeth, but I go, that I may awake him out of sleep." We may safely follow the Great Teacher in this matter, and after all we are to be finally judged by his words rather than by any man-made creed or Charter. If the dead are sound asleep then we have a Scriptural "Thus saith the Lord," with which to meet the doctrines of transmigration and ancestral worship in heathen lands, as well as the Romish errors of purgatory and praying to dead saints in our own land, and we will have a sure defence against the inroads of modern Spiritualism. Nor do we think a belief in the sleep of the dead as taught by our Lord should disqualify one from coming before the unsaved with a Gospel message.—Linden J. Carter in World's Crisis.

**Uncle John's Bible Class.
No. 4.**

Good evening to you all. Fine night sure. Jim, what is the subject for to-night?

Ans. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. Eccl. 9:4.

Teacher. Why is he better than a dead lion?

Alice. 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. Eccl. 9:5.

Teacher. That in the death of a man, instead of having gone to another world, is simply a body deprived of life and as utterly unconscious as if he had never ex-

isted. Corruption will destroy his body and he will pass away like a dream. Hence the necessity of a resurrection.

Luther. In death there is no remembrance of thee: in the grave who shall give thee thanks. Psa. 6:5.

Blanch. Eccl. 9:6. Also their love and their hatred and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Ida. We read in v. 10: Whatsoever thy hand findeth to do, do it with thy might. Why do it with thy might? For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goesth.

Charles. Psa. 146:3-4. Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth; he returneth to his earth. In that very day his thoughts perish.

Maud. The grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day. Isa. 38:18, 19.

Frank. Why died I not from the womb?...For now should I have lain still and been quiet; I should have slept: then had I been at rest with kings and counsellors of the earth, which build desolate places for themselves. There the wicked cease from troubling, and there the weary be at rest. Job 3:13, 22; 14:10, 14.

May. Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, (spirit, breath), and no eye had seen me: I should have been as though I had not been. I should have been carried from the womb to the grave. Job 10:18, 19-22.

Jim. David. While the child was yet alive, I fasted and wept. ...But now he is dead. Wherefore should I fast? Can I bring him back again? I shall go to him but he shall not return to me. 2 Sam. 12:22, 23.

Alice. Hear my prayer, O Lord, and give ear to my cry. ...O spare me (David), that I may receive strength before I go hence and be no more. Psa. 39:12, 13.

Luther. For David after he had served his own generation by the will of God, fell on sleep and was laid unto his fathers, and saw corruption; but he whom God raised again saw no corruption. Acts 13:36.

Blanch. Thou shalt go to thy father in peace; thou shalt be buried in a good old age. Gen. 15:15. Abraham. 15:15.

Ida. Then Abraham gave up the ghost (breath)—Heb., ruach,—and died in a good old age, and was gathered to his people. Gen. 25:8. An old man and full of

years. Read it.

Charels. And Isaac gave up the ghost—Heb., ruach, breath—and died, and was gathered unto his people. Gen. 35:29, being old and full of days, and his sons buried him, (their earthly father).

Maud. And when Jacob had made an end of commanding his sons, he gathered his feet into the bed and yielded up the ghost—ruach, breath—and was gathered unto his people. Gen. 49:33.

Frank. See also the case of Joseph, Gen. 50:25, 26; Moses. Deut. 34:5, 6; Joshua, 24:29, 30. 1 Sam. 25:1. Samuel died. David 1 Kings 2:1, 2. I go the way of all the earth: be thou strong, and shew thyself a man. Solomon, 1 Kings 11:49. And Solomon slept with his fathers, and was buried in the city of David, his father, and Rehoboam, his son, reigned in his stead.

Teacher. Martin Luther, commenting upon this passage says, Another proof that the dead are insensible Solomon thinks that the dead are altogether asleep, and think of nothing. They lie not, reckoning days and years, but when awakened, will seem to themselves to have slept scarcely a moment. Debt of Grace. P. 255.

The phrase, gathered to his people, or his fathers, is supposed by some to express the idea that Abraham in the disembodied state, joined his ancestors in heaven. This view is effectually destroyed by the following: And Joshua said unto all the people, Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor, and they served other gods. Josh. 24:2. Abraham's fathers to whom he was gathered, were idolators, and therefore, on orthodox theory, would be excluded from heaven. Abraham joined them in the grave, for all go into one place. SEccl. 3:20.

Will say to the scholars, you did well, a good lesson.

Our next lesson, golden text, is 1 Thess., 5:23; 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. Amen.

Uncle John.

A New Kingdom of Israel.

The reestablishment of the ancient glories of Zion, as a result of the present war, is very much more than a possibility. The change in the status of Egypt renders it desirable to England that Palestine be in the hands of some Power whose interests should not clash with those of

its Egyptian neighbor. This is made very clear from an editorial in one of the Arabic papers of Cairo, Al Watam, which thinks:

"From geographical considerations Palestine is to Egypt what Albania is to Italy or the Netherlands to Great Britain. Current events have proved that Egypt can be one day or another threatened from that quarter. Therefore it is absolutely indispensable for Great Britain that this country should become a neutral State, or be annexed. But the objection to a British occupation of Palestine is that if the province opens a door on Egypt it also holds the relation to this country of an exit, and the presence of a British garrison in Palestine would keep the inhabitants of Syria awake. So it is better to solve the problem by neutrality."

How this neutrality can best be assured is discust by the English papers, and the general opinion seems to be that the problem can be most satisfactorily solved by recreating in Palestine a Jewish State under the protection of one or other of the great Powers. The London Globe considers that such a step would be acceptable to all concerned, and goes on to say:

"The Jews, after two thousand years of a life of a wandering nation, still cling most fervently to the hope of some day being restored to their ancient patrimony. The most satisfactory solution to the problem, therefore, would be the installation of the Jews as the rulers of Palestine, which will then become an independent State and cease to menace English interests in Egypt.

"Russia also will agree to such an outcome of the present difficulties. In its promise to the Poles to make Poland an autonomous government, Russia will have to face many difficult and perplexing problems. The most difficult of these is the presence of a large Jewish population in Poland, to whom the Poles are not sympathetic. This element may cause much trouble and disturbance, in the formation of the new State, and it will be to the interests of Russia to remove this disturbance as early as possible. The Polish Jews are especially anxious for a return to Palestine. They constitute the more orthodox element of the Jewish community, who pray and hope most fervently for such a result. By facilitating their transference to Palestine which shall be a land of their own, Russia will be able to secure peace and harmony in its own territory and carry out its sacred promise to the Poles in a most natural manner and without much friction."

The novel suggestion that this new or restored State be placed under the protection of the Unit-

ed States, is made by the London Daily Chronicle, which thinks that:

"Even were the new Zion to become an accomplished fact, and the Jews once more had a national hearth and home, provision would still have to be made for Christian guardianship of the Holy Sepulchre and other sacred places to which every year scores of thousands of Christians, chiefly from Russia, make a pilgrimage. We assume that a new Palestine, whether it be predominantly Hebrew or non-Hebrew, will at the outset be a State with limited self government rights under the protecting wing of some great Power. Who is that Power to be? France has traditional claims to the protectorate of Christian races in Asia Minor and has historic links with Syria. England is the protector of Egypt and Palestine has for ages acknowledged the suzerainty of the Pharaohs.

"America has for many years displayed a wonderful enthusiasm for missionary and educational work in Asia Minor. That Palestine should be placed under the guardianship of one or the other of these Powers seems fairly obvious."

In Jewish circles the proposal has naturally received the approval of the Orthodox schools of thought and of the Zionists, while some of the leaders of Jewish reform movements in England are disposed to be favorable. For example, Mr. Claude Montefiore, the most radical of Jewish reformers, in a speech reported in the London Jewish Chronicle, gives the scheme a mild benediction, and says:

"We must all realize that Palestine is a country which has a special attraction for those, and they are not a few, who, unlike the present speaker, habitually regard the Jews as more, or other than a religious brotherhood, and who, for instance, use the term 'our people' of the Jews, and not, like myself and those who think with me, exclusively of the inhabitants of Great Britain."—Literary Digest, Jan. 30, 1915.

Do Your Share.

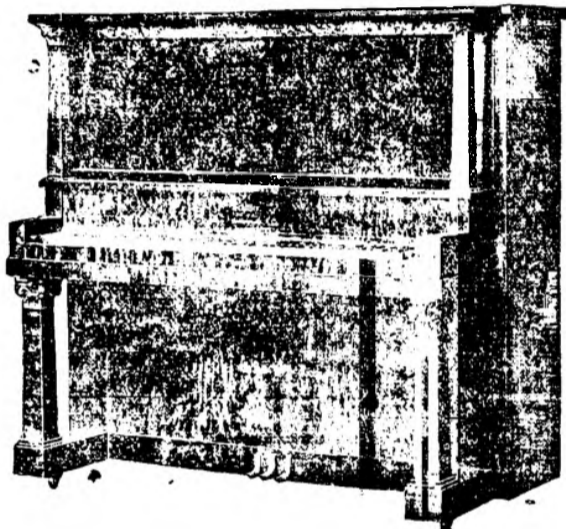
A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control.—Geo. Merriam.

Let no man who only pays regard to the fruits of success think that he can bring forth the fruits of the Spirit.

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Subscribe to "Words of Life," a monthly magazine, advocating acquaintance for his children a monthly magazine, advocating "Life and Advent Truths." One then to consider him a despot and a monster.

But in our zeal for correct faith we may be extreme in denying any one who has not been baptized the privilege of prayer. Did not Cornelius pray before he was a Christian, even before he heard the gospel, and did not the angel testify that his prayer was heard? He was not a wicked man, it is true, he was doing the best he knew but he was not a child of God in Christ. You say a man of the world cannot address God as Father. True, but not all prayer so addresses him. Most of the Psalms for instance, and the publican's prayer, who was justified.

How about teaching children to pray? There is no need of insisting upon it as a task, and so make it empty and meaningless, but if it comes spontaneously, or even voluntarily under teaching, why may not the case of Cornelius cover the point?

The following is clipped from an article in the supplement of one of the Chicago Sunday papers. We give it without any prophecy as to what it may mean. Let it be to God's children only a signal warning them to watch. A missionary has just reached Cairo, Egypt, fleeing before the aroused Turkish soldiery. According to his report the Turks are preparing themselves against an invasion of Palestine by the British, and as the allies of the Germans, they are planting cannon on the hills around Nazareth, digging trenches and building great military roads from the nearest port, Acre, as far as Mt. Carmel, for the transport of other heavy artillery, which they expect the Krupps to ship through the Mediterranean Sea.

Prayer.

Continued from last week. Who may pray? Not the wicked for their prayer is abomination, he says. So even the Pharisees testified that God does not hear sinners. But this applies not only to unbelievers, but to those who profess to be his, as we know by his testimony to Israel that when they refused to obey he refused to hear them, for sinners may be found in religion as well as in the world. So David says, "If I regard iniquity in my heart the Lord will not hear me," and John adds, "And whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." With this testimony before us, can we live as we please in the lusts of the flesh and expect to prevail at the throne of grace? Thus we see the meaning of the pattern in the tabernacle service: the altar of incense representing prayer was within the holy place.

How often do men who have haughtily denied the claims of Jehovah from early life find sudden voice for prayer in time of great distress. When not chastised, he could be proud and stubborn enough, but when judgment loved over his head and brought him trouble, he hastily sent for God's representatives and sought relief with promises only to be broken when relieved. There is plenty of that kind of religion and prayer in the world that is religious and prayerful only because of fear and trouble, but a God of love designs a better

acquaintance for his children then to consider him a despot and a monster. But in our zeal for correct faith we may be extreme in denying any one who has not been baptized the privilege of prayer. Did not Cornelius pray before he was a Christian, even before he heard the gospel, and did not the angel testify that his prayer was heard? He was not a wicked man, it is true, he was doing the best he knew but he was not a child of God in Christ. You say a man of the world cannot address God as Father. True, but not all prayer so addresses him. Most of the Psalms for instance, and the publican's prayer, who was justified.

How about teaching children to pray? There is no need of insisting upon it as a task, and so make it empty and meaningless, but if it comes spontaneously, or even voluntarily under teaching, why may not the case of Cornelius cover the point?

The eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil."

J. W. Williams.

How to Handle our Faults. Miserliness nor extravagance are neither of them admirable, but by combining the two in the proper proportions, with a little unselfishness sprinkled in, we will get that splendid trait called generosity. Almost any fault combined with its opposite and modified by a sprinkling of the right sort of characteristic becomes an excellence. Instead of giving up, discouraged over your faults, mix them with the quality that will turn them into virtues.

Only One Road. It is easy enough to read maxims on success and to learn by heart the counsel of those who have succeeded you. But that will not bring success to you. There is no other road than the old, well trodden path of hard work and unwearied persistence.

Adapt thyself to the things with which thy lot has been cast; and love the men with whom it is our portion to live, and that with a sincere affection. No longer be either dissatisfied with thy present lot, or shrink from the future.—Antoninus.

The task thy wisdom hath assigned, Oh, let me cheerfully fulfil; In all my works thy presence find, And prove thine acceptable will.—Wesley.

Punishment comes slowly, but it comes.

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The Book Lover.

The Book Lover believes it will not be amiss to make further quotations from Thomas a Kempis' Imitation. He is of the opinion that not many of the readers of this column possess a copy of the classic, and his thought is to give those who do not have the volume a taste of the good things contained in that book.

In speaking of humility, he says:

If thou shouldst see another sin openly, or commit some grievous crime, yet thou oughtest not to esteem thyself better, because thou knowest not how long thou mayest be able to remain in a good state.

He who knows himself well becomes mean in his own eyes, and is not delighted by praise of men.

He is truly great who has great charity.

Of prudence in our acts he remarks: "It is wisdom not to believe everything that men say, nor presently to pour into the ears of others the things which we have heard or believed.

It is safer to hear and take counsel than to give it.

In speaking of charity:

He does much who loves much.

He does much who does well what he does.

Of earnestness in life:

He who is diligent and zealous, although he has more passions, will be able to make greater progress than another, who is of good conduct, but is withal less fervent in the pursuit of virtues.

Turn all occasions to thy profit; so that, if thou seest or hearest good examples, thou mayest be on fire to imitate them.

How hurtful it is to neglect the very object of our vocation, and to turn our minds to things that are not entrusted to us.

Always remember the end, and that time lost never returns.

Thou wilt always rejoice in the evening, if thou spend the day profitably.

Of the joy of a good conscience he writes:

The glory of a good man is the witness of a good conscience.

Keep a good conscience, and thou shalt always have gladness.

A bad conscience is always timid and uneasy.

Sweetly wilt thou rest if thy heart blame thee not.

Never be glad but when thou hast done well.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive: and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

Psa. 41:1-3.

Thou art not more holy if thou art praised, nor worse if thou art dispraised.

Of love and the true lover he remarks:

Love is a great thing, a great good indeed, which alone makes light all that is burdensome, and bears with even mind all that is uneven.

For it carries a burden without being burdened and it makes all that which is bitter sweet and savory.

Nothing is sweeter than love; nothing stronger, nothing higher, nothing broader, nothing more pleasant, nothing tuller or better in heaven and in earth.

Love is swift, sincere, pious, pleasant, and delightful; strong, patient, faithful, prudent, long suffering, manly, and never seeking self; for where a man seeks himself, there he falls from love.

A prudent lover considers not so much the gift of the lover as the love of the giver.

He looks more at the good will than the value, and prizes his beloved above all his gifts.

Peace of heart, he says, consists largely in these things:

In every thing attend to thyself, what thou art doing and what thou art saying.

As for the sayings or doings of others, judge nothing rashly, and busy not thyself with things not committed to thy care; and so may it come to pass that thou be little or seldom disturbed.

Think not that thou hast found true peace if thou feelest no burden; nor that then all is well if thou hast to withstand no adversary; nor that thou hast attained to perfection if all things are done according to thine inclination.

If thou shouldst arrive at an entire contempt of thyself, know that then thou shalt enjoy an abundance of peace as far as it is possible in this sojourn on earth.—Sel.

Much would have more, and lost all.

Wisdom's Whispers.

Humanity often exists more strongly in the imagination than in reality.

Building castles in the air requires little in the way of capital investment.

Make the best use of what you have and thus prepare for what may possibly come afterward.

Continual fault finding creates dissatisfaction without bringing any satisfactory result.

Politeness is a quality which produces a stamp that is as distinct as it is pleasant.

The wrong doer foolishly hugs the delusion that forgiveness will follow discovery.

Beauty has a convincing way of making its influences felt without much effort, but it is not always lasting.

Having your own way is some times a victory that is useless as well as barren.

Some people ask questions which call for a great scholar's knowledge to answer.

Hold the head high in the midst of adversity, so that others may not adversely criticise.—Philadelphia Bulletin.

Faith.

When the anchors that faith had cast

Are dragging in the gale
I am holding quietly fast,
To things that cannot fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

That the rulers must obey;
That the givers shall increase;
That Duty lights the way
For the beautiful feet of Peace.

And that somewhere beyond the stars

Is a love that is better than fate,
When the night unlocks her bars
I shall see him, and I will wait.

—W. Gladden.

Short Meter Sermons.

Oppressing truth never suppresses it.

A little faith is worth a lot of feeling.

There is no sacrament without service.

Safe sins are the most dangerous ones.

Love is the great part that levels up.

Patience is the perfume of crushed joys.

Legislation cannot take the place of love.

Light is the only protection against darkness.

He cannot be sovereign who will not serve.

Burning the ledgers will not balance the books.

The life counts for little that always counts the cost.

A man's success depends on what he does with his failures.

A just man never fears as to the justice of his Father.

The opportunity is always ripe for the man who is ready.

The man with the biggest check may have the least baggage.

What He Would.

Said Phillips Brooks, "Act the character you would become, and you will grow into it."

As we think the thoughts of the most cultivated minds, something of their sense of fitness, of beauty, of harmony, steals into our minds, and by dwelling upon their thoughts and the beautiful forms in which these thoughts are expressed, we make their experiences and their cultivation in some small degree, our own.

Help Others.

Have you sorrows or trials that seem very heavy to bear? Then let me tell you that one of the best ways in the world to lighten and sweeten them is to lose yourself in the service of others, in helping to bear and lighten those of a fellow being whose, perchance, are much more grievous than your own. When turned in this way, sorrow is the most beautiful soul refiner of which the world knows, and hence not to be shunned, but to be welcomed and rightly turned.—R. W. Trine.

Fetters, even of gold, are heavy.

The Coming Kingdom.

In a periodical which professes to be the Herald of the Coming Kingdom, it is to be expected that a large share of its contents will be devoted to the things concerning that kingdom, whether it relates to its nature, character and duration, or to its King, government, territory, laws and subjects. And although these matters may be thoroughly understood by the majority of our readers, who may have believed and obeyed the Gospel, yet there are others who are not so well posted, for whom it is necessary to set in order these important things, that their understandings also may be enlightened. Nor will a repetition of the exceeding great and precious promises, which form the basis of our faith and hope be deemed at all irksome to those who are patiently waiting for the kingdom of God.

The kingdom for which we are looking is yet future. Hence we still pray, as Jesus taught his disciples, "Thy kingdom come, thy will be done on earth, as it is in heaven." Though Jesus was born to be a King, and was confessed as the Messiah, the King of Israel; and although the Lord God has promised to give Him both a throne and a kingdom, (Luke 1:32, 33), yet the Nobleman has not returned from his far journey, to reckon with his servants, and to take to himself his great power and reign. Lu. 19:11-27. That kingdom has not yet been established. It was promised to the disciples as a reward, and was to them a matter of hope, and consequently belonged to the unseen future things.

For says the Apostle Paul: "Hope that is seen is not hope, for what man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. 8:24, 25. The kingdom of the heavens was promised to the poor in spirit, and to those persecuted for righteousness' sake; and the poor of this world, who are rich in faith, are said to be heirs of the kingdom which God has promised to them that love him. Matt. 5:3, 10; Jas. 2:5. An heir to an estate, or to a throne, is not an actual possessor; as soon as he is put in possession, he then ceases to be an heir. If as some say, the church is the kingdom, then we cannot hope for it, or be heirs to it, for it is present with us. But it is said that the members of the church must "through much tribulation, enter into the kingdom of God," (Acts 14:22), and the promise is that if we suffer now with Christ we shall reign with him. 2 Tim. 2:12. We also read that Christians are the children of God; and if

children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. 8:17. The children of God are yet suffering reproach with, and for the sake of, the Christ, are yet only heirs with him to the glory which shall be revealed, consequently the Kingdom where that glory will be manifested and enjoyed is not yet come.

But that kingdom, though future, is coming. This implies nearness. It was heralded as at hand, more than eighteen centuries ago, by John the Baptist; Jesus and his chosen twelve also preached that it was near. The King—the Messiah—had come, and was in the midst of Israel, but they knew him not. He was to them a root out of the dry ground. They esteemed him not. They rejected him, preferring Caesar as their King, and crucified the Lord of life and glory. The kingdom came near to them, but they despised the King and rejected his message. When he sent his disciples out to preach the Gospel to the lost sheep of the house of Israel, He told them to say to those who rejected their message, — "Notwithstanding be ye sure of this, that the kingdom of God is come nigh to you." Lu. 10:11. Their persistent rejection of the Messiah, and their refusal to repent, cut them off as unworthy to participate in the honors and glories of the reign of David's Son and Lord. Jesus had plainly told his disciples, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20); and he also told the Jews that "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness." Matt. 8:11, 12. And when they had about filled the cup of their iniquity, and were about to crucify their King, he then positively stated, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. 21:43.

The King whom God had provided being rejected and slain—the people to whom He was sent proving themselves unworthy to receive the Kingdom and its honors—and God purposing to give it to another nation, necessarily delayed the establishment of it to a future period. The Apostles, who had the promise of each one a throne in that Kingdom, were very anxious to know when it would be set up; hence they asked their Master after His resurrection, and just before he was taken away from them—

"Lord, wilt thou at this time restore the Kingdom to Israel?" Mark his answer to them, "It is not for you to know the times or the seasons, which the Father has put in his own power." Acts 1:6-7. The Apostles had a work to perform as witnesses for Jesus, the crucified King, and were qualified to go forth and preach the Gospel of the kingdom to all nations, and to take out of them a people or nation for his name. Acts 15:14. This is the nation to whom the kingdom will be given. They have the promise of it now, and if faithful to the end, they will inherit it when the King returns from heaven to set it up.

Yes, the kingdom is coming. It is even near at the doors. Do not all the signs of the times declare it to be so? Look at the state of the world. Socially, it is corrupt, like it was in the days of Noah and Lot. Read Paul's prophetic description of the state of society in the last days; "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. What a faithful record of our times.

Ecclesiastically, the world is ripe for destruction, and its execution is only delayed because "the Lord is long-suffering to usward, not willing that any should perish, but that all should come to repentance." Instead of the love of the truth, and the fear of the Lord, there are worldliness, pomp, love of show, and unbelief. The religious teachers, having itching ears, and they have turned away their ears from the truth, and are turned unto fables. The prophecy of Isaiah is fulfilled in them, when he said, "they are drunken, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep and hath closed your eyes; the Prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this. I pray thee; and he saith, I am not learned. Wherefore the Lord said, forasmuch as this people draw me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the pre-

cept of men, therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:9-14. And this agrees with what Paul said should come to pass upon those who "receive not the love of the truth that they might be saved." Said he, "For this cause God shall send them strong delusion that they should believe a lie, that they all might be condemned who had believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:10-12.

And politically, surely the world is near its end—Kings, Emperors, Princes, and their Cabinets are all sorely perplexed. Nations are at war, and others are quaking for fear; and the darkening political horizon portends a furious storm which may result in such changes as will serve the believer as tokens that the Kingdom is very nigh at hand.

The kingdom which we believe is so near, is not an earthly one, though it is to be established on the earth. Jesus said, "My kingdom is not of this world;" he was not of this world and his disciples are not of this world, and yet they are in the world. The kingdom is heavenly. It is called the kingdom of heaven, because it has its origin there. The King is there now, and when he comes he will be empowered by God, our Father in the heavens, to establish it, its principles, laws, King, princes, will all be heavenly, and the grand design of its establishment upon earth is for the benefit of the whole human race, and to introduce a heavenly state of existence—to transform this sin-cursed earth into the Paradise of God.

The kingdom for which we pray, and which we believe is coming, is spoken of in the Bible, and alluded to under a great variety of appellations. It is called the kingdom of God and of heaven, because it proceeds from him and the place of his throne. It is also called the kingdom of Christ, and of God's dear son, because it has been given to him as a reward for his obedience unto death, and also because he is the rightful heir embraced in the promise and covenant to David. It is denominated the kingdom of David, because Jehovah made an everlasting covenant with him, that he should never want a man to sit upon his throne, and one of his posterity should reign upon it, in his presence, forever. It is also named as the kingdom of Israel, because the tribes of Jacob once were, and when restored, will again be the immediate subjects of that kingdom, their land of Palestine the territory, and

Jerusalem, the metropolis, the city of the Great King.

Oh we long for that kingdom to come in all its fullness, its glory, and its blessing: when all the kingdoms of this world shall become the kingdom of our Lord and of his anointed one! Then the nations upon earth will be governed righteously: peace and prosperity will prevail; war be at an end; truth and righteousness embrace each other, and God's will be done on earth, as it is done in heaven. "The Lord will hasten it in his time." Even so. Amen.—B. W.—Sel. by R. A. Curtis, from the Herald of the Coming Kingdom, published in 1870.

Leaven.

In Luke 13: 20, 21, we find the following language: And again he (Christ) said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Or until the three measures of meal had yielded to or become like unto the leaven that had been implanted in the three measures of meal, is the thought.

But right here by some people we are met with this idea, "Leaven is a representative of sin, wickedness or evil." For don't you know that Christ said, "Beware of the leaven of the Pharisees," Mark 8:15. But it is not true that leaven always represents evil, but it is true leaven is always used to denote its sure workings and influence over that into which the leaven is placed, and for that purpose the leaven is used in the above passage. Lu. 13:20, 21.

Does the good and understanding housewife place the leaven in her measure of flour to produce evil or good results? You at once answer for a good purpose, knowing the power of the leaven over the meal into which it has been placed. "Beware of the leaven of the Pharisees," because of their evil deeds.

But in Luke 13:20,21, Christ uses the leaven to show its power and therefore, its final good results over sin and wickedness in the earth. The principle of leaven is here worked in and over the three measures of meal until they all become of the same condition as the leaven. But I hear you ask why the peculiar wording and the strange act of placing the leaven in three measures of meal, as the woman never places the yeast or leaven in three dishes of meal, only one vessel is used. Very good and timely question. Christ used the expression, "Hid in three measures of meal," because he understood there was in the work he

then was alluding to, a bigger batch of bread than a good housewife was to be engaged in when setting her rising for bread.

Is there or is there not a great meaning or principle within the words, "three measures of meal into which the leaven Christ declared should be cast?" We think there may be.

Let us for a moment look and see what we can discover in Christ's language here used. Since the days of the Mosaic dispensation to the present time, God has been working among mankind and in the hearts of his people all the way down the streams of time until the present hour. This long lapse of years has been represented by three dispensations, the Mosaic, the Jewish, and the Gospel. There are the three measures of meal in which this leaven is placed, and that leaven is yet going on and will continue until the whole is leaven. It will continue going on and working until righteousness and godliness will one happy and bright day fill the earth "as the waters cover the sea." Isa. 11:9. Hab. 2:14. Isa., 11th chapter speaks of the workings of that leaven in the last and third measure of meal, or the world's history. And Rev. 21 tells of its finished work when God will be all in all. And when, as Dan. 21 describes, the time when the little stone becomes a great mountain and fills the whole earth, then will dawn the glorious era when the leaven Christ refers to in Luke 13:20, 21, will have accomplished its glorious work in the three measures of meal of our world's history.

L. S. Bronson.

Prayer.

For what may we pray? We have already seen that prayer begets love to God because of a realization of his giving all things we receive and for which we pray. Therefore it is evident that if his love is to be thus made perfect in us he will need to give us all things, and promise all things through prayer, which we find to be true, for there are on record a number of such universal promises for all things which we ask in faith. But since faith is belief of what he says, the prayer of faith cannot ask something which it is not his will to give, even though it seems good to us, for perfect love would never grant a request if the thing asked would injure the asker, hence our imperfect knowledge inserts the proviso which his perfect knowledge instructs us to insert, "If it be thy will." That is, if it be best for me and all concerned. For he knows how to give abundantly more than we can ask

or think.

Under the universal promises referred to above we have many examples in scripture of particular things asked. Israel in slavery cried for relief and God sent them Moses. When they disobeyed in the land of promise and were chastized by Gentile oppression as a punishment for their sin, they had only to ask God's mercy and he sent Samson, Jephthah and the rest of the judges. Daniel and his fellows prayed for a vision and received Nebuchadnezzar's dream and its interpretation. Jacob wrestled with the angel and was blessed. David sought help in God in time of trouble instead of in soldiers and chariots, and was heard. Cornelius prayed and found Christ. The church prayed for Peter and an angel freed him. Paul and Silas prayed in prison at midnight and received an earthquake that destroyed their prison. Paul sought health and found grace enough to give him strength instead to bear his affliction. Jesus prayed for the cup to pass, but because he said, "Thy will, not mine," instead of a prolonged temporal life, he found the life eternal.

Oh that we might fervently say with the disciples, Lord, teach us to pray.

J. W. Williams.

The Bright Side.

A gentleman remarked to us that the true theory of life was to get on the admiration side and not on the cynical objurgatory side of life. We believe that is sensible. "Look on the bright side, and if there is no bright side, burnish up the dark side," is a little quotation we put in our note book more than a score of years ago. It is good gospel. It is the doctrine of hope. Grumbling is unchristian.

It will condemn a man as surely as profanity or lying. The Bible says, "Let those who put their trust in thee rejoice."

There is philosophy in this. A person cannot do any good in a bad spirit. If one hates a man he cannot reform him. Every good thing that a man does pulls up some evil by the roots. Good deeds grow by smiles as the wheat grows by the sunshine.

Boost the good and the bad will have a poor chance. It is right to curb the evil, if one does not waste all his energy at it, so he will have to sit and lose heart. There is no final defeat in honest, sincere effort, and that is the doctrine of the upward look and the bright side of life.—Sel. by F. L. N.

Where might is master, justice is servant.

Avarice blinds our eyes.

What is Truth?

What is truth? Be sure first of all, that you ask it honestly and earnestly. Be sure that you earnestly desire the truth. Many other things, even while professing to seek the truth, you may still love more than the truth. You may love your own creed more than the truth, you may love your own sect more than the truth, you may love logic more than the truth, or the mere pursuit of truth more than the truth itself, or that which the truth brings, more than that which the truth is.

What is truth? Be sure, next, that you are willing to receive the truth. Perchance it may come in a way that you looked not for, and with terms which you cannot brook. Marvel not if it cross your prejudices, offend your taste, baffle your reason, abase your pride, and demand all that you have as its price. Docility, teachableness, the intelligent humiliation of your finite intellect before the Infinite intellect, the rational subjection of your human reason to the Divine Reason, it will at last exact as its indispensable preliminary condition. And let it not startle you, it will require the immolation of yourself upon its sacred altar; as entire, as unreserved as ever was the sacrifice of martyr at the burning stake, or ever you can behold its spotless glory. Its portals are so low that the meanest must stoop; its shrine so holy that the proudest must kneel. A little child is the model of its votary. "Except ye be converted and become as little children, ye cannot enter the Kingdom of Heaven." Never as a sceptic or critic, only as a pupil, a disciple sitting at the feet of Jesus with a meek and lowly heart, can you learn what is truth.—Willcox.

Somewhere.

'Tis always morning somewhere, little heart;
Somewhere the sky is ever fair and blue.

No night can wrap in darkness all the world;
Some rift the sun is ever shining through.

There's always happiness somewhere, sad heart;
Somewhere are always love and hope and cheer.

No sorrow can forever hide God's smile;
No life is toil and grief from birth to bier.

—Sel.

Boast not the titles of your ancestors, brave youth,
They're their possessions, none of yours.—Ben Jonson.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Dixon, Illinois, the first Sunday each month.
Rensselaer, Indiana, the third Sunday each month.
Oregon, Illinois, the fourth Sunday each month.

These items are written "on the run," the editor being absent from the shop in meetings at Bremen and Rensselaer, Ind. Our contributions will on that account be few this issue.

We have had the pleasure of another meeting with the brethren near Bremen, Ind., arriving there Friday, Feb. 12. Bro. Philip Senff met us and it was at his home we made our headquarters while there. These brethren are enthusiastic as you will know when we tell you that they made regular trips lasting over Sunday to a church four miles distant through mud, rain and intense darkness. Because of weath-

er conditions the attendance was not so great as desired, yet very good considering circumstances. The interest was very good.

The church at Rensselaer, Ind., is now equipped with electric lights which are proving a great help to the work of the church there. Meetings began there on Tuesday evening, Feb. 16, to continue over Sunday. Full report later.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. A brother, 50

Notices.

Many responded to the call for dues. The amount is twenty-five cents. Pay your local treasurer who will forward to me. Isolated members may send direct.

Leland Roose, Treas. National Berean Society, Sac City, Iowa.

Will the Illinois Berean Societies that have not sent in their quarterly dues, which were due Dec. 1st, please do so at once? Also be as prompt with dues for second quarter, March 1st, as possible. The new Berean books are now in the hands of the printer, and it will be necessary to have all the state funds in to pay the Illinois part of the expenses.

Benj. H. Carpenter, Sec.

Announcements.

The executive committee of the National Berean Society will meet at Argos, Ind., Saturday, Mar. 13, 1915, at 4 P. M. All members are urged to be present. Members of the executive board who cannot be present at the above meeting will please send report of work done in various states assigned you before that time.

Evelyn K. Harsch, Sec'y.
C. C. Maple, Pres.

Michigan Quarterly Conference.

The Churches of God in Michigan will convene in Quarterly Conference at Blanchard, Mecosta Co., Mich., April 16-18, 1915, continuing over the following Sunday. It is hoped that all the brethren that can possibly do so, will make an especial effort to be present. Good speakers will be in attendance, and the Blanchard brethren will provide entertainment, and all who come will be accorded a hearty welcome.

The meeting will be held in the

I. O. O. F. Hall on Maine St. Parties by rail, come to Blanchard, (not Millbrook) and all trains will be met. Bro. C. C. Maple will hold a series of Evangelistic meetings just before this, so that the conference will close the series, and if any can come earlier in the week to assist in them, they will be welcomed.

Emma Jackman, Sec'y.
F. V. Blakely, Pres.

Fonthill Church News.

In addition to the regular services as announced in another column, service will be held each Friday evening for a few weeks in the church at Fonthill, Ont.

The church at Niagara Falls, which was closed Nov. 15, for rebuilding, will be reopened on Feb. 28, D. V. On that day there will be services morning and evening.

F. L. Austin.

Obituaries.

Mattie Ormsbee

Was born June 15, 1869 at Monterey, Allegan Co., Mich. She moved with her parents to Millbrook in 1874, and was there united in marriage to George W. Scott, son of Mr. and Mrs. Nicholas Scott. To this union were born seven children: Mrs. Lela Coulson of Mecosta, Mrs. Bertie Williams of Grand Rapids, Addie, Asa, Martin, Wilson and Cecil, all of whom survive her with the sadly bereaved husband and father, also one sister, Mrs. Mattie Horton of Petoskey.

Sr. Scott was a conscientious Christian, a firm believer in life caly through Christ. She was baptized into the Christ by Eld. John Bower many years ago, and as far as she could, has performed every Christian duty.

Struggling against very poor health for years, she has always been the faithful wife and mother, and attended at divine worship when sickness did not prevent. For the last three years she has been a constant but patient sufferer from that dread disease consumption. I visited her a few weeks ago, and I think I never saw any one so happy as she, as she lay so pale and emaciated. She still had strength to praise God for her faith and glad hope of the fulfilled promises, when the blessed Christ should return to make all things new.

She fell asleep Feb. 8, 1915, and the pleasant country home lost its joy and mother care. The afflicted husband and family can truly say: She fought a good fight, and kept the faith, henceforth a crown of righteousness awaits her. The text used by Sr. Woodward was Rev. 20:6.

M. A. Woodward.

The Sunday School.

By Anna E. Drew.

Saul Anointed King.

Mar. 7, 1915. 1 Sam. 8-10.

Lesson Text. 1 Sam. 9:17-10:1.
Golden Text:— Fear God. Honor the King. 1 Pet. 2:17.

Time.—At the close of the period of our last lesson, B. C. 1102-1103. The Assyrian data as now commonly interpreted should make it about B. C. 1052.

Place.—Samuel's home at Ramah, a fortified town 5 miles north of Jerusalem. Here he was born, lived part of his life, and was buried.

Era.—Close of Samuel's political judgeship, and the beginning of the reign of kings. "There was still no central capital," says Stanley. "Shiloh was gone, Schechem was gone, and Jerusalem was not yet come."

Questions.

In our last lesson, what did we learn of the manner in which Samuel judged Israel? 7:16. He was now getting old and unequal to the labor and made his sons judges. What of the character of these sons? 8:2, 3. The Israelites appeal to Samuel for a king—what were their reasons? 8:4, 5, 20. Why was Samuel displeased? See margin. To whom did he go? What did God direct him to do? 8:7-9. Did they not already have a king? 8:7. R. V. In seeking for a worldly king, what did they show? 8:20. That they aspired after national distinction and military glory. Has that not been in a great measure the ambition of all nations since? What were some of the abuses Samuel warned them they would suffer should they obtain such a government? 8:11-18. Were they still determined? What is told us of the young man who was to be selected as their king? 9:1, 2. Tell the story of how he was guided to Samuel? 9:3-14. How had Samuel been informed? 9:15-17. Tell of his treatment at Samuel's home. 9:19, 22-24. Do you think Saul understood what the desire of Israel was? 9:21. Where did they commune together? v. 25.

The eastern houses were always flat roofed, and often used for walking, conversation, and sometimes for sleeping as appears to be the case here with Samuel, v. 26,—and at the spring, or dawn of the day, he called Saul to him, to dismiss him.

Where and how did the anoint-

ing take place? 9:27, 10:1. What was the Lord's "inheritance"? Psa. 78:71. Does the word captain change the idea of kingship? See R. V. The early Jewish kings were all military chieftains. What three signs does Samuel give Saul to confirm his statements? 10:2-7.

Samuel is supposed to have been the founder of what are called schools of the prophets, wherein young persons were trained in the knowledge of the Mosaic law, and the practice of the Hebrew poetry and music, the principal arts in which they appear to have excelled, and in the earliest times these professions were always united. The praises of God were always sung in a kind of chant, accompanied with musical instruments. This formed no doubt, the employment of the young prophets here assembled, (10:5) with whom Saul united; and employment so different from what he had been accustomed to, that it excited great surprise.

God gave Saul 'another heart', a change in what sense? "A change in mental power and energy, a capacity for ruling and leading the people of which before he was destitute, the qualities he needed for his new and untried position were imparted to him."

Relate the manner in which he was chosen before the people. 10:17-27. Why did Samuel draw lots when Saul had already been selected? "Plainly in order that the people might thus have a visible token that the choice of this obscure youth was from God." It is said that Samuel told the people the "manner of the kingdom;" what does this mean? Probably the principles and limitations of the kingly power. See Deut. 17:14-20.

In our Golden Text, what constitutes the fear of God? Prov. 8:13; 14:2. Honour the king.—how? Matt. 22:21; Rom. 13:1-7; Titus 3:1. Will this earth ever have a perfect kingdom ruled by a perfect king? Isa. 9:6, 7; 11:2-5; Jer. 23: 5, 6; Rev. 11:15. Find other texts.

A Question.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for, etc. Heb. 10:26.

Will some one explain this text for a subscriber.

Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events.—Ernerson.

Beauty may have fair leaves, yet bitter fruit.

Trumpet Column.

Dear brothers and sisters:

I am so glad to greet you in the Herald. As we could not keep the Trumpet alive, I'm glad we can have another good paper of our faith. I think the Herald is just splendid, and hope we can have its weekly visits, bringing tidings of our soon coming King. I never hear any preaching of the coming kingdom, but I am still of the faith.

Your sister.

F.- L. N.

Letters.

Dear Bro. Lindsay:

Would you spare a little space in your paper for an Advent girl? I will not stay very long as it is my first attempt. I was baptized in the year of our Lord 1909 by Bro. Anderson, as he was pastor of our church at that time and a faithful pastor he was. He could explain God's word so well that even a child could understand. I am not ready for Jesus to come back to this earth but my prayer is that I will be ready. Jesus says: Be ye also ready for in such an hour as you think not the son of man cometh. Popular Theology says people go to heaven at death, but if that is true why is Jesus coming back to this earth? The Bible does not teach that people go to heaven at death. If it does, I cannot find it. I have read my Bible through to see.

We shall not all sleep but we shall 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. John did not go to heaven for he says: All the days of my appointed time will I wait until my change come, and if I wait the grave is mine house. I have made my bed in darkness.

He is going to wait in his grave and if I die before Jesus comes, as I am looking for him to come back to this earth, I, like Job, expect to wait in my grave. As I think Bro. Anderson takes this paper, I am sending my love and best regards to him and his family.

Estelle Freeman.

The Authorized Version.

In the Bible Advocate of Dec. 15, there appeared an article intended to prove that the American or Standard revision of the Bible is unreliable.

The only reason given why the Standard is wrong, is that it differs from the Authorized Version.

But the Authorized Version is a translation made by mortal men just as mortal as the men who translated the Standard revision.

God did not have the Bible written in English or German or Spanish or Chinese. he had it written in Hebrew and Greek. Then men have translated the Bible from these languages into English, German, Spanish, Chinese and nearly five hundred other languages and dialects of the world.

The translation into these many languages were not made from the Authorized English Version, but from the Hebrew and Greek.

Evidently, if there be a difference between the German and English translation, the only way it can be settled is by an appeal to the original Hebrew and Greek.

In the same way, the only way to prove the Standard version to be wrong is to compare it with the original. To say it is wrong because it differs from the Authorized is not sufficient.

The first protestant translation of the Bible in the Spanish language makes John say, "I was in the spirit on Sunday." Later a revised version appeared correcting this mistake and reading, "I was in the spirit on the Lord's day."

Now how can we convince the Spaniard who thinks his Authorized version is correct and the Revised wrong? By appealing to the original Greek of course, which has "Lord's day" and not "Sunday." And so in deciding between our Authorized and Revised we must appeal to the original.

The Authorized revision, Josh. 24:2, says Terah, the father of Abraham, "dwelt on the other side of the flood." But Terah as anyone can know by reading Gen 11:1-26 was born many years after the flood. The Revised version corrects this by making it read "on the other side of the river," that is on the other side of the Euphrates river and that is just where they did dwell.

Again the Authorized version says Herod intended after Easter to bring him (Peter) forth to the people. Acts 12:4. But every one ought to know there was no "Easter" in Peter's day. That is a Roman Catholic term, and never ought to have found a place in the Bible. The original Greek word is not Easter, but the Greek word for passover and the Standard corrects the mistake by translating the word faithfully, after the Passover."

The article in the Advocate condemns the Standard revision because in Heb. 4:6, it has disobedience instead of unbelief, as in the Authorized. Evidently the only way to learn which is right

is to appeal to the original. When we do this we find that the Greek word is not the same as the one for "unbelief" found in Heb. 3:12 and 19, but is the same word which the Authorized version itself translates "disobedience" in Eph. 2:2 and 3:6 and Col. 3:9. The Standard has been consistent and translated the word "disobedience" every time it occurs (7 times) instead of a part of the times as the Authorized has done.

Again the Standard is condemned for using the word "bring" instead of "lead" in Matt. 6:13. But when we go to the original, we find that the Standard is again in harmony with it. The Greek word occurs seven times in the New Testament. Five of these seven times the Authorized version has bring or brought and twice, lead. The Standard has merely been consistent and translated it bring or brought in all seven instances.

The Standard is condemned for using the word Jehovah in 1855 cases when the Authorized version uses Lord or God. But when we go to the original we find the Standard absolutely correct. The Authorized translates the word "Jehovah" only four times but it occurs hundreds of times in the original Hebrew. The Standard has faithfully translated the word "Jehovah" every time the word occurs in the original. Is it to be condemned for this faithfulness?"

To refer to every case cited in the article mentioned would take too much space, but every instance where I have examined the supposed contradictions, I found the Standard version more nearly in harmony with the original than Authorized.

The Authorized version is a grand old book as every protestant will gladly admit. Nevertheless there is a chance for improvement, and many of these improvements are to be found in the Revised and Standard editions. It is not claimed that all these changes are improvements, nor that there is not chance for further improvements in them, but the writer believes that there is no English version that is more nearly in harmony with the original than the Standard.

Out of personal regard and freindship for the author referred to, the writer first decided not to sign his name to this article, but remembering how willing the members of the Advocate family are to hear both sides without feeling "hurt," I will venture to sign my name as your brother in Christ.—A. F. Ballenger in Bible Advocate.

A miser grows rich by seeming poor, and extravagant man grows poor by seeming rich.

The European War.

To the Editor of the Logan Republican:

Will you allow me space to publish to both our Catholic and Protestant brethren, one of the most essential subjects ever made known to mortal man. My text will be found in Acts 1:10-11. "And while they looked steadfastly toward heaven as he went up, behold two men (angels) 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."

His coming again, is the hope of the church. For if He never comes there will be no personal salvation. This mortal will never put on immortality. Our old earth home will never pass away into our new heavenly home. "The new heaven and new earth." 2 Pet. 3:13. Before we arrive at this celestial or heavenly home, we must pass through a time of trouble "such as never was since there was a nation." No doubt the time of trouble has already commenced in one of the greatest and most dreadful wars that has ever been fought in Europe. In Christian Europe. For nearly 1900 years God's saints have followed "The Prince of Peace." Isa. 9:6. While these wicked governments have forsaken "The Prince of Peace," and for seventy years, have made the greatest preparation for war; making the most destructive implements for killing their sons, brothers and fathers. Beating their "plowshares into swords, and their pruning hooks into spears." Joel 3:10.

Allow me to give you my belief on one of the greatest universal wars that has ever been fought in Europe. And if this is not the beginning of the last war, there will be soon, before the coming of Christ, just such a war as is now taking place in Europe. And that so many scriptures point us to this fact, on which I will quote a few. Now go with me to Matt. 24. We believe all these signs are in the past except, "The sign of the son of man in heaven." 30th v., "And this generation shall not pass away till all these things be fulfilled." 34th verse. What generation? The generation that would be living at the falling of the stars, (or meteors) which took place in 1833. It was a wonderful falling and shaking of the stars. Many people thought the world was coming to an end. John the Revelator, speaks of it in Rev. 6:13: "And the stars of heaven fell unto the earth, even as a fig tree casteth her un-

timely figs when she is shaken of a mighty wind." We have a Christian lady living in our town, Mrs. Jane Wharton, who saw the falling of the stars.

Now after these signs in Matt. 24 are all about fulfilled. God turns the attention of his people to a great and dreadful universal war. That the great war today in Europe seems to be a perfect fulfillment of the great Bible war taught in so many places. I will quote a few of the scriptures on the war. There is no doubt in my mind but what this war now in Europe will end in the great and last universal war of "God Almighty" fought in the "valley of Armageddon, and on the mountains of Israel in Palestine." Please read Rev. 16:13-17. These unclean spirits come out of the mouth of the dragon, the beast, and the false prophet. The war leaders to gather the people together of the whole world to battle of the great day of "God Almighty." When Christ says "Behold I come as a thief." Read Rev. 11:15 and 18 verses, and Jer. 25:13 to 16, and 26th to 33rd verse. And the 38th and 39th chapters of Ezekiel. These two chapters are Gog, the Russian army. Most of all of the two chapters are on the great war. Read Dan. 11:40 and onward. These scriptures most all commentators claim to refer to the "Ottoman Empire," "The sick man of the East," "The false prophet of the Bible." Because he worships Mohammed in the place of our Christ. And then read Dan. 12:1. When the false prophet will be driven out of Europe during the great war. A great finger post for God's children. Then we can look up and rejoice for we know our redemption is near at hand?

What next? Turkey, the false prophet will cross over to Palestine his own country. "When he will plant his tabernacle (army tents) between the seas, (Mediterranean and Salt or Dead sea) in the glorious holy mountain." "Yet he shall come to his end and none shall help him."

Then what comes next? The glorious renovation or consummation of all things. For "At that time shall Michael (who many commentators in this instance claim is Christ) 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." "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." Luke 21:34. "But ye brethren are not in darkness, that that day should overtake you as a thief: ye are all the children of light and the children of the day: we are not of the night nor of darkness." 2 Thess. 5:4-5.

God has been very good to his children to show the history of the world by his prophetic signs and wars. So all may be prepared with their lamps trimmed and brightly burning for the coming of the Lord.

Should any one interested desire a Booklet on the following subjects they will be sent free except two cents for postage. "The Rich Man in Hell," "Restitution When Jesus Comes," "Non Pre-existence of Christ," "Restitution, Between the First and Second Resurrection," "Returning of the Prodigal Son at Hand," Book on "Matter and Spirit," and "What Think Ye of Christ."

William H. Huls,
Rockbridge, Ohio.

The Bible.

What a great and precious gift to those who choose it. By the majority of mankind, of those deemed enlightened, it is lightly esteemed. Although all are in search of happiness, it is this book that will afford them all things, and eternal life; yet they leave the things therein contained, and search for it in the things of this world. Paul said that it was able to make one wise unto salvation, and the child of God is guided by its counsels, heeds its warnings, relying on the words of Jesus; seeking first the kingdom of God, and believing all things necessary will be added. It is like a medical receipt book; it contains an antidote for all the ills of life. Hear the welcomes and promises:—"Come unto me all ye who labor and are heavy laden and I will give you rest." It is like the master builder's architect; there is the square and rule for constructing a noble mansion, fit for the King.

"According to the grace of God which is given me as a wise builder, I have laid the foundation and another buildeth thereon, but let every man take heed how he buildeth." It is like the seaman's chart, that if well studied, will guide us into a haven of safety. It is like the law book on which is the perfect law of liberty. Believing all things which are written in the law, and obeying the truth we shall all be made citizens of the New Jerusalem. Like a map, describing every country which is to 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. Like a lamp, it will give light to all. Isaiah said, "it was a lamp at his feet and a light on his path." So like the Apostle having such precious promises, let us hold fast to our faith, and see that no one ever take our crown, when the Lord comes.

Do we find sufficient evidence to brighten our hope and to strengthen our faith? It is written "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the good things which God hath prepared for those who love him."—C. A. L. in Herald of Coming Kingdom.

Some of the blessings, as set forth by the prophets, for Israel, when the Lord their King, shall come and establish them as his people and kingdom.

1. Israel shall be redeemed. Isa. 44:6, 22, 23; Psa. 25:22.
2. Israel shall be cleansed. Jer. 33:8; Ezek. 37:23.
3. Israel shall be justified. Isa. 45:5.
4. Israel shall be sanctified. Ezek. 37:28.
5. Israel shall be glorified. Isa. 60:9; Jer. 30:19.
6. They shall all know the Lord. Jer. 31; Isa. 54:12.
7. They shall all be righteous. Isa. 60:21; 54:14; 2 Pet. 3:13.
8. Israel shall be saved. Deut. 33:29; Isa. 45:17; Rom. 11:20; Zech. 8:13; Rev. 21:24.
9. The Lord will be married to Israel. Jer. 3:14; Hosea 2:19-21.
10. Israel will be God's people, and God will be their God. Jer. 24:7; 32:38; Ezek. 37:23; Rev. 20:3.
11. They shall not say "I am sick." Isa. 33:24; Rev. 7:17.
12. They shall sorrow and cry no more. Isa. 51:11; Rev. 21:3, 4.
13. They shall see evil no more. Zeph. 3:14, 15; Isa. 35:10.
14. The Lord will pour out his Spirit upon the whole house of Israel, and never hide his face from them. Ezek. 34:25, 28; 36:25-27; Isa. 32:15; 44:3. Can we not exclaim with the Psalmist: "Oh that the salvation were come out of Zion; when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Psa. 14:7.—Sel.

Not in dumb resignation
We lift our hands on high;
Not like the nervous fatalist
Content to trust and die;
Our faith springs like the eagle
Who soars to meet the sun,
And cries, exalting unto Thee,
O Lord, Thy will be done.—Hay.

He who is always borrowing trouble has no storage room for happiness when it comes.

New Berean Outlines.

The new outlines for the National Berean Society are now in the hands of the printer and will be ready for distribution to the different state presidents in a few weeks. Isolated members can then obtain copies by addressing the state presidents, or if not affiliated with any state, they can send to Sister Evelyn K. Harsch, the National Corresponding Secretary, 325 West Marion St. South Bend, Ind.

Emma C. Railsback,

G. Eldred Marsh,

Bertie Siple,

Almeda Glotfelty.

Outline Committee.

Means To Success.

We are living in strenuous days. Thinking, godly people are saying "What next?" There is a feeling of insecurity among the people; there is unrest, turmoil, heartache, a loss to know what to do next, among the people of God. There are many earnest, honest, sincere souls who desire to DO, yet they know not the means by which to accomplish that which they desire.

Our conference and church treasuries are empty and they who would like to see the Word of God run and have free course feel that they are hampered because of lack of means to put forth the effort. We believe that conditions are ripe for a good work to be done among us. Students of God's word are of the common belief that the coming of the Lord and the world's great tribulation are at hand. We would like to do a great work. Yet where is the means?

Waiting between trains, we have time to think. Sitting in a country cross-roads depot almost alone, waiting for a train to our destination, there is little to do but to think, and that we may think along right lines, we have the Bible open to the book of Job.—Job because we know of no Bible character who early experienced such great favor and prospect, and who was doomed to such extreme disappointment and suffering in all that he had hoped to attain. He is the best character of which we think among mortals for those to consider who feel that life has been a disappointment. Prosperous, he lost all he had; surrounded by home comforts, family, etc., all were taken; strong in his physical manhood, he became covered with sores. We study him carefully to know why it is best that it is so and to see how he conducted himself under the circumstances. There come to his aid, worldly advisors, but he rejects their advice. They argue with him to show him that he is suffering for the sins he has com-

mitted, but convinced that he is right, he spurns their counsel. He is so determined that he declares, "Though he slay me, yet will I trust him." Then comes as an extreme trial the counsel of his wife, "Curse God and die." How did Job bring into his life the success which was to be his? We read among other means, this: "I have esteemed the words of his mouth more than my necessary food." Here is a key. Let us apply it to our need as a church. This principle cannot be applied to the body as a whole. It must begin in the individual lives. It is our solemn conviction that we need not try to "organize" for such work in the church. It cannot be done by organization. Job didn't "organize" anybody or anything but himself. He was distressed; he had heartaches; his life was one of grand disappointment as man views life, yet through it all he was led to success. He made no call for money; he did not call those of like mind together to confer as to ways and means, for he had the ways and means all within himself with God's word at hand. He esteemed it more than his necessary food. He relied upon that word not to make him successful in debate nor to split hairs in differences in doctrines with others, but to apply it to his own life to direct it through his individual tempest tossed sea; he regarded it more than his necessary food so that he might know that he was right and to derive the comfort that will surely come from knowing that they who serve God truly, have His approving smile. Esteeming it more than his necessary food, he must have applied himself to it daily as eagerly as he did to get that food. As food is masticated and assimilated, so he masticated and assimilated that word, not for somebody's welfare other than his own, but that he might profit thereby. And as our physical welfare is necessary to those who depend upon us for support, so our spiritual welfare is necessary to those who depend upon us for instruction and guidance in spiritual things.

Therefore it is far more important that we study the word to apply it to ourselves than it is that we should apply it to others. When we find ourselves getting fully in harmony with God's word, we will find all of the necessary means coming our way. Avenues of usefulness will open up, our lives will preach the sermons, and God will supply all our needs. The trouble with us today is that we are studying the Word too much with somebody else's need in view. We feel that the other fellow has the boils and we want to administer

to his needs, and do not realize enough our own boil-covered condition.

Never has there been a time when God's people had greater need to feed upon God's word than at the present, and when we get self right we will find that all other matters will adjust themselves.

S. J. Lindsay.

Everyday Blindness.

We seek for beauty on the height afar;

But on the earth it glimmers all the while;

'Tis in the garden where the roses are;

'Tis in the glory of a mother's smile.

We seek for wisdom in each solemn book;

But aye beyond the musty page it lies;

'Tis in the script of violets by the brook;

'Tis in the laughter of a baby's eyes.

We seek for God in every distant place;

But lo, beside us he forever stands;

We meet him guised as sunlight face to face;

We touch him when we take a brother's hands.—Sel.

How shall we rest in God? By giving ourselves wholly to Him. If you give yourself by halves, you cannot find full rest; there will ever be a lurking disquiet in that half which is withheld. Martyrs, confessors and saints have tasted this rest, and "counted themselves happy in that they endured." A countless host of God's faithful servants have drunk deeply of it under the daily burden of a weary life, dull, commonplace, painful or desolate. All that God has been to them He is ready to be to you. The heart once fairly given to God, with a clear conscience, a fitting rule of life, and a steadfast purpose of obedience, you will find a wonderful sense of rest coming over you.—Grou.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling," is a promise to the fullest extent verified in the case of all who "dwell in the secret place of the Most High." To them sorrows are not evils, sicknesses are not plagues; the shadows of the Almighty extending far around those who abide under it, alters the character of all things which come within its influence.

Oh look not after great things: small breathings, small desires after the Lord, if true and pure.

are sweet beginnings of life. Take heed of despairing "the day of small things," by looking after some great visitation proportionable to thy distress according to thy eye. Nay, thou must become a child; thou must lose thy will quite by degrees. Thou must wait for life to be measured out by the Father, and be content with what proportion, and at what time, He shall please to measure.—Penington.

It Seems a Pity.

It's such a very little while That any stay,

It seems a pity not to smile, Through all the days.

At best our joys are all so brief, It seems too bad

That anyone will borrow grief Who might be glad.

So many with small aid, O friend, Might rise and stand.

It seems a pity not to lend A helping hand.—S. Kiser.

Our veiled and terrible guest (trouble) brings for us, if we will accept it, the boon of fortitude, patience, self-control, wisdom, sympathy, faith. If we reject that, then we find in our hands the other gift,—cowardice, weakness, isolation, despair. If your trouble seems to have in it no other possibility of good, at least set yourself to bear it like a man. Let none of its weight come on other shoulders. Try to carry it so that no one shall even see it. Though your heart be sad within, let cheer go out from you to others. Meet them with a kindly presence, considerate words, helpful acts.—Merriam.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

With every rising of the sun, Think of your life as just begun. The past has shrived and buried deep All yesterdays; there let them sleep.—Ella Wheeler Wilcox.

Always put off until to-morrow the mean things you can say today. You may get out of the notion by that time.—Mme. Qui Veve.

When you know a thing to hold that you know it, and, when you do not know a thing, to allow that you do not know it: this is knowledge.—Confucius.

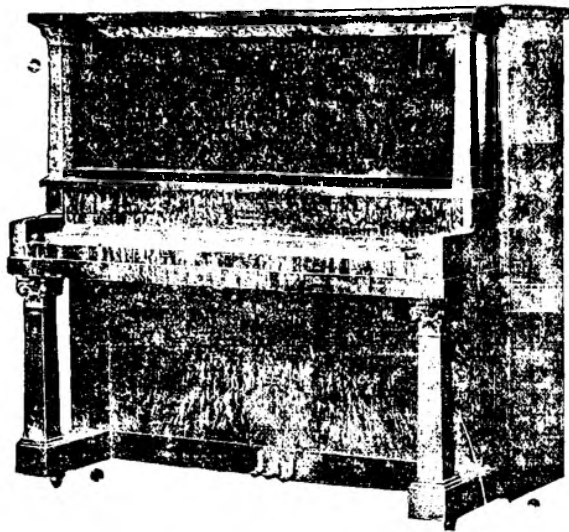
It is very good for strength to know that some one needs you to be strong.—Browning.

'Tis good will makes intelligence.—Emerson.

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A Sure Foundation.

In the construction of a building, nothing is of more importance than the foundation. A good architect always looks well to the foundation; for if that be faulty, the building soon goes to rack.

Jesus taught his disciples the folly of building a house upon the earth. Why? Because it wouldn't stand. Luke 6:48, 49.

Even so the Christian religion. It must have a good foundation. A foundation of rock. That it has stood the storms of ages is abundant proof that it is built upon the eternal rock, and that rock is Christ. The church is built upon that foundation; and if you are a member of the body of Christ, as one of those lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ, you must do as the apostle Peter says: "Lay aside all malice and all guile and hypocrisies and envies and all evil speaking." 1 Pet. 2:1. That is what Paul calls "putting off the old man," which is corrupt, according to the deceitful lusts. Eph. 4:22.

And the next step is, and "Be renewed in the spirit of your mind." And that ye put on the new man (Christ) which after God is created in righteousness and true holiness. This gives us an idea of what Bible conversion means.

Now what is the foundation in to which you are built, and upon which you stand? Eph. 2:19. Now therefore ye are no more strangers and foreigners and fellow citizens with the saints and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Now notice what it is that God is building. v. 21. "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord." Here then is the building for which the foundation is being laid: a holy temple in the Lord. v. 22. "In whom ye also are builded together for an habitation of God through the Spirit." This gives us an idea of the object and purpose of this building. God by his spirit will work in and through this household with Christ at the head; to the pulling down of the strongholds of sin, and the breaking up of the present order of things, viz.: the politics of the nations, ecclesiastical, the old mother, her daughters and grand daughters as well as the social fabric that has been built up. All are to be broken to shivers as a potter's vessel. This is the old heavens and earth that is to pass away and a new order of things is to take its place. This is the

new heavens and new earth, wherein dwelleth righteousness.

But we do not want to forget that the foundation with which we have to do today is not what John Wesley, Martin Luther or John Calvin have said and taught, nor what some of our more modern creed builders have taught and given us in the way of creeds; but first, the apostles, second, the prophets, third, Jesus Christ as the chief corner stone. No more. The apostle tells us that many false teachers are gone out into the world. These false teachers are determined to crowd themselves and their ideas into the very foundation of our faith. Paul says, Preach the word. What word? God's word—none other. What right has any uninspired man to inject into it his word and his opinion, when it comes to laying a foundation for one's faith? That is the prime cause of so many hundreds of faiths in the world and each one differing from the other, just as men differ in opinion. Take God's word, the whole of it, not a few items that Christ enunciated, then a few things that the apostles have said, then some the prophets have declared. All of it is good and very good so far as it goes, but it doesn't go far enough. It is a matter of life with you and Jesus said that man can shall not live by bread alone, but by every word that proceedeth out of the mouth of God. It takes it all then to give life.

Paul said, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Then we conclude that the word of God and the whole of it, is what gives man life, perfects him, and thoroughly furnishes him unto all good works.

So let the word of God be our creed, unmixed with man's word, and the "Church of God," our name, unadulterated with any man's name; not even Abraham's and our faith, the one faith, which is the faith of Jesus Christ, the faith of Abraham, and of all the ancient worthies from righteous Abel down.

M. W. Perrine.

Fly Higher.

Dust by its own nature can rise only so far above the roads, and birds which fly higher never have it upon their wings. So the heart that knows how to fly high enough escapes those little cares and vexations which brood upon the earth, but cannot rise above it into the purer air.—H. W. Beecher.

THE RESTITUTION HERALD.

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Number 21.

Dare To Be True.

Dare to be right, dare to be true,
You have a work that no other
can do,

Do it so bravely, so kindly, so
well,

Angels will hasten the story to
tell.

Dare to be right, dare to be
true,

Other men's failures can never
save you;

Stand by your conscience, your
honor, your faith,

Stand like a hero and battle till
death.

Dare to be right, dare to be
true,

Love may deny you the sunshine
and dew;

Let the dew fail, for then show-
ers will be given:

Dew is from earth, but the show-
ers are from heaven.

Dare to be right, dare to be
true,

God who created you cares for
you too;

Treasures the tears that his striv-
ing ones shed,

Counts and protects every hair
of your head.

Dare to be right, dare to be true,
Cannot Omnipotence carry you
through?

City, and mansion, and throne all
in sight,

Can you not dare to be true and
be right?

Dare to be right, dare to be true,
Keep the great judgment seat al-
ways in view;

Look at your work as you'll look
at it then,

Scanned by Jehovah, and angels
and men.

Dare to be right, dare to be true,
Prayerfully, lovingly, firmly pur-
sue

The pathway by saints and by
seraphim trod,

The pathway that leads to the
city of God.—Sel.

The Place of Reward.

We are often told that the
Saints are to receive their re-
ward in heaven, and that the
earth is to be destroyed. This
position is thought to be sustain-
ed by the language of Christ in
Matt. 5:12—"Rejoice and be ex-
ceeding glad; for great is your
reward in heaven." At first sight

Last fall we made a call for 100 new subscri-
ers. We have them and more. We need an-
other 100 for the spring and summer. Will
you help us to get them? You can help us by
sending us the names of those who would likely be in-
terested in the gospel, or by taking new subscriptions
at ONE DOLLAR each for a year or 25 cents for 3
months. Is your love for the truth strong enough to in-
duce you to help us?

this text would seem to sustain the general idea of man's exit from earth to heaven for his crown, but we are led to ask:—Does the mere statement, that our reward is in heaven, prove that we are to go there to get it? We think not, for there is not a promise of that kind in the Bible. On the other hand the testimony is explicit that the reward is to be brought from heaven to the Saints at the coming of the Lord. In Rev. 22:12 this point is made perfectly clear. "Behold I come quickly; and my reward is with me, to give every man according as his work shall be."

From this language we learn—

1. That Christ will come again to the earth.

2. That at that time he is to bring his reward with him; therefore the Saints cannot receive it before his coming.

3. That he is to reward all as their work shall be.

Again, it is plainly stated in Luke that the Saints shall be recompensed at the resurrection of the just; and Solomon says that recompense shall be on the earth. See Luke 14:14, and Prov. 11:31. It is evident, therefore that while our reward is now in heaven, meaning the crown of life and immortality, we shall receive it when Christ comes and brings his reward with him.

In the light of this exposition we can see a beauty in the promise, "I will come again and receive you unto myself." But if the Saints are to go away to heaven to obtain the crown, and the earth is to be no more, then indeed the second appearing of our Lord forms no basis of hope, and the prayer, "Thy kingdom come," seems like words without meaning on the lips of his people. Let us be pure in heart, devoted to truth, firm in faith, and the result will be, that when the Chief Shepherd shall appear, we shall receive a crown of glory which fadeth not away.—H. V. R.—Sel. by R. A. Curtis from the Herald of the Coming Kingdom.

Cardinal Gibbons on War's Warning.

Baltimore, Feb. 17.—Cardinal Gibbons in discussing the war tonight admitted it looked as if the Scriptures were being fulfilled and the end of the world approaching.

"Does it now look as though the Scriptures were being fulfilled, 'Nation shall rise against nation and there shall be sorrow throughout the world,' which will be a sign that the end is near?" he was asked.

"Yes," replied the prelate. "The news coming from Europe is terrible. Think what this war means. When one life is lost on board ship, all the country is startled. When the Titanic sank, with more than 1000 of its passengers the world was horrified. That was a thing that occurred only once. Loss of life in great numbers occurs only once in awhile, but now in this greatest war of the world, 10,000 lives are being sacrificed every hour the war continues."

We clip the above from the morning Herald. It is important from the fact that it indicates the sentiment of the Catholic world as to the signs which fulfill the advent of our Lord.

Those who contend that the Catholic church is the anti-Christ must not forget that it is a power which denies Christ. The Catholic system is an apostacy from the apostolic faith, and is to precede the appearance of the man of sin. The overthrow of all systems of the Great Apostacy will prepare the way for a strong confederation of the ten kings with the 8th head of the Roman power; and they will not only destroy every vestige of commercial Christendom, but they will unite with the beast and make war against the Lamb. The enthroned mystic Babylon is to fall in God's judgment hour.

1. The angel proclaims the hour of his judgment has come.

2. The ten kings have power with the beast for one hour, dur-

ing which they execute the judgment upon mystic Babylon.

3. Babylon falls in one hour. "For in one hour is her judgment come." Then comes the final issue, the beast and the false prophets together with the kings of the earth are gathered together to make war with the Lamb. They are gathered for the "Battle of God Almighty." The great apostacy and the whole anti Christian confederation will drink of the cup of his indignation. The cup of trembling and captivity will be taken from God's ancient people and given to the nations who must endure the unparalleled tribulation, such as never was since there was a nation. Beyond this scene of war and infidelity, there comes the glorious age of peace and victory for the blessed and holy who will rise from their waiting sleep and stand in their lot at the end of the days.

The admonitions from the absent King are now impressive. Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and dissipation and cares of this life, 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!

H. V. Reed.

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet,—these things make up very much of the pleasure or misery of your day. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—Merriam.

He is most cheated who cheats himself.

The best is cheapest.

Jesus the Great Teacher.
No. 7.

The parable of the tares is followed by several minor parables in which Jesus is teaching the certainty of the growth of the kingdom of God. The parable of the mustard seed teaches this divine lesson and is therefore to be applied to the future age. The mustard seed is the kingdom to be set up and fully established.

This kingdom will have as rulers Jesus the Christ who shall occupy David's throne and his saints who have been previously raised from the dead, and those who are alive and quickened. As subjects it will have Israel restored to their laud and the favor of Jehovah. The territory will embrace all the land of Canaan. The law shall go forth from Zion and the word of the Lord from Jerusalem. Under these conditions the law and the word will be executed and the people will learn righteousness through Jehovah's judgment. This fills the last condition in the parable of the mustard seed, where it states that the birds of the air came and lodged in its branches. These laws will give protection.

This is followed by the parable of the leaven. In this parable the kingdom of heaven is compared to leaven which a woman took and hid in three measures of meal till the whole was leavened. This parable teaches the same lesson as the previous one does, only a different figure is used which relates to the household. The leaven like the mustard seed represents the kingdom as a power, as the leaven would leaven all, so the kingdom will subdue all opposing powers. The woman and the three measures of meal have no further significance that that they are objects in the parable. The growth of the kingdom is not only taught from figures drawn from the agricultural pursuits but from the home and also from legal enactments as we shall see as we proceed. The parable of the hidden treasure shows how valuable the kingdom will be when established. The man bartered all he had for the blessings derived from the kingdom when he found what rich blessings would come from a citizenship in this kingdom. He gave all that he had. The young man was unwilling to do this, therefore he lost an opportunity to become a ruler in that kingdom.

The parable of the merchantman may be classed with the parable of the hidden treasure. The pearl of great price and the hidden treasure illustrates the real value of the privileges under the law that shall go out from Zion and the word of the Lord from Jerusalem. The gospel is the hid-

den treasure and the pearl of great price in this age. If we possess the blessings promised we must give all.

The parable of the drag net which follows is of the same class as that of the parables of the tares and teaches the same lesson, but he uses a different figure, that of drag net. Some of his apostles who were fishermen would understand this parable as the figure was a very common one with them. It reads as follows:

The kingdom of heaven is likened unto a net that was cast into the sea and gathered of every kind; which when it was full they drew to the shore and sat down and gathered the good into vessels, but cast the bad away. So shall it be in the end of the world, (age). The angels shall come forth and sever the wicked from among the just. The work spoken of in this parable is the same as the parable of the tares. The good and bad grew together in the kingdom and were separated at the close of the age. In the gospel age the righteous are separated from the wicked during the age. In the kingdom, the wicked are separated from the just at the end of the age. The wicked in this parable are dealt with as were the children of the wicked one in the parable of the tares. They were cast into the furnace of fire and burned up. One very notable thing in these parables is that the wicked had time to realize what they had lost as there was wailing and gnashing of teeth. It will be noticed that Jesus did not explain these parables. After giving the last as here recorded, he asked his disciples, Have ye understood all these things? They say unto him. Yea Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is unlike unto a man who is a householder, who bringeth forth out of his treasure things new and old. To understand these parables would make them teachers of the things concerning the kingdom of the heavens. It is not only necessary to know the things concerning the kingdom in this age which is its restoration but also the things taught in these parables which relate to the kingdom in the age of restitution. If we are not instructed in these things how can the Lord give us a position when we stand before his tribunal? We must know something of agriculture and other vocations that will be followed in the kingdom. As the saints will be the judges they must be scribes fully instructed in the things under the law of the kingdom. They must be as wise as the man of the hidden treasure and the merchantmen who found the pearl of great price. We must have the spirit

of wisdom and understanding.

D. C. Robison.

In Christ.

This is a Bible phrase and means something. Yes, it has a world of meaning in it. It means just as much to this generation as "In the ark" did in the days of Noe, after the ark was prepared and Noah preached to that wicked generation righteousness, with a view to inviting them to take refuge in the ark which God had commanded him to prepare to the saving of himself and family: for God well knew that none would take refuge in the ark, because of unbelief, but himself and family. Now the scripture doesn't inform us as to whether Noah's sons and their wives really believed in the days while the ark was a preparing: but this we know, that they were obedient, when the time came for the flood of waters to be poured out upon the world of the ungodly, and went into the ark and permitted themselves to be shut in by which act they were saved.

The whole world then that were outside the ark perished.

Now what do we learn from this? 1 Pet. 3:21. The like figure whereunto even baptism doth also now save us. How?

The Father hath prepared an ark to the saving of our souls—that ark is his son Jesus the Christ. The figure would teach us that if we get into the ark and abide in it, we shall be saved. Rom. 6:3. 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 also be in the likeness of his resurrection.

The same thing that Peter said, 1 Pet. 3:21—(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 from the dead. Baptism places us in the condition or position, both mind and heart, that we are said to be in Christ Jesus, in a saved condition, if so be that we abide in him. 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.

It is at his appearing that the deluge of fire (trouble) is about to be precipitated upon the world of mankind. For it is when Michael the great prince which standeth for Daniel's people standeth up that this time of trouble is at its height. Then what? Dan. 12:

2. And many of them that sleep in the dust of the earth shall awake—these (that are in Christ) to everlasting life, and those (that are not in Christ) to shame and age lasting contempt.

1 Thess. 4:14: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

16. For the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

The point is this: that the dead in Christ and the living in Christ at all times next to our Lord hath the preeminence.

1 Cor. 15:23. But every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming. 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.

There is a certain—as John the Revelator says—rest of the dead that lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.

These were martyrs that bore witness for Jesus and for the "word of God." These were in Christ, that is they believed in Christ. Consequently through obedience, were baptized into Christ and were faithful unto death, and God has promised all such a crown of life.

In Christ we have a refuge when the storms of trouble shall come upon the world to destroy them that corrupt the earth. Hear the prophet Isaiah, (26:21) as he beholds the Lord coming out of his place to punish the inhabitants of the earth for their iniquity.

Hear his invitation to his people, Isa. 26:20: Come my people enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast.

Surely your own chambers literally, would never protect you from the wrath of God, but the individual that was in Christ would be safe, when he comes in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. 2 Thess. 2:13. But 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 and belief of the truth. Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ. To be called and chosen and faithful ought to be and will be the desire and ambition of every lover of Christ who has been adopted into the family of God by faith and baptism; then to abide in him and to keep the word of his patience. Then when that time of trouble is about to come upon the world, and we verily believe it is near, even at the door, then we can claim God's promise, Rev. 3:10.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." Also Psa. 27: 4, 5. May it be the lot of every one that has named the name of Christ to be thus hid.

Your brother waiting,
M. W. Perrine.
Chelan, Wash.

The King's Business Requires Haste.

"Whereas ye know not what shall be in the morrow, for what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away."

As the word of God reminds us of the brevity of life, so also it teaches us to make no delay in doing the King's business.

This is the time of the year that speaks to us of the resurrection life. We send our Easter greetings to our friends and exchange the greeting, "The Lord is risen." I have prepared a four page folder, the same size as the King's Life Insurance Company, which will be better to send to your friends than any post card greeting that you could send them. The King's message, read the good news, Jesus is coming again—are the title heads of this folder. The scripture references and quotations are concerning the Restitution.

If we love his appearing and rejoice in the hope of that glad millennial day, if our feet are shod with the preparation of the gospel of peace, nothing can keep us from running swiftly with the joyful tidings to tell our neighbors and friends the good news. Are you willing to show your love for Christ? Remember we can do this only by doing something for his brethren and friends.

For the past 8 or 10 years, I have labored to publish something to supply our peculiar needs. As members isolated from each other, we must cooperate in some way to build each other up in the most holy faith. It would give me the strength and encouragement that I so much need at

this time if I could have a message from each one of you now. Do not think I mean just some one in New York or California. I am asking each one not to forget to write me as soon as you read this. Enclose five cents in stamps and I will send you a sample of each of these folders. I have made arrangements to hold the type for these until Easter so that I can supply you with as many as you want until that time.

If you will send for these and fill out the Agent's Report blank and return to me we can together assist our editors and evangelists.

At Easter time last year we failed in sending a thousand workers into the field ready for harvest. The harvest truly is plentiful but the laborers are few. We must not fail this year in this our campaign.

Address,

Harriet E. Boice,
1009 S. Wright St., Champaign,
Ill.

Prayer, Worship. Continued.

Worship is, in Christian prayer, the attitude of the heart from an inferior to a superior Being. The reason assigned in the Psalms is, that he is our Maker, and hence, as creator of all things, is worthy of the greatest reverence. The benefits to us of a feeling of this reverential worship are the attendant humility, with its resulting faith, and the love to men that flows from a realization that all we enjoy comes from him who made all others as he did us.

With what reverence we kneel before him whose wisdom, power and goodness are evident on every hand! Whose glory is set above the heavens and whose handiwork is visible in all the earth. Stand at the foot of Mt. Everest and look upward to its white peak. Nearly six thousand such as we, standing on each other, would be required to equal its height. If a mound could begin growing upward a man's height a year at Adam's creation, it would now about equal the height of this mountain. The depth of the sea is about equal to this height. Look on upward to the moon and perceive the faintest most distant stars. Get a telescope and imagine yourself on the remotest star, then look again to the farthest. Space is infinite, and so is God. No wonder when David looked up into the heavens he said, "What is man?"

And shall such specks as we exalt ourselves and speak lightly of the Creator or his works?

When we go to the place of his worship we should dispense with trivial and frivolous things and reverence the thought of his presence. Then when we remem-

ber it is only because we then draw nearer to him that we are then more in his presence, and that we are always before him, we will be reverent at all times. The passing popular song, the pursuit of pleasure, the business of yesterday and the purpose of to-morrow, the passing gossip of the hour, all these and other things will be forgotten in the contemplation of eternal things.

The eternal purpose which runs through the ages and is lost to our view as we try to comprehend endless life is even more sublime than the works of nature, for these are but the representatives of the other, as Paul shows. No man can meditate on God's plan of salvation revealed in his word and catch anything of its great meaning without becoming filled with a sense of his own insignificance and the depth and height and length and breadth of wisdom and love of God that staggers the mind and makes one feel that it will overpower him. As Elihu said, "Teach us what we shall say unto him; for we cannot order our speech by reason of darkness."

"O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out."

J. W. Williams.

Sister Woodward:

I notice your question in the Herald of Feb. 11, in which you say, "Can God's children use their time, energies, talents and money to support the W. C. T. U. organization or the prohibition movement?" I am pleased to have you ask this question and I shall attempt to give you what we think to be a scriptural answer. We are as Paul says, "Living in the present evil world." As I understand this question there are two distinct and separate systems. The one built on the rock and the one built on the sand. Matt. 7:24, 25. These two systems began with Abel and Cain. Abel built on the rock; Cain built on the sand. One is built on faith; the other on human opinion. The Cain system has been developing for 6000 years and as a system is nearly perfect, but without the truth. Under this system there are these elements, religious, social, political and industrial. The social of this system has for its base the religious. The industrial has for its base the political. This is the unclean thing that we are admonished to touch not, taste not, handle not.

The question may be asked, Are none of these things good? Yes, or else respectable people would have nothing to do with them even though they belong to the system. The light of the

gospel won't shine in this system. If you identify yourself with the system they will grant you certain privileges but not to preach the gospel. The two things of which you spoke are good things in their system and often look good to us, but are covered up by the serpent's lie. Thou shalt not surely die. To practice these things in this system makes us a part of it. If you wish to enter the present social world you must bow the knee to Baal. The exclusive 500 requires that you possess millions. You can't talk the gospel in a social club or a secret order. They won't permit it.

Again, are we permitted to go among them? That depends upon our object in going. If it is to help build up or to strengthen their system, stay away. To illustrate, for our young people to meet with the young people of the nominal churches to my mind is wrong. The soils of these two fields will propagate different fruits. Whatsoever is not of the faith is sin. As God's children we have no time to work for this false system; it is an adversary to Jehovah's plan. We must use our time, energies, talents and money in building ourselves up in the most holy faith. Our physical strength must be used in building up our spiritual system. Our conversation, citizenship is in heaven, from whence we look for the Saviour, our Lord Jesus Christ.

We belong to the household of God, and not the present evil world. These elements won't mix. Paul says, If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest. The fire will try every man's work of what sort it is. It is not numbers that we should seek, but the very best. We feel that the Lord's coming is near and what we do must be done considerably. This is a private letter, but if you wish to have it published, you have my permission.

Your brother in the anointed,

D. C. Robison.

Many thanks for your article Bro. Robison. I am well satisfied with the answer, and so thankful you gave permission to have it published.

M. A. Woodward.

Accustom yourself to unreasonableness and injustice. Abide in peace in the presence of God, who sees all these evils more clearly than you do, and who permits them. Be content with doing with calmness the little which depends upon yourself, and let all else be to you as if it were not.—Fenelon.

Sell not thy conscience with thy goods.

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.
Oregon, Illinois, the fourth Sunday each month.

Bro. and Sr. Chas. Elvey celebrated their golden wedding Feb. 28. We surely extend them greeting and congratulations on their coming to the 50th milestone of their married life. They have not only traveled this path together so long but since they both love the gospel, they have traveled well.

Please address all orders for the National Berean Outlines to Mrs E. C. Railsback, 411 E. South St., South Bend, Ind.

Bro. L. S. Bronson of Dowagiac, Mich., has been quite sick and is not yet fully recovered. Bro. Bronson is widely known

through his articles in the Herald. We trust he may soon regain his usual strength.

Sister J. A. Grant of Rensselaer, Ind., has been called to Spokane, Wash., on account of the sickness of her daughter-in-law, Mrs. Hale Grant.

Friends of Sr. Virginia Halstead of Rensselaer, Ind., will be pleased to know that she has just recently passed through a very successful though very serious operation. For one of her years, she has shown exceptional courage and is coming along splendidly.

We have received for inspection the following:

"Mormon Contradictions and What They Teach."

"The Penalty for Sin."

"What is the Spirit in Eccl. 12:7?"

These are all good tracts in their line and may be had of J. C. Vanzandt, 849 Front St., Portland, Oregon. Write him.

A brother writes saying, "I see by my book there are some names whose time to the Restitution Herald is about to expire, so please renew to the following:" (Here follow 5 names and the money is inclosed to pay for them).

A sister writes: "I think my subscription expires March 1st, so I'll send an order for renewal and save you sending notice. The dear old paper grows better all the time and I am one that knows you have a lot to contend with," etc.

Such subscribers are the apple of an editor's eye. May their number increase. The editor knows both of them and knows them to be faithful in every direction. How much unnecessary hard toil could be saved to an editor if all were so thoughtful.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

A sister.	.50
E. B. Nutt,	1.00.
Mrs. W. W. Upton for church of Unionville and Geneva, O.	4.00

Reports.

As previously arranged Bro. S. J. Lindsay was with the Rensselaer church from Tuesday, Feb. 16, until and including Sunday the 21. The weather was fine and the attendance and interest were exceptionally good from the first with a very noticeable increase in both as the series of meetings progressed.

To our great regret Bro. Lind-

say felt compelled on account of other pressing work to close the meetings with the one on Sunday evening just when some very earnest people appeared deeply impressed by the truths presented. He promises to come so as to commence the meetings of his next regular appointment, the third Sunday in March, on Friday evening.

May God bless Bro. Lindsay in his work and prolong his years of usefulness.

Mattie Benjamin, Sec.

Dear Bro. Lindsay:

I filled my regular appointment at Walnut Grove last Sunday, and at night. Had the pleasure of meeting a Holiness on Sunday morning in a two hour's debate on the spirit question.

The proposition: The scriptures clearly teach that God addresses no man, save by and through his word of truth. I affirmed; he denied.

He contended that men and women can receive the baptism of the Holy Spirit at this day and age of the world. I showed that per the written word that such was a mistake; that the Holy Spirit as a Comforter was only promised to the apostles. I further presented the proof that the apostles received the Holy Spirit baptism before any Jew was baptized in the name of Jesus Christ for the remission of sins. Further that Gentiles at the house of Cornelius were baptized with the Holy Spirit before any Gentile was baptized in the name of Jesus Christ. Outside of the two instances above noted—which baptisms fell without a human medium—no person obtained the Holy Spirit except through the laying on of the apostles' hands. We showed that the power to transmit the Holy Spirit was vested in the apostles only, and when that which was perfect came, such was done away with (according as Bro. J. W. Williams contends in the last issue of R. H.).

We believe much good will result from the same even though it be short. All liked the spirit manifested by each side. I have my hands full of work and with a willing heart I am ready to fight the fight of faith, striving to secure a crown of life that fadeth not away, reserved for the true Israel of God. We plead for a greater zeal, and ambition in the Lord's work. The harvest is ripe, but where are the laborers? Hear the call and obey.

Yours in hope of eternal life,
T. A. Drinkard.
Cleveland, Ark.

Letters.

Hear ye children the instruction of a father, and attend to

know understanding. For I give you good doctrine; forsake ye not my law. Come ye children, hearken unto me. I will teach you the fear of the Lord. Psa. 34:11. I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye. Psa. 32:8.

God hath given his children instructions, and he gives us good doctrine, and we must abide by his teachings if we want to enter in at the narrow way. We must keep his commandments and be pleasing in the sight of God. As this is my first letter for any paper, I will close for this time.

Your brother,
Vernon Carpenter, age 13,
Brumfield, Ky.

The Sunday School.

By Anna E. Drew.

Saul Gains His Kingdom.

Mar. 14, 1915. 1 Sam. 11:1-15.

Golden Text.—He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city. Prov. 16:32.

Time.—Very soon after our last lesson, when Saul was chosen to be the first king of Israel, Saul went to his farm and waited for the call to do something kingly.

Place.—Saul's home was at Gibeah in the tribe of Benjamin, about 6 miles N. E. of Jerusalem, and two miles from Ramah, Samuel's home.

Jabesh of Gilead was a large fortified city east of the Jordan, about 45 miles N. E. from Saul's home, and 10 miles S. of the fords of the Jordan where Saul's army crossed. Bezek, the place where Saul's army assembled was west of the Jordan. Gilgal, the place of the coronation of Saul, was near Jericho a few miles west of the Jordan.

Questions.

After Saul had been chosen king, where did he go? 1 Sam. 10:26. Were the people unanimous in the choice of Saul as their king? 10:26, 27, In what way did Saul show wisdom? v. 27.

Study the map for the geographical situation. "Three tribes of the Hebrews had taken possession of the fertile highlands east of the Jordan; Reuben, of the country east of the Dead Sea; Gad, of the stretch of land almost the whole length of the Jordan; and the half tribe of Manasseh, the country east of the sea of Galilee and northern Jordan.

East of this long fertile strip which averaged only about 20 miles wide, possessed by Gad, the land became less fertile until it merged into the great desert. Here dwelt the roving tribes of Amorites in the south and the Ammonites in the north. Now the Ammonites claimed that their borders reached to the Jordan, and that it had been unjustly taken from them."

What is the first event recorded in today's lesson? v. 1. (Jabesh-gilead was a walled city in the northern part of Gad's territory. Josephus states that this was only a month after Saul was chosen king. The beginning of the siege must have been some time before, as this was one of the reasons for the Israelites wanting a king. 1 Sam. 12:12). What did the men of Jabesh propose to the king of the Ammonites? The siege had been so severe, the people were exhausted and unable to obtain food or help. Upon what conditions did Nahash agree to make a covenant? v. 2. "This cruel condition would serve at once as a badge of their slavery and a means of making them unfit for effective warriors; such barbarities were very common." What did the elders ask? v. 3. Why do you think Nahash agreed so readily to this? (He was so sure of his own victory over them).

Where did the Israelites seek for help? vs. 4, 5. What is meant by the "spirit of God" which came upon Saul when he heard these tidings? Ex. 31:3; Job 32:8. "The spirit of courage, dauntless resolution, which was needed to meet the emergency that had arisen, a spirit of service." What did it lead him to do? Whom does he unite in authority with himself? v. 7. What was the result of his act? v. 8.

Bezek, the town where the company were gathered, was west of the Jordan, while the Ammonites were east of the river and there was but one ford of the river in all that region, so the Israelites could assemble there unmolested and probably unknown to the Ammonites.

What was the message sent to the men of Jabesh-gilead? What word did they in turn send to the Ammonites? How did Saul plan and carry out the attack? v. 11. What time was the "morning watch"? Between 2 o'clock and sunrise. What was the result of the victory? v. 12. What shows the true kingly spirit in Saul? v. 13. Where did they go for the final confirmation of Saul's kingship? v. 15.

Gilgal was near Jericho, the first place where the people had encamped under Joshua on crossing the Jordan. It was a military and religious center in the time of Samuel and Saul.

Name the good qualities of

Behold, the Lord Cometh.

The above title to this tract was uttered by Enoch the seventh from Adam. He cometh with ten thousands of his saints to execute judgment upon all. Jude 14. Paul in writing to Timothy says, I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick (living), and the dead at his appearing and his kingdom; preach the word. Jesus said to his disciples, I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you unto myself; that where I am there you may be also.

No message in this promise that his disciples should go to heaven. Jesus is to come to receive them unto himself. The Spirit guided Peter to deliver a message concerning this same subject, He shall send Jesus Christ which was before preached unto you: whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3:20-21. These testimonies all agree that Jesus will come again and judge the world in righteousness, and restore all those things that the holy prophets have spoken. Paul in writing to the Philippian brethren voices this same good news. Our conversation is in heaven; from whence 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.

In believing these truths it makes the coming of the Lord the most important event in the history of the world. Every testimony that has been given is very plain and by the most creditable witnesses. When Jesus left the earth, two angels standing by said, Ye men of Galilee, why stand ye gazing 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 1:10-11. His going away was literal and will not his return be the same?

In the further investigation of this subject we have this comforting thought: 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 our great God and our Saviour Jesus Christ. Titus 2:12-13.

The Master said that certain signs would occur immediately preceding his coming from heaven. 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. Luke 21:25-26. Need we call your attention to the fact that we are living in the times of these signs? Has the time ever been when men have been more anxious about the future than now? Not anxious about the coming of the Lord, but about what is coming upon them. And yet the only remedy is his coming and reigning in righteousness. Are we not living under nearly the same conditions that prevailed in Sodom in the days of Lot? They did eat, they drank, they bought, they sold, they planted, they built. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. Luke 17:27-30. This tract is written with the hope that some who are living as did the Sodomites may take warning and seek refuge with Jesus the Christ.

D. C. Robison.

Salem, Ohio.

This tract is recommended by the Tract Committee of the Illinois State Conference of the Churches of God in Christ Jesus. For terms, etc., address Mrs. J. E. Cross, Oregon, Illinois.

Saul that would enable him to be a great and useful king. Are these same qualities needed to make our lives successful in a spiritual sense? In order to rule others, what must we first be able to do? See Golden Text.

Have we an opportunity to gain a kingship? Rev. 2:26, 27; 5:9, 10; Dan. 7:27.

Dear Bro. Lindsay:

We are thankful to God for the spirit that is manifest in the Restitution Herald, in giving us the privilege of correcting each

other and especially ourselves. 1

Cor. 14:30-33. To speak evil of no man and shew kindness to all is scriptural. See Titus 3:2, 3, calling our attention to what they had been, viz., "Hateful and hating one another." But we are grieved to see that spirit of Diotrophes in any of our brethren. See 3 John 9:10. We expect it in others and are taught to pray for them. Matt. 5:44; Luke 22:26-30. And see it exemplified by Jesus. Luke 23:34. "Father forgive them for they know not what they do." So please bear with me a little in my folly, 2

rect my article a little in regard to mother Eve's faith. It is given in Gen. 3:2, 3, not 23.

And hear the conclusion of her voice in verse 3: "Neither shall ye touch it, lest ye die." Virtually saying, "Abstain from all appearance of evil." 1 Thess. 5:22. No doubt but this is as they had been taught by him. See Gen. 2:8-25. But the 'he' in the story did not think so, "poor woman," and gave vent to his feelings by saying, "Ye shall not surely die." Thus deceiving himself no doubt, as well as his pupil. See Gen. 3:4-5; Rom. 23:7. Gen. 3:22-24 emphatically lays the blame, so to speak, on the male and sends him from the Garden of Eden, and not three as the Bible Class has it.

Our two great reformers accept mother Eve's definition or personification of Adam's sin, and call a certain class of men serpents and trees. See Matt. 3:7, 10, 23, 33. And the apostle Paul brands Cain with the same spirit, and calls some men children of the devil. 1 Jno. 3:7, 8, 10.

So marvel not, my brethren, if the world hate you, says John. And Jesus in accord with Isa. 14:12-16, where the first man is called Lucifer, son of the morning, says, You are of your father, the devil, etc. John 8:44.

Adam's sin originated in his own breast and not in his father's as some think. For God was his father, Luke 3:38, and not the author of sin or confusion. Job 31:33; 1 Cor. 14:33. Except where imagination is allowed to take the place of his word as in Gen. 3:4; 4:9; 6:5; 8:21. And for this cause, having not a love of his word, God shall send them strong delusion. See 2 Thess. 2:10, 11, and take heed that no man deceive you, say both Jesus and John. Matt. 24:4; 1 Jno. 3:7, 8. And to be carnally minded is death; and the last enemy to be destroyed is death, says Paul in Rom. 8:6; 1 Cor. 15:26.

I have gathered some flowers from other men's vines, only the thread that binds them is mine.

Yours in that blessed hope.

R. A. Humphreys.

Heed not distressing thoughts when they rise ever so strongly in thee; nay, though they have entered thee, fear them not, but be still awhile, not believing in the power which thou feelest they have over thee, and it will fall on a sudden. It is good for thy spirit, and greatly to thy advantage, to be much and variously exercised by the Lord. Thou dost not know what the Lord hath already done, and what he is yet doing for thee therein.—Penington.

Trifles make perfection and perfection is no trifle.—Michael Angelo.

Announcements.

The executive committee of the National Berean Society will meet at Argos, Ind., Saturday Mar. 13, 1915, at 4 P. M. All members are urged to be present. Members of the executive board who cannot be present at the above meeting will please send report of work done in various states assigned you before that time.

Evelyn K. Harsch, Sec'y.
C. C. Maple, Pres.

Michigan Quarterly Conference.

The Churches of God in Michigan will convene in Quarterly Conference at Blanchard, Mecosta Co., Mich., April 16-18, 1915, continuing over the following Sunday. It is hoped that all the brethren that can possibly do so, will make an especial effort to be present. Good speakers will be in attendance, and the Blanchard brethren will provide entertainment, and all who come will be accorded a hearty welcome.

The meeting will be held in the I. O. O. F. Hall on Maine St. Parties by rail, come to Blanchard, (not Millbrook) and all trains will be met. Bro. C. C. Maple will hold a series of Evangelistic meetings just before this, so that the conference will close the series, and if any can come earlier in the week to assist in them, they will be welcomed.

Emma Jackman, Sec.
F. V. Blakely, Pres.

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Welcoming the King.

A correspondent has remarked a fact, which we ourselves noticed during the great anniversaries this year, that no reference was made to the coming and kingdom of our blessed Lord. Here were great assemblies gathered in the metropolis of Christian Protestantism for the purpose of promoting missionary labor, Bible diffusion, and tract circulation over the whole world; hence were chosen Christian men of blameless reputation and high character, some of them eminent in the pulpit, the press, and the theological hall; here were men of unquestionable zeal and princely liberality, whose names are known and held in honor wherever the English language is read; here were the acknowledged representatives of all the large re-

ligious communities of Great Britain; and here were vast audiences of Christian men and women listening with earnest attention to each succeeding speaker as he spoke of Christian obligation and privilege, of trials and triumphs, of work done and work to be done, or unfolded the moral map of the world with its black spots and sun-lit scenes; its strong superstitions or abandoned idols; but nothing was said about the promised return in glory of him in whose name and for whose sake this amazing machinery of religious activity has been set in motion.

We were about to say the fact is astounding, but mournful is the more appropriate word, for astonishment is lost in grief when we examine this silence in the light of divine revelation. No "word of bringing the King back, no indication of the real hope of the church in the day of her perplexity, no hint that the perils of the time are proof that the dispensation is near its end, no bright picture of the glory to God and the happiness to man when the great Monarch from his throne in Jerusalem shall order and establish his kingdom under the whole heaven, no rapid glance at the supreme victory of redemption in the resurrection of the righteous to witness the accession and coronation of their glorious King, no soul stirring shout of "Hosanna, blessed is he that cometh in the name of the Lord," and no lifting up the eyes to heaven, whilst the speaker, with outstretched arms to welcome the Father's Anointed, thrilled the assembly to its heart by calling, "Come Lord Jesus, come quickly; even so. Amen."

No, we heard nothing of the kind at any of the meetings at which we were present, nor did the published proceedings of others contain anything like it. And yet it is undeniable, that the return to our world, in great power and glory, as its true and eternal Sovereign, of him whose mysterious love led him to give himself for us, is the doctrine of evangelists and apostles. No one denies this. Writers of all schools whether of theology or neology, admit it, simply because it cannot be denied. It is denied that Christ's biographers were infallibly guided by the Holy Spirit, and it is affirmed that the apostles were amiable enthusiasts who longed for the return of their Lord without any authority for doing so. We shall neither trouble ourselves, nor our readers with a reply to these denials and affirmations. That is not our object; and it is quite unnecessary in this paper, for the Christian brethren whose speeches gave the London "May Meetings," their attraction, believe that the evangelists and apostles were

infallibly inspired by the Holy Ghost. Our faith and theirs is one on this subject, and it is on this ground that we have the right to ask them, in all Christian affection, why, when their minds were fully occupied with the great interests of religion and the future of the church and the world, there was no hearty recognition of the second advent, and no word of devout and earnest welcome to the coming King?

Surely the coming of the Son of Man in his own glory, and that of the Father, and all the holy angels with him, is an event of such transcendent and unparalleled importance—intended to affect not the church and world only, but the whole creation of God—that no allusion to it in a series of meetings held in connection with the diffusion of the gospel by the disciples and servants of the Son of Man is a fact of most melancholy significance, and demands much searching of heart. Silence on the part of his friends, regarding a subject on which the Lord spoke so frequently, and with such profound earnestness, is shameful if it be the result of ignorance, and sinful if it be the result of design.

If men are ignorant that the Lord and his apostles give the second advent the very highest position, it says but little for their Christian light; and if, knowing the fact, they purposely remain silent about it, it says but little for their Christian loyalty. It is obvious to every intelligent reader of the New Testament that it makes the hope of the Lord's return a most powerful incentive to obedience, holiness and joy. If all that is said on this subject were removed from the sacred documents, the entire Apocalypse, more than one half of the apostolic letters, a large part of the book of Acts, and many of the grand utterances of our Lord in the four Gospels would disappear. Christianity would be shorn of its strength, Christ would be robbed of his reward, and the Church of her blessed hope, whilst the groanings of creation for deliverance from the bondage of corruption would be turned into the moans of remediless despair.

Are the Christian brethren who ignore the second advent of our blessed Lord as Bridegroom of the Church and Sovereign of the world, prepared for such a tremendous catastrophe as this? Of course they are not; and every man among them would jealously refuse to take away from the words of the Book." Yet we ask whether when there is no word of welcome to the King, and no teaching of the doctrine that he is coming to be glorified in his saints and admired in all them that believe, it is not a practical excision of every New Testament

document in which that blessed doctrine is taught? If there is much in the book that need never have been written, so far as the teaching of many pulpits are concerned, it is every much the same thing as if the unused Scriptures were designedly avoided, or, after the fashion of Jehoiakim "cut with a penknife." The loss sustained by the neglect of this doctrine is peculiarly great for it is in reality the summing up the culmination, the glorious interpretation of all other doctrines. It is no reply to say that our brethren do not ignore the second advent, for they preach the second coming of Christ to judge the world at the close of the millennium. This is not the place assigned to it in Scripture, and therefore such preaching misleads the hearers. Besides, the coming of Christ is our blessed hope: we are to look to him, which it is literally impossible for us to do if he is not to come for at least a thousand years; and as to those who have the boldness to make the coming of Christ signify the death of individuals, the idea is so utterly absurd, and at the same time so mischievous as the stronghold of several errors, that it must be rejected with abhorrence. No, no!

When Christ our Life comes he brings with him resurrection, and immortality, and glory. He comes to open the gates of the grave, which shall not prevail against his church notwithstanding the apparent triumph of the cruel enemy, death, through all generations. When he comes—be it soon, O Father—death dies, life reigns, incorruptibility begins, heaven descends, and the true meaning of human creation and redemption for the first time flashes upon the intelligence of the universe. Come, Lord Jesus. Return O glorious Master, Friend, Brother. Thy presence is most urgently needed. With unfeigned earnestness, though utterly unworthy of the honor, we welcome the return of the King.—Herald of Coming Kingdom.

The Great Divine Healer vs. Latter Day Healers. No. 3.

Christian Scientist. The fifth point is that it does not deny the atonement.

Christtan. Hear Mrs. Eddy on this point. "Not the death of the cross, but the cross bearing, deathless life, that Jesus left for the example of mankind, ransoms from sin all who hear it."

Now hear the word of the Lord: For as much as ye know that ye were not redeemed with corruptible things, as silver or gold, but with the precious blood of Christ. 1 Pet. 1:18, 19. Thou wast slain, and hast redeemed us

to God by thy blood. Rev. 5:9-10. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. 1 Cor. 12:1 3, 4. Take notice none of these latter day teachers believe that Christ died, was buried, rose again the third day, according to the scriptures.

Christian Scientist. The sixth point is that Christian Scientists are one of the bodies of worshippers which lay great stress on the subject of healing. It is mistakenly supposed by some that though the disciples healed the sick while Jesus was with them, their power ceased when he was gone. Their principal reason for their error is the use of the word mistakenly.

Christian. All who know their Bibles understand very well that the gifts of healing possessed by the early church were bestowed upon them as a means for its instruction and its confirmation of the word to the attention of mankind, some one or more gifts being conferred at the hands of the apostles upon others when the apostles died. By that time the church had been brought prominently before the attention of the world, and these miraculous gifts were not necessary, and by that time to have the New Testament and parts of the Old Testament in possession of each congregation, so that by coming together they could edify and instruct and build up one another with the truth from those inspired sources and no longer required as at first, the miraculous gift as a means for their edification and instruction. It was this apostolic privilege of bestowing their gifts upon others which Simon Magnus wanted to purchase with money, for which he was sharply reprov'd. Get your Bible and read about the experience of Simon Magnus, the would-be Christian Science teacher. Acts 8:13, 20.

Women not always messengers of light.

Christian Scientist. Seventh and final point. Christian Science was discovered by a woman and in the churches of this denomination man and woman unite in the conducting of the Sunday School services.

Christian. Right here he shows again that Mrs. Eddy's book and not the Bible is his book of the movement in which he is interested. No one held women in higher esteem than our Lord, yet when choosing his twelve apostles, and later, the seventy, he included none of them. Nor were any females members of the tribe of Levi eligible to the priestly office. The first woman was Satan's first ambassador, a very successful one too, in misleading the first man, plunging the entire race into sin and death.

Gen. 3:4 to end.

The divine program runs counter to the natural tendency and is notable in the records of the past as well as the present, as evidenced by the Egyptian goddess, Isis, the Assyrian goddess, Ashtaroth, the Greek and Venus, the worship of Mary, the mother of Jesus, the uses of women as mediums in spiritualistic seances, and finally the exaltation of Mrs. Mary Baker Eddy..

Christian. Now hear the word of the Lord. Let the women learn in silence with all subjection. But I suffer not a woman to teach, (preach), nor to usurp authority over the man, but to be in silence. This is in accord with the wishes of the best women of all ages. The true woman desires to retreat from the lime light of publicity and to put the responsibility of Christian instruction where it properly belongs, upon the half of the human family that is best fitted to impart such instructions without the damage to character and disposition that soon mars the womanhood of the gentler sex when they take up duties for which they were not designed, and from which they are prohibited by the word of the Lord. See Eph. 5:22 to end.

Wives submit yourselves unto your husbands as unto the Lord. For the husband, or house-band, is the head of the wife even as Christ is the head of the church, and is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Read 1 Tim. 2:8, 9, 10, 11. God speaking to the woman: Unto the woman he said, I will greatly multiply thy sorrow, and thy conception in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. Gen. 3:15. Again 1 Cor. 14:34. Let your women keep silence in the churches for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law. Also read 1 Pet. 3:1, 2, 3. While they behold your chaste conversation, coupled with fear, on to 4, 5, 6, 7; Titus 2:1, 5-8 to end. 1 Tim. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 1 Tim. 12:14-15. For some are already turned aside after satan, etc.

Christians do not need Mrs. Eddy's book that leads silly women and weak minded men away from God and the Bible.

Uncle John.

Dear Restitution Herald:

I notice in last Herald, Feb. 25, some one has asked for an explanation of Heb. 10:26, which reads as follows: For if we sin wilfully after that we have re-

ceived the knowledge of the truth there remaineth no more sacrifice for sin. Or as the Diaglott renders it. There is no longer a sacrifice left for sin.

Now in my attempt to answer the above question I shall be very apt to include in it a reply to the oft repeated question, the sin against the holy ghost which appears to trouble so very many people, many of whom have no definite idea of what that sin is. Now my thought on the subject. When I give the Bible answer as to what the sin against the holy ghost is, I have also answered our question in last Herald.

Wherefore I say unto you all manner of sin and blasphemy shall be forgiven unto men but the blasphemy against the holy ghost shall not be forgiven. Matt. 2:31.

Here we learn from the life of Jesus there is but one sin that cannot be forgiven, and that is the sin against the holy spirit. Now if from the scriptures we can find out the nature of a sin that cannot be forgiven, then we have settled the questions forever as to the sin against the holy spirit.

There is a sin unto death. I do not say that ye shall pray for it. 1 Jno. 5:16.

Remember now there is said to be but one sin that cannot be forgiven. If that act is committed after we have received the knowledge of the truth, there remaineth no more sacrifice for that sin. Heb. 10:26. Heb. 6:4-6 tells us just how that unpardonable sin is or may be committed. Listen. 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 powers of the world to come; if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame. Heb. 6:4-6. This is a Bible reply to our questioner and also a Bible reply as to the act of committing the sin against the holy spirit. Any one having a better reply, please give it and all will be glad to receive it.

Very respectfully submitted.

L. S. Bronson.

That prayer which does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender, is no true prayer. That life is most holy in which there is least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving.

Pray till prayer makes you forget your own wish, and leave

it or merge it in God's will. The Divine wisdom has given us prayer, not as a means whereby we may obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it.—Robertson.

I have seemed to see a need of everything God gives me, and want nothing that he denies me. There is no dispensation, though afflictive, but either in it, or after it, I find that I could not be without it. Whether it be taken from me or not given me, sooner or later God quiets me in himself without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my Heavenly Father. My ways, you know, are, in a sense, hedged up with thorns, and grow darker and darker daily; but yet I distrust not my good God in the least, and live more quietly in the absence of all by faith, than I should do. I am persuaded, if I possessed them.—J. Eliot, 1664.

Sheol—The Grave.

When speaking of sheol, Prof. Bush says, It is sometimes translated grave, sometimes pit, sometimes hell. It is translated grave thirty-one times. Prof. Stuart says of Sheol: It legitimately denotes the state of the dead in general, without implying the place of torment, or the place of bliss. And the Bible makes the following declaration concerning the condition of men in sheol: whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (sheol) whither thou goest. Eccl. 9:10. Why not believe this reasonable statement? The Bible becomes a harmonious book as soon as we stop trying to make it teach that man is now immortal.—Sel.

Resignation to the will of God is the whole of piety; it includes in it all that is good; and is a source of the most settled quiet and composure of mind. Our resignation to the will of God may be said to be perfect, when our will is lost and resolved up into his; when we rest in his will as our end, as being itself most just and right and good. And where is the impossibility of such an affection to what is just and right and good, such a loyalty of heart to the Governor of the universe, as shall prevail over all sinister indirect desires of our own?—J. Butler.

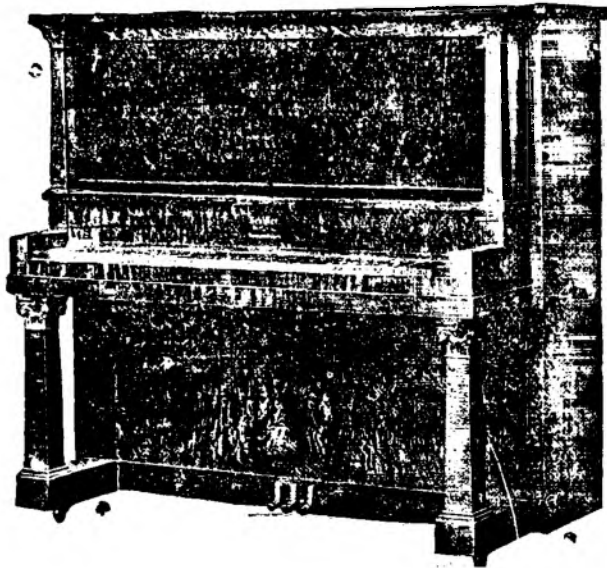
Look within. There is the fountain of good welling up perpetually, if you always dig.—Aurelius.

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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glotfelty.

Dixen, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mr. Roy Cuffel, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Wednesday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the elder.

Rensselaer, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. M. A. Woodward holds regular appointment.

Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Roll, Ind., Church of God. Preaching by Bro. J. H. Anderson on Saturday evening and over the fourth Sunday in each month.

Brunfield, Ky. Sunday School at 10 and preaching at 11 o'clock, each Sunday, conducted by Bro. J. W. Williams, at the Providence school house, 3 miles northwest of Perryville, Ky. All are welcome.

Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple on first Sunday in each month at 11 a. m.

Brush Creek, O. Preaching first and third Sundays in each month, at 11.00 a. m. and 7:30 p. m. Sunday School each Sunday at 10:00 a. m. Bible class each Wednesday evening. J. H. Anderson, Troy, O., Pastor.

Springfield, Ohio. Preaching second Sunday in each month, 10:35 a. m. Sunday school each Sunday at 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Waterloo, Iowa. Preaching every Tuesday evening at 7:30 at Kistner Chapel, 316 3rd Ave., West Waterloo. "Bible Prophecies" is the sub-

ject of these winter evening sermons, by A. J. Eychaner.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10 a. m. Cras. Manken, Teacher. W. A. Cooper, Supt. P. J. Graham, Sec.

Monah, Clark Co., Ill., Church of God. Sunday School each Sunday. Vernon Lansbery, Supt. The adult class being a Bible Class.

Ripley, Ill. Sunday School, Berean and Communion Service each first day of the week. J. W. Cooper, Elder. Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p. m., every Sunday, at 441 E. Blackwell Ave., Blackwell, Okla., at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Ill., Church of God meets for bible study, Sunday at 10:30 a.m. Sunday School at 11:15 each Sunday. Preaching the fourth Sunday in each month, morning and evening, by S. J. Lindsay, Pastor. Berean meetings Wednesday evening of each week.

God beholds thee individually whoever thou art. "He calls thee by thy name." He sees thee and understands thee. He knows what is in thee, all thy own peculiar feelings and thoughts, thy dispositions and likings, thy strength and thy weakness. He views thee in thy day of rejoicing and thy day of sorrow. He sympathizes in thy hopes and in thy temptations; he interests himself in all thy anxieties and thy remembrances, in all the risings and fallings of thy spirit. He compasses thee round, and bears thee in his arms; he takes thee up and sets thee down. Thou dost not love thyself better than he loves thee. Thou canst not shrink from pain more than he dislikes thy bearing it, and if he puts it on thee, it is as thou wilt put it on thyself, if thou art wise, for a greater good afterwards.—Newman.

Surely the truth must be, that whatsoever in our daily life is lawful and right for us to be engaged in, is in itself a part of our obedience to God; a part of our very religion. Whensoever we hear people complaining of obstructions and hindrances put by the duties of life in the way of devoting themselves to God, we may be sure they are under some false view or other. They do not look upon their daily work as the task God has set them and as obedience due to him. We may go farther; and say, not only that duties of life, be they never so toilsome and distracting, are no obstructions to a life of any degree of inward holiness; but that they are even direct means, when rightly used to promote our sanctification.—Manning.

The best colt needs breaking.

THE RESTITUTION HERALD.

Volume 4.

Oregon, Illinois, March 10, 1915.

Number 22.

Blessed Promise.

Certainly I will be with thee,
Psa. 3:12.

Lo, I am with you always, even
unto the end of the world. Amen.

"Certainly I will be with thee,
Oh, what strength these words
afford:

You who tread the desert dreary,
Trust the great Jehovah's word.

Certainly I will be with thee,
No uncertain promise this:
Never leave thee, nor forsake
thee,
Trust, O trust his faithfulness.

Certainly I will be with thee,
Choose the way for thee to go:
Stand between thee and all danger,
To defend you from the foe.

Certainly I will be with thee,
When exposed to any harm:
I, the Mighty to deliver—
Nothing need your soul alarm.

Certainly I will be with thee,
All the way to help and aid:
Never let your heart be troubled,
Never let it be afraid.

Certainly I will be with thee,
From the evil to defend:
Go, and spread my glorious Gospel;
Lo, I'm with you to the end.

Certainly I will be with thee,
When to Jordan's margin come—
I will lead you through its waters,
And conduct you safely home."—
E. M. Exton.

The Golden Rule.

All nations have the Golden
Rule in some form. The Great
Master expressed it thus:

All things whatsoever ye would
that men should do to you, do ye
even so to them.

Others have it as follows:

Do as you would be done by.
—Persian.

Do not that to a neighbor
which you would take ill from
him.—Grecian.

What you would not wish done
to yourself, do not unto others.—
Chinese.

One should seek for others
the happiness one desires for
one's self.—Buddhist.

He sought for others the good
he desired for himself.—Egyptian.

Let none of you treat his

The Tree God Plants



The wind that blows can never kill
The tree that God plants;
It bloweth east; it bloweth west;
The tender leaves have little rest,
But any wind that blows is best;
The tree that God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good-will
Meets all its wants.—Lillie E. Barr.

brother in a way he himself
would dislike to be treated.—Mo-
hammedan.—Girls' Companion.

Short Meter Sermons.

The heartless are spiritually
homeless.

Love of the law finds liberty
in the law.

The heaviest chains are made
from liberties abused.

The sleeping church always
awakes to shame.

Scratch a chronic critic and
you find a hypocrite.

He cannot move hearts whose
heart cannot be moved.

A man does not have to look
sheepish to prove that he is not
one of the goats.

The minister oppressed by a
sense of his modernity will par-
alyze his ministry.

Many a man tries to make up
for a lack of a definite goal by
an excess of speed.

We have need of patience with
ourselves and with others; with
those below, and those above us,
and with our own equals; with
those who love us and those
who love us not; for the great-
est things and for the least; a-
gainst sudden inroads of trouble,
and under our daily burdens, dis-
appointments as to the weather,
or the breaking of the heart; in
the weariness of the body; in our
own failure of duty, or others'
failure toward us; in every day
wants, or in the aching of sick-
ness or the decay of age; in
disappointment, bereavement, loss
of, injuries, reproaches; in heav-
iness of the heart; or its sickness
amid delayed hopes. In all these
things, from childhood's little
troubles to the martyr's suffer-
ings, patience is the grace of
God, whereby we endure evil for
the love of God.—E. B. Pusey.

Turning from Grief.

There are many people who
live perpetually in the shadows
of the trials and losses of their

bygone days. Nothing could be
more unwholesome or more un-
true to the spirit of Christian
faith than such a course. What
would be said or thought of the
man who should build a house
for himself out of black stones,
paint all the walls black, hang
bleak curtains over the dark
stained windows, put black car-
pets on every floor, festoon the
chambers with funeral crape,
have only sad pictures on the
walls and sad books on the
shelves, and should have no love-
ly plants growing and no flow-
ers blooming about his home?
Would we not look upon such a
person with pity, as one into
whose soul the outer darkness
had crept, eclipsing the beauty
of life?

Yet that is the way some peo-
ple do live. They have a mem-
ory like a sieve, which lets all
the bright and joyous things
flow away, while it retains all
the sad and bitter things; they
forget the pleasant incidents and
experiences, the happy hours,
the days that come laden with
gladness as the ships come from
distant shores with cargoes of
spices; but there has been no
painful event in all their life
whose memory is not kept ever
vivid. They will talk for hours of
their griefs and bereavements in
the past, dwelling with a strange
morbid pleasure on each sad in-
cident. They keep the old wounds
ever unhealed in their heart;
they keep continually in sight
pictures and reminiscences of
all their lost joys, but none of
the joys that are not lost; they
forget all their ten thousands of
blessings in the abidings and ab-
sorbing recollections of the two
or three sorrows that have come
to them amid the multitudinous
and unremembered joys.

Few perversions of life could
be sadder than this dwelling ever
in the shadows and glooms of
past griefs. It is the will of God
that we should turn our eyes a-
way from our sorrows, that we
should let the dead past bury

its dead, while we go on with
reverent earnestness to the new
duties and the new joys that a-
wait us. By standing and weep-
ing over the grave where it is
buried we cannot get back what
we have lost. When David's child
was dead he dried his tears and
went at once to God's house and
worshipped, saying, "Now he is
dead, wherefore should I fast?
Can I bring him back again? I
shall go to him, but he will not
return to me." He turned all the
pressure of his grief into the
channels of holy living.—J. R.
Miller.

Out of obedience and devo-
tion arises an habitual faith,
which makes him, though unsecu-
lar, a part of all our life. He will
guide us in a sure path, though
it be a rough one; though shad-
ows hang upon it, yet he will
be with us. He will bring us home
at last. Through much trial it
may be, and weariness, in much
fear and fainting of heart, in
much sadness and loneliness, in
griefs that the world never
knows, and under burdens that
the nearest never suspect. Yet
he will suffice for all. By his
eye or by his voice he will guide
us, if we be docile and gentle,
by his staff and by his rod, if
we wander or are wilful; any-
how, and by all means, he will
bring us to his rest.—Mauney.

Little things come daily, hourly,
within our reach, and they
are not less calculated to set
forward our growth in holiness,
than the greater occasions which
occur but rarely. Moreover, fi-
delity in trifles, and an earnest
seeking to please God in little
matters, is a test of real devo-
tion and love. Let your aim be
to please our dear Lord perfect-
ly in little things, and to attain
a spirit of childlike sim-
plicity and dependence. In pro-
portion as self-love and self-con-
fidence are weakened, and our
will bowed to that of God, so
will hindrances disappear, the
internal troubles and contests
which harassed the soul vanish,
and it will be filled with peace
and tranquillity.—Grou.

Confidence cannot be won in
a day.

They conquer who believe they
can.

Confidence is the companion
of success.

SERMONETTE NO. 71.

Text: John 12:34. "Who Is This Son of Man?"

When Jesus began to preach the gospel of the kingdom of God, and heal the sick, open blind eyes and raise the dead, the people became interested and this interest grew until the whole country was astir with the wonderful deeds of the man of Galilee. This interest not only reached the common people, but the chief priests, scribes and elders were troubled.

Toward the close of his life—when he should be "lifted up," Jesus began to tell that he must die. The common people reasoned thus—if he is the Messiah, then he will never die, because we have heard out of the law that the Messiah abideth forever. But he calls himself the Son of the man. Who is this Son of the man? Is he indeed the Messiah foretold in Hebrew song and story?

In the early part of his preaching, Matthew records the following conversation between Jesus and his disciples:—"Whom do men say that I, the Son of man, am? And they said, Some say thou art John the Baptist; some, Elias, and others Jeremias or one of the prophets. He saith unto them, But whom say ye that I am? And Simeon Peter answered and said, Thou art the Christ, the son of the living God. Then he charged his disciples that they should tell no man that he was the Christ. The answer of the question that Jesus asked is given by Matthew, Mark and Luke. To strengthen the evidence of his Messiahship let us place these answers side by side.

Matthew: "Thou art the Christ the son of the living God. Matt. 16:16.

Mark: "Thou art the Christ." Mark 8:29.

Luke: "The Christ of God." Luke 9:20.

From this evidence it appears that the disciples of Jesus recognized and believed that Jesus was indeed God's Messiah—the one so long foretold by the prophets—the Messiah of the covenants—the one made manifest by the scriptures of the prophets, according to the promise of God, and made manifest for the obedience of faith and through whom all nations were to be blessed. There is some difference in the record made by the three evangelists of Peter's answer to the question put directly to the disciples by Jesus, "Whom say ye that I, the Son of man, am," but they all express the belief that he is indeed that prophet that God had promised to raise up from the children of Israel, as their deliverer, ruler, and Savior.

If their evidence is to be re-

ceived, then it follows that the question at the beginning of this sermonette is fully and fairly answered—that the Son of man is indeed the Christ.

But the priests and the elders of the people were not satisfied with this conclusion of the Galilean fisherman, Peter. They urged every objection possible and even disputed with Jesus, attempted to entangle him in talk, and showed in many ways that they did not believe his claims as the king of the Jews.

I wish at this point to introduce the arguments used by Jesus as proofs of his Messiahship. They are five in number.

1. The witness of John.

As a preface, Jesus says, "I can of my own self do nothing: as I hear, I judge, and my judgment is just; because I seek not mine own will but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true." This last sentence is improperly translated. It is given in the Dia., in the form of a question: "Though I testify concerning myself, is not my testimony true?" I cannot admit that if Jesus did testify to his own Messiahship, that his testimony was therefore false. Is such a statement inspiration or the blunder of a translator? Campbell's translation is—"If I alone testify concerning myself, my testimony is not to be regarded." Why? Not because Jesus could not tell the truth, but because God's rule of evidence is, "By the mouth of two or three witnesses every word shall be established." His argument is that if he alone, and singly testified that he was the Messiah it would not be received as sufficient evidence of the fact and could justly be rejected. Jesus does not offer his own declaration as conclusive proof, but he says, "There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true. Ye sent unto John and he bear witness unto the truth."

John's testimony is plain and simple. He says, "I saw the spirit descending from heaven like a dove and it abode upon him. And I knew him not, but he who sent me to baptize in water, the same said unto me, Upon whom thou shalt see the spirit descending and remaining on him the same is he who baptizeth in, the holy spirit, and I saw and bear record that this is the son of God."

2. The Witness of His Works.

Straightforward and convincing as John's testimony is to this Messiahship of Jesus, yet Jesus has something more convincing. "I have greater witness than that of John, for the WORKS which the Father has given me

to finish, the same works that I

do, bear witness of me that the Father hath sent me."

The marvelous works which Jesus did, bewildered and astounded us, and then capture our admiration by their number and variety. They not only refer to his miracles but to his power over inanimate nature, and his wonderful insight into many problems that affect humanity both here and hereafter. His judgment in weighing moral distinctions has never been equalled. The kindness and tenderness and sympathy as he walked among men, are the great magnets which attract the hearts of iron and hold them in the depths of his love. His oratory was simplicity in its last analysis. Peter's pen picture of five words, tells the wonderful story of his life work,— "He went about doing good." Wonderful Galilean, the original of all prophetic pictures thou indeed art the very Christ of promise.

3. The witness of God.

If we receive the witness of men, the witness of God is greater. "The Father himself which hath sent me hath borne witness of me," is the declaration of Jesus to those unbelieving Jews. He is referring back to the time of his baptism. Matthew tells it in this way:—"And Jesus when he was baptized went up straightway out of the water, and lo the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him, and lo, a voice from heaven saying, This is my beloved Son in whom I am well pleased."

This evidence of God consists of a double witnessing—first, the visible descent of the spirit upon Jesus, and second, the declaration of God that Jesus was his Son, and expressed his pleasure in accepting him as such. Mark and Luke join Matthew in the declaration that God bore him this witness that Jesus was accepted of God in the public manner above expressed. It would have been a fruitless effort on the part of the rulers to try to set aside God as a witness to the Messianic claim of Jesus: and they did not attempt it. But Jesus told them plainly that "Ye have not his word abiding in you: for whom he hath sent him ye believe not."

4. The Witness of the Scriptures.

The sacred scriptures or revelation God had made known to Israel is appealed to next. Could indeed his claim to the kingdom and throne of David be shown from the scriptures? Could it be proven from the writings of the prophets that through Jesus is received remission of sins and the title to eternal life? His reference to the writings were not only one of his evidences that

he was the Messiah, but show that they were searched by the rulers for the purpose of proving that his claims were not sustained by the scriptures. He claimed to be the Life-giver under God, and that the Father had chosen him as a Savior of men, or as Peter expresses it, "Him hath God exalted with his right hand to be a prince and a Savior, for to give repentance to Israel and forgiveness of sins." So Jesus tells them, "You search the scriptures because you think by them to obtain eternal life, and they are those testifying of me, and yet you are not willing to come to me that you may obtain life." Dia.

To those who prided themselves in a knowledge of the scriptures this appeal to them should have convinced them that his claims were just; for there is a superior and a special revelation of the coming one. This fact needs no assistance from legendary evidence but is plainly stated in the scriptures of the prophets, and he had come, having been sent of God to bless them "In turning away every one of you from his iniquities." "But I know you, that ye have not the love of God in you."

5. The Witness of Moses,

Jesus continued, "Do not think that I will accuse you to the Father. There is one that accuseth you even Moses in whom ye trust. For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Truly did Moses write of Jesus. Moses wrote those great covenants God made with the fathers, concerning their seed and especially where he says,— "And to thy seed," which Paul declares refers to Jesus the Christ. Moses wrote that promise that God made to Israel saying, "I will raise them up a prophet from among their brethren, like unto thee. (Moses) and I will put my words in his mouth and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. This language shows that Jesus did not come in his own name—did not lay down any new laws, but he did speak the words that God gave. He was not a new law giver but a faithful ambassador to men, for God."

This is the only cumulative argument Jesus ever made to prove his claims that he was the one foretold in the years of the eventful past as the beacon light which shone to guide mankind to the haven of rest. This "Son of the Man," is the son promised in the scriptures of the prophets and is the truthful answer to

the people in our text when they asked, "Who is this Son of the Man?" It is Jesus the Anointed, the Son of David, the Son of Abraham, and son of God.

A. J. Eychaner.

Cheerfulness.

No trait of Christian character is more to be desired than a contented, cheerful disposition, even under adverse circumstances. A firm reliant trust in the glad tidings of our God and Father is well calculated to make the heart merry, and "a merry heart maketh a cheerful countenance." Luke 8:1; Prov. 15:13.

The message to the truly penitent and trustful, is one of good cheer, like the words of the Master to the man sick of the palsy—Son be of good cheer: thy sins be forgiven thee: or like his compassionate words to his troubled and affrighted disciples when they saw him walking upon the sea:—Be of good cheer; it is I, be not afraid. Matt. 9:2; Mark 6:50. Why not cast away our fears, for if God be for us, who can be against us? Rom. 8:31. And we know that all things work together for good to them that love God, to them who are called according to his purpose. v. 28. Let us rejoice evermore, realizing that light is sown for the righteous and gladness for the upright in heart. 1 Thess. 5:16; Psalms 97:11. Our Heavenly Father wants us to be cheerful, happy Christians, day by day, and why should we not be? "And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8; Phil. 4:119. If you would be cheerful and not despondent, let your mind be often refreshed, by contemplating the far more exceeding and eternal weight of glory, that lies at the end of the race. 2 Cor. 4:17. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. 8:18; 1 Pet. 1:6-9. Our God is able to do exceeding abundantly above all that we ask or think. Eph. 3:20. For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk up rightly. Psa. 84:11.

The Lord is my shepherd. I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me. Thou preparest a table before me in the presence

of mine enemies. Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever. Psa. 23:1-6. If we can say, in the language of David, I shall not want; I will fear no evil; I will dwell in the house of the Lord forever, surely we ought to be in a position to scatter some sunshine along the pathway of others.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

Love is the sweet sunshine.
That warms into life,
For only in darkness,
Grows hatred and strife.

Some one has said, Into all lives some rain must fall; all hearts, sooner or later, have burdens to bear, difficulties to overcome, and sorrows to meet, that require great fortitude and courage. Such hearts need our sympathy, and a helping hand to bear the burden, to meet the diffuse the sunshine of good cheer, along life's pathway.

Here is where pure religion and undefiled before God can manifest its worth, to suffering humanity. Isa. 1:16, 17; James 1:25-27; Rom. 12, 13. Let all bitterness, and wrath and anger and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:31, 32; Gal. 6:2. In the language of Mr. Nixon Waterman:

Keep a song in your heart, it will lighten
The duties that come to your hand;
Its music will graciously brighten
The work that the builder has planned.
Its notes to the lives that are saddened
May make them hopefully yearn
And yours shall be wondrously gladdened
By songs they shall sing in return.

Rufus A. Curtis.

The Type of First Fruits.

Dear ones of the household of God, I want to give you this beautiful type as the time of the year is nearing when it was given when Moses was leading God's chosen people. We find it in Lev. 23:10. Speak unto the children of Israel and say with them, When ye be come into the land, which I gave unto you and shall reap the harvest thereof, then shall ye bring a sheaf of the

first fruits of your harvest unto the priest. 11. And we shall wave the sheaf before the Lord to be accepted for you: on the morrow the priest shall wave it.

For the anti-type of the single sheaf, turn to 1 Cor. 15:23. But every man in his own order, Christ the first fruit, afterwards they that are Christ's at his coming. Now for the second firstfruits turn to Lev. 23:15.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete.

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord.

You will notice with the wave sheaf there was no leaven offered, as leaven represents sin, and no actual sin being in Christ, you can see why unleavened bread always typified him. But the two wave loaves typifying the church of all ages must be baked with leaven, as sin is in the church and will be until she is made perfect.

Notice too, that the two loaves were made a firstfruit wave offering by the priest. Now note carefully the antitype of the two loaves, and we find one loaf for the church before Christ, and the other a type of Christ since he came. For more proof turn to Heb. 11 where Paul speaks of the ancient worthies and said all died in faith, not having received the promises. For God having provided some better thing for us that they without us should not be made perfect. Now for the antitype of the two loaves being firstfruits also, turn to James 1:18. Of his own will begat he us with the word of truth, that we might be a kind of firstfruits of his creatures. Also Rev. 14:4. These are they which were not defiled with women; for they are virgins; these are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

But there is more in this type. God was particular as to time, so we better look that up. Please turn again with me to Lev. 23:5. This is the great feast time. On the 14th day of the first month is the Lord's passover, the first month being April and the barley harvest being in April, we have the time of year for the waving of the sheaf of firstfruits, which represents Christ, and that being wave on Sunday or first

day of the week, or morrow after the sabbath, corresponds exactly with the antitype. For Christ was the laid away sheaf until the first day of the week, when he was made the antitypical wave offering on the morrow after the sabbath. Now counting seven sabbaths or 50 days from the day of the firstfruit wave offering, where are we? In June, are we not. Yes, and that is just the time of year for the dead in Christ to come forth from their dusty beds. Won't that be a beautiful time for the resurrection? Surely it will. For all Nature will be in her resurrection beauty. This dear old home of ours will be carpeted with grass so fresh and green. The trees will be in full leaf; the roses will be in bloom; the birds singing, and what more can we say? Well we will turn to the song of Solomon, 2nd chap. Here we have a beautiful picture of Christ meeting his bride the church. Read it all. But note the time in v. 10. The Bridegroom speaks. My beloved spake and said unto me, Rise up my love, my fair one and come away. For lo the winter is past; the rain is over and gone; (spring rains), the flowers appear on the earth; the time of the singing of birds is come and the voice of the turtle dove is heard in our land. The fig tree putteth forth her green figs and the vines with the tender grape give a good smell. Arise my love, my fair one and come away.

This to me is a beautiful antitype as to the time of the year for Jesus to call his sleeping bride. But will he call her this June? I hope so with all my heart. But I fear there is too much unfulfilled prophecy, but brethren, while the bridegroom tarries, may we exhort one another in love and good cheer and do what we can to show others the more perfect way.

Your sister in the work and hope of the soon coming King.

Mrs. Clark McClelland.

Cast all thy care on God. See that all thy cares be such as thou canst cast on God, and then hold none back. Never brood over thyself; never stop short in thyself: but cast thy whole self, even this very care which distresseth thee, upon God. Be not anxious about little things. if thou wouldst 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 any greater trials. Rather, give thy whole self into God's hands, and so trust him to take care of thee in all lesser things, as being his, for his own sake, whose thou art.—Pusey.

Business sweetens pleasure and labor sweetens rest.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Dixon, Illinois, the first Sunday each month.
Rensselaer, Indiana, the third Sunday each month.
Oregon, Illinois, the fourth Sunday each month.

We are now at work on the National Berean Outlines.

The call on our front page of last week had not yet gone from our office when we received an order for five new subscriptions from a brother now in Nebraska. At this rate we'll soon have our hundred. Who'll be next?

Bro. B. Frank Boyer and Miss Myrtle Cullers, both of Seven Fountains, Va., were married Jan. 26, 1915. Though this news is rather late getting to us, yet we are glad to make this announcement. Frank is one of Virginia's reliable young men and one of which the brethren

may well be proud. We do not know the lady he has chosen for a life companion but know that she must be of splendid qualities else she had not won the affection of our brother.

A son was born to Sylvan and Grace Richey, of Martinsville, Ill., Feb. 18, 1915. The mother is perhaps better known to many of our young people as Sister Grace Hutchings. We congratulate these young people and trust they may bring him up according to divine direction.

We have just learned of the sad death of little Verne Patterson, daughter of Bro. and Sr. Robt. Patterson, of Kewanee, Ill. She was sick but a short time with that dreaded disease, diphtheria. Burial was made at Ripley, Ill.

We sorrow with Bro. and Sr. Patterson to know that the great enemy of mankind has scored a victory from the ranks of their happy family. The Lamb of God in His time will change it all.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Mrs. Mary E. Thompson.	\$2.00.
Mrs. Eunice Lewis,	1.00
Mrs. Mae Eaton,	.50.

Obituaries.

On Thursday night, Feb. 25, 1915, at the home in Kewanee, Ill. occurred the death of little Verna, daughter of Bro. Robert Patterson and wife. Born in Ripley, Ill., May 22, 1911, being 3 yrs., 9 mos., and 3 days old at the time of her death. The suddenness of the little one's death makes it all the more sad, she having been sick but a few days. The father, accompanied by Mr. Harry Woods, son of Bro. S. E. Woods of Kewanee, brought the body to Ripley for burial. How our hearts ache, and tears flow, when those whom we love so dearly are taken from us. But the sickle of death will continue its reaping until the great life-giver comes. How earnestly we pray, Thy kingdom come thy will be done in earth as it is in heaven. Then there will be no more death, neither sorrow nor crying, for the former things are passed away.

Words of consolation and hope were read from God's word by the writer, after which she was laid to rest, to await the coming of the Master.

J. W. Cooper.

William G. Fall.

William G. Fall was born in Deerfield, Mich., Aug. 6, 1876, and fell asleep at his home near

the same place, Feb. 4, 1915, at the age of 39 years. On Jan. 6, 1899, he was united in marriage to Miss Florence L. Coffin. To this union were born nine children, five sons and four daughters. He has left to mourn their loss the widow, nine children, father, mother, Mr. and Mrs. C. Fall of Blissfield, Mich., three brothers and four sisters. The funeral services were conducted by the writer at the family home on Sunday, Feb. 7th at 1:30 p. m. Thoughts based upon 1 Thess. 4: 13-16.

Frank E. Siple.

Orson West.

Orson West was born in Raisin, near Adrian, Mich., in 1849, and died at his home, 86 N. Locust St., Adrian, Feb. 23, 1915, at the age of 66. During young manhood, he married Miss Elva Mudge and from their marriage were born five children. Mrs. West fell asleep three years ago. Immediate survivors include the five children: Frank West of Hamilton, Ontario, Canada; Mrs. Chas. Bonney of Grand Rapids; Mrs. Thos. Isaacson, Mrs. F. F. Sisson, and Mrs. Ed. Lampson, all of Adrian, Mich.; a sister, Mrs. Chas. Miller, and three brothers, Almond, Will and Milo West; also eight children.

Mr. West was a carpenter by trade, he and wife residing in or near Adrian throughout their life together. Both were believers in and had obeyed the gospel. The funeral services were held at the home, Thurs., Feb. 25. The object of the discourse was to show the relationship between Job 14 and the resurrection.

Frank E. Siple.

Reports.

Burr Oak and Argos Meetings. Preached 14 days at Burr Oak, Ind. Six were baptized and one reclaimed. Am now in meeting at Argos. John R. Fox and Ernest D. Browner of Aurora College are assisting.

C. C. Maple, Evangelist.

The Sunday School.

By Anna E. Drew.

Jonathon and His Armor-Bearer.

Mar. 21, 1915. 1 Sam. 14:1-46. Lesson Text. 1 Sam. 14:1-13.

Golden Text.—Let us put on the armor of light. Rom. 13:12.

Time.—There is considerable uncertainty of the meaning of some parts of the text. Profes-

sor Beecher puts Samuel's address at Gilgal, chap. 12, at B. C. 1101, the Philistine invasion in the 15th and 16th year of Saul's reign, and Jonathan's bold attack and victory, 18 years after Saul's inauguration as king.

Place.—Samuel's address was at Gilgal, 4 miles from the Jordan on the road toward Jericho. At the time of our lesson text, Saul and Jonathan were at Gibeah, chap. 13:16. The Philistines had a garrison at Michmash, 2 miles N. of Gibeah, across a deep ravine.

Questions.

At what place was Saul made king? 1 Sam. 11:15. While at this gathering of the people, Samuel the prophet, lays down the necessary principles for the success of both man and nation, point out what these were, chap. 12. How old was Saul when he began to reign? chap. 13:1. R. V. Who was his son? 13:16. How many men were chosen as body guard? 13:2.

During these years the warlike Philistines from the fertile lowlands bordering on the Mediterranean were invading Judah and gradually moving eastward till at the time of this lesson they had encamped near the home of Saul. How did Jonathan distinguish himself? 13:3. What preparations did the Philistines make for war? vs. 5. What effect had this upon the Israelites, when Saul sent word to summon the people? 13:3, 6, 7.

"One of the great difficulties was that the Philistines had taken away from the Israelites their swords and spears, so they had to defend themselves with their axes, mattocks (a kind of pickax) ox goads, and any weapon they could find." 13:19-22.

What had Samuel previously commanded Saul? 10:8. Did Saul obey? 13:8-10. What was his punishment for this disobedience? 13:11-15. (His kingdom was forfeited, not to himself personally, but to his posterity, for no attempt was made to take the kingdom from him in his life time).

What does God want? 1 Sam. 15:22; Isa. 1:11, 16.

After Samuel left Gilgal, he went to Gibeah, the capital at that time. Saul and Jonathan also went there, near which point the Philistines were encamped. How was the Philistine army stationed? 13:17, 18. What did Jonathan suggest to his armor bearer? 14:1. Who were with Saul? vs. 2, 3. How did Jonathan encourage his armor bearer? v. 6. What did he plan as a test, or sign? vs. 8-10. What was the result? 11-13. Do you think the Philistines felt confident of their strength and expected to do the

capturing? Was Jonathan's attack a rash act, or do you think he acted under a divine impulse? Why? vs. 15, 16. Seeing the enemy panic stricken, what does Saul do? vs. 19-23. What caused distress among the people that day? 24-26. What is told of Jonathan? 27-30. What was the result of Saul's folly? vs. 31-44. How was Jonathan saved? 45.

Had Saul had a great opportunity given him? Was the loss of the kingdom the reaping of his own sowing? What characteristics in Jonathan are worthy of imitation? What is meant by the "armor of light" in our Golden Text? Eph. 6:13-17; Psa. 119:105. How is it applicable to our lesson? Is this armor necessary to gain the kingdom of God? Give Bible texts.

An Appeal for Help.

Brethren, we give you this opportunity to help a needy sister, and call upon you to help us in an effort to assist her to help herself, and in order that you may better judge for yourself, we state to you the facts as follows: Sister Anderson of Nebraska, the mother of a large family, some of whom are still dependent on her, has been abandoned by her husband and is trying to prove title to a claim, so as to have a home for herself and little ones, and thereby secure some means of a living. She is in need of necessities of life and also some money to make improvements and prove title to the land. She is not in strong health and has no means other than the love of brethren to secure her needs, as her older sons refused to help her unless she would abandon her husband while he was unworthy which she scripturally could not do. She has followed the teachings of the Bible in all her trial, and is not asking charity alone, but is willing to repay any who do not wish to furnish money as a gift. All who wish to give may do so, and any who wish to lend will be repaid when she proves her title and sells her land. We have done what we can and we ask you to help. We vouch for her worthiness.

Please send your offerings to Mrs. Mary A. King, Palmer, Neb., who will guarantee the safe delivery and use of all such funds.

Mrs. Mary A. King.
J. W. Williams.

The Love of God.

Dear brethren, just a few lines on love as it is the greatest and grandest of all of God's blessings. For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life. Jno. 3:16. And

showing mercies unto thousands of them that love me and keep my commandments. Ex. 20:6. We love God because because he first loved us. In the second epistle of John and 5th verse, the elder unto the elect lady and her children whom I love in the truth and now I beseech thee so all they that have known the truth and now I beseech the lady not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. In 1 Jno. 4:8, and 19: He that loveth not, knoweth not God. for God is love.

Yours in the love of God,
Ora L. Worley.

The Word of Man vs. The Word of God.

WORD OF MAN. "Man has a body and soul. The body dies, the soul never dies. The souls of the good will be happy in heaven. The souls of the miserable in hell." Scripture Lessons, Am. Tract Society.

THE WORD of GOD. "Behold all souls are mine as the soul of the father so also the soul of the son is mine. The soul that sinneth it shall die." Ez. 18:4.

THE WORD of MAN. "God has revealed it to be his will to punish some of mankind forever. You know not but you are one of them. Whether you will be saved or damned depends entirely (?) on his will. And supposing he sees it most for his glory that you should be damned. On this supposition, then, you ought to be willing to be damned, for not to be willing to be damned in this case is opposing God's will."—Works of Hopkins, D. D. Vol. 3, page 145.

THE WORD of GOD. "The Lord is not slack concerning his promise as some men count slackness; but is longsuffering to usward not willing that any should perish but that all should come to repentance."

"For I have no pleasure in the death of him that dieth saith the Lord God: Wherefore turn yourselves and live ye. See 2 Pet. 3:9; Ez. 18:23-32.

THE WORD of MAN. "The bodies of the damned will be salted with fire so tempered and prepared as to burn the more fiercely, and yet never consume."—John Whitaker.

THE WORD of God. "But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. Psa. 32:20.

THE WORD of MAN. "Sinners shall suffer the most grievous torments both in soul and body and without interruption for evermore. These torments are beyond expression, and our most

fearful thoughts cannot equal the horror of them."—Body of Divinity, Boston.

THE WORD of GOD. "And fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell."

"For I will not contend forever, neither will I be always wroth: for the spirit should fail before me and the souls which I have made."

"For yet a little while and the wicked shall not be, yea thou shalt diligently consider his place and it shall not be." Matt. 10:28; Isa. 37:10.

THE WORD of MAN. "It is the presence and agency of God which gives everything virtue and efficacy, without which there can be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of these rebels against his government....While his powerful presence and operation maintain their being and render their powers most acutely sensible.... He will exert all his divine attributes to make them as wretched as the capacities of their mind will admit."—Benson on Endless Misery.

THE WORD of GOD. "Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." 2 Thess. 1:8-9.

The Lord preserveth all them that love him, but all the wicked will he destroy. Psa. 145:20.

He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him. Jno. 3:36.

For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. Jno. 3:16.

THE WORD of MAN. "The world will probably be converted into a lake of fire, or liquid globe of fire, a vast ocean of fire in which the wicked will be overwhelmed...and also they shall be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor one age, nor for two ages, nor for a hundred years, nor for ten thousand millions of ages, one after another, but forever and ever, without any end at all and never, never to be delivered." Sermons, Vol. 7, page 166. Jonathon Edwards.

THE WORD of God. "But as truly as I live all the earth shall be filled with the glory of the Lord." Num. 14:21. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4.

We ask the reader to seriously consider the foregoing contrast between the Word of God and the word of man, God is revealed to us as a loving Father not willing to prolong the sufferings of men but to offer them eternal life in the kingdom. He has no pleasure in the death of the wicked. How could he then take pleasure in the endless suffering of finite man?

The Gospel offers life and immortality to all who will come to our blessed Lord. Those who reject the offered boon are exposed to death, for it is written "The wages of sin is DEATH, but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6:23. He who converts a sinner from the error of his way shall save a soul from death." "When sin is finished, it bringeth forth death." beyond which there shall be no more pain. The second death closes the scene of earth's sufferings, and beyond we behold the earth filled with the glory of God. No eternal hell. "For death and hell were cast into the lake of fire which is the second death.

Then, says the word of God:—"Every creature which is in heaven and on the earth and under the earth, and such as are in the sea and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever."

In conclusion we may say in the language of the apostle: "For this cause also thank we God without ceasing, because when ye receive the Word of God...ye received it not sa the word of men, but as it is in truth the word of God which effectually worketh also in you that believe." 1 Thess. 2:13.

Which will you believe?

H. V. Reed.

I would have you invoke God often through the day, asking him to kindle a love for your vocation within you, and saying with St. Paul. "Lord, what wouldst thou have me to do? Wouldst thou have me serve thee in the lowest ministries of thy house? too happy if I may but serve thee anyhow." And when any special thing is repugnant to you, ask, "Wouldst thou have me do it? Then, unworthy though I be, I will do it gladly."—Saels.

Stilled now be every anxious care;
See God's great goodness everywhere;
Leave all to him in perfect rest:
He will do all things for the best.

It is better to be the best of a low family than the worst of a noble one.

Announcements.

The executive committee of the National Berean Society will meet at Argos, Ind., Saturday Mar. 13, 1915, at 4 P. M. All members are urged to be present. Members of the executive board who cannot be present at the above meeting will please send report of work done in various states assigned you before that time.

Evelyn K. Harsch, Sec'y.
C. C. Maple, Pres.

Michigan Quarterly Conference.

The Churches of God in Michigan will convene in Quarterly Conference at Blanchard, Mecosta Co., Mich., April 16-18, 1915, continuing over the following Sunday. It is hoped that all the brethren that can possibly do so, will make an especial effort to be present. Good speakers will be in attendance, and the Blanchard brethren will provide entertainment, and all who come will be accorded a hearty welcome.

The meeting will be held in the I. O. O. F. Hall on Maine St. Parties by rail, come to Blanchard, (not Millbrook) and all trains will be met. Bro. C. C. Maple will hold a series of Evangelistic meetings just before this, so that the conference will close the series, and if any can come earlier in the week to assist in them, they will be welcomed.

Emma Jackman, Sec.
F. V. Blakely, Pres.

New Berean Outlines.

The new outlines for the National Berean Society are now in the hands of the printer and will be ready for distribution to the different state presidents in a few weeks. Isolated members can then obtain copies by addressing the state presidents, or if not affiliated with any state, they can send to Sister Evelyn K. Harsch, the National Corresponding Secretary, 325 West Marion St., South Bend, Ind.

Emma C. Railsback,
G. Eldred Marsh,
Bertie Siple,
Almeda Glotfelty.

Outline Committee.

Uncle John's Bible Class. No. 4.

Teacher. Good evening, scholars. Fine evening. Will you let me make you acquainted with Miss Bertha Williams from Higginsville, Mo.? She wants to join our Bible Class. Are you willing to take her into our class scholars? They answer they are happy to receive her and make her welcome and all others who want to come.

What is our lesson for tonight, and the golden text?

Austin. 1 Thess. 5:23. 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. Teacher. Soul in the Bible means creature in its primary use, but is employed to express the variety of aspects in which a living thing, or creature, can be contemplated, such as a person, body, life, individuality, disposition, mind, breath, etc. It never expresses the idea of immortality, or immortal soul.

Question. How often do we find the soul of (man) or soul in the Bible?

Alice. If answered at all it must be answered by the teacher.

Answer. Soul in the Hebrew word nephesh of the Old Testament occurs seven hundred times, and is rendered soul 471 times, life and living, about 150 times, and the same word is also rendered man, self, they, me, him, any, one, breath, heart and appetite, the body dead or alive, beast, creature, and 28 times applied to beasts and every creeping thing. The Greek word Psuche of the New Testament, corresponds with Nephesh of the Old Testament. It occurs 105 times and is rendered soul 89 times and life 40 times. The same word is also rendered mind us, you, heart, heartily and is twice applied to the beasts that perish. Psuchikos, an adjective derived from Psuche occurs 16 times, and is translated natural and sensual. It is properly translated animal in modern translations. Perhaps it may be worthy of notice in the 700 times which nephesh occurs, and the 105 times of psuche not once is the word immortal, immortality, or deathless, or never dying, found in connection as qualifying the terms. Diaglott. See immortal.

Now, for a prize for the one who finds the immortality of the soul between the two lids of the Bible.

Alice. And God said, Let the earth bring forth the living creature, (the same original word translated soul as applied to Adam), after his kind, cattle, and creeping things, and beasts, etc. Gen. 1:24.

Ida. And God said, Let the waters bring forth abundantly the moving creatures (the same origin; hath life, in the margin, soul—Heb. nephesh), and fowl that may fly above the earth in the open firmament of heaven. Gen. 1:20.

Luther. In whose hand is every living thing, and the breath of all mankind. Job 12:10.

Blanch. Isa. 29:8; Ex. 12:16. Margin, soul. It shall be as when a hungry man dreameth, and be-

hold he eateth: but he awaketh, and lose his own soul; psuche, the same word translated life in the previous verse,—or what shall a man give in exchange for his soul (psuche)? Matt. 16:25-26.

Charles. And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this soul, life, nephesh, come into him again. And the Lord heard his voice, Elijah, and the soul, nephesh, of the child came into him again, and revived. 1 Kings 17:2; 1:22.

Maud. Men do not despise a thief, if he steal to satisfy his soul when he is hungry. Prov. 6:30; Lev. 17, 10, 12.

Frank. And levy a tribute unto the men of war which went out to battle. One soul of five hundred, both of the persons and of the bears and of the asses, and of the sheep. Num. 31:28.

May. But if the priest buy any soul with his money, he shall eat of it, and he that is born in the house: they shall eat of his meat. Lev. 22:11.

Bertha. And they smote all the souls that were therein with the edge of the sword utterly destroying them. There was not any left to breathe. Souls killed with the sword. Josh. 11; 10:32; Jer. 4:10; Job 36:19.

Jim. Also in thy skirts is found the blood of the souls of the poor innocents. Jer. 2:34; Ezek. 13; 18:19, 22, 25, 27.

Alice. So that my soul chooses strangling and death rather than my life. Job 7:15; Psa. 105:18.

Ida. And Samson said, Let me (in margin, Heb., my soul) die with the Philistines. Judges 13:30.

Luther. And it came to pass that every soul that will not hear that prophet shall be destroyed from among the people. Acts 3:23.

Teacher. Dr. Adam Clark remarks on 1 Kings 17:21-22. nephesh chayah is a general term to express all creatures endued with animal life, in any of its infinitely varied gradations. The Septuagint renders the word thus: And when he had breathed on the child three times and called on the Lord, he said, O Lord, my Lord, I beseech thee, let this child's life be restored, and so it came to pass and the child cried.

Blanch. Thou hast in love to my soul (that is, to me) delivered it from the pit of corruption. Isa. 38:17.

Ida. Behold all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Ezek. 18:4, 20.

Charles. For whosoever will save his life (psuche) shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world

and lose his own soul; psuche, the same word translated life in the previous verse,—or what shall a man give in exchange for his soul (psuche)? Matt. 16:25-26. Teacher. Dr. Adam Clark says of this passage. On what authority many have translated the word psuche in verse 25, "life" and in verse 26 "soul". I know not, but am certain it means life in both places.

Maud. And will I say to my soul (psuche), Soul (psuche) thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul (psuche) shall be required of thee. Luke 12:19-20.

Frank. And fear not them which kill the body; but are not able to kill the soul, psuche, but rather fear him which is able to destroy both soul, psuche, and body in hell, gehenna. Matt. 10:28.

May. Saying, arise and take the young child and his mother, and go into the land of Israel, for they are dead which sought the young child's life, psuche. Matt. 2:20.

Bertha. And now I exhort you to be of good cheer; for there shall be no loss of man's life, psuche, among you, but of the ship. Acts 27:22.

Jim. And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul, psuche, died in the sea. Rev. 16:3.

Alice. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Rev. 6, 9, 10.

Teacher. Dr. Adam Clark says on this passage: The altar is upon earth, not in heaven. We quote his opinion because he was of identical faith with those who use this passage to prove their belief in disembodied existence in heaven. In reference to the souls under the altar, he says: Their blood, like that of Abel, cried for vengeance. The Lord said to Cain, The voice of thy brother crieth unto me from the ground. Gen. 4:10. It is said of Christ that his blood speaketh better things than that of Abel. Heb. 12:24. It is evident the Apostle beheld in vision those saints who should suffer martyrdom upon the earth, symbolically styled the altar during the papal persecution. In Rev 20:4. John again in vision, sees the souls, i. e., persons, of them that were beheaded for the witness of Jesus, as having come out of their graves through the resurrection, and lived and reign-

ed with Christ a thousand years. This will be when he shall judge the quick and the dead at his appearing and his kingdom. 2 Tim. 4:1.

In Prof. Whitney's translation of the New Testament, the word psuche is rendered persons in this verse; American Bible Union a like rendering given by the Emphatic Diaglott.

Ida. He shall see of the travail of his soul and shall be satisfied because he hath poured out his soul unto death. Isa. 53:11, 12.

Luther. He seeing this, spake of the resurrection of Christ that his soul, psuche, was not left in hell, neither did his flesh see corruption. Acts 2:31; Psa. 16:101.

Blanche. Your new moons and your appointed feasts my soul (psuche) hateth. Isa. 1:14; Jer. 6:8; Matt. 12:18. (God). Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

Teacher. You all did well. Our lesson was lengthy. Hope our brother will forgive us, as we could not see a place to stop.

Uncle John.

Prayer Informal.

If our Father had a certain time and place to hear us, or required us to assume any certain posture, or made praying otherwise formal, we should need to have a time, place, position or use some formality in praying. But not so.

In one of the Psalms David speaks of praying at morning, noon and evening. Daniel prayed three times a day, and on his knees, toward Jerusalem, the place of Jehovah's manifestation to Israel through the temple shadows. Peter prayed at noon. The hour of prayer at the temple was our three o'clock. That was the time of Cornelius' praying. But Jesus prayed all night. And in Gethsemane he could not wait a formal time; he must go immediately to the Father to make his thrice offered request. Paul and Silas prayed at midnight. In short, the time to pray is the time whenever you need and desire to do so, for the shadows have given way to the substance now. Time was when God revealed himself through the temple service, since it was a shadow of Christ, in whom he had been revealed, but he told the Samaritan at Jacob's well that the time had now come to worship God neither in Jerusalem nor in Mt. Gerizim; not in form, but in spirit and truth. As long, therefore, as we think of prayer at times and places, we are that far from the spirit of prayer, and the truth about praying.

Hence Paul wrote that men should pray "everywhere" and

"always." God is not localized nor temporized, being infinite.

As to posture, Solomon kneeled, Abraham's servant stood, David calls the saints to prayers of thanksgiving while on their beds. Jesus fell on his face and the stricken Jonah and his crucified Lord prayed in very cramped positions. It is not the form but the spirit. The repetition of "the Lord's prayer" is almost sure to be more or less an empty formality. So of all ritualistic services.

And so of our singing. Many hymns are psalms of worship or prayers for certain things. Do we mean what we say when we sing them? Do we sing them with the spirit and the understanding also?

And so of secret prayer. We may even carry out the instructions of scripture on any subject so intently as to make such matters a formality. When the Lord spoke of praying in a closet, for instance: if our home has no closet must we build a prayer room? His closet was sometimes a mountain, sometimes his favorite garden haunt. What he here instructed against was praying publicly to be seen and heard of men. But he prayed publicly at the resurrection of Lazarus and on Calvary. He prayed with his disciples the only prayer that should be called "the Lord's Prayer." John 17. The disciples prayed together for Peter's deliverance, as they had before with Peter and John. Solomon prayed before all Israel. Instances could be multiplied of prayer with saints, and there are some examples, such as we have given, of prayers made before unbelievers. The secret prayer is doubtless the chief, and next to that comes prayer with saints.

The secret prayer may not be spoken aloud even. Hannah only moved her lips in harmony with the prayer ascending in her thoughts. But God answered with a Samuel. There may be no expression whatever through even the moving of tongue or lips. The servant sent for Rebecca, prayed in his heart, and his prayer was effective to point out the chosen bride by the requested sign.

So the prayer need not be loud. Many modern religious folk pray till the neighbors hear. Jesus did pray in a loud voice the last prayers he ever spoke, but unless modern people are in such agony they can hardly say their case is parallel to his.

Elijah's short, quiet prayer availed when a full forenoon of loud voiced prayer was futile, even though reinforced with violent zeal of self-infliction.

J. W. Williams.

The worth of a thing is what it will bring.

Eternity of Evil.

1. Scripture declares that the "everlasting punishment" of the wicked will consist of "everlasting destruction." The popular theory teaches, that it will consist of everlasting pain.

2. Scripture declares that God will destroy both body and soul in hell. The popular theory teaches that he will destroy neither one nor the other; but preserve both of them alive forever, in unmitigated agony.

3. Scripture declares that our God is a consuming fire. The popular theory teaches that he is only a scorching fire.

4. Scripture declares that the fiery indignation will devour the adversaries. The popular theory teaches that it will do no such thing, but only torture them.

5. Scripture declares that the wicked will perish like natural brute beasts. The popular theory teaches that there will be no analogy whatever between the two cases.

6. Scripture declares that who soever will save his life by unfaithfulness to Christ, shall ultimately lose it in a far more terrible manner. The popular theory teaches that no man can lose his life more than once, and that the second death is no death at all, but eternal life in sin and misery.

7. Scripture declares that who soever doeth the will of God abideth forever. The popular theory teaches, that every man will abide forever, whether he does the will of God or not.

8 Scripture declares that if we desire immortality we must seek for it by patient continuance in well doing. Popular theology teaches that every man possesses inherent indefeasible immortality, and what we have to seek for is, that it may prove a blessing and not a curse to us.

9. Scripture declares that the wages of sin is death. The popular theory teaches that it is eternal life in misery; in other words, that God will inflict upon impenitent sinners a punishment infinitely greater than what he has pronounced to be their due.

10. Scripture declares that the gift of God is eternal life thro' Jesus Christ our Lord. The popular theory teaches that eternal life is the common possession of all men, and that the gift of God through Christ is the privilege of spending it in holiness and happiness.

11. Scripture declares that the Son of God was manifested that he might destroy the works of the devil. The popular theology teaches that they will never be destroyed at all, but that a portion of the universe will be specially set apart for the eternal exhibition of them in their full-

est maturity.

12. Scripture declares that Christ is to reconcile all things to God. The popular theory teaches that all things will never be reconciled to God; that discord and disorder will never cease, but only be confined to one particular locality.

13. Scripture declares that in Christ all things consist. The popular theory teaches that a whole kingdom will consist forever, although not in him.

14. Scripture declares that he that hath the Son hath life, but he that hath not the Son of God hath not life; that, if we live after the flesh we shall die, but if through the spirit we mortify the deeds of the body, we shall live. The advocates of the popular theory say that the life of believers and unbelievers, of natural men and spiritual men must be of equal duration—that the doctrine of eternal happiness and the doctrine of eternal misery must fall or stand together—in other words, that if what the scripture asserts to be true, what it denies must be true also.

I take my stand, therefore, on the plain, consistent, emphatic teaching of the whole Bible from beginning to end, as opposed to the traditions of men which have so grievously perverted it, and thereby obscured the glory of Christ, reduced to an unmeaning form the declaration that God is love, produced a frightful stream of infidelity, and robbed the law of its terrors by making it threaten sinners with what they are sure will never be executed.—Sel. from Herald of Coming Kingdom.

No character can be lastingly injured by a persistent and fearless discharge of every duty. Calumny or prejudice may obscure it for a short time, but in the end it will shine the brighter for the clouds which obscured it.

Slander is the homage which vice pays to virtue.

Make the best of a bad bargain.

A good occupation is better than a golden girdle.

Good wares make a quick market.

Do business, but be not a slave to it.

Business neglected is business lost.

He that abides low cannot fall hard.

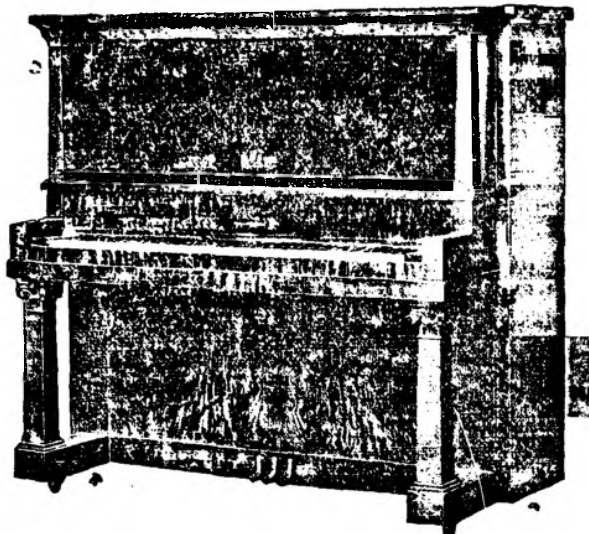
It is thou must honor the place not the place thee.

Happy is he who owes nothing.

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Question.

In a late number of the Restitution Herald, Sr. Woodward asks the following question: "Is it right for one who believes the prophecies concerning the time of trouble and Christ's return to put an end to all sin to use his time, energy, talent and money to support the W. C. T. U. organization or the Prohibition movement? I am asking this question for information and would like short, plain answers from a Bible standpoint."

Now dear Sr. Woodward, for one now attempting to answer your question, will say, No, it is not our duty at this time to look after those evils to which you refer. Now my dear brethren, if Christ is coming to put an end to all sin and strife as you declare he is in the beginning of your question, why should we interfere or trouble ourselves particularly over these two questions? Why not leave those great problems in his hand to destroy as he declares he will all sin and evil?

We all as brethren know temperance is and always has been one whole side of Godly Christianity and yet we find no scripture in all the Bible where Christ or the apostles or the church ever ran and supported a separate temperance organization known as the Prohibition party, The Sons of Temperance, W. C. T. U., etc. With these stern facts before us and with glad hearts let us mount the heights of truth as faithful and true watchmen, understanding the time of our visitation and the near approach of God's judgments coming upon our world; spending our time in warning the people of the time of trouble about to burst upon our world to which you allude in your question above.

You know it is stated in scrip-

ture, "If when a watchman seeth the sword coming upon the land he blow not the trumpet and the people be not warned, if the sword comes and take away any person from among them and he is taken away in his iniquity, his blood will I require at the hands of the watchman." Ezek. 22:56.

So we think we had better be found proclaiming "present truth" and warning the people of what is coming on the earth rather than to attempt to withdraw from the great web of humanity two of the most prominent threads of its general make up, leaving all other sins running at large unnoticed and untouched. When Christ comes as you say, and we all believe to put an end to all sins your question will then be solved and will need none of our attention as some look upon it as now. Then let us be true to our God and the mission he has placed in our hands; preaching and teaching God's word, teaching the people, (if they will hear) what we see as we stand on the walls of Zion. Then if they turn a deaf ear to our instructions their loss will be found at their own door, and we escape as faithful watchmen who have warned them of the approaching storm.

Your brother in hope.
L. S. Bronson.

Dare to look up to God and say, "Make use of me for the future as thou wilt. I am of the same mind; I am one with thee. I refuse nothing which seems good to thee. Lead me whither thou wilt, clothe me in whatever dress thou wilt. Is it thy will that I should be in a public or a private condition, dwell here or be banished, be poor or rich? Under all these circumstances, I will testify unto thee before men." —Epictetus.

To have each day the thing I wish,
Lord, that seems best to me;
But not to have the thing I wish,
Lord, that seems best to Thee.
Most truly, then, Thy will is done
When mine O Lord is crossed;
'Tis good to see my plans o'erthrown,
My ways in Thine all lost.—Bonar.

And yet these days of dreariness are sent us from above;
They do not come in anger, but in faithfulness and love;
They come to teach us lessons which bright ones could not yield,
And to leave us blest and thankful when their purpose is fulfilled.

Mak me patient kind and gentle day by day;
Teach me how to live more nearly as I pray.

THE RESTITUTION HERALD.

Volume 4.

Oregon, Illinois, March 17, 1915.

Number 23.

At Prayer Meeting.

There were only two or three of us,
Who came to the place of prayer.
Came in the teeth of a driving storm,
But for that we did not care,
Since after our hymn of prayer
had risen,
And our earnest prayers were said,
The Master himself was present there,
And gave us the living bread.

We knew his look on our leader's face,
So rapt and glad and free,
We felt his touch when our heads were bowed,
We heard his "Come to me."
Nobody saw him lift the latch,
And none unbarred the door,
But peace was his token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall,
Each of us dropped the load of care,
And the grief that was like a pain
And over our spirits, a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer.
Outside were struggle and pain and sin,
But the Lord himself was there;
He came to redeem the pledge he gave—
Wherever his loved ones be,
To stand himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm
It seemed like the pelting of summer flowers,
And not the crash of a storm;
'Twas a time of the dearest privilege
Of the Lord's right hand, we said,
As we thought how Jesus himself
had come
To feed us with living bread,—
Margaret E. Sangster, Sel. by
Miss Ada Moses.

The True Light



He has led me out of darkness,
Into his marvelous light,
That I might follow his footsteps,
And I walk by faith not sight.

For I've found the precious Savior,
The light of the world is he,
And none need walk in darkness
If his followers they'll be.

He is the true light that lighteth
Each man that through life goes;
He gladness gives to the upright,
And light for the righteous sons.

His word is a light to guide us,
A lamp lest our feet should stray,
And the path grows brighter and brighter,
To the light of the perfect day.

And never should sin's grim figure,
Shadow this pathway bright,
Cast out the works of darkness,
Walk as children of the light.

Arise and shine for Jesus.
Be a burning, shining light,
Walk daily with the Master,
And reflect his glory bright.

—Alice B. Curtis.

The Laugh Test.

There are always a few who will try to laugh you out of your convictions. You have a conscientious scruple about this or that, and take a stand against it. You refuse to engage in it yourself, and you use your influence with others to persuade them also to refrain from engaging in it.

But no sooner have you made your proposition known than some, who have no conscience on the matter that means much to you, or who have the pitiful faculty of holding that conscience in subjection, challenge your position by laughing at you. By this means they would turn you away from your convictions.

Laughing is often an effective weapon. Most people do not like to be laughed at, even when they know that it is done solely for the purpose of weakening their confidence in a position they have taken. Rather than endure it, some will yield their position, and permit the laughter to triumph over them. And knowing this, some unscrupulously take advantage of it.

Now it would be very unjust to say that the one who is influ-

enced is weak and without backbone. Only those who have had the unpleasant experience, know the real power that being laughed at exerts on even important decisions. The very liability of being laughed at deters many from doing what they would otherwise do. And to escape it they are tempted to keep their views in the background, or try to carry them out in secret.

But when you are laughed at man all your reserve forces. For it will be a most potent test of the depth of your belief in your cause—a test, though unpleasant, yet if squarely met, will leave you much stronger in your purposes than you were before.

With calm assurance, pursue your course, as one who knows what he is about. Take the laughing good-naturedly, and persist in being true to your convictions. You will, in this way, successfully stand the laugh test and escape unharmed, and perhaps even turn the laugh on the others.—Boys' World.

To Succeed.

Carefully examine every detail of your business.

Be prompt in everything.
Take time to consider, but decide positively.

Dare to go forward.

Bear troubles patiently.

Be brave in the struggles of life.

Maintain your integrity as a sacred thing.

Never tell business lies.

Make no useless acquaintances.

Never appear something more than you are.

Pay your debts promptly.

Shun liquor.

Employ your time well.

Do not reckon upon chance.

Be polite to everybody.

Never be discouraged,

Then work hard, and you will be certain to succeed.—Denver Post.

And to be true and speak my soul, when I survey the occurrences of my life, and call into account the finger of God, I can perceive nothing but an abyss and mass of mercies, either in general to mankind, or in particular to myself; and whether out of the prejudice of my affection, or an inverting and partial conceit of his mercies, I know not; but those which others term crosses, afflictions, judgments, misfortunes, to me who inquire farther into them than their visible effects, they both appear, and in event have ever proved, the secret and dissembled favors of his affection.—Browne.

"The Everlasting Arms." I think of that whenever rest is sweet. How the whole earth and the strength of it, that is, almighty, is beneath every tired creature to give it rest; holding us, always. No thought of God is closer than that. No human tenderness of patience is greater than that which gathers in its arms a little child and holds it, heedless of weariness. And he fills the great earth, and all upon it, with this unseen force of his love, that never forgets or exhausts itself, so that everywhere we may lie down in his bosom, and be comforted.—Whitney.

When I look like this into the blue sky, it seems so deep, so peaceful, so full of a mysterious tenderness, that I could lie for centuries and wait for the dawning of the face of God out of the awful loving-kindness.—Mac Donald.

Questions Answered.

Sister Parker of Kokomo, Ind., requests an answer to the following questions:

1. What is the spirit?
2. What is the meaning of 1 Pet. 3:19?
3. Explain Malachi 4:6.
4. Was the gospel taken from the earth after Jesus ascended to heaven?

Answers:—

1. Spirit means power. The spirit of God moved upon the face of the waters. Gen. 1:2. His angels are made strong by his spirit. Psa. 103:20, 21. Jesus was given the spirit without measure, Jno. 4:24. The apostles were given the spirit to cure diseases, etc. Matt. 10:1. When applied to man it is the power that set in motion the machinery of which man is composed. The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul Gen. 2:7. Please notice that man was formed, then the breath of life was given him. Then he—man—became a living soul or person. This breath of life is the power used by God to make man a living person. It is the spirit that quickened the dust made man. The word spirit and breath are equivalent words and are translated from the Hebrew word ruach. This word is rendered "spirit" 235 times; "wind" 95 times; "breath" 28 times. In these passages it means power. The word spirit in Eccl. 12:7 is translated from the Hebrew word ruach and means breath, or breath of life. This is the power that enabled Adam to become a living soul or person. James says, The body without the spirit is dead. The marginal rendering of this word spirit is breath. They are rendered from the Heb. word ruach. In Isa. 146:4, we read, His (man's) breath (spirit of life) goeth forth, he returneth to his earth; in that very day his thoughts perish.

Compare the following texts: Gen. 2:7; Eccl. 12:7. James 2:26; Psa. 146:4; Eccl. 5; 9 and 10.

The second question is, Please explain 1 Pet. 3:19. The preceding verse states that Christ was put to death in the flesh, but quickened by the spirit. By which (spirit) also he went and preached unto the spirits in prison. Those who believe that Christ did this preaching during the three days that he was under the power of death virtually deny that he died as stated in the 18th verse. McKnight renders this verse thus: By which also he preached to the spirits in prison. His comments are: By which spirit also, speaking in Noah, he preached to the persons now in prison. The following verse says, Who formerly were disobedient.

when the patience of God once waited in the days of Noah while the ark was preparing. This translation makes this scripture plain. The spirits (persons) here spoken of lived in the days of Noah and were preached to by Noah who was one of those holy men of God who spoke as they were moved by the Holy Spirit. In 2 Pet. 2:5, Noah is called a "preacher of righteousness." One hundred and twenty years was given to those who lived in the days of Noah to repent, but did not. Noah's preaching witnessed against them and they were destroyed. Gen. 6:3.

The third question is, Please explain Mal. 4:5, 6. Why not accept the statement here made by the prophet? His statement is that Elijah, the prophet, will be sent before the coming of the Lord. He will turn the heart of the fathers to the children, and the hearts of the children to the fathers. This question is often asked: Were not Elijah and John the Baptist the same persons?

Just a little reasoning along this line will answer this question in the negative. Elijah was translated that he might not see death. John the Baptist was beheaded. Elijah was a prophet and an inhabitant of Gilead. John the Baptist was a son of Zacharias and Elizabeth. They were as distinct as two persons could be. However their office was the same. Luke 1:16, 17 in speaking of John the Baptist, says, Many of the children of Israel shall he turn to the Lord their God. He shall go before him in the spirit and power of Elias (Elijah) to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just. According to Luke, John the Baptist prepared the way for Christ at his first coming. Malachia places the coming of Elijah in connection with Christ's second coming or before the great and dreadful day of the Lord. Jesus gives his testimony concerning this question. In answer to the question asked by his disciples, he said, Elias truly shall first come and restore all things. But I say unto you that Elias is come already and they knew him not, and they have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. In this verse he was not speaking of Elijah in a personal way but in an official way and in alluding to John he spoke of his death to teach his own death. Keep in mind that as prophets they were distinct persons. As forerunners they were alike. Again Jesus says, If ye will receive it this is Elias which was to come. Matt. 17:11-13; Matt. 11:14. John the Baptist had done for them just what Elias will do for Israel in

the future. Keep these two persons separate in your minds. Do not merge Elijah into John. Both will have an inheritance in the kingdom of God.

4. Was the gospel taken from the earth after Christ ascended to heaven? Certainly not. The Holy Spirit was sent to the disciples after Jesus was taken to heaven. That was to prepare them as his witnesses. See John 14:17, 26. John 15:26, 27; Acts 1:8. Jesus preached the gospel of the kingdom of God. Mark 1:14. He sent his apostles out to preach the same. Mark 16:15, 16. After they were baptized with the Holy Spirit they went everywhere preaching the same gospel. This same gospel was committed to faithful men who are apt to teach others also. 2 Tim. 2:2. So we may know when we are preaching the true gospel. The apostle Paul admonished Timothy to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15.

The above answers are submitted in Christian love.

D. C. Robison.

The Spiritual Life.

A correspondent asks, What is the best method for a minister to pursue to promote spirituality among church members?

What is meant by spirituality? Herbert Spencer says: "Unlike the ordinary consciousness, the religious consciousness is concerned with that which lies beyond the sphere of sense. A brute thinks only of the things which can be touched, seen, heard, tasted, etc.... But the developing man has thoughts about existences which he regards as usually intangible, inaudible, invisible, and yet which he regards as operative upon him."

Spirituality may be defined as the development of this power in the developing man to take cognizance of this unseen world. Max Muller says that "religion consists in the perception of the infinite under such manifestations as are able to influence the moral character of man." Spirituality may be defined as the development of this power so to perceive the infinite as to have one's moral nature elevated and inspired thereby. Paul refers to man as body, soul and spirit. The soul includes such vital powers as man possesses in common with the animals—the appetites and passions, observation, memory, the gregarious instinct, and some capacity to reflect and to form judgments.

The spirit includes those powers which are either peculiar to man or are in man so much more highly developed as to be practically new powers—such as con-

science, or the power to recognize the inherent difference between right and wrong, hope and its companion, aspiration, the secret of progress; reverence, out of which grow various forms of worship; love in its higher manifestations, transforming the gregarious instinct and making possible the family and the State; and faith, or the power to see the realities that are invisible, which the brute does not see. Spirituality may be defined as the development of these spiritual powers in man. Paul says that the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. The question of our correspondent, then, is, What can the minister do to promote these qualities in his church members?

This is the fundamental function of the minister. If he cannot do this, he has no business in the ministry, any more than he would have in the teaching profession if he could not instruct the ignorant, or in the medical profession if he could not cure disease. We cannot, in an editorial, tell how the function of the ministry can be fulfilled. We can only give two hints toward its fulfillment.

1. The minister must be spiritually minded himself. He must have life or he cannot impart life. To him the right must be more important than the expedient, or he cannot inspire conscience; to him the Infinite must be a reality whom he perceives, not a theory which he entertains, or he cannot enable others to perceive the Infinite; he must have aspirations which inspire him to progress, or he cannot lead others forward; he must have self-control in his family, or he cannot impart it in his pulpit; he must have a love which joys in self-sacrifice, or he cannot inspire the joy of self-sacrifice in others.

A doctor may be an invalid and yet cure the sick; a lawyer may be a law breaker and enforce the law on others. But a minister cannot be spiritually inert and impart spirituality to his fellow-men. He cannot pick it up as a thing alien to his nature and carry it with him into the pulpit. The congregation instinctively recognizes the difference between the minister whose prayers are a private habit and the one whose prayers are only a public exercise. It instinctively recognizes the difference between the preacher whose sermon is the prepared exposition of a doctrine and the one whose sermon is instinct with his own spiritual life. The first preaches as the Scribes; the second, as one having authority. The word hypocrite means play actor. The minister may be quite unconscious

that he has assumed a part for his Sunday morning service; but the congregation is never unconscious of the fact, if it is the fact. Emotion and imagination are not spirituality. A preacher may have both without either. Dwight L. Moody was a profoundly spiritual preacher; but he was neither emotional nor imaginative; he talked like a business man to business men. He was powerful because religion was to him, and he would have it to all men, the commonplace of life. The preacher can be both spiritually minded and a splendid animal. Henry Ward Beecher, Phillips Brooks, Charles H. Spurgeon, were not ascetics. They were powerful preachers because dominating their splendid physiques was a still more splendid spiritual faith.

To all great preachers religion is a reality. They do not bring it into their conversation, yet it flavors and tones all they say and do. One must prepare on other topics, said Phillips Brooks to me, but it is natural to speak on religion.

I met Dwight L. Moody once at a hotel and we breakfasted together. The conversation drifted as naturally on to religion—not theology, but religion—as it would have drifted into art if my breakfast companion had been Winslow Homer, or on to music if he had been Walter Damrosch.

I was once present in Henry Ward Beecher's parlor when Dwight L. Moody called on him. The conversation rose by its own inherent vitality into religion; they got out their pocket Bibles and spent an hour or more in extemporaneous scripture study. Such men are never preaching, and yet always preaching. Their sermons are as natural as their conversation, and their conversation as religious as their sermons.

Phillips Brooks was greatly in demand as an after dinner speaker. He did not preach; but his after-dinner speeches were possessed by the same spiritual earnestness as his sermons. I heard Mr. Beecher preach scores of revival sermons; but the most perfectly spiritual revival sermon I ever heard from him, and one which produced the greatest immediate effect on his hearers, was his after-dinner speech at a dinner given to Herbert Spencer. For the spiritual power of the great preachers there is no preparation possible other than that of a life spent in fellowship with the Great Companion. Professional piety is no piety at all.

2. The minister who possesses some measure of this spiritual life and desires to impart it to his congregation should seek out those in his church who possess it also and bring them together, not so much to devise plans

as to deepen life. Half a dozen members bro't together will start a blaze; but fill the fireplace with wood and try to start it with a match and it refuses to burn.

Ministers like other Americans count too much on numbers. A rainy Sunday congregation is often the preacher's best opportunity; for then he has the elect few, who come to church because they greatly want to come. It would be better if the minister did not urge the reluctant to attend the weekly prayer-meeting; one meeting in the week, composed only of the spiritually eager and alert, would be of inestimable value. We need to get the kindling wood together and set that aflame. Morning prayers at Harvard University are not less valuable because that attendance rarely exceeds two hundred. Two hundred eager spirits are an inspiration; four hundred reluctant ones are a burden. There are not in the Bible any more inspirational chapters than those in the fourth gospel which record Jesus' confidential conversation with his eleven loyal friends after he had contrived that the traitor should leave the room.

How shall the minister promote spirituality in the church? First develop it in himself; then in the elect few who share his desire for it; then trust that it will communicate itself to others. Let your light shine, says Jesus. He does not say, Flash it. Have it; let it shine; and others will be attracted and inspired by the radiance.—Lyman Abbott in *The Outlook*. Sel. by F. M. McTroy.

World Interprets God to Church.

When I was a boy, the S. D. A. church bragged about their systematic giving. I remember, the word systematic came to my inexperienced ears as "Sister Mattie," I wondered who "Sister Mattie" was, from whom all monies seemed to flow. Later, I learned that it was the tithe, or one tenth of the income, which was supposed to be turned over to the church organization by each member. They have said that the Lord's system for raising money was far ahead of that of the secular churches. The other churches were always referred to as "secular." Their method of raising money, and their inability to consider any Bible interpretation differing from their "creed" was final proof for the application of the word secular. We were told that tithing made collection box passing and grab-bag socials unnecessary. We boys derisively called the long handled collection boxes, "corn poppers."

Sometime after this I went to Battle Creek to attend College, then presided over by Elder Lit-

tlejohn. I do not remember just when or on what pretext the collection boxes were introduced into the tabernacle. I know that the small flat boxes on the ends of long handles were always "pop corn boxes" to the boys. Personally, I always held them in contempt. I really believe that I had first been taught, that such methods were beneath the dignity of the Almighty.

As we became older, some of my associates thought it an honor to be permitted to "push the poppers;" but I never sought the job as usher, because of my aversion to collection boxes. Later, when the responsibility of giving out the hymns was placed on me, no money gathering receptacle was ever passed. I could not get away from my youthful ideas of the power and dignity of God.

"God loveth a cheerful giver." was the phrase which always accompanied all demands for money. It seemed to me that a cheerful giver would be one who gave of his own volition, not asked, or placed in a position where failure to give brought public shame.

My personal method was to give the congregation the exact financial conditions, to make it entirely impersonal and to indicate a place where sums could be deposited at the end of the meeting. At first, they laid it on the table in front of the desk; later we hung a box up by the door. We always had enough money for our needs, and to spare.

I have expressed my views as often as required about this subject, but I could never see that my converts were gained to the idea. Imagine then, my surprise, when I discovered and read the following in the editorial columns of the "Miami Herald:"

Financing the Lord.

"That was a scandalous little girl who asked her father for ten cents that she might go to a church social and eat ice cream for God." Her shocked parent however grinned a most unholy grin himself when he heard her explanation.

"I have noticed, the little woman assured him, that folks pay the rent and for groceries and things because they think they have to, but they give ice cream socials, or beg money for the Lord. She went to the social, ate the ice cream, and spent an extra nickle on a grab-bag prize, and had the supreme satisfaction while waiting for her mother to collect the spoons she had lent for the affair, to hear the treasurer report that twenty-five dollars and nineteen cents had been made for the building fund.

And on her way home that evening she shocked her mother also with the astonishing observation that when folks build

houses for themselves, they stay at home from seashore trips and things to make up enough money, but when they build houses for God, they just give part of their picture show money. Then, as she was dozing off to sleep that night, she concluded her philosophy with the remark that it must all be mighty funny to God. She had sensed something that had been troubling churchmen for many years, and she will see that something corrected, we believe, before she is old. With the coming into popularity of the all-the-week church; with the recognition of the great wastefulness of using an expensive church building for only a few hours a week, is coming a business administration of church finances. Even the collection basket is losing caste and will soon be abolished entirely.

Doubtless the scandalous little girl did not feel critical toward the solemn passing of the collection plate, and, yet the other day in his closing address before the efficiency council of the Methodist Episcopal church, Rev. J. E. Crowther of New York said:

"The church money should be collected by means of a house-to-house canvas and by placing boxes at the church doors, but not by shoving the plate under the noses of the brothers. You can never get money out of people by appealing in this manner."

Under the plate passing system the ushers stalk down the aisle in a stately manner, and line up at the altar as if they had brought something worth while, and the pastor asks God's blessing on the offering. But what is there in the plate to be thankful for? Nothing but a lot of nickles and coppers and a few ten cent pieces, these last having been put in by people who could not change a dime. No, a better system than this is needed. Just because we are religious is no reason why we should be stupid."

Is the Lord giving the world a message for the churches? Are the churches creed bound? Can a creed bound church accept, adopt or give out any new light? Was there ever a time when the Lord failed to have a supply of new truths for as many as were ready, willing and able to understand them? If the churches cannot accept and disseminate additional or advanced truths, by what method can the Lord make his will known? "If these hold their peace the very stones will cry out."—Frank Haughtaling, in *Bible Advocate*.

A good cause makes a stout heart and a strong arm.

All that's fair must fade.

Beauty vanishes, virtue endures.

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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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.

Again we call attention to Sr Reed's book, Hinduism in Europe and America. Perhaps it is not generally understood the extent to which heathenism has gained a foothold in our country. Take interest enough in the matter to write Sr. Reed about it. Address,

Mrs. Elizabeth A. Reed, 1037 Balmoral Ave., Chicago, Ill.

Bro. H. V. Reed is preaching every Sunday to good audiences in a pioneer community at Orange Beach, Alabama. We wish more pioneer work might be done.

This week we have given another order for print paper a-

mounting to \$50 or over. We pay cash. By so doing we save a cash discount and establish the firm's credit. We like to do business in that way. You can help us to keep this record and you will, won't you? We make an order of this kind once in about ten weeks.

What have you done to help us get that hundred subscribers? We have 13 of them.

Reports.

Feb. 28th being the writer's regular day to preach at Roll, Ind., he went over and was met at Hartford City by Bro. Geo. Hodson. After driving out to the home of Bro. and Sr. Hodson and partaking of the good dinner prepared by Sr. Hodson, we drove to church for service that evening (Saturday). You can understand how well pleased the writer was when he entered the church and looked around to see that the old oil lamps had been taken out and a new, modern light plant put in. It was as light inside the house after night as it was during the day. We read in the first chapter of Genesis that God said, Let there be light, and the light was good. Yes, it is good to have light.

March 7th was the writer's day to preach at his home church at Brush Creek, Ohio. It was a gloomy day and before starting to church, the writer feeling the need of assistance, bowed his head in prayer to his heavenly Father to bless the meeting that day, and to give him the encouragement that he stood in need of. The Lord answered his prayer at just the right time. After Sunday School and just before preaching, Pro. G. H. Antonides came to him and said, "Bro. Anderson, my daughter, Mrs. Clara Underwood, wants to be baptized this afternoon." That statement put the writer in just the right spirit to preach. Well, that afternoon we went to the water and assisted Sr. Underwood to take on the one name. May God bless her and may we all meet in the resurrection is the prayer of the writer.

J. H. Anderson.

What we call conscience is the voice of divine love in the deep of our being, desiring union with our will; and which, by attracting the affections inward, invites them to enter into the harmonious contentment, and fullness of joy which attends the being joined by one spirit to the Lord.—Graves.

Do that which is assigned you.

Be not ashamed of your craft.

The Sunday School.

By Anna E. Drew.

God's Mercies to Disobedient Israel.

March 28, 1915. Review. Reading Lesson: Nehemiah 9: 26-31.

Golden Text.—Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14:34.

Lesson I.—Judges 2:1-19.

Who was Joshua and what is said of the Israelites during his life? Josh. 1:1, 2, 5. Judges 2:7. What followed? Judges 2:10-15. How did God deliver them? vs. 16, 18. Who were the judges during this period? Judges 3:9, 15

Lesson II.—Judges 4:4-23; 5: 1-22.

Who was the third judge of Israel? 4:4. By whom were the Israelites oppressed at this time? Tell the story of the deliverance. What became of Sisera?

Lesson III.—Judges 6:11-40.

After a period of peace and prosperity we find the Israelites again doing evil,—what was their punishment? 6:1-6. Tell the story of the call of Gideon. 6: 11-14. By what means was he assured that the work assigned him was of God? How was his faith tested? 6:25-32.

Lesson IV.—Judges 7.

Tell of the sifting of Gideon's army? How many were left to fight the Midianites? What were their weapons? Tell of the victory. What are the necessary weapons in the spiritual warfare? Eph. 6:13-17; Heb. 4:12.

Lesson V.—Judges 13.

Who in this lesson was raised up to deliver the Israelites? For what was he noted? Relate some of his adventures. What led to his downfall? Tell of his tragic death. What lessons of warning can we draw from his history?

Lesson VI.—Ruth 1.

Who were Naomi, Orpah and Ruth? Relate briefly the story of Ruth. What lessons may we draw from it?

Lesson VII.—1 Sam. 1:24-28; 3: 1-21.

What is related concerning Samuel's birth? When and where did he receive his call as a prophet of God? What was the first duty given him in this work? 3:11-18. What is said of Samuel's growth? 2:26; 3:19, 20.

Lesson VIII.—1 Sam. 4:1-18.

The events recorded in this lesson occurred 18 or 20 years after the call of Samuel. What do we know of Eli and his sons? Who were warring at this time against the Israelites? How did Israel attempt to save them-

selves? 4:3, 4. What was the result? What mistake did they make?

Lesson IX.—1 Sam. 7:3-17.

In what condition do we find the Israelites at this time? 1 Sam. 7:3. What followed? 7:4, 7. Tell of the victory of the Israelites. Notice in every case we find the Israelites departing from God, oppression by enemies, then repentance and prayer to God for help, and deliverance, in God raising up a judge through whom his favor and power is shown. Why did they so easily forsake their God?

Lesson X.—1 Sam. 8-10.

Give the reasons why Israel now wanted a king? 8:1-5, 20. Why did the Lord tell Samuel to grant their desire? Who was the young man selected by God? Tell how he was guided to Samuel. How was he selected by the people?

Lesson XI.—1 Sam. 11:1-15.

Tell how Saul's opportunity came to gain his kingdom? Tell of the battle and victory. How was his kingship confirmed? Name the good qualities of Saul.

Lesson XII.—1 Sam. 14:1-46.

Who was Jonathon? Tell of Saul's sin and punishment, chap. 13. How did Jonathon and his armor bearer save the day for the Israelites? Apply the Golden Text for today's lesson, to the history of Israel during this quarter's lessons. Is it true of the nations and people of today? Can we ever hope for a time when the people of this earth shall be righteous? Isa. 26:9; Psa. 72:7, 8, 11; Isa. 32:1, 17, 18.

Berean Column.

Thoughts.

Our thoughts have more to do with the making up of our lives and character than we would at first think. Pro. 23:7. As a man thinketh in his heart, so is he. For evil thoughts will in time make one very corrupt and sinful. It is not the things that a man eats defiles him, but the words that cometh out of his mouth which cometh from the heart of the evil man that defiles him, for an evil man must have evil thoughts which lead him to commit murder, steal, bear false witness and do all kinds of evil things. For generally a man thinks of doing a thing before he does it.

Paul tells us in Romans not to think more highly of ourselves than we ought to think, but to think soberly. Out of the abundance of the heart the mouth speaketh, and by good words

which man has spoken shall he be justified, so by evil words shall man be condemned. God knows our thoughts, for no thought can be withheld from him. 1 Jno. 3:15 says: He that hateth his brother is a murderer. Therefore we see that we shall be judged by our thoughts.

We know that our heavenly Father would have us think good thoughts, bringing out of the good treasures of the heart good things. If we do not think good thoughts, we will be with those that bring forth evil things from the evil treasure of the heart. We must forsake our evil thoughts and turn to God and he will have mercy upon us and abundantly pardon us if we put on Christ through baptism.

Here are some of the things Paul would have us think of, things that are true, that are honest, that are just, things that are pure, things that are lovely and things that are of a good report which if we think on these things, the treasure of our hearts will be filled with good things.

Paul told Timothy that he should be an example of the believers of Christ in word, in conversation, in love, in spirit, in faith and in teaching the doctrine of Christ. Upon these things Paul told Timothy to meditate and to give himself wholly to them.

Dear readers, let us pray with David in Psa. 19:14: Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer, and upon his word we should meditate day and night.

Leora O. Roose.

Argos, Ind.

Rejoice and Be Glad.

We read in Psa. 32:11, the following: Be glad in the Lord, and rejoice ye righteous: and shout for joy all ye that are upright in heart.

There are many things in this life for which we should rejoice and be glad. We notice that nearly every Christian is more glad than the sinner. Why should they be more joyous and glad than the sinner?

For what rejoice?

We find in Matt. 5:12 this truth: Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you. We find in Psa. 32:10-11, these words: Many sorrows shall be to the wicked, but he that trusteth in the Lord mercy shall compass him about. Be glad in the Lord and rejoice ye righteous: and shout for joy all ye that are upright in heart.

We learn in Psa. 67:1-12 these truths: The Lord reigneth; let

the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are around about him; righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord of the whole earth. The heavens declare his righteousness and all the people see his glory. Confounded be all they that serve graven images, that boast themselves of idols: worship him all ye gods. Zion heard and was glad, and the daughter of Judah rejoiced because of thy judgments O Lord. For thou Lord art high above all the earth: thou art exalted far above all gods. Ye that love the Lord hate evil; he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness.

Bessie Shaffer.

Letters.

Dear Bro. Lindsay:

I hope I will not be intruding or taking up your time by writing you this letter, unless it be to some profit.

First I want to thank you for your kindness in sending me your paper. I trust God may bless you in your efforts to set forth the truths before the people, of Christ's soon coming.

I noticed in the Herald a letter from Bro. John H. Anderson in regard to a meeting he conducted at Liberty. Yes, I remember it well. I was one among the number he baptized. As a teacher of the Bible, Bro. Anderson has no equal (in my opinion) in the truth. The south certainly suffered a loss when Bro. Anderson left us. We realized our loss when it is too late, but we are hoping, if time lasts for Bro. Anderson, that he may come back. We could have a strong church at Liberty, and do better than we are doing if we would take God's word more as our guide and not love the praise of man too much. We like for men to praise us, and say, Oh, it doesn't make any difference what you believe, or where you go to worship. Come along and be a popular fellow. I am not perfect and don't expect to be until my blessed Redeemer comes and changes this vile body of mine and fashions it like unto his glorious body. May God help me to be faithful until the end, for Christ's sake, and not for any claim of good on my part.

How anyone who really be-

lieves in the second coming of Christ and his kingdom and other Bible truths can bid God speed to teachers and churches that as good as teach that Christ never returns, no resurrection, no kingdom, and other kindred doctrines, is beyond my power to tell. I have, I think, seen just such; that is one thing that is wrong with us. Bro. Anderson is not of these. He teaches the plain Bible truths, and then practices them, and he is generally hated by those who don't, which in my mind is a good recommendation. Some one may say, Oh you must not hate anyone. Personally, I don't. Love is one of the greatest principles of God and to learn God's truths that he has revealed in his word, and obey them, live them, teach them, will beget in us the love we should have, not a love for this age, and its false teachings, not a love that will cause us to bow down to the man-made creeds of this age, and say by our actions, you are right, and maybe I am. But a love that will cause us to love God and our Savior more and our brother in the faith more, and then our fellow man more, by being true to our faith and not causing anyone to stumble by our actions. How can two walk together except they be agreed? And when I see any one who has professed faith in the true doctrines of the Bible walking with the man-made creed of this age, I conclude they have agreed, and so they have, for error and truth will not mix.

Come ye out from among them and be ye separate. Is this hard to do? No, if we love God's truth more than error. It is not hard if we are looking for the soon coming of our Savior, and for the restitution of all things spoken of by all the holy prophets. But if we are looking to man-made things (Odd Fellows, Masons, Farmers' unions), and other things outside of the word of God to bring about only what Christ our Savior can do, then it will not only be hard for us to stand separate, but we will fail and that day will come on us unprepared. Where the Bible speaks of whoredoms and fornications means to my understanding, false doctrines and anything founded outside of God's words is such.

Your brother in hope.
L. R. Rhodes,
Hendersonville, N. C.

Dear Bro. Lindsay:
In the year 1905, the writer delivered a sermon using the blackboard, at Guthrie Grove, S. C., in which he presented facts to show that Turkey would probably come to her end in 1915, and that following that event, the Jews under the protection of Russia would take possession of Palestine. Some of the brethren

who heard the discourse have recently written to me asking me to send an article to the Herald giving my views on the present war.

"Is this the last war?"
In answer to this question, I must say I do not know. In the last war, Russia, Gog, or the king of the north will oppose England the king of the south.

So in order for this to be the last war, it would be necessary for Russia to change her position. She may do this when they come to divide the spoil. However before the last war, the Jews in large numbers must be gathered back to their own country. Russia will then come down to take a great spoil and that will bring on the final conflict. There are about 200,000 Jews in Palestine now, so I think we may look for a change in the present conflict which will clear up the subject. In the meantime we should keep our eyes open. The Master bids us watch.

We know that the present age will close in a time of great trouble and that many will fall. The writer feels that he has suffered some for the truth, and he asks an interest in your prayers.

J. H. Anderson.

Dear Bro. Lindsay:

I see in your last issue a letter from Bro. Robinson in regard to Sr. Woodward's inquiry concerning the temperance question.

I believe it the duty of all Christians to do what is right at all times and God will not condemn us for it.

Now when the Midianites were stealing the Israelites' grain, the Lord did not hunt out all the bad men in Israel to drive them out, but he took the best men.

So it is with the temperance business. It is not only stealing the bread out of the children's mouths, but sending lots of them to the grave; also breaking many mothers' hearts: therefore I think it the duty of every Christian to help crush it out. I say, crush the serpent's head when you have the opportunity. We have election on local option this spring and I shall vote dry if I am able to get to the polls, and I am not afraid of the Lord condemning me for doing right.

Yours with love to all,
Mede Logan,
Niles, Mich.

Mr. Lindsay:

May I write to your paper again? Papa has just arrived from Roll, Indiana, and he said they had a new light plant in the church, and papa thinks a lot of the Indiana people. I go to church every Sunday and enjoy it very much. Mrs. Edna Brewer is our teacher.

Mellie Anderson.

Tithing.

A few thoughts on giving to the Lord and his cause. But the moment one speaks of the tithing system, many devout religionists at once begin to combat the idea and say no one can afford to give a tenth of his earnings to God, and besides it is not taught in the Bible for us in our day to follow. Well, let us look at the question of giving in our day a few moments. "And all the tithes of the land, whether of the seed of the land or of the fruits of the tree are the Lord's. It is holy unto the Lord.And concerning of the tithes of the herd or of the flocks, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord....These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai." Lev. 27:30-34.

Think you did God through Moses command the children of Israel to do more than they could perform or afford to do? Who were they to obey and trust? Who are we obeying and trusting? Are we trusting God to assist us in blessing the work of our hands, giving success to our efforts in doing his will? Many times and in many things we would certainly fail did not God guide us to success in our feeble effort to serve him. Cannot afford to give God his share (the tenth) for fear of failure! Let me tell you we cannot afford to withhold his portion. "Cannot afford to give a tenth." Well now listen a moment and see what followed when the children of Israel forgot God and neglected to give unto him his portion, and see what he said unto them for their neglect of duty.

"Will a man rob God? (Would a man do such a daring act)? Yet ye have robbed me, but ye say, Wherein have we robbed thee? (Oh how innocent and ignorant of the act, but the answer and the sad charge. Hear it.) Ye have robbed me in tithes and offerings. (What followed that selfish robbery? Listen and hear.) Ye are cursed with a curse (a double calamity) for ye have robbed me, even the whole nation." But oh, can there be no atoning for that neglect and for this crime of robbing God by withholding from his portion of our earthly possessions? Yes, and note the results that will always attend the giving to God his portion. Listen and hear it.

"Bring ye all the tithess into the storehouse (not pay it out for another form) that there may be meat in mine house, and prove me (trust me for the results) now herewith saith the Lord of hosts, If I will not open you the windows of heaven and pour you out a blessing that there shall

not be room enough to receive it." Mal. 3:8-11.

Friends, ye fearful ones, think you, would you fail and go over the hills to the poorhouse should you adopt the tithing principle in your business with such a broad promise from the great God who owns all things, even the cattle upon a thousand hills? Who are you trusting, the arm of God or your mental powers? But say you, the tithing system was not intended for the Gentile people to act upon. Well now, we have only your say-so for that statement. Let us see what we can find in the New Testament on that subject.

Paul was an educated Jew of the first class and understood the law and all the customs of his people. What does Paul say about money matters? In 1 Cor. 16:1-12, he says, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no (collections) gatherings when I come." Here the objector again steps in and says, In the texts you have just quoted, Paul says nothing about giving a tenth of one's earnings. Not so fast, brother. Let me illustrate a little.

A man buys of me 10 bushels of potatoes. Both of us understand the scale of measurement by which is decided the number of pounds required for a bushel, which in this state (Mich.) is 60 lbs. With this scale of measurement both of us know exactly how many lbs. I must furnish the man in order to fill his order for 10 bushels. So with Paul when he said to the churches, give as the Lord hath blessed thee. The scale of giving both by Paul and the churches, was understood to be a tenth of whatever was earned. Without this understanding of the scale of giving neither party could decide how far the blessing of any week's work could be measured or given. But knowing the scale or measurement, as Paul and the churches then did, it was very easy to determine how much to "give as the Lord hath blessed you."

If you earned \$18 last week, that was the amount God blessed you with that week and \$1.80 was the Lord's due. This week should he bless you with \$25.00, the scale of giving to the Lord very readily would figure out \$2.50 as his portion, and so on. Do you get the thought? If so, glad to hear it. If you do not, then more proof would be unnecessary and hence I close the subject and keep right on giving my portion as "God hath blessed me."

As ever your brother in Christ,
L. S. Bronson.

An Open Letter.

Dear Sr. Woodward.

Your request for an answer to the question in Herald of Feb. 11: "Can God's children use their time, energies, talents and money to support the W. C. T. U. organization or the prohibition movement." seems to be a candid one, and deserves careful consideration. Bro. Robison has expressed his view, which you promptly indorse and express yourself as being satisfied with his answer in R. II. of Mar. 4.

You must beware that your unqualified indorsement and publication of the view presented will have a wide influence in the decision of this important question among the readers of the Restitution Herald.

Is the Woman's Christian Temperance Union a system of iniquity? Is the working for sobriety, the work of the devil? Is helping the erring back to a higher, better life, or the rescue of the fallen a work to be shunned by "God's children?" Is visiting the poor, the needy and the prison reform work as conducted by the W. C. T. U., building on the sand? To close the saloon, the brothel and the immoral dens which entrap the youths of our homes, is this a work that honest men and women must not do? Is it the "unclean thing," or is it clean and what every child of God should do? Do not the scriptures say of the unfruitful works of darkness that God's children should reprove them? Are these works, and the noblest women in our country to be classed with the smart set, the 500, and their doings? Is social purity work, rescue work, temperance work, prison reform, physical education, total abstinence as taught by the Bible, the suppression of immoral literature, missionary work, to prevent the shipment of liquor to the heathen, anti-child labor, anti narcotic work against alcohol, opium and tobacco, unfermented wine at the communion, Bible in the public schools, tithing as the Lord's system of giving for the support of good works, mercy work—a tender consideration toward all of God's creatures, flower mission—remembering the sick and the shut-ins with flowers and kind words, curfew work—restraining children from the dangers of the night, Christian citizenship, peace and international work and anti-polygamy; these and many others being done by the W. C. T. U. organization. Is such work as all this, building up on the sand? If it is, I have been entirely misinformed as to what a Christian's work really is. Shall we condemn these noble women who are making practical the lessons in life which have been neglected by the

church which has spent much time in a quarrel over creed? Can it be wrong for our young people to engage in the above works of benevolence and righteousness? Can it be wrong to help an organization that is doing the good things above mentioned?

Before condemning any organization every one should determine first whether it is engaged in a good work or a bad work. Is all their work, wood, hay and stubble? Is it not rather gold, silver and precious stone? If so, it is not sin to help with your "time, energies, talents and money." This indiscriminate condemnation as bad, of organizations whose work is not only good, but in harmony with Christian character as revealed in the Bible, is not only unfair but is without a grain of sound argument. If this body of Christian women were covetous, blasphemers, unholy, truce-breakers, false accusers, murderers, incontinent, thieves, idolaters, corrupt in mind and morals, and to every good work reprobate, then we might consistently condemn them as beneath the Christian standard. But I must be shown that the fruit is bad before I can condemn the tree upon which good fruit grows. Charity beareth all things, hopeth all things, endureth all things, thinketh no evil, "Are we better than they?"

Lovingly yours for truth,
A. J. Eychaner.

Recreation from a Bible Standpoint.

1 Cor. 10:31. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

What do we understand by recreation? Let me quote from J. Adams Rawlings, of London, England. "Recreation is such employment of the time released from the ordinary service of life as will send us back with renewed vigor and cheerfulness—recreated indeed to that same daily toil and service."

Young man, young woman, please read the above very, very slowly. Get its true meaning and then you can decide whether you are really finding recreation in your present pleasures, or shortening your life, weakening your nerve force, bringing upon yourself disease and a premature death. I am convinced that some thing should be said on this question which is caused by the word amusement, because it is right here that so many are without any guiding principles, and when questioned as to the advisability of a church member dancing, playing cards, attending theatres or joining secret orders, their minds are so much more engrossed with these things than

with doing the will of God they unblushingly reply, Well, my conscience does not condemn me, and as long as it does not, I believe I am safe, and they persistently go their way, allowing a misguided conscience to control them, forgetting that God has marked out their way for them. Question. Do you really want to be a Christian? Why yes. Well let us see how much you really desire it. Whatsoever ye do, do all to the glory of God.

Then first of all our amusements as Christians must be right in themselves. Their essential or necessary tendency and results must be a genuine refreshment of our nature, without any alloy of evil. An amusement which tends to produce unhealthy excitement of mind or body which stimulates the passions, fosters discontent, leaves us jaded, and with weakened nerves, does not respond to the test of essential rightness, and cannot be counted "to the glory of God."

Let us test the text again. This is the argument in favor of attending horse racing. I am speaking only of professed Christians, remember. The man or woman of the world is expected to go to these places if they choose. A day in the open air—rest from daily toil—loving to see the improved breeds of horse flesh, etc. But when the day is past, what is there against it? Over-excitement, hence weakened nerves; some excitement if there is no stake, very much excitement if there is a stake, your money has gone for gambling, your influence has gone the same way; your example is sure to be followed by your sons and daughters, or your neighbors.

This is a form of amusement characterized by extravagant excitement, therefore not right in itself, and will not stand the test. Not to the glory of God, and cannot conform to the text: is carnal and will result in spiritual death.

Christian man or woman, can you abide by God's decision in this matter? "Come out from the world" was written as a test for those who wished to gain eternal life by denial and overcoming. O, if we could always remember, God is watching us, and the record will be kept correct, wouldn't we be more careful what our life is?

M. A. Woodward.

Christian Growth.

Let us turn our attention for a few moments to the striking similarity found in comparing the growth of a natural child, to that of a child of God. By the latter expression we refer not necessarily to those young in years, but young in the gospel faith—just coming to learn of

their Savior.

The first thing in importance to a child just born, in order that it may grow, is food; but some foods are hard to digest, while others are easy, and our tender child with its delicate system is not capable of managing the more difficult. Consequently nature has provided milk as the child's first food.

The word of God being the storehouse of food for Christians, also contains some things that can be readily understood by a beginner, while other parts can only be comprehended by those full grown in Bible knowledge. Hence, the "milk" or first principles have been designed as the first food for our other child. 1 Pet. 2:2.

After the natural child has existed for some time from milk, its body is developing and the digestive organs are becoming accustomed to their respective duties. Gradually then, food of a little more solid nature, bread perhaps, softened often times with the milk, but nevertheless a more solid food may be used. So it is with the child of God. After learning the first or fundamental principles of the Bible, it may gradually be taught further and deeper truths, as the bread of life which is Jesus Christ and his message. Jno. 6:35.

Our natural child in a few short years has so grown and developed that it can eat the food of an adult, meat and victuals difficult to digest and assimilate, and in the same order, the child of God, by rapid study and growth, comes to the state of an adult Christian, so that it can understand the deeper truths of scriptural teaching likened to "strong meat," or solid food. Heb. 5:14.

Throughout the different stages of a child's existence and development, water constitutes an important factor of nourishment, and the like figure may be carried out in Christian growth, for Christ called the message of life he delivered to the world, the water from which no thirst should come. Jno. 4:14.

But aside from the proposition of food, a child must have a proper kind and amount of exercise in order to form a sound physique. Once more may we shift the comparison, for no Christian can have a sound Christian character without proper exercise in the Christian graces with the members of his body.

Looking at yet another phase of the question, the world is full of evil influences, which if left to have free play upon our children while growing, would surely result disastrously for the child and for this reason we warn against such pitfalls. So also is the world opposed to pure religion, full of snares for the de-

veloping Christian, from which we are warned to keep away. Jas. 1:27; 4:4; Rom. 12:2. On the other hand, just as wholesome influences are demanded to draw out the good qualities of a child's make-up—so there are good influences in the Bible to draw out the best in its followers. Psa. 119:9; 1 Pet. 1:13-16.

Our schools today point out to our growing children the characters of great men that they may pattern after them, but the character and life of the greatest man of all is clearly set forth on the pages of the Bible as an example and guide to Christian growth. Bearing these facts in mind, let us press forward with greater energy, ever growing in grace and in the knowledge of our Lord and Savior Jesus Christ, to whom be glory and honor, both now and forever, amen. 2 Pet. 3:18.

Frank E. Siple.

Prevailing Prayer.

Answer to prayer is promised if we pray according to the conditions.

1. It is to be made in the name of Jesus. That is, in him, for his name stands for him, and since he is the word of the Father, to pray in him, or in his name, is to pray by his authority, according to what the scripture states on prayer. Pray for what is promised. Pray completely according to the instructions and no prayer will be in vain.

2. Prayer must arise from faith. The waverer is warned that he shall receive nothing from the Lord. Jesus said, "According to your faith, be it unto you."

Then can I prevail at prayer when steeped in ignorance and error regarding his will, when he says that if we ask according to his will we shall receive? Can two contending armies both be victorious according to their chaplains' contradictory prayers before the battle? Can all the factions of the modern professed Christianity have what they ask? For instance, they pray much for the baptism of the holy spirit he promised people then, and they think their impressions of mind are the leadings of spirit inspiration. It is written, "I will pray with the understanding. Can I do that without the enlightenment of the holy word? Suppose I ask for daily bread and trust in my own labor? The faith is in my idol self, not in Jehovah. Suppose I ask the Father to care for my family and then put my trust in insurance companies and such human inventions as lodges and societies? Is my faith in God, or am I trying to wheedle him into an alliance with my idols?

3. Prayer is to be made in humility. God is not giving to us

because we are so good, but because our need gives opportunity to his love. Think of the Pharisee and the publican.

4. A holy life makes prayer assured of a reply. "If I regard iniquity in my heart, the Lord will not hear me." "Whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight."

This seems to conflict with Bible statements that God's bounty is not bestowed because of our goodness, as was said in the previous paragraph. And it is not. Christian holiness is not human goodness, it is the righteousness of God. Our only righteousness is the righteousness of our faith by which we receive his righteousness as a gift. So we are even taught of God to pray for a holy life. In the degree that we ask and receive, we are assured other prayers will avail.

5. We are to be merciful. Unless we forgive we need not expect our Father to forgive us.

6. We are to be unselfish. Because of the brethren's asking a miss for selfish lusts, James said they did not receive. Because Solomon asked for others, wisdom to rule them for their good, Jehovah added in the answer a double portion for the asker.

Seek the welfare of others and God will take care of you.

7. We are to work after we pray: "Give us this day our daily bread" has a previous condition long before imposed, "In the sweat of thy face shalt thou eat" it. James asks if the faith in God which pronounces the benediction, "Depart in peace, be ye warmed and filled" is of any value unless it recognizes that God's love is expressed as man-love, that as a Husband to widows and a Father to orphans he does it by the church, which includes all of us who pray for such needy ones. Be the answer to your prayer. For when the Lord of harvest told the seventy to pray for harvesters to be sent and Jehovah asks, "Whom shall I send?" Isaiah replies,—"Here am I; send me."

But all our work is the work of faith, that is, it is done because we believe his instructions.

J. W. Williams.

It is better to begin in the evening than not at all.

Good to begin well, better to end well.

There is no grace in a benefit that sticks to the fingers.

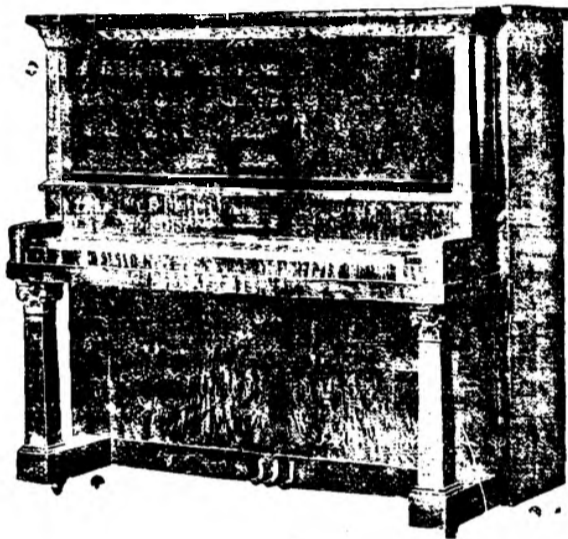
Bend the willow while it is young.

Well begun is half done.

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Michigan Quarterly Conference.

The Churches of God in Michigan will convene in Quarterly Conference at Blanchard, Mecosta Co., Mich., April 16-18, 1915, continuing over the following Sunday. It is hoped that all the brethren that can possibly do so, will make an especial effort to be present. Good speakers will be in attendance, and the Blanchard brethren will provide entertainment, and all who come will be accorded a hearty welcome.

The meeting will be held in the I. O. O. F. Hall on Maine St. Parties by rail, come to Blanchard, (not Millbrook) and all trains will be met. Bro. C. C. Maple will hold a series of Evangelistic meetings just before this, so that the conference will close the series, and if any can come earlier in the week to assist in them, they will be welcomed.

Emma Jackman, Sec.
F. V. Blakely, Pres.

Purposes of Study.

Paul says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

It is a valuable exercise for any one to commit to memory choice verses of scripture. However, the object may not always be to the right purpose. He who studies to know just to be able to undo another in argument does not necessarily have a very

good purpose in view.

He who studies to know what part of the scripture is for him by way of inciting him to righteousness, purity, hope, and the like, has hold of the matter in a way to benefit himself and glorify God. Is it too much to say that a true Christian may with a fair degree of certainty know another's purpose by hearing the class of texts he has memorized?

For instance, what shall be our conclusion concerning the one whose command of Bible quotations is found entirely within the scope of doctrinal thought which divides us as a class of religionists from others, and who cannot quote one text pointing out our need for purification, cleansing, etc.?

We believe it to be a truth which may not be successfully overcome, that he who studies to apply all truth to his own conduct in life will have little difficulty in overcoming all who seek to oppose truth, and he need not depend so much upon the word of his mouth at that.

S. J. Lindsay.

The Sower.

Matt. 13:3-8.

Forth a sower went to sow
In the seed time of the year;
Measured were his steps and slow
Full his heart of love and cheer.

Some seed fell on hard wayside,
And lay gleaming in the sun.
On these wild birds made swift raid,
And their evil work begun.

Some fell on the stony ground
Where there was no depth of soil;
Soon their withered blades were found,
Yielding naught to patient toil.

Some there fell where grows the thorn,
That soon springs up everywhere,
Choking out the plant new-born,
Wasting all the toiler's care.

Others fell on mellow ground,
And their rootlets took deep hold.

Here in harvest time was found
Fruitage to a hundred-fold.

Brother, sister, fling ye wide,
Precious seed on God's world-field,

Sow in faith, whate'er betide,
He will give abundant yield.

"In the morning sow thy seed,
And at eve hold not thy hand."
God who knows the sower's need,
Bounteous recompense will send.

In his realm is nothing lost.
All things here to him belong.
Sow for him while life shall last,
Sow in faith, in love, with song.

J. J. Bronson.

THE RESTITUTION HERALD.

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Number 24.

Common Sense And Common Cents.

"There's something wrong about those two boys of mine," declared a father of his sons. "Tom is quick as a flash, both in learning and doing. Phil is quite the opposite. He is very slow in grasping anything new. Yet in school and everywhere else, it seems as if Phil gets the best marks and stands the highest. Why, Phil has to get up at five in the morning to get thro' with the lessons that Tom does in fifteen minutes."

That was all the father needed to say: he had given the answer. No matter how clever Tom might be, Phil was getting up at five in the morning. The will to win was with the slower boy, and industry told, as it always tells, before talent. It is interesting to note that today clever Tom is clerking in the employ of slow and industrious Phil, now a wealthy merchant.

"Talent," says O. S. Marden, "knows what to do, tact knows how to do it. Talent theorizes; tact performs." No matter what your gifts may be, no matter how much you are able to do—are you doing it? Do you tackle every duty, every undertaking, as if it meant your success or failure in life? It means just that. The way you shovel snow, or rake the lawn, or do an errand, or prepare your lessons today, is deciding the way you are going to do the big things of tomorrow.

Thinking is good; acting is better; but acting with thought is success.

"We're both surveyors," declared a young man of himself and his friend, "and we're waiting for a job."

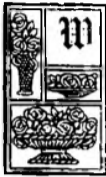
"I need a man to assist my camp cook," suggested the bronzed and bearded man who had asked them the question. "Would either of you care to take that job?"

"Not much! I'm a trained surveyor, sir." The young man was aghast at the thought.

"I—I reckon I'd like that job until something in my line turns up, sir," replied the other young man. "Where will I find your camp?"

"I am Colonel Anderson, the chief of the surveying party which is leaving tonight for the West. Everyone in camp is a surveyor, even the cook, so I guess you'll fit in, young man."

PRAYER



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 in prayer.
And joy and strength and courage are with thee?
—R. C. Trench.

Can you leave with us tonight?
That is how one of the biggest United States Government surveyors got his start.

"Common sense," says Wendell Phillips, "bows to the inevitable and makes use of it."

Are you telling yourself and your friends what you can do, or are you doing it? Knowing how isn't going to get you anywhere; it is knowing and doing that wins.—Boys' World.

Learn to Use Your Brain.

Most of us plod along doing the things we have always done or doing what all the rest do. It is a bold man who shortens a path. Most of us waste an hour now and then doing something that could be done better in ten minutes if we would use our minds.

An old man had a fine clock with chimes, says the Twentieth Century Farmer. When a guest was with him he said, "For 30 years I have never missed a night winding up this clock at 10:30 o'clock."

The guest who happened to be a jeweler, examined the clock closely and a quizzical smile overspread his face.

"What's funny?" inquired the householder.

"Why," said the visitor, "I was trying to figure how much time you have wasted. This is an eight-day clock."

You can waste time dawdling over a lesson, or reading one thing and thinking of another, or listening with one ear, or doing things at the wrong time so they have to be done twice, or forgetting what has just been said.

If asked the time right after looking at your watch do you look again?—World's Chronicle.

It takes a lifetime to build up a good reputation, it may be lost in a moment.

No Time Left.

If we said all the kind things that we might say, what time would be left for disagreeable speeches? If we stopped to notice all the nice things in our friends and playmates, what chance would we have to think very much of their faults? And if we saved our grumbling till we had finished thanking God for his good gifts, our lives would end before we could find the chance for a single complaining word.—Sel.

The circumstances of her life she could not alter, but she took them to the Lord, and handed them over into his management; and then she believed that he took it, and she left all the responsibility and the worry and the anxiety with him. As often as the anxieties returned she took them back; and the result was that although the circumstances remained unchanged, her soul was kept in perfect peace in the midst of them. And the secret she found so effectual in her outward cares, she found to be still more effectual in her inward ones, which were in truth even more utterly unmanageable. She abandoned her whole self to the Lord, with all that she was and all that she had; and, believing that he took that which she had committed to him, she ceased to fret and worry, and her life became all sunshine in the gladness of belonging to him.—Smith.

Tender handed stroke a nettle,
And it stings you for your pains,
Grasp it like a man of mettle,
And it soft as silk remains.

True merit is like a river, the deeper it is the less noise it makes.

The iron will of one stout heart shall make a thousand quail.

If We Knew.

If we knew the woe and heart-ache
Waiting for us down the road,
If our lips could taste the worm-wood,
If our backs could feel the load,
Would we waste the day in wishing
For a time that ne'er can be;
Would we wait in such impatience
For our ships to come from sea?

If we knew the baby fingers
Pressed against the window pane,
Would be cold and stiff to-morrow—
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow;
Would the print of rosy fingers,
Vex us then as they do now?

Ah, these little ice-cold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track
How these little hands remind us,
As in snowy grace they lie,
Not to scatter thorns—but roses—
For our reaping by and by.

Strange we never prize the music
Till the sweet voiced bird has flown;
Strange that we should slight the violets
Till the lovely flowers are gone,
Strange that summer skies and sunshine
Never seem one-half so fair
As when winter's snowy pinions
Shake their white down in the air.

Lips from which the seal of silence
None but God can roll away,
Never blossomed in such beauty
As adorns the mouth today;
And sweet words that freight our memory,
With their beautiful perfume,
Come to us in sweeter accents
Through the portals of the tomb.

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of today,
With a patient hand removing
All the briars from our way.—Sel.

The Second Coming of Christ.

'And he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of the restitution (or restoration) of all things, which God hath spoken by the mouths of all his holy prophets since the world began.' Acts 3:21.

It seems from the above scripture that our Lord by his apostles intended to teach the people or have them to understand, that at some future time and in some manner, he (Christ) would come to this earth again, and we presume that all agree that this is true, but differ as to the manner and purpose of his coming. Christ said on one occasion: Lo, I am with you always, even unto the end of the world," or age. Matt. 28:20. Some contend that inasmuch as he (Christ) made this declaration, that he has been in the world all the time. And we must all confess that Christ by his words and by the spirit has been with his true followers, the church all down the ages, continually guiding them in the way of truth and holiness. And while the church has been aware of the blessed care and presence of our Lord in the spirit through the word, they have also fondly and earnestly looked forward for his personal coming, as he promises. "If I go away, I will come again." Jno. 14:3.

He certainly referred to his second personal coming to this earth again. But some believe and teach that he came the second time at Pentecost. But Peter refutes this doctrine in Acts 2:33. He uses this language: Therefore being by the right hand of God exalted and received of the Father the promise of the Holy Ghost, (spirit), he (Christ) hath shed forth this, which ye now see and hear.

So we see that Christ was at the right hand of God, shedding forth what the people saw and heard, at Pentecost, as he promised his disciples that he would send the comforter unto them. See John 15:26. And this promise was fulfilled at Pentecost, but Christ did not come then.

Others teach that he (Christ) came at the destruction of the temple. But these fail to look or search for the truth as it is in Jesus, for we hear John while in the isle of Patmos, some sixty years after Pentecost, and about twenty-six years after the destruction of the temple, while in the spirit say in regard to him (that is, Christ), that was, shall and is alive, speak of his coming and places it in the future.

Behold I come quickly, and my reward is with me. Again: Behold he cometh with clouds and every eye shall see him, and all kindred of the earth shall wail

because of him. Even so, amen. Rev. 22:12; 1:7. Again, quite a number believe and teach that when sinners are converted that this forms a part of his coming, and that when the church succeeds in converting the world that then Christ will have fully come. These, it seems, have entirely overlooked the words of our Savior on this point.

While he was still in the world he spoke of this matter. Hear him: But as the days of Noe were, so shall also the coming of the son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark. And knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Matt. 24:37, 38, 39.

Paul says. Evil men and seducers shall wax worse and worse, deceiving and being deceived. 2 Tim. 3:13. Peter also says, Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his (Christ's) coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation. 2 Pet. 3:3-4.

And besides this, they seem to forget the special warning our blessed Lord gave to the little flock: Take heed to yourselves lest that day come upon you unawares, for as a snare shall it come on all them (not looking or watching) that dwell on the face of the whole earth. Luke 21:34. Again. All kindreds of the earth shall wail because of him—when he comes. Rev. 1:7. Neither of these scriptures make any reference to the conversions of sinners. They certainly teach the reverse from what some teach for the world will not be ready, neither will they love his appearing, which they would do if they were converted. But one asks, how then, will he come? We answer, Only as the scriptures teach, for outside of them we know nothing, and we will always be found standing firmly in the truth as taught in the holy scriptures, and where they speak, we shall speak, and where they are silent, we will be silent. And now to the record:

The prophets of God long before Christ was born in Bethlehem of Judea taught or prophesied of his second coming. Enoch the seventh from Adam, tells that he will come with ten thousand of his saints. Jude, v. 14. Also Job says, For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body yet in my flesh shall I see God whom I shall see for myself, and mine

eyes shall behold and not another, though my reins be consumed within me. Job 19:25-27.

Hear the Psalmist, the sweet singer of Israel: 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. Ps. 96:13. See also Ps. 98:7-9; 102:16. It seems that David, the sweet singer of Israel, looking down the vista of time, was permitted to see the time when Christ should come the second time and build up Zion for we hear him say in the scriptures referred to above: When the Lord shall build up Zion, he shall appear in his glory.

And we come on down the cycle of ages and we hear another prophet proclaiming to the world: For behold the Lord will come; with strong hand his arm shall rule for him. I also refer the readers to Isa. 25:6-10; 26:21; 35:4; 40:10; 66:15; Jer. 25:5, 6; Dan. 7:13, 14; Zech. 14:3-5. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east... And the Lord my God shall come, and all the saints with thee.

So we see that this subject is not a new one, for it is as ancient as the prophets, and dates back to the time of Enoch, Job, David, Isaiah, Jeremiah, Daniel and Zechariah, and I may say all the prophets and patriarchs, for this was the hope of Abraham, Isaac and Jacob, for God said to Abraham, And in thy seed (which is Christ) shall all the kindreds of the earth be blessed.

And he confirmed this promise to Isaac and Jacob. Paul, tells us that this seed is Christ. See Gal. 3:16. And that appearing the second time, we are assured that this blessing will be bestowed on the world, for we hear him say, Behold I come quickly and my reward is with me. Are you looking for Christ, the Savior of the world, my beloved brethren and sisters? If you are not, let me admonish you to begin the work at once, for the truths and merits of this doctrine are needed by us today as well as the world, and we should, as never in our lives before, press this great subject home to the people.

May God help us to be up and doing while it is called today for the night cometh when no man can work.

To be continued.

J. H. Luman, Evangelist of the Church of God in Christ. Sapulpa, Oklahoma.

Why Is Sin Sinful?

At first thought one would likely reply, Because it injures

the one sinned against. We think of divine as of human law, as a safeguard to society.

Then with the selfishly religious, sin is regarded as a serious matter because it will exclude the doer from life in the kingdom to come, and this view largely predominates, because most people, probably, are selfish in religion, their highest ambition is to be saved.

But sin is sinful, first and especially, because it harms the sinner. Peter expresses the idea when he counsels us to abstain from fleshly lusts, for he says they war against the soul, and Solomon's personification of wisdom makes her say that all they who hate her love death, and those who sin against her wrong their own souls. In this lies the gist of the matter. If we could only realize that the thief makes himself poorer the more he increases his goods by theft, that revenge is a boomerang that strikes back hardest upon the avenger and that lies always discredit the liar, we would pause more at the entrance into forbidden paths. All things work together for good to some of God's children, so the theft, the revenge or the lie, which at first sight would seem to harm the one sinned against, will only benefit him in the end if he be one of God's chosen.

Joseph's brethren meant their evil for his harm, but it only made them slaves to fear, and caused them to fulfill the hated dream, when their intended evil worked out a blessing for their brother in the land of his enslavement. Judas may gain the silver, but he loses his life, and the evil intended by Jew and Gentile at the cross obtained for the hated one a crown of life and for them a burden of sin and judgment.

We may cheat a neighbor out of ten dollars in a shrewd bargain, but we give away eternal life to get it, as well as peace of mind, reputation and many other valuable temporal possessions. Sin always harms the sinner, and if the one sinned against be a child of God it only blesses him. He needs trials, and sinners bestow some of the sufferings that make him perfect. Of course, if he is not one of God's chosen, the sin may harm him in the present life, till the judgment of God comes and makes the crooked straight, and herein lies the cause why it is not selfish religion to realize that sin harms the doer most of all: a devoted, unselfish, Christian cares more for what his sinful life might do to others than he does to think his sin will debar him from salvation, and he fears to harm anyone by sin against any. Service is his pleasure, and any sin or any self-gratification stands in the

way of his service to mankind. His question is not, Will this keep me from being saved, but, Will this hinder my service to men?

In serving others we serve ourselves, and we cannot serve without being blessed. But in seeking to serve others because we see only self. The cross of self-denial is the only way to God and life. But if we think we serve others when we do it because it will bless us, we are not serving them but seeking self, and failing even in that. Self must be forgotten, and services rendered without expectation of reward, or self is still uncrucified.

J. W. Williams.

The Great Divine Healer vs. Latter Day Healers.

Christian. In conclusion, let me urge you that the true Christian has no need of Mrs. Eddy's text book. He has an infinitely better one, namely, the Word of God, which liveth and abideth forever. 2 Pet. 2:21. Heb. 4:12. For the word of God is quick and powerful, and sharper than any two edged sword. It cuts false doctrine all to pieces. It is not Mary Baker Eddy's book but it is the Holy Bible, book divine, precious treasure thou art mine. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. 3:16. That the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 4:1-8. It is through them alone, that the man of God may be perfect, thoroughly furnished unto all good works. They only are more to be desired than gold, yea, much fine gold, sweeter also than the honey-comb. Psa. 19:10. For the word of God is quick and powerful and sharper than any two edged sword, and by it I test all false doctrines. Heb. 4:12.

Let the shadows flee away and let truth take its place. Reading and Bible helps that led me to see how unscriptural this Christian Science theory is and how unscholarly and unscientific.

Christian Science teaches that the meaning of certain words is as follows:—Adam, Adam or error; Eve, evil; God, good or principle; Israel, is real. Now that all may see just how childish is this method of twisting words, I give the exact meaning. Adam, of the ground; Eve, life giver or life sustainer; God mighty one; Israel, ruling with God; Mary, bitter.

In the case of the meaning of the word Mary, Mrs. Eddy has made a most ridiculous mess, for the word comes from the Hebrew 'Marrah,' and its only meaning is bitter. Turn to Ex. 15:23, and

read for yourself. And when they came to Marah they could not drink of the waters of Marah, for they were bitter. Therefore the name of it was called Marah.

Paul. Gal. 3:27. For as many of you as have been baptized into Christ have put on Christ. Turn to v. 28, and see whether the above is all scriptural. If you find it follow on the old Christian line. v. 29. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. What was the promise? Titus 1:2. In hope of eternal life, which God that can not lie, promised before the world began. Say brethren, let us all quit claiming that we now are in possession of immortality and eternal life which God only hath now. We have it by promise only, for the wages of sin is death, but the gift of God is eternal life through Christ our Lord. Rom. 6:23. In Col. 3:3, Paul said, For ye are dead and your life is hid with Christ in God. And the next verse tells us when we get that life. Gal. 3:29. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Now dear ones had we not better wait until the Lord will come and take his throne and kingdom, then all these differences will come to an end. When the one body is complete, see Eph. 4:1-13. Read every word over and over. Then John 17:1 to end; 1 Cor. 1:19-30; 2 Cor. 1:18, 20; 1 Cor. 3:18-20.

Now here are a few witty things from Dr. Lambard on Mr. McCracken, scientist teacher.

That there is but one God, infinite spirit and creator, and that God is mind, nothing real: man is mind, and when a man is run down and both legs cut off he has no pain; his legs are cut off only in his mind. No headache, no toothache, no pain. Now this last fad that was born, Mrs. Mary Baker Eddy, is the smartest child of these healers. It has the advantage of all the rest. It has no use of the five senses, it can hear without ears; it can see without eyes; smell without a nose. It can feel without a feeler; it feels no pain; it can taste without a taster. All in the mind, all imagination, all God. Christian Science denies the existence of the typewriter, by means of which Mr. McCracken wrote his letter, and the paper on which he wrote, and the train that brought it to us. All these expressions, having no real existence outside of and distinct from the Divine mind.

The bullet that entered the body of Pres. McKinley was only an idea of a bullet existing in the Divine mind, as was the president and the assassin who killed him, and the chair in

which the assassin sat to receive the idea of death shock from the idea of electricity is only the idea of a chair existing nowhere but in the Divine mind. And the human mind that believes in the materiality of the bullet that killed, and the wretch that shot and the chair he sat in, and the electricity that killed him, is according to Christian Science, a mind that is victimized by delusion and hallucination. The assassination was in reality only a clash of incompatible ideas in the Divine mind and one of them went down into the idea of a grave which also exists only in the Divine mind and the idea of the government of the State of New York sent the other antagonistic idea to the Divine idea of a grave.

And the idea of the world will continue to revolve in the one mind as heretofore.

Now, in conclusion, will say to one and all, take Paul's advice in a letter to the brethren at Galatia: Be not deceived. God is not mocked. For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.

We know that Christian Science faith cure is a humbug, and Dr. Lambert has exploded it; not a grain of sand for McCracken to stand on with Mary Baker Eddy and all those latter day healers. No doubt Dr. Lambert did not see that every man, woman or child that believes in the immortality of the soul, is hit with the same brick and can't very well go back on their child born of all mind and no brain.

Paul said, Examine yourselves not another. Whether we be in the faith or not, prove your own selves. 2 Cor. 13:5. There is your text. 1 Tim. 6:16. God only hath immortality. Now read some of Christian's healing. See Christ's and the apostles' cures. Acts 3, 4, 5, 6. See the young man healed; Acts 3. Ananias and wife lay dead for lying. Acts 19:12-14. Here is Divine healing doing the work, not having to lie or humbug the people. All cured in the Apostles' days of miracles. Under this latter day humbug, very few are healed; two to one die. Read John 11:39-44; Luke 7:11-12. See Christ the great Divine, what miracles he did. Lazarus and the widow's only son. Still any fad that comes along, weak minded men and women allow themselves to be deceived.

The people seem to love to be humbugged and forget the Bible and our Savior, the great Divine Healer.

Dear brethren, this tract, to have it published in tract, first cost \$20, to get it published, be-

sides my labor to write it. Now I will thank my heavenly Father first, dear Bro. Lindsay, second, for being so kind to me to publish it in the Restitution Herald. I have lots of tracts yet. Uncle John.

Now believe me, God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best. There is a time when we are not content to be such merchants or doctors or lawyers as we see on the dead level or below it. The woman longs to glorify her womanhood as sister, wife, or mother. Here is God,—God standing silently at the door all day long.—God whispering to the soul that to be pure and true is to succeed in life, and whatever we get short of that will burn up like stubble, though the whole world try to save it.—Collyer.

He speaketh, but it is with us to hearken or no. It is much, yea, it is everything, not to turn away the ear, to be willing to hearken, not to drown his voice. "The secret of the Lord is with them that fear him." It is a secret, hushed voice, whispering to the inner ear. How should we hear it, if we fill our ears and our hearts with the din of this world, its empty tumult, its excitement, its fretting vanities, or cares, or passions, or anxieties, or show, or rivalries, and its whirl of emptinesses?—Pusey.

That spirit which suffices quiet heart which seems to come forth to such from every pine stump, and half embedded stone, on which the dull March sun shines, comes forth to the poor and hungry, and to such as are of simple taste. If thou fill thy brain with Boston and New York, and with fashion and covetousness, and wilt stimulate thy jaded senses with wine and French coffee, thou shalt find no radiance of wisdom in the lonely waste of the pine-woods.—Emerson.

In order to mould thee into entire conformity to his will, he must have thee pliable in his hands, and this pliability is more quickly reached by yielding in the little things than even by the greater. Thy one great desire is to follow him fully; canst thou not say then a continual "yes" to all his sweet commands, whether small or great, and trust him to lead thee by the shortest road to thy fullest blessedness?—H. W. Smith.

A good reputation is a fair estate.

Quit not certainty for hope.

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.
- Oregon, Illinois, the fourth Sunday each month.

Bro. Frank Laning, of Ripley, Ill., has bought a Schiller Piano, one of the kind we advertise on last page. We can conscientiously recommend this firm. We have known the young men who are at the head of the business, from their childhood, and their father, who previously conducted the business, and the best recommendation that we can give is to say we have a Schiller in our home and it is all they recommended it to be.

Watch for their new Ad.

A good old brother, one of our poor old ministers, writes that the winter has been hard on him and his aged wife and that he

likes to write because it employs his mind. He says he has a very large private correspondence and that the 2-cent stamps he uses soon make a dollar gone. Since he does not authorize the publication of this matter, we are withholding his name. We wish to say on his behalf as well as for others that it is only fair business when writing to another seeking a favor, no matter how small, to inclose a stamp for reply. This is almost always neglected. Especially is the need manifest with our ministers who have gone beyond the years where they may get out and hustle for the dollars as they used to do. Wouldn't it be a splendid idea now and then to buy 50 cents' or a dollar's worth of stamps and forward them to one who has been a beloved pastor to you? Try it. Your ministers have done many a hard lick for you which has cost them energy and for which you have never thought anything in return necessary.

Bro. J. W. Williams may now be addressed at Cyclone, Ind., for his P. O. address, and he may be called by 'phone at Scireleville, Ind. Please note these changes.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Mrs. G. A. Bradley.	\$1.00
Mrs. James Tilton.	.50

Reports.

Eagle Grove, Iowa.

Bro. G. Eldred Marsh of Marshalltown, has been conducting a series of meetings in Eagle Grove recently. The interest has been excellent throughout, and notwithstanding the fact that the weather has been stormy, we have had a good attendance, and on the closing night the church was well filled.

One evening we had with us a minister of the Lutheran church. On that occasion Bro. Marsh spoke on "The Master of Hell and the Reward of Unrighteousness." After the service a gentleman asked the visiting minister, "What do you think tonight of what the Bible says?" He answered, "I don't believe it. Continuing he said, "Doesn't the Bible say that Jesus descended into hell and preached to the spirits in prison"? He was informed by Bro. Marsh that his quotation was not all found in the Bible, as the expression "He descended into hell", was from the Apostles' creed. Considerably embarrassed the preacher then said, "Well, if I believed

what you folks teach I wouldn't preach another day, but I would go out into the world and enjoy its pleasures to the full extent, because the end of all would be death." Bro. Marsh then questioned: "Then do you only refrain from murder because the Bible says, 'Thou shalt not kill,' and because you fear the punishment of hell?" He answered emphatically, "Yes." He told us that from a logical, reasoning standpoint it was one of the best sermons he had ever heard.

How it strengthens one in the truth to come in contact with those who do right simply because they fear punishment, we know God's word says, "Fear (love) God and keep his commandments," and Jesus declared, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment." And again, "If ye love me ye will keep my commandments." May we all love God because he has done so much for us, and promised so much to us. For if we love him as we should, we have the assurance that "God has chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him."

A. M. Jones.

Question.

A sister says:
Dear Bro. Lindsay:
By request I ask for some of our writers in Restitution Herald to tell what they understand the "Feasts of Charity" to mean in Jude, the 12th verse.

Announcements.

Michigan Quarterly Conference.

The Churches of God in Michigan will convene in Quarterly Conference at Blanchard, Mecosta Co., Mich., April 16-18, 1915, continuing over the following Sunday. It is hoped that all the brethren that can possibly do so, will make an especial effort to be present. Good speakers will be in attendance, and the Blanchard brethren will provide entertainment, and all who come will be accorded a hearty welcome.

The meeting will be held in the I. O. O. F. Hall on Maine St. Parties by rail, come to Blanchard, (not Millbrook) and all trains will be met, Bro. C. C. Maple will hold a series of Evangelistic meetings just before this, so that the conference will close the series, and if any can come earlier in the week to assist in them, they will be welcomed.

Emma Jackman, Sec.
F. V. Blakely, Pres.

The Sunday School.

By Anna E. Drew.

Saul Rejected by the Lord.
April 4, 1915. 1 Samuel 15.
Lesson Text: 1 Sam. 15:10-23.

Golden Text.—Behold, to obey is better than sacrifice. 1 Sam. 15:22.

Time.—Professor Beecher places the war against Amalek at B. C. in the twenty-fifth year of Saul's reign, 381 years after the entrance into Canaan under Joshua.

Place.—Samuel's home was at Ramah, in Benjamin, north or northwest of Jerusalem. Samuel met Saul at Gilgal, a religious and military center between Jericho and the Jordan.

Questions.

What right had Samuel to command Saul, the king? v. 1. What did he bid Saul do? v. 3.

The Amalekites, descendants of Esau occupied the territory to the south and southwest of Palestine. They had acted with great cruelty towards the Israelites on their coming out of Egypt, and God then purposed that Amalek as a nation should be blotted out. Ex. 17:8-14. But it had been spared until it had filled up the measure of its iniquity, and now his purpose is carried into effect by Saul, upward of 400 years afterward.

How large an army did Saul gather? v. 6. What act of mercy did he perform before attacking the Amalekites? v. 6. How did Saul carry out his commission? vs. 7-9. What did God tell Samuel regarding Saul? v. 11. Compare v. 11 with v. 29 of same chapter and Num. 23:19. In what way does God repent?

Man's repentance implies a change of mind, God's a change of circumstances and relations. He has not changed, but is ever the same; it is man who has changed his position relatively to God.

How did Samuel receive this word from God? v. 11. What did he do? v. 12. (To Gilgal was a journey of about 15 miles which the aged prophet made to find Saul). How is he greeted by Saul? v. 13. What was the commandment of the Lord? 15:3. Had Saul performed it? With what question did Samuel answer? Does not sin always proclaim itself? Give some present day examples of this. What excuses did Saul make? What similar excuses for disobedience do we often make? Can you see a reason for Samuel reminding

"It is I be not afraid." So vital for the welfare of our people was the matter which I must decide, after a fruitless effort to reach by long distance telephone a person with whom I desired to consult, I came home late Saturday evening, Feb. 27th and retired to rest. At half past one I awoke and the first thought that came to me was, send messages by telegraph. I arose immediately and prepared the messages. As soon as the telegraph office opened I sent them. Monday forenoon I laid my plan before the person who came in response to my call. The refusal I received to my offer gave me again a free hand. In the afternoon I had another conference with a business man and doctor in this city. This conference confirmed me in my belief that I had come to the right decision and my plans were practical and would bring the results I had aimed for many years ago, but which were thwarted by unavoidable circumstances. My experiences several years ago when I went on business for my king taught me some lessons that I shall not forget to profit by. Tuesday morning I sent another telegram to a party in St. Louis, saying, "Meet me at gate of Wabash train, Union depot, at 2:10 Tuesday. That day on business for my king was the most practical demonstration that I have ever had that the work and way to work the plan was safe and sound. A work that all could do and be successful at, if we put as much enthusiasm into business for the king as in our own. My experience sitting in a country cross-roads depot for three hours was quite different from that described by Bro. Lindsay in his article. It was a revelation to me of what God can do to touch the hearts of people if we who call ourselves his children would yield ourselves to be only instruments in his hand to do his will, and not our own wills. My experience on the train to St. Louis, Mo., was quite different, but convinced not only myself but another with whom I came in contact that the king's business should be on a co-operative plan. When we go into the business for the king we are co-partners with him.

What would you think of a business proposition where you furnished all the capital and your partner managed the business so that you would receive only a small fraction or even a tenth of the income? I am quite sure you would soon withdraw from such a partnership. Over a year ago I made a proposition concerning the king's business and my purpose to conduct it as men conduct a partnership business, founded on sound business principles. I have not changed my plan. My journey to St.

Louis was to promote the king's business. I found the person I needed to help in this campaign. It was in answer to her prayers that I was directed to her and she accepted my proposition, although in doing so, she has given up a position which meant to her a salary of \$60 per month, and board, besides prospects which would insure her a competence for life. She did not hesitate in coming home with me and entering into the work with faith and confidence that "all things work together for good to them that love God." We do not need to wait for eternity to take in the comfort and blessing condensed into this short text. All things are working now for good to them who love God, and who are willing to sacrifice personal interests for the good of the one body. We, this self-sacrificing sister and myself are here at 1009 South Wright St., (Champaign, Ill., conducting business for the king. We hope to be able in the near future to put the work on a self-supporting basis. With your co-operation we can do so very much sooner than without. We are asking those who are praying for the soon coming of our king to send an Easter offering for the king's business. If we look forward to a day when sin and evil shall be swept out of existence, let us be careful lest we be found unprofitable servants and lose even our one talent, and be cast into outer darkness, left to pass through this hour of trial because we have become lukewarm concerning the king's business.

Hattie E. Boice.

A Homeless Race.

Home, home sweet home! Of all the hymns among the thousands sung by English speaking people, scarcely any hymn touches the heart and calls forth the emotions as this does. "There is no place like home." J. G. Holland said, "That a few days away from home sufficed to make one a weaker man, morally and every way." So a man is at his best at home. While nearly all men from the most civilized and enlightened down to the lowest in the scale of intelligence have homes of some sort, a spot each can claim as his own by some kind of right that bars out the claims of all others; the man of means has his palatial residence, and the Kaffir his kraal, and the western Indian his wigwam. To these spots sacred to each by right of ownership each returns; the wealthy business man after hours of mental excitement in a world of competition to his lordly mansion, and the Indian after the chase to his home of poles, bark and skins, each to feel in a measure the quiet and

the restfulness that he can feel in no other spot. But at the present time among civilized and Christianized peoples there are thousands of one race of people who can lay claim to no one spot on earth as home, a place of rest, of quiet satisfaction, and one of freedom from molestation. I mean the European Jew against whom nearly all the continental nations have set the hand of persecution. Anti-Semitism abates for a time here and there only to break out afresh with equal violence until those who feel that they can stand it no longer sell what little they possess and board a vessel for the United States: "The land of the free and the home of the brave;" thinking to find here what they could not have in the land of their birth, homes of peace and plenty, and free from molestation by those who hold it to be a sign of patriotic devotion to country to hate the Jew, and make it in every way uncomfortable for him.

Before me in the Jewish Evangelist is a pathetic incident which Mr. Spievaque, the editor, got from the lips of a young Jew who was among unfortunate Jews waiting on Ellis island to be sent back to the land of their adoption. The incident occurred on board the steamer on which he was a passenger. There was a proposition made by somebody that all the passengers should unite in a song after a night of terrible storm. A young girl proposed that "God save the king," be sung; a German interrupted by remarking that his "Wacht am Rhein" was more melodious; a Frenchman interferred, ridiculing Limburger cheese emulodies, but was full of fire in his proposal that Marselaise should be sung, while an Italian interferred and said something beautiful and harmonious can be gained by us all when we listen to "Presto, presto, Signorie," to my "Patria mia care," but as he opened his mouth there was a strife among the people, and an American girl pushed herself to the front saying, "Forget ye men about London, Berlin, Paris and Rome, but remember we all like "Home Sweet Home." Her proposition was accepted and this song was sung heartily by all. He said every Jew who joined in this song supposed that America was going to be his home. Woe unto me, woe unto all us Jews, we cannot sing about home. The Americans who claim to be Christians refuse to give us a home, and where is our home? Can you tell me? Here he burst into an agony of tears, said Mr. Spievaque that could not be described.

Poor, downtrodden and oppressed race, when will Judah's cup of suffering be drained to the dregs? When will she have re-

ceived the double for all her sins? It is no wonder the Jews of Europe are turning their minds toward the ancient home of the race of Israel. I mean the home of all the tribes. Judah in her blindness forgets the ten-tribed house as though she was to have no part or lot in the matter. Zionism with them, as with most all expositors who believe that God is not done with Israel according to the flesh, means no more than the establishment of a Jewish State in the land promised to the fathers—a thing nowhere contemplated by the prophets. The divine program is as stated by Jeremiah:

"In those days the house of Judah shall walk with (margin to) the house of Israel and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." Jer. 3: 18.

John L. Winee, dec'd.

Every morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset, or troubled; but having discovered the fact humble yourself gently before God, and try to bring your mind into a quiet attitude. Say to yourself, "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. When you are at peace, use it profitably, making constant acts of meekness, and seeking to be calm even in the most trifling things. Above all, do not be discouraged; be patient, wait, strive to attain a calm, gentle spirit.—De Sales.

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.

We can't choose happiness either for ourselves or for another; we can't tell where that will lie. We can only choose whether we will indulge ourselves in the present moment, or whether we will renounce that, for the sake of obeying the divine voice with in us,—for the sake of being true to all the motives that sanctify our lives. I know this belief is hard; it has slipped away from me again and again; but I have felt that if I let it go forever, I should have no light through the darkness of this life.—Eliot.

Friendship.

Oh how much of love is or should be found within the full meaning of that one short word. At times the sad and lonely heart of some troubled and longing soul reaches out for the help of some friendly hand and loving heart to help and cheer. Even the son of God who came to suffer and die that the world might live, came at last to a sad hour in his life's experience when amid the darkness of Gethsemane's trying moments, he too, desired the strength and comfort of friendship, and he gathered a few of his beloved disciples to comfort and strengthen him in his most trying moments of his earthly life, and then he exclaimed, My soul is exceeding sorrowful unto death. Tarry here and watch. And when he returned to them after his sad petition had been given to his Father, Christ found them sleeping and he (he thinks in bitterness of soul exclaimed), "Simon, sleepest thou? Couldst thou not watch with me one hour?" Mark 14:12. What a sad question for the son of God to ask one of his disciples.

Oh friends, do we know how little we too are watching for his interest and for that which Christ died? Do we know how much joy, strength and comfort we might extend to some sad shut in soul if in smile or word of hope, comfort and heart sympathy we could give if we spent no more than one hour with them in their sad affliction? Friendship and sympathy have comforted and healed many a wounded and discouraged heart in this world. While the lack of this sympathetic friendship has broken many a heart and crushed out the joy and sunshine of a whole life time in some soul.

It is said by another, "A faithful and true friend is a living treasure, inestimable in possession and deeply to be lamented when gone. Nothing is more common than to talk of a friend, nothing more difficult than to find one, nothing more rare than to improve by one, as we ought." And nothing to be valued more highly than they. And yet how true the words of Christ are, when he says, "A prophet is not without honor, but in his own country and among his own kin and in his own house." Mark 6:4. While in his own country and among his own people, Christ exclaimed to them, "How oft would I have gathered thy children together as a hen her brood under her wing and ye would not." Luke 14:34.

No they would not accept his friendship. But at last they killed their friend and Savior, even in his own town and country, placing him in another's town and putting a guard of soldiers

over his sleeping dust that he might not escape. But beyond all these sad events we hear this question asked: What are these wounds in thine hands? The reply, "Those were given in the house of my friends." Zech. 13:6. And today the most severe and the deepest wounds any of us receive and carry in our hearts and lives were given in the homes of our friends. But let us ever rejoice knowing none of our wounds and bitter heart aches are as great and deep as those Christ endured for us. Knowing too, if we suffer with him we shall also reign with Christ and rejoicing to know for us too that Somewhere the sun is shining, Somewhere the night's declining, Somewhere the clouds grow bright.

And there God lets in the light. And praise God, we know too, that that day and time is near at hand.

L. S. Bronson.

The Catholic Church in Prophecy.

Many of our brethren and students of prophecy in many sects believe and teach that the thirteenth chapter of Rev. is a prophecy of the Roman Catholic church but after much careful study and comparison of scripture, we must admit that there are not sufficient grounds for this assumption; but that this world renowned organization has a place in the prophetic word is an undoubted fact.

We will endeavor to show as briefly as possible, scriptural reasons for our views on this subject.

1. A beast in prophecy has always represented a nation or kingdom.

2. This beast was composed of three kingdoms represented in verse 2 by a lion, a bear and a leopard.

3. In verse 12, there is another beast that comes up to join the first, compelling men to worship the first. This no doubt, is a union of nations under a democratic form of government, upholding the first or great union of nations.

5. The Catholics do not restrict their commercial transactions to their own members, but there are very few commodities man can sell to any great extent without a license and nothing can be sent from one nation to another without the national stamp of approval.

6. The inscription on the Pope's crown is "Vicarius Christi" and not "Vicarius Fili Deo" as some teach. Neither is there the required number, 666, in the latter without using a letter that has never been used in the Roman numerals

If we assume that the 13th

chapter has reference to Catholicism we throw a great part of the following Revelation into confusion, because there is no doubt but that the 17th chapter is a perfect picture of their abominations.

1. Because the church of God is always represented as a virgin, and a prophecy of a false church would reasonably be represented by a false woman, as it is in the opening verses of chapter 17.

2. The array of the woman as described in the fourth is typical of the adornments of modern Catholicism and the golden cup has no small part of her blasphemous ceremonies, which is in accordance with the first verse of chapter 13.

3. Upon her forehead was a name written, Mystery Babylon, The Great, The Mother of Harlots, and Abominations of the Earth. The word mystery is the priest's answer to a great many questions concerning their doctrine. For instance, if asked about the trinity, they will say it is a mystery, and the same answer will be given to some of the most important subjects concerning man's destiny.

4. Drunken with the blood of the saints. The past history of the Catholic church is an unbroken chain of merciless bloodshed and persecution especially through the dark ages.

The remaining verses, 7-18, contain the angel's explanation of the prophecy concerning the beast which is identical with the one mentioned in the 13th chapter and probably the 6th chapter. It is also mentioned by Daniel in the 7th chapter of the book bearing his name. Although the descriptions are not word for word the same, they undoubtedly refer to the same nations, and the woman has a separate office which is no doubt filled by the Roman church, as the 15th v. describes her as sitting among peoples, and multitudes and nations and tongues.

Verse 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth. Rome has had an immense amount of authority over the rulers for centuries. When ex-president W. H. Taft made his famous trip around the world before his inauguration he called on the Pope to receive his blessing.

And yet despite these facts and many more the Roman Vicar is losing his iron grip on the nations and especially since the present war began do we see the beginning of the fulfillment of the 16th verse.

We cannot tell how soon the fulfillment of this and the 18th chapter will be accomplished, but let us watch and be faithful in well doing for some day the sev-

en mountains on which the woman sitteth will be burning heaps and the light of a candle shall shine no more at all in her borders. Rev. 18:23.

Beloved brethren, let us hold fast that we have until he come, who shall judge righteously that we may be worthy of an inheritance with him eternally.

Blessed be the word of the Lord, amen.

Leo E. Rock,

Avon, Ia.

On Business For My King.

"Means to success," an article written by Bro. Lindsay in the Herald of Feb. 25, 1915, was the spark that set the smoldering fire of enthusiasm into a burning flame. His words were these: "When we find ourselves getting fully in harmony with God's word, we will find all the necessary means coming our way. Avenues of usefulness will open up, our lives will preach the sermons, and God will supply all our needs."

This being true, I sought to know what was lacking in my life. Years ago I had consecrated my life to his service. I had also sought to present my body a living sacrifice which is but a reasonable service considering what Christ has done for me. Seeking, I found the missing link. I love nothing in this world better than my family and my home. I would never step outside my own yard to find the greatest pleasures in this life. Home means so much to me that I have always considered it my highest ideal, my most exalted position to be that of wife and mother, in the truest sense, in this home.

The test that was to try my soul was this: Did I love my husband, son and home just a little better than my Lord and Master? Read Matt. 10:36-39. He that taketh not his cross and followeth after me, is not worthy of me. How was I to make that golden chain which binds me to my Lord, one unbroken circle? There must be no reserves in this matter. I was forced to choose my course. The fires through which we pass are to purge out all the dross from our lives. Having come to this issue which demanded a decision of the matter, I chose to pass through the fire rather than to deny my Lord and Savior. I am happy to confess before men that the Lord is faithful. Read Matt. 11:28-30. "I will give you rest."

The still small voice which spoke peace to my soul was sweeter far than the music of the wedding bells. The sea of calm that came after the tempest of the night mirrored in its waters the face of the Divine Master who said, "Peace be still."

THE RESTITUTION HERALD.

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Number 25.

To Gain Self-respect.

Self-respect is one of the qualities of life, whose existence is best appreciated by the possessor. It is most deeply appreciated by him, because he knows himself better than any other could possibly know him. And if, after knowing all the inner secrets of his life, self-respect is maintained, he may be sure that it is genuine, because it is one of the things that cannot well be counterfeited.

But self-respect necessarily shows beyond the bounds of the personal realization of it. It cannot be confined within the person, no more than the blood can be confined to the heart, and kept from flowing to the cheeks and tinting them with the glow of health.

Self-respect is not a cause within itself; rather, it is the result of causes so deep that they begin at the very fountains of life itself. It is like the red tint of the rose, which is not a cause within itself, but due to the plant's affinity for iron, which it extracts from the earth and delicately paints on its petals.

Only the highest standards of life and thought can produce self-respect. No make-shifts can pass muster here. It can never be a wall propped up with sticks to prevent its falling down, nor a broken chain tied together with a piece of string. Make-shifts suggested by these comparisons must be displaced by the purest and most sincere motives and practices.

But there are certain factors in procuring self-respect which are completely under your control. Make proper and wise use of them, and the desired result is certain. Cleanliness is one of the most important of them. One who is habitually unclean, either in body or mind, cannot possibly maintain self-respect. Industry is another powerful one. Recall for a moment some of the many things you receive from the toil of others. It is quite impossible to receive and enjoy them, and still preserve self-respect, without being quickened to industry in the things that fall to your lot to do. Good company is still another. But only that company is good which calls forth your best from within you. If your standards be lowered here your self-respect will suffer proportionally. But if your standards are high here, self-respect will

A Pleasant Smile



THE thing that goes the farthest
Toward making life worth while,
That's worth the most, that costs the least,
Is just a pleasant smile.
'Tis full of wealth and gladness, too,
With manly kindness bent,
'Tis worth a thousand dollars,
And it doesn't cost a cent.—Sel.

grow accordingly. Sincerity is another factor which cannot be omitted. Without this, self-respect has a scant chance to abide long with you.

The fir tree on the north side of the mountain is beaten by all the winds that sweep down the canon during the long winter season; but it endures them all, because its roots hold on to the very foundations of the mountain itself. Be encouraged, therefore, to lay hold of these principles, and your self-respect will endure as firmly.—Boys' World.

Sunny Days and Rainy Days.

There is something so magnetic in the influence of a sunny day that one instinctively squares one's shoulders and throws back the head, permitting the cramped lungs to breathe in the pure air, while eyes take in the natural beauties of the blue sky and the gray haze hanging like a veil through the trees, and the browns and greens of grass and earth all smile upon and are intensified by the warm, bright light of a midwinter's sun. Upon such a day, even our fellow men heretofore lacking attraction for us come in for a genial "Good day to you," and the after thought "He or she is not such a disagreeable person after all."

It seems easier, too, to do our best and be our best on such a day; easier to succeed in one's undertakings; easier to forgive and forget; less hard to face and conquer duty; sweeter to place others before self; nobler to accept defeat smilingly and better to live one's true self truly.

Reversing the picture, with the sunlight shut away, what have we? The same day, the same beauties to please the eye, the same people to meet, undertakings to control, the same offenses to forgive, duties to face, happiness to promote, defeat to accept, but self, self, self, looming up from everything, crying out for consideration to the utter extinction of that same

cry from others. Why is it? Why should leaden skies and drooping trees necessarily mean drooping lines about the mouth and drooping spirits and energies as well? Does it mean that some of us are sunny day Christians, after all? It is true that many of us feel physically worse upon a rainy day, and it is therefore an effort for us to be patient and true to our higher aims in life at such a time, and it is to those who feel thus that we want to make a helpful suggestion. We will call those days, Watch Days for it is then, if at no other time, that we should double the guard. lest the enemy, thinking of our physical weakness make an assault upon us and overpower us.—Christian Work.

With Other People's Eyes.

"She doesn't see what I see from this window," said an old woman whose daughter-in-law, in kindness of heart, was urging removal to an apartment considered more cheerful.

"Why, this was one of the front windows when we first came here—'twas a little house then, before the new part was built on. I used to watch my children go down that walk to school, and their father off to his work. Neighbors used to come across from over that way. Seems as if I can see them yet—little folks and big ones too—though most of them have been gone many a year."

She saw with memory's tender gaze, and the view was dear to her, but to the daughter-in-law, there was only the straggling street of old houses from which the better part of the town had grown away. The young woman and the more modern part of the house alike fronted a new outlook. There are many whom we secretly accuse of being narrow and short sighted, moss-bound in old customs and creeds which the world has long since superseded by something better, with whom we might well be

patient, if we understood the glamor of the past through which they look.

As we cannot see with another's eyes of memory, so neither can we make others see with our eyes of our experience.

The things the slow years teach us we learn, each for himself, and it is seldom that we can impart satisfactorily even a small part of the gift. It is here that parents, teachers and old friends stand sadly in need of patience. Why should these young lives blunder so where we can see—or think we see—so clearly?

But they cannot work out their problems with our sight. They stand in their own generation, fronting their own outlook and onlook, and the path they choose must be the path they see with the wisdom that comes to them and not to another. It is hard to realize this; to feel that the life we love and would so gladly shelter, must be guided by its own vision, develop its own conscience, gain its own experience. The hardest lesson of faith is that One who has led us will as surely lead others also.

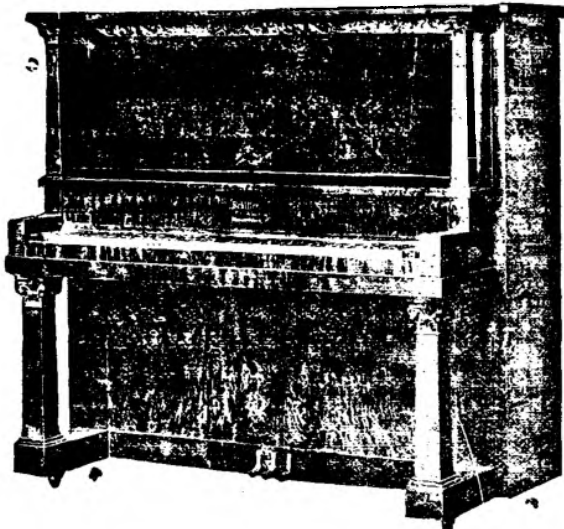
No other eyes than our own can see our duty for us, nor can we clearly see our brother's for him, yet there is no other line along which vicarious eyesight is offered so freely and persistently. It is easy to take a bird's eye view of another's life; to see its general outlines and determine what its course should be; but, like every landscape, scanned from afar, it shows differently when one traverses it step by step. The vision of others, no matter how stoutly they may insist upon its correctness, can make no course the path of duty for us until we see it as such for ourselves.—Young People.

My child, thou mayest not measure out thine offering unto me by what others have done or left undone; but be it thine to seek out, even to the last moment of thy life, what is the utmost height of pure devotion to which I have called thine own self. Remember that, if thou faltest short of this, each time thou utterest in prayer the words, Hallowed be Thy name, Thy kingdom come, thou dost most fearfully condemn thyself, for is it not mockery to ask for that thou wilt not seek to promote even unto the uttermost, within the narrow compass of thine own heart and spirit?—Sel.

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The Mark of the Beast.

Of the above caption we care to say only this:

In Nebuchadnezzar's dream, he a heathen king, saw a great man stand. Daniel explained to him that the four divisions of this great man that he saw were indicative of four world empires, —man-made, selfish, world-ruled empires without any thought of their relation to religious organizations. In the 7th chapter, Daniel (seeing as God sees) saw the same thing, but instead of seeing man, he saw beasts. How descriptive of human nature, its selfishness, etc., this word is. And we find it ever used as relating to human governments as conducted by man. The term is never used in figure of religious bodies. The terms used for religious bodies are various.

Solomon's song is a song of a young man to his sweetheart, the language of which is used figuratively of Christ to his church. So we find the Revelator speaking to John of the new Jerusalem which is seen descending from heaven as a bride adorned for her husband. So we find also the apostate church referred to as "Mystery, Babylon, Mother of harlots!" But we never find the term "beast" used of the church except in the acknowledged poor translation in Rev. 4, where all are agreed that the term "living creatures" as found in the Am. Revised Version is much bet-

ter. When we read that the woman is to ride the beast, we must know that it refers to some religious organization which assumes to direct some man-made government. The mark of the beast, then, must have its authority from some infidel nation rather than from the Catholic or any other church. The mark is in the forehead and in the hand. Is not this descriptive of man-made organizations today in their wearing of buttons on their caps and giving their significant grip with the hand?

S. J. Lindsay.

Judging Others.

Jesus told his disciples not to judge other persons. He meant that we should be careful how we find fault with others and blame them, for perhaps they never did the thing we blame them for, or even if they did it, did not mean any harm. We cannot see their hearts, and tell how they felt while they were doing it. Only God can tell that and perhaps he does not blame them. How often we ourselves do the very same things we blame others for doing.

Jesus said we should first stop doing wrong ourselves and then we would be able to tell others of their faults, and he told the people who were listening to him and he tells you and me, that whatsoever we want others to do to us, we must do to them. If we want them to treat us kindly and justly, we must treat them kindly and justly too. He said, Strive earnestly to go in at the straight and narrow gate, for wide is the gate and broad is the way that leadeth to destruction. He meant that the good and bad ways are like two gates in our paths for us to choose which one we will go through. The good way is like a small and narrow gate, that we cannot see until we look very carefully after it. The bad way is like a wide gate that stands open before us. Not every one, Jesus said, who called him Lord or Master, would be saved, but only those who obeyed their father in heaven. Many persons who had not done this would come to him in the judgment day and would call him Lord, Lord, and would say they had worked for him, and had taught other persons about him, but he would tell them they had never truly been his disciples and he would send them away with the rest of the wicked.

George W. Anders.

Elkhart, Ind.

Courage mounteth with occasion.

The parent's life is the child's copy book.

there is always the most happiness. For eternal life is in God's son. Who would desire more honor than to gain such a life. Strange as his utterances were to those listening to him in the far past, yet their truth has so touched the springs of human action, so guided and controlled the natural energies of man, and directed his mind and hand that the largest measure of earthly prosperity has resulted.

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you, is a promise and command which we crave to know more of and better understand. He denounced no special system of evil. Still he wields the power to eliminate all evil. And he who does not save by good works still fills the world with good works. O wonderful works. O wonderful name, O wonderful Christ, keep us then under thy mighty power divine, that we all at last may know the full significance of the name wonderful.

Mary A. Woodward.

**The Second Coming of Christ.
No. 2.**

In our former article we showed that the old scriptures were full and replete with statements by the patriarchs and prophets as to the second coming of Christ to this earth again at some future time and now we come to the New Testament scriptures and begin to search its pages to see if Christ or any of his apostles taught anything concerning the second coming of Christ.

We find that the Lord and Savior of men testified of his coming again. Hear his holy words:

"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.

Here we learn that receiving our reward depends upon the second coming of our dear Lord and Master and if he never comes as some teach, we will never receive any reward at all.

But Christ says again, "And then shall (future) appear the sign of the son of man in heaven, and then (or at that time) shall all the tribes of the earth mourn and they shall see the son of man coming in the clouds of heaven with power and great glory. Matt 24:30. Compare this scripture with Dan. 7:13. "But as the days of Noe were so shall also the coming of the son of man be." Matt. 24:37. "When the son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.

"Whosoever therefore shall be ashamed of me and 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.

When the disciples of Christ were sore distressed at what the Lord said to them, that he was going to leave them, when he saw their sorrow, he spoke to them words of comfort, and not only to them, but to every child of God who is beset with trials and troubles in this unfriendly world, when he is standing firm in the truth and is battling for the cause of the Master, hear his comforting words to his disciples in their hour of distress: "Let not your heart be troubled, ye believe in God, believe also in me. In my father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you." Jno. 14:1, 2. And when you die, your immortal spirit or soul will come unto me and the body will return to the ground. Oh hold on, says one, it does not read that way. Christ did not say anything like that and the scriptures nowhere say that we will go to him when we die. Strange is it not, that one would make such a mistake as this?

But dear reader, is not this what you hear preached from nearly every preacher in this land of ours? Do they not tell you that the soul is immortal and cannot die, and that when the body dies the soul goes to heaven and lives on and on to all eternity? Again we hear them say that when a man dies, the real man, the man in this old body, leaves it, (the body) and goes from the earth to heaven, and that this body turns to dust again, and that from henceforth it amounts to nothing. Yes, this is what orthodoxy and Roman Catholicism teach; and it is not so very strange that some people believe this abominable heresy.

But let's try again and see if we can learn what the blessed Lord did say. "And if I go to prepare a place for you, I, Christ, will come again and receive you unto myself, that where I am, there ye may be also." Jno. 14:1, 2, 3.

This is the testimony of Jesus himself. Blessed hope. This is consoling and comforting, not only to his disciples but to every one who is following in the footsteps of Christ, and trying to do what the Lord has commanded them to do. Let us press on, for our trials in this life will soon be over, and when Christ comes again we will hear the welcome plaudit, "Come ye blessed of my Father, inherit (or possess) the kingdom prepared for you from the foundation of the world." Matt. 25:31.

Then we shall enter the kingdom and live and reign with Christ forever. In heaven? Oh no

We shall reign on the earth. Rev. 5:10. May God help us to press forward—at all times be up and doing. And may all the brethren and sisters take new courage and put on the whole armour of God and stand fast in the truth against the slanderous darts of the enemy, and when the bridegroom cometh, may we be among the wise virgins and have our vessels full of oil and our lamp (mind) lighted up with truths of the gospel of the kingdom of God as it is in Christ, the Saviour, and be ready to go with him to the marriage supper of the Lamb of God.

To be continued.

J. H. Luman, Evangelist of the Church of God in Christ at Sapulpa, Okla.

"Put Up Again Thy Sword."

"Then Jesus said unto him, Put up again thy sword into his place, for all they that take the sword shall perish with the sword." Matt. 26:52.

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil," etc. Matt. 5:38-39.

As we read these passages we are impressed with the thought that Christians have but one weapon.—the word of God and the love that flows from it. And to make the matter emphatic, love is the only weapon we should use.

Protestantism has ever condemned Roman Catholicism for her uppermost desire to unite state and church to the end that she might enforce her doctrines upon unwilling subjects and make them pay tribute in support of her fallacies. In one time we as individuals have joined in this clamour. We find however, that within the human heart there is a lurking desire to make all others see things as we see them even if we must compel them by force to do so.

We know of no company of people who are louder in their condemnation of Popery and its system than are the Seventh Day people, and yet they have grown up a system which is second only to Catholicism at this very point. We know of one minister of that denomination who was excommunicated for the simple reason that he insisted on eating meat when he saw fit and refused to be controlled by the head of the church when she commanded that he should not do so.

Not only in this denomination but in all others is this spirit manifest and with one accord do we pronounce it as all wrong and we conclude by saying that there is but one power which we may employ as a weapon against that which we believe to be wrong and that is love as direct-

ed by the Word of God. Therefore I must not become a member of the Catholic church because they would employ physical force to make men come to their terms. Neither can I join any of the others, for they are all made of the same piece of cloth so far as this matter is concerned. We read now much about a general union of churches and it is argued in favor of such a union that it would be easier for religiously inclined people to govern legislation in this way. Is not this that hidden desire in the human heart asserting itself in its desire for the church to govern the state—the woman to ride the beast? And the question arises, "Is this in harmony with the teaching of scripture as to the part true Christians are to take in the matters of this present age?" The united church would stand for strict Sunday laws. Would all professed Christian people want to stand for this? The very organizations which are lauded by some of our people as enforcing the law against the saloon, white slavery, etc., are organizations that would enforce other limitations and restrictions if they could. They would close all pleasure parks and places of recreation to the laboring classes on Sunday and bring us back in this respect to the Blue Laws of this country years ago. Are all willing to stand for this? The plea is made that because such organizations stand for high moral ideals, etc., we as followers of Christ should give them of our time and money. May not as much be said of the Odd Fellow lodge, and many other kindred lodges? They are far more thoughtful of their fellows today than is the average church. Sectarianism in general could come in for the same commendation. For this reason are we who rest in the promises to throw our influence with these?

The Church of God is so small in numbers and so poor financially that many of its ministers and poor are fearfully neglected. We do not expect to achieve, through the ministrations of man, perfection. Therefore should not we who understand the prophecies and rest in the promises of God spend our time, talent and money in the promulgation of the truths arising out of these rather than to spend them with organizations that know very little of these truths and would shut our mouths by force from proclaiming them if they could. The spirit of the dark ages is still with us and would assert itself if it dared. It will dare again some day and it will for a brief time.

S. J. Lindsay.

That ought to be called a loss that is gained by the sacrifice of character.

Jesus the Great Teacher. No. 8.

The things of this life, both temporal and spiritual, are so placed that if we eat, prosper and are happy we must labor. Paul's injunction to Timothy is timely and we should practice it in order to be approved of God and to be able to rightly divide the word of truth. The curse brought upon us the necessity of labor. The law is, "In the sweat of thy face shalt thou eat bread till thou return to the ground." If we glean lessons from the parables we must apply ourselves to the scriptures. We can learn useful lessons if we do.

The parable that we shall use as a basis of this article is found in Matt. 18:23-25. It is the parable of the unmerciful servant. In this parable we are introduced to a suit in court. The judge in this court is a king. The law governing this court is the law of justice and equity. We have the two classes of citizens, the just and the unjust. In this parable Jesus presents a judge who has compassion. The law demanded that that servant and his wife and children be sold to pay the debt. The servant made a strong appeal for forgiveness with a promise to pay. He went from the presence of his Lord forgiven. This should have wrought in the mind of this servant the same spirit as his Lord, that of forgiveness. Instead he, for a much smaller debt, treated his fellow servant harshly. When he should have forgiven he would not, but cast him into prison until he should pay what he owed him. When his Lord heard of it he was wroth and called him and said unto him, O thou wicked servant, I forgave thee all that debt because thou desirest me. Shouldst not thou also have had compassion on thy fellow servant even as I had pity on thee? He was delivered to the tormentors till he should pay all that was due him.

As the parable was given to his apostles, it contains a grand lesson. In it is the divine principle of forgiveness without which none can enter the kingdom. Israel's apostasy had made them like the unmerciful servant without one particle of compassion. They had adopted the rule of forgiving seven times to fulfill the law. This was a forgiveness from the lips only, and not from the heart. Isaiah spoke of them as a people whose heart had waxed gross and whose ears were dull of hearing and whose eyes were closed, lest at any time they should see with their eyes and hear with their ears and should understand with their heart and should be converted and should be healed. They were delivered to the tormentors

they shall pay the whole debt. Jesus saw this condition when he wept over Jerusalem and said, O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. How gross must have been their minds not to have received Jesus as the Son sent. Jehovah planted a vineyard and fenced it and gathered out the stones and planted it with the choicest vine and built a tower in the midst of it, also made a winepress therein. He looked that it should bring forth grapes and it brought forth wild grapes.

Isaiah declares that this vineyard of the Lord of hosts is the Louse of Israel, and the men of Judah his pleasant plant. Preceding this parable Jesus calls attention to the liability of giving offense. The apostles seemed to be more interested in knowing who should be the most honored in the kingdom of heaven than being humble and honoring one another and fostering a spirit of forgiveness. This spirit, Jesus teaches them is found in the little child who cannot offend. He then applies this law to them physically by saying, If thy hand or foot offend thee, cut it off and cast it from thee. If thine eye offend thee, pluck it out and cast it from thee. It is better for thee to enter into life with one eye rather than having two eyes to be cast into hell (Gehenna) fire. He further teaches that they should take heed that they despise not one of these little ones. These instructions lead us up to the reason for using this parable. The Son of man came to save (not destroy) that which is lost, and then he speaks of the lost sheep and states the rejoicing is over the lost one found rather than over the ninety and nine not lost. This illustrates the new law of love and compassion given by the king in the parable. After further instruction as to offenses, Peter came to Jesus and asked, How oft shall my brother sin against me and I forgive him? Till seven times? Jesus answered saying, I say not unto thee, until seven times, but until seventy times seven. They were not to count the times they forgave a brother, but as oft as they asked it of thee. It was not for them to condemn but to forgive. How hard it was for them to understand this principle as Jesus taught it.

The whole principle is found in the sermon on the mount. Until Jesus taught this, it was an eye for an eye and a tooth for a tooth. So we find wrapped up in

this parable of the unmerciful servant the grand truth that we must not harbor the spirit of hatred even against our enemies. We are commanded to pray for them as did our Master on the cross. Divine love is the basis of the Christian character. It crowns all the graces as mentioned by the apostle. In Cor. 13th chapter, Paul writes about it. He places the three graces thus, Faith, Hope and Love. The greatest of these is love. Meditating on these lessons will instill in us this God given principle without which no one can enter into the kingdom of heaven.

Your brother in hope of eternal life,

D. C. Robison.

His Wonderful Name.

"His name shall be called wonderful," said the prophet. Ever since that utterance fell from Isaiah's life, the being worthy of that name, has grown in wonder to those who may and have grasped their significance. but he said more. Not only wonderful but counsellor, the mighty God, the everlasting Father, the Prince of Peace, and on the prophet leaps, over cycles and ages, stopping at the door of the millennium to say: 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. We stand almost breathless before such promised blessings, and he whose name is wonderful will perform it. Napoleon said, "Everything in him astonishes me." If I could fully understand him, said Webster, he would not be equal to the task of my redemption. Contemplated from whatever point of view, whether from that of kneeling adoration, or coldest criticism, or proudest philosophy, he is wonderful.

And first his person is wonderful. If we think of him as human, we are amazed at his exaltation. For we have only to listen to him: And I, if I be lifted up will draw all men to me. If we regard him as divine we are still more amazed at his condescension. For the son of man is come to seek and to save that which was lost. As the listening multitude waited for him to finish his talk in the synagogue, they were astonished at his wisdom and questioned among themselves, Is not this the carpenter's son; is not his mother called Mary and his brethren, James and Joses, and Simon and Judas? And his sisters, are they not all with us? Whence then, hath this man all these things? And they were offended in him. They could not understand him;

so much above them all in wisdom and knowledge and still they had forgotten their scripture. 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, too wonderful to be known, too man-like to be divine, seemed to be the answer to their questioning. Still we, like those of old, stand amazed at his condescension, as he, the wonderful one, stopped to minister to their every need and prove his wonderful power to forgive sins, heal the sick, and, O amazing power, raising the dead to life again; toiling in the heat of the day, climbing the mountain side to feed the hungry multitude, waiting to teach a lesson of frugality—Gather up the fragments that remain, that nothing be lost,—then hurrying from city to city to tell the people the good news of salvation, knowing he must be about his Father's business. O how we long to come near him, but when we come nearest to him, he is farthest beyond us. When we have known most of him, we have yet most to know. Touch his history at any point we may, and straightway we are lost in the greatness of his being. We hear him say, "I go away," and behold he is always with us. For I will send the comforter to you. We read that he died and yet he is the very life of our life.

How wonderful his doctrine. So simple a child could understand it, and yet it extends beyond the reach of all philosophy. It comprehends in its far reaching scope man's simplest want, while it lays hold of life's mightiest problems and is their best solution. It touches the common burdens of every life and helpfully lifts the every day care, with these blessed words, "Casting all your care upon him, for he careth for you." How long he has been the burden bearer, and still the helpful message marches on across the ages and speaks to all generations alike. "It is a complete system for each individual and for all peoples, for each day and for all time. Again and again it has been commanded by men in high authority to go away and die, but it still abides." Nothing more wonderful than his influence. Read the marvelous story of his life, and note its influence on mankind. He was a man of sorrows, and so could pity the widow carrying her son to the grave, and restore the lad to life. He had nowhere to lay his head, and so he loved the poor and needy. He taught an unpopular doctrine, and it brought him no honors, and he offered none to his followers, and still where he is best known,

Letters.

Dear Editor:

Will you permit me to express a few thoughts on 1 Pet. 3:19? Let us commence reading at v. 18 Christ also once suffered for sins the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the spirit. (power). By which also he (God) went and preached unto the spirits in prison.

When and to whom was the preaching done? See v. 20. Which sometime were disobedient when once the long suffering of God waited in the days of Noah while the ark was preparing wherein few, that is, eight souls were saved by water.

From the above we learn that the preaching was done in the days of Noah while he prepared the ark, and it was to those people that lived in the earth. God did it through Noah by conferring upon him that same spirit or force or power through which he raised up Christ from the tomb. That looks plain to me.

These are the same people spoken of in Jude, v. 6. And the angels which keep not their first estate but left their own habitation he hath reserved in everlasting chains of darkness unto the judgment of the great day.

Will some one tell me where it says that Noah was 120 years building the ark. And also, who were the ten virgins that took their lamps and went forth to meet the bridegroom, and who was the bridegroom, and when was it? Matt. 25:1.

S. C. Oliver.

Dear Bro. Lindsay:

Can you find space in your columns for a short message from Arizona? Will make just a short talk on Solomon's temple. How much it represents the spiritual, and what a grand lesson there is in it for us. David did not build the temple but prepared for it with his wonderful riches. His son Solomon employed one hundred fifty thousand men to work on this wonderful building the king commanded and they brought great stones and costly stones and hewn stones to lay the foundation of the house. 1 Kings 5 and 17. These stones must have been very large, costly and heavy and with these great stones this temple was built and joined together, completely grounded and built into the very rock. The stones were made ready before it was brought together so that there was neither hammer nor ax nor sound of any tool while the building was being put together.

Dear ones of like precious faith have you ever thought of what

Postal Card Shower Kept Norman Warner Very Busy.

Norman Warner almost needed a private secretary to help him with his mail last Monday Mar. 15th. It was his 82nd birthday and he found out that he was by no means forgotten for the mails brought him 157 postal cards from relatives and friends. Each carried a message of cheer and Mr. Warner and his good wife had a pleasant time as they read the many congratulations that the messages brought to them. Only a short time before they had celebrated their 58th wedding anniversary and if the cheerful spirit and not the gray hairs is an indication of age, neither can yet be called 'old'. The Republican joins the many who sent them postal cards in wishing that they may enjoy many years of health and happiness.--- The Republican, Rensselaer, Ind.

By courtesy of The Republican we are able to present this cut of Bro. and Sr. Warner, of our Rensselaer, Indiana, church. We are giving above a report in one of their home papers. We are glad thus to honor their years. We wish them both life and health until Jesus comes.---Editor.



a dark place these stones were in before they were brought to light. There is no doubt in my mind but they were in the dungeon as dark as the midnight hour. No polish, no splendor, but what a change when brought to light, hewn and polished to become a part in that great structure, and not one brought to light only those that were drawn out. So with us. We are taken out of the darkness, brought to light and polished for that spiritual temple, Jesus being the chief corner stone. Great stones and costly. It cost the blood of Jesus for he gave himself a ransom for all to be testified in due time. He bore the sins for many. Now this stone which you builders rejected, the same has become the head of the corner. Neither is there salvation in any other name given whereby we can be saved. Only through the name of Jesus Christ. So Solomon overlaid the house with pure gold and so we will be when we are hewn and polished for that holy temple. Pure gold, the word of God, ah yes, so pure that Christ will shine on us in whom we are complete, that in the ages to come he might show the exceeding riches of his grace. He is now taking out a people for his name and thus the temple is built on the rock Jesus Christ. For if we are taken out of the pit and brought into his marvelous light and bear the shining plates of gold that reflect the magnificence of him, our great builder, then we are ready for his spiritual building. Oh, that we may bear the image of Christ more and more until that perfect day, when we shall see him as he is and be like him.

1 Pet. 2:2-4. To whom coming as unto a living stone disallowed indeed of men but chosen of God and precious. Ye also as lively stones are built up a spiritual house, and holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Amen.

We are so glad that we have the Restitution Herald. It is a great comfort to hear from the dear ones of like precious faith. So many good things in it. How we love to read Bro. Foore's writings. The dear old brother has faced many a storm in order to carry the message to this dying and groaning creation. I have known him for thirty-five years and can testify of how he left his home and loved ones with that grand old book for his companion, and without script or purse, like Paul, shunned not to declare the whole council of God.

We live near Phoenix, Arizona, and we have a goodly number that are loyal to the cause of Christ and his righteous reign. I believe some of them would hazard their lives for the truth's sake. We have meeting every 2 weeks. Preaching by Bro. J. C. Wilson, and Bro. C. G. Deming, both able speakers.

Now brothers and sisters, we are looking for the soon coming of the Lord and praying to enter in at the straight gate. How I wish I could take each of you by the hand, that write for this paper, and all that belong to the Abrahamic faith. Let us be faithful to the trust that he has left us until his return.

Submitted in love,

Mrs. R. E. Perry.

Dear Bro. Lindsay:

Being members of the W. C. T. U., we want to express our appreciation of Bro. Eychaner's article, also Mede Logan's, in the last Restitution Herald for defending us so strongly. We can see nothing but good resulting from such an organization.

Mrs. Sanford and daughter Edna Anderson.
Aurora, Ill.

When one is sad or out of sorts for any cause whatever, there is no remedy so infallible as trying to make somebody else happy.—Carney.

The King's Message.

This world reminds me of a huge giant lying in lethargic slumber near a volcano just ready to belch forth its streams of death and destruction; and the King has commissioned me to assist in bringing him to a realizing sense of his danger before it is too late. "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." O earth, earth, earth, hear the word of the Lord. Watch, in such an hour as ye think not, I come. It is high time to awake out of sleep; the day of the Lord is near; it hasteth greatly; a day of wrath and trouble. I will bring distress upon men because they have sinned against the Lord, and their blood shall be poured out as dust: neither their silver nor gold shall be able to deliver them in the day of the Lord's wrath. Seek ye the Lord, seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger. Unto you that fear my name shall the sun of righteousness arise with healing in his wings.

Watch, therefore, lest coming suddenly he find you sleeping.

His messenger.

Lillie H. Willis.

Waiting For God's Son From Heaven.

Why do Christians wait for God's son from heaven?

1. That they may be with Christ. Jno. 14:2, 3, 18; Col. 3:4; 1 Thess. 4:16, 17.

2. That they may be raised from the dead. 1 Cor. 15:22, 23, 51, 52; 1 Thess. 4:16.

3. That they may be saved. Heb. 9:27, 28; Rom. 8:24, 25.

4. That they may be like him. Rom. 6:5; 8:29; 1 Cor. 15:49; Phil. 3:20, 21; 1 Jno. 3:2.

5. That they may appear with him in glory. Col. 3:3, 4; 1 Pet. 5:4; 1 Cor. 15:42, 43.

6. That they may receive their crowns. 2 Tim. 4:8; 1 Pet. 5:4.

7. That they may receive their reward. Matt. 16:27; 1 Pet. 1:13; Rev. 22:12.

8. That they may receive or inherit the kingdom. Matt. 25:31, 34; 19:28; Rev. 3:21.

9. That the work of restitution may begin. Isa. 35:4; 40:10; Acts 3:19-21.

10. That they may be ready to stand before him, when he comes. Luke 12:36; 21:34-36; Titus 2:11-13.—Sel. by R. A. Curtis.

The brave man may fall but cannot yield.

The bravest are the tenderest, the loving are the daring.

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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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.

Sr. Reed of Dill City, Oklahoma, this week sends us her renewal and money for three new subscriptions. How much we cherish those who take such an interest in building up the Herald's list. Sr. Reed is one who came to us through the Gospel Trumpet list and who has accepted the new conditions kindly.

Bro. S. C. Oliver says: "I think a question column would be of much benefit, with short Bible questions to be answered with short, plain Bible answers, not some one's opinions." Yes, we'd like it too, if the questions are asked purely with a view to in-

vestigate and not for sake of argument.

Look at our new Schiller Ad. on last page. Their new catalogue is a fine piece of workmanship containing some views located about Oregon. If you are thinking of buying a piano, send for this catalogue.

We are gratified at the way new subscribers are coming in. We have 25 of the last 100 we called for.

Sickness is reported from all quarters. The last half of Feb. and the first half of March is a time generally so fraught,

Announcements.

Michigan Quarterly Conference.

The Churches of God in Michigan will convene in Quarterly Conference at Blanchard, Mecosta Co., Mich., April 16-18, 1915, continuing over the following Sunday. It is hoped that all the brethren that can possibly do so, will make an especial effort to be present. Good speakers will be in attendance, and the Blanchard brethren will provide entertainment, and all who come will be accorded a hearty welcome.

The meeting will be held in the I. O. O. F. Hall on Maine St. Parties by rail, come to Blanchard, (not Millbrook) and all trains will be met. Bro. C. C. Maple will hold a series of Evangelistic meetings just before this, so that the conference will close the series, and if any can come earlier in the week to assist in them, they will be welcomed.

Emma Jackman, Sec.
F. V. Blakely, Pres.

Reports.

Our meeting at Argos closed Sunday. In our Indiana meetings about nineteen came into the fellowship of the church. Bro. Fox of Aurora College came and helped us in the singing.

Eld. C. C. Maple.

Obituaries.

In Memory of Sister N. Stanton.

Dear Bro. Lindsay:

Our well beloved sister in Christ, Nancy Stanton, of Bristol, Okla., fell asleep in Christ the last of Feb. Sister Stanton was for a long time a member of the Christian church, but after hearing the truth preached by Bro. J. H. Luman, J. M. Morgan and J. H. Self, she yielded in

loving obedience and was baptized by Eld. J. M. Morgan, about three years ago, and continued strong in the faith until death.

Sleep on dear Mamma in your silent resting place, From foes and troubles of this evil age,

We hope that Christ will come very soon,

And bring thee back from the moldering tomb.

Oh may we all be ready then to clasp your loving hand again.

And then we'll always live and reign.

And death will never come again,
M. J. and J. M. Morgan.

The Sunday School.

By Anna E. Drew.

David Anointed King.

April 11, 1915. 1 Samuel 16.
Lesson Text. 1 Sam. 16:4-13.

Golden Text.—Man looketh on the outward appearance, but Jehovah looketh on the heart. 1 Sam. 16:7.

Time.—David was born, according to Beecher, B. C. 1092, in the eleventh year of Saul's reign. He was anointed at the age of fifteen, in B. C. 1077, in the twenty-sixth year of Saul's reign. Three years later, perhaps, he went to Saul with his harp.

Place.—Samuel's home at Ramah in Benjamin, north or north east of Jerusalem. Bethlehem, six miles south of Jerusalem.

Questions.

Why do you think Samuel mourned for Saul? 1 Sam. 15:35; 16:1. In what way was continued mourning wrong? What work did God provide for Samuel? 16:1. What objection did he make to God's command? "The anointing of a successor to Saul would be high treason." What answer did God make? "He provided him with an excuse. This sacrifice was not a burnt offering, but a peace offering, none but a male could be used for a burnt offering."

To what town was Samuel sent? —The ancient name of Bethlehem was Ephratah.—What later event made Bethlehem the most sacred spot on earth? What beside birthplace, in similarity between Jesus and David? Luke 1:31-33; Isa. 9:6-7; Jer. 23:5. Point out the difference between the two reigns.

Why did the elders of Bethlehem tremble at Samuel's coming? (Samuel had been in the habit of moving from one town to another to punish offenses. 1

Sam. 7:16. They may have feared he would bring some message of judgment against them.)

What did the elders do? What is meant by "sanctify yourselves"? Ex. 19:14. "The usual ceremonial purifications, such as washing the body and clothes, the outward symbols of spiritual preparation."

Who was Jesse? Ruth 4:17. Grandson of Ruth the Moabitess. He was evidently a man of wealth. Mohammedan tradition speaks of him as one who, in addition to his farming pursuits, was famous for his skill in making hair-cloth and sack-cloth. How did the choice of Jesse's sons take place? What sons were rejected? Why were the seven sons rejected? v. 7. What record have we of Eliab's disposition? 1 Sam. 17:28. How was the one to be chosen, made known to Samuel? vs. 11, 12. What description have we of David? v. 12 See margin. How was David set apart as king? v. 13. "The ceremony of anointing with oil signified consecration to the service and protection of God. The ceremony is still part of the coronation of kings."

What is meant by "the Spirit of the Lord came upon David"? Where did Samuel go? What change came over Saul? v. 14. One writer conceives it to mean a spirit of melancholy and of jealousy, exciting terrors, alarms, and suspicions, so as to render him at times distracted, as we shall see in subsequent history. What remedy did Saul's servants propose? vs. 15, 16. How did they describe David? v. 18. What was the best characteristic of all? How did David go to Saul? "It was not good form to approach the king without bringing a present. Saul's court at Gibeah was a very simple one, and probably he welcomed such tokens of good will from his subjects, many of whom must have been as rich as he." How did Saul like David? vs. 21, 22. How did David help him? (There are many examples of the power of music over the mind). Show in what ways David proved his royalty.

In whose service are we? 1 Cor. 7:22, 23; Col. 3:24; Eph. 6:7, 8. How should we serve him? Col. 3:23; Matt. 7:21; 1 Jas. 4:10. How does God judge? See Golden Text. Isa. 55:8, 9; 1 Kings 8:39. What should be our prayer? Psal. 19:14.

"There is not much danger in the ship sailing upon the sea unless the sea gets into the ship; so there is no danger of a Christian traveling in a world of sin, so long as sin does not get into the Christian."

No man can answer for his courage who has never been in danger.

will stand
In the day of his coming that's
near,
And live at last in that bright
summer land,
Yes, we long for that time to
appear.

L. S. Bronson.

"What Must I Do to be Saved?"

Midnight in a Roman prison, Rome that crucified the Lord and threw Christians to the lions to amuse Caesar's political supporters. And in the inmost, darkest, dampest, coldest and most cheerless cell, two prisoners made sure with feet in the stocks, their backs smarting with the day's beating. A sorry memory and a sorrier outlook ahead. Yes, if they were guilty. No place, time nor conditions for rejoicing, one would say, and they surely will bemoan their injustice if they are innocent, and complain of tomorrow's prospects. But they do not grumble, they sing. No blaming of God for permitting them thus unjustly to suffer for faithfully preaching the gospel, but they pray. And we complain if the weather is boisterous, or crops poor, or because one item of food is lacking on the table and for a hundred other trifles, when maybe we have been thankless and unfaithful. And we are sure to make our neighbors hear us. That is why we complain. But these two did not sing to their neighbor prisoners. They prayed to God. But "the prisoners heard them. Our neighbors are sure to know our religion. And the religion of these two cast such a spell over the other prisoners that instead of fleeing when the answering earthquake tore Rome's security walls to ruins, they stayed near these two preachers. They knew there was something in them worth while to seek for.

Of course the jailor expected the two and all the rest to run when by accident they were free, and rather than meet Rome's frown that he did not stop the earthquake, he chose suicide. Let the wretch die, says Revenge. No, let him hear what God says, reply Paul and Silas. Don't kill yourself, we are all here. We have not done anything to run from and we propose to see this matter to the end. And the influence of two godly men subdues a hard heart to repentance before he hears a word of gospel, and the chief man at the prison goes prostrate before his worst prisoners and asks what to do to be saved.

Yes, there is power in godliness and if it preaches the gospel by word also, there is double power. The conditions are just right for bearing fruit, a sinner who realizes his need asks the way from two men who know what

to say. For it is written that if men believe they shall be saved, but that they cannot believe in one of whom they have not heard and cannot hear without a preacher, and that speakers cannot teach except they be sent. But these two were sent, and they knew whereof they spoke. Their faith was so sure they could endure all that night's burden joyfully for his name's sake.

So they gave a sure answer to the seeker for salvation. They said, "Believe on Jesus Christ." But how can he believe in one of whom he has not heard by the sent preacher? So they preach to him what they mean by believing on the Lord Jesus Christ, and it includes baptism, for when the preaching was done, they baptized the whole audience, the jailor and all his household. But first he unselfishly recognized that their need was a sore one, and instead of selfishly pressing his urgent need of baptism he takes them and washes their stripes. He was part of Rome, a civil officer, and Rome had put the stripes on. He had not done it, but Rome had.

Then instead of waiting till the end of a protracted meeting or tarrying even till daylight they go the same hour of the night and baptize him. They go. Go out of the house, not bring water in, for they were in the house before that at the preaching, and after the baptism, it says he took them into his house again.

To be continued.
J. W. Williams.

Unspotted Garments.

Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world. And be not conformed to this world, (political parties, societies, clubs, unions, lodges, and so on are the powers of this world), but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God.

If we must be transformed from the world to know, do or prove what the will of God is, why give some party or union of the world, the glory. Lie not, seeing ye have put off the old man with his deeds, (the former order and things of the world) and put on the new man which is renewed in knowledge after the image of him that created him. Do the parties and unions of this world help any in this transforming knowledge? "Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Sythian, bond nor free, but Christ is all in all."

Where Christ is all in all, there

is no more room for the W. C. T. U., or the G. O. P., or any other worldly power, than there is for the Greek or Jew. If they are of the world after the commandments and doctrines of men, (which things have indeed a show of wisdom in will, worship and humility), they will perish with the using; but if they are of God (as some believe), why not "Do whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17.

There then would be no praise for the W. C. T. U. But ye should shew forth the praise of him who hath called you out of darkness into his marvelous light.

Why should these worldly parties and unions, shun to do their work in the name of the Lord Jesus, and if a Christian works with them, they must work in their name to their praise and glory. Jesus tells why they will not work for his honor and glory. "If the world hate you, ye know that it hated me before it hated you." If ye were of the world the world would love his own but I have chosen you out of the world, therefore the world hateth you.

Do any of the worldly organizations advocate a higher standard or give a more secure anchor of hope for the sin tossed soul, than that found in Titus 2:12 to last? Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world, looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ who gave himself for us that he might redeem us from all iniquity and purify unto himself (not some society or organization of the world which hate him and his), a peculiar people zealous of good works.

These things speak and exhort and rebuke with all authority.

Therefore, whatsoever ye do in word or deed do all in the name of the Lord Jesus, and give him all the praise, honor and glory.

Sadie Skeels.
Brunfield, Ky.

Adoption.

"But ye have received the spirit of adoption, whereby we cry, Abba Father."

I ask, Is there any law of adoption taught in the Scriptures?

I answer, Yes, there is.

Is there any law on the Statute Books of our land that states how a child can be adopted into a family and become a legal child of that adopted father?

I say, Yes, there is, and unless that father and child takes legal steps to adopt that child, it can never inherit any of that man's property. Some or many of the neighbors may think the child was adopted, but in the absence

of the facts the child gets nothing.

There was a case in Illinois a few years ago. A man took a boy and intended to adopt him; but neglected it from time to time, and finally took severely ill, and at no time while he was ill was he able to transact any business, and yet, it was generally believed by the people that he was adopted, and the nearest relatives of the man got the property and the boy got nothing. So it will be with many that think they have been adopted, but have not complied with the law of adoption.

Paul says in Gal. 3:26. For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Here we see how we become adopted into the family of God's dear children, then we become sons and daughters, said the Lord Almighty. 2 Cor. 6:18.

Paul says in Eph. 2:19: Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. These are some of the positive statements made in the Scriptures.

Again in 1 Pet. 3:21. The like figure whereunto even baptism doth now save us. The ark saved eight souls from drowning. They got into the ark and remained in the ark until the flood subsided. Christ is our ark of safety. We must get into Christ and remain in him. We must go into the water in order to get into our ark of safety, being buried in baptism, then rise to walk in newness of life, and then make all the additions named by Peter, which will entitle us to an abundant entrance into the everlasting kingdom of God's dear Son.

In love to all the dear ones of like precious faith.

J. S. Hatch, deceased.

If a man be gracious to strangers, it shows that he is a citizen of the world, and his heart is no island, cut off from other islands, but a continent that joins them.—Bacon.

The ultimate aim of all getting must be giving. Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

If a man would know what he is, let him anger his neighbor.

**Uncle John's Bible Class.
No. 5.**

Good evening to you all. What is the lesson for tonight?

Jim. James 2:26. For as the body without the spirit is dead, so faith without works is dead.

Teacher. Spirit in the scriptures applied to man, is no more expressive of the philosophical conception of an immortal soul than soul, but signifies breath, life, vital energy, mind, disposition, etc., as attributes of human nature while alive. The Hebrew word ruach occurs 400 times in the Old Testament and is rendered spirit 240 times, breath 28 times, wind 95 times, mind 6 times and the balance in 18 different ways. The Greek word pneuma has been chosen by the inspired writers of the New Testament as the equivalent in meaning of ruach. It occurs 385 times and is the only word rendered spirit with two exceptions, Mk. 6:49; Lu. 24:37. A spirit of a hobgoblin or a ghost. Pneuma like ruach of the Old Testament, has 4 significations: 1, it represents primarily the air we breathe; 2, it denotes a being, as angels; 3, it represents an influence from a being; 4, it indicates a state of feeling. It is believed that there is not a passage where these words rendered spirit occur, but what may be classified ruach nor pneuma are ever like the word psuche, neither ruach nor pneuma are ever once connected with words which indicate that it is deathless, never dying or immortal. Next tell us what you know about the lesson. Alice.

Alice. God said, And I do bring a flood of water upon the earth to destroy all flesh, wherein is the breath of life, ruach, from under heaven and everything that is on the earth shall die. Gen. 6:17.

Ida. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, spirit, ruach, and was gathered unto his people. Gen. 49:33.

Luther. Jesus when he had cried again with a loud voice, yielded up the ghost, pneuma.

Blanche. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my (dexai) spirit, ruach. Acts 7:57.

Teacher. The Greek word dexai may be rendered also sustain or support. Booth in his Lexicon of Primitive Greek words gives this as one of the significations of the word. The prayer of Stephen they would read, Lord Jesus sustain my spirit or assist me to suffer. Stephen himself fell asleep. Diaglott.

Charles. And Hannah answered and said, No my Lord, I am a woman of a sorrowful spirit, ruach. I have drunk neither wine

nor strong drink, but have poured out my soul to the Lord. 1 Sam. 1:15.

Maud. Who knoweth the spirit of man—ruach—that goeth upward and the spirit—ruach—of the beast that goeth downward to the earth. Eccl. 3:21.

Frank. By which spirit also he went and preached to the spirits in prison.

Teacher. Who preached? God preached by the same spirit that he, God, raised his son from the dead. He preached to men and women through righteous Noah's spirit, then alive but now dead. 1 Pet. 3:19-20 tells you when the preaching was done, and who did the preaching. Also read Rom. 8-9-10-11. The same spirit will raise us up as it raised Christ from the grave.

May. And it came to pass when all the kings of the Amorites which were on the side of Jordan westward, and all the sea heard that the Lord had dried up the waters of Jordan from before the children of Israel until we were passed over, that their heart melted, neither was their spirit, ruach, in them any more because of the children of Israel. Josh. 5:1.

Bertha. And they heard the voice of the Lord God walking in the garden in the cool of the evening, ruach, in the margin, wind, of the day and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Gen. 3:8.

Jim. And God made a wind, ruach, to pass over the earth and the waters assuaged. Gen. 8:1.

Alice. There is no man that hath power over the spirit, ruach, to retain the spirit, ruach, neither hath he power in the day of his death, and there is no discharge in that war, neither shall wickedness deliver those that are given to it. Eccl. 8:8.

Ida. To the general assembly and church of the first born which are written in heaven and to God the judge of all, and to the spirits of just men made perfect. Heb. 12:26.

Luther. Beloved believe not every spirit, ruach, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God. 1 Jno. 4:1-2.

Blanch. But when they saw him walking upon the sea, they supposed it had been a spirit, in many manuscripts, phantasma, and cried out. Mk. 16:49.

Teacher. Heb. 12:26. In this passage the Deity employs the word soul as expressive of his whole being. Abraham uses the word in the same way. He says, My soul shall live because of

thee. Gen. 12:13. This precludes popular philosophy which recognizes a mortal body as the possessor of an immortal soul. This distinction is supposed to be countenanced in Matt. 27:52, where it is stated, the bodies of saints which slept, arose. But if this can be proven or maintained, similar reasoning will hold good in Heb. 13:11. For the bodies of those beasts which are slain. No one will suggest that a beast is something separate from its body, and yet the argument applied to the bodies of saints would prove this if applied to the phrase, the bodies of the beasts. Ruach primarily signifies air in motion, breath or wind, from ruach, to breathe, also intelligence, courage, mind, disposition, etc. Parkhurst. Neshama from the verb nesham, to breathe, occurs 24 times in the Old Testament, invariably rendered pneuma, Greek, from the verb pneo, to blow, breathe, rendered wind, air, the breath of life, the spirit of a living being, spirit, i. e. feeling. Liddell and Scott. Dr. McCullough says: There is no word in the Hebrew language that signifies either soul or spirit in the technical sense in which we use the terms as signifying something distinct from the body. Credibility of the scriptures. Vol. 11, page 471. Parkhurst also translates ruach a puff of breath.

Wakefield and others render this, "he expired." The Syriac version reads thus: "He sighed with his breath."

Scholars, we had a fine lesson and a friend wants to know if the immortality of the soul is not found in the Bible. Tell us in your next lesson where it came from. Nearly every body believes it. Uncle John's class will tell.

Uncle John.

Romans 12:3.

In Rom. 12:3, we find this language, "For I say through the grace given me to every man (or person) that is among you, not to think more highly of himself than he ought to think."

In these words of warning and admonition there are at least two prominent thoughts to be observed by God's children. First the writer of the above language had in mind to teach us, first not to fall into the dangerous and easy habit of a too great degree of self greatness and guarding this point by his warning words, "Not to think of ourselves more highly than we ought to think." The thought here is, be careful and guard yourselves at this point of personal vanity we so often (with much disgust) see exhibited by many. Yet in the language just quoted Paul also teaches us there is a certain de-

gree of self respect belonging to ourselves in which we should pride ourselves. Each individual of the household of faith should well cultivate, enrich and then carefully carry out throughout all our lives, be that long or short. While none of us are at liberty to feel our importance in life to the extent that we are the only ones in the community or church, capable of filling the office of minister, elder, or deacon, we should have self respect enough to be true to God, living sober lives; be cleanly, and if able, be neatly clothed, live a consistent Christian life as truly during the week as on Sunday. Then the world and God may have no occasion to say aught against us. Doing "nothing through strife or vain glory, but in lowliness (humbleness) of mind, esteeming others (less than ourselves? No) better than ourselves, Phil. 2:3.

To my mind this is the very height, the glory and the extent of self-aggrandizement Paul is trying to teach his brethren to attain and forever stand upon. When we thus conquer self and live for others about us, we then have reached a point in a Christian life and as we then look out towards God and glory-land, we can see others as good as ourselves standing all about us, suffering and doing as well as ourselves.

Think on these things.

L. S. Bronson.

Longing For Rest.

We hope to live with the good and the true,
Where the storms of life cometh not,
When earth shall hymn its birth anthem anew,
There sighing will then be forgot.

Glorious the thought as we look for our King,
And trust in his coming once more;
To us, if faithful, a crown he will bring.
Then sorrow and death will be o'er.

No more shall we lay our loved ones to rest
Beneath the bright evergreen tree;
As now they sleep with none to molest,
Until God shall bid them be free.

Oh will it be true that we shall be there,
And gather upon that bright shore,
When earth is clad in garments so fair,
And shout all our troubles are o'er?

Oh yes. If true to our God we

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Taking Liberties With Confidences.

It is a common experience to have others confide in you, is it not? Often, the one who thus honors you, does it because he gains relief of mind for himself thereby. Often, also, he does it because the thing he confides in you is such a joy to himself that he wishes to share it with someone else. Always there is an element of trust in it; he has singled you out because he trusts you and believes you will respect his confidence.

Sometimes you are definitely pledged not to tell anybody else; you are asked to give your word of honor that you will do as asked. But more often, your friend tells you his secret and says nothing about its being a secret but trusts your judgment to keep in trust what he has revealed to you. This is the highest kind of confidence, and involves the most sacred obligation toward it.

"We're going to give Tom a surprise on his birthday next Tuesday," whispered William to Jack, one of Tom's neighbors, "and we'd like to have you join us," and the surprise plotter cheerfully whistled his way home.

The evening came for the surprise, and the boys were much elated over their surprise. But when they descended on their friend with good wishes, to their amazement he displayed little surprise. Of course he entered heartily into the games of the evening and feigned surprise as well as he could.

"Why, you didn't ask me not to tell," was Jack's defense when asked afterwards if he had told the secret. "Besides," he continued, "I didn't tell him; I only said he'd better stay at home that evening; I can't see what is wrong with that."

It was not a very important secret these boys had; nothing really important depended on its being kept from Tom. It only took a little pleasure out of the evening, and disappointed the one who had carefully planned it. They had a good time and soon forgot the incident.

But there is a principle here, boys, which, if you learn now, will be of great value to you all the rest of your lives. It is this: A confidence is like a bit of property which is entrusted to your care for a little while. It isn't yours; you are only keeping



THE sweetest lives are those to duty wed,
Whose deeds both great and small
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpet, ring no bells;
The book of life the shining record tells,
Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself in every sense
Of service which to men thou renderest.

—Robert Browning.

it for someone else. It is as though the Doctor should drive hurriedly up to where you are standing, and say, "Here Jack, hold my horse for a minute, please." You would not think of saying to some other friend who happened to pass: "I will give this horse to you. Take him." You would stay right on the spot, and see that no harm came to the horse; and when the doctor returned, you would say you were glad you had a chance to do something for him, and feel elated that he had confidence in you.

Everything that is told you in confidence is exactly like that; just as important, just as sacred. —Boys' World.

Winning.

It takes a little courage,
And a little self-control,
And some grim determination
If you want to reach a goal.
It takes a deal of striving,
And a firm and stern-set chin.
No matter what the battle,
If you're really out to win.

There's no easy path to glory,
There's no rosy road to fame,
Life, however we may view it,
Is no simple parlor game;
But its prizes call for fighting,
For endurance and for grit,
For a rugged disposition,
And a don't-know-when-to-quit.

You must take a blow or give one,
You must risk and you must lose,
And expect that in the struggle
You will suffer from a bruise.
But you mustn't wince or falter,
If a fight you once begin,
Be a man and face the battle—
That's the only way to win.—Harvester World.

A Word To Boys.

The King of England's famous surgeon, Sir Frederick Treves,

has this to say to the rising generation. It comes from one who knows:

"Boys, don't bother about being clever. Trust rather to hard work, perseverance and determination.

The best motto for a long march is: Don't grumble. You hold your future in your own hands. Never waver in this belief. Don't swagger. The boy who swaggers, like the man who swaggers, has little else that he can do. He is a cheap jack crying his own paltry wares. It is the empty tin that rattles most. Be honest, be loyal, be kind. Remember that the hardest thing to acquire is the faculty of being unselfish. As a quality it is one of the finest attributes of manliness. Love the sea, the ringing beach and the open down. Keep clean, body and mind."

Remember this: If that bit of work which you have undertaken is for the love of God, and it must be that, and for the glory of God, then it cannot fail. There is no such thing as failure in real Christian work. We may make mistakes, but it cannot fail, for it is God's work, and if it is done for God when we have done our best, he will take it and make use of it, perhaps so we can see it; if not, we shall see it in the light of the world to come. He will take us as we are and our work as it is, and in the time to come perhaps make use of our very mistakes, and build upon the work which we began in humble faith and quiet hope, the very work we wanted to do, but we were too clumsy. There never has been a work for him that failed.

I know nothing that has exercised a more pernicious influence on religion than that unhappy divorce which has been effected between religious duty and the every day duties of life.

"A Homeless Race."

(Author Unknown).

Are these the ancient holy hills,
Where angels walked of old?
Is this the land our story fills
With glory not yet cold?

Yes, I have passed by many a shrine,
O'er many a land and sea,
But still, dear Palestine,
My dreams are yet of thee.

I see thy mountain cedars green,
Thy valleys fresh and fair;
With summer's brightness, they
have been,

When Israel's home was there;
Though o'er thee sword and time
have passed,
And cross and crescent shone,
And heavily their hands have
pressed,
Yet thou art still our own.

Where are the wandering race
that go
Unblessed through every land,
Whose blood has stained the polar snow,
And drenched the desert sand.

Yet to this land our hearts do
turn
From all earth's shrines to thee,
With our lone faith for ages
borne
In sleepless memory.

Yes, thrones have sunk and nations gone,
Before the march of time,
And where the ocean rolls along,
Are forests in their prime

Since Gentile ploughshares mowed the brow
Of Zion's holy hill,
Where are the Roman eagles now?
Yet Judah wanders still.

Oh has she wandered thus in vain,
A pilgrim of the past?
No, long deferred her hope has been,
But it shall come at last.

For in her wastes, a voice I hear,
As from a prophet's urn,
It bids the nations build not there
For Jacob shall return.—Sel. by
L. S. Bronson.

True valor knows as well how
to suffer as to act.

A true word needs no oath.



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Necessity of Method.

It is a fair question whether the churches of the present day accomplish all that might be expected from the resources at their command. The benefits they confer by their very existence have often been set forth and are universally acknowledged, but considering how much capital they have to invest, ought they not to make a larger showing of returns? One thing that would certainly contribute towards such a result is a larger application of the principle of method in church work. As a rule the success of business enterprizes depends upon wise and thorough system. The man most likely to bring things to pass is the man who can both form plans and grasp details. Organization is the open secret of achievement.

Why should not this be as true of churches as of other enterprizes? Is efficiency irreligious? Is there anything pious in slackness and sloth? On the contrary, true zeal will show itself in devising and pushing the best means for reaching its ends. It will give time and thought, it will tax mind and muscle, to bring to bear on the task in hand every resource that is available. Intelligent and vigorous method in church work is a real index of spiritual vitality. When we long most to see God's word fulfilled in the world, we shall be readiest to spend ourselves in working

together with him. Part of the hardness to be endured nowadays by good soldiers of Jesus Christ is the hardness of attending to complicated details, and of carrying on with steadiness and patience a well-trained organization.

Of course, it is possible to rely too much on organization. Mere machinery is not enough. There may be a great deal of that without a spark of celestial fire. We may, as Mr. Ruskin says mistake perspiration for inspiration. No matter how industriously Paul may plant or Apollos water, there will be increase only as God gives it. But have we any warrant to count on his giving the increase if Paul and Apollos stand idle? "Wheels, wheels, oh wheels," a conservative clerical critic once exclaimed, referring to the prevalence of method in modern church work. And yet the wheels had a place in Ezekiel's sublime vision. They are good when there is also "the spirit of the living creature within the wheels." We heard lately from a man of long and varied experience in Christian service the well put observation that the Holy Spirit blesses method.—Sel. by M. A. Woodward from N. Y. Examiner.

Open Appeals.

Frequently there come to us appeals for financial aid from brethren on behalf of the poor in some locality and our sympathy often leads us to publish the same. For obvious reasons, however, we feel that it is not best to do this and have concluded for the present not to publish any more open appeals. In some cases our confidence has been abused, but this is not the chief reason. As soon as it is known that an appeal has been successful, others are made, until soon our paper would be filled with that kind of matter. The editor does not know where to draw the line between the actually needy and the semi-needy, so we think it best to reject all. We shall be glad to help in any other way we can, but do not believe the columns of our paper should be used for that purpose.—Editor.

We may win fullness of life by being interested in all human experience, by keeping in touch with all sides of human life. We may win fullness of life by knowing nothing of fear except fear of wrong, by being sincere in our thinking, sincere in our speaking, sincere with others, and sincere with ourselves.—Gordon.

Conceit may puff a man up, but never prop him up.

Fear has big eyes.

etc., that come to our office but because these Watch Towers were sent to us by a friend and one who is a student of Mr. Russell, we have taken some time to give attention to them, especially to that part indicated by him with pencil. We presume this was done with a view to our making some reply.

The part to which we wish to take exception is that which is stated by him as follows on page 327, Nov. 1, 1914, issue:

The Resurrection of the Saints.

Thro' the testimony of God's Word we understand that the Resurrection began in 1878; not that we saw anything by the natural sight of the eyes, but that through the eyes of our understanding we recognized that the time had come for that great transaction, the First Resurrection, as far as the sleeping saints were concerned; and we understand that there commenced the time mentioned by the writer of Revelation, when he declared, "Blessed are they who die in the Lord from henceforth," marking a particular time, before which it would not be a blessing to die, but after which it would be a blessing. "From henceforth: Yea, saith the Spirit, that they may rest from their labors and their works do follow them." Rev. 14:13.

That particular time came, we believe, in 1878; then, not only the Apostles were awakened, but all the faithful in Christ Jesus, all the sleeping members of the Body of Christ—the Lord judging among his people first, before the judgment of the world. He foretold that when he would come he would call his own servants and reckon with them—not with the world—giving reward to those of his church who had gone before, giving them part in the First Resurrection, and then afterward dealing with us "who are alive and remain," so that each one of us who are of the Lord's people, may at death be "changed in a moment, in the twinkling of an eye," during the sounding of the last trumpet—the Seventh.

As we read the above, if we get the author's thought, boiled down it is this:

(a). All of the sleeping (dead) saints were raised from the dead in 1878.

(b). Since that time, the living saints as they have died have gone out or been caught up to be with their Lord. In other words, only as the living die are they changed. They must die in order to change.

Regarding these matters, Mr. Russell says, "Not that we saw anything by the natural sight of the eyes, but that through the eyes of our understanding we recognized that the time had come," etc. Then according to this rea-

soning it is out of the question for living saints to see their Lord in his return with their natural eyes. Somehow, we wonder if this is what the angels on Olivet meant when they said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come IN LIKE MANNER as ye have seen him go into heaven."

The disciples by the "natural sight of the eyes" saw him go into heaven. The promise is that he shall return "in like manner," as he went. Does this include a view of him as he comes by the "natural sight of the eyes," or was it meant that only Mr. Russell and a few others only should be privileged to get a mental view of him?

Another objection is this: Mr. Russell has had the resurrection going on since 1878. This has also been the product of "mental sight" and not the product of "the natural sight of the eyes." Since 1878 it has been our solemn service to follow to their beds in the grave many of our Lord's followers who were in their time as faithful as any we know. We thought we buried our loved ones, but Mr. Russell says this is all a mistake—that they have gone out to be together with the saints in heaven. These bodies that we have laid away will never come forth again so he says. Although Mr. Russell has ever disclaimed a belief in the immortality of the soul, yet his present teaching is the same in effect. He has an "inner man" that is the real man that casts off this "outer garment" of earth and puts on the heavenly garment which awaits only the death of this earth body to be taken on by its wearer. As nearly as we can comprehend the matter, this is the teaching of immortal soulism pure and simple. Mr. Russell denies the resurrection of the body in spite of the fact that the prophet is made to say, "Thy dead men shall live, together with my dead body shall they arise," and Paul to say, "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body," etc. Here a comparison is made between our bodies as they now are and his as it is since his resurrection. Furthermore he necessarily makes all saints die to meet the change spoken of in 1 Thess. 4:13-18, while Paul says (1 Cor. 15:51), "Behold I show you a mystery; we shall not all sleep (die), but we shall all be changed," etc., then he goes on to say that this mortal shall have put on immortality and this corruptible shall have put on incorruptibility. What other understanding

can an honest, thinking mind get from this language than that these mortal bodies are subjected to the change of which we have read? We firmly believe that had Mr. Russell lived and taught these things in the days of Hymenaeus and Philetus, (2 Tim. 2:17-18), Paul would have condemned him with them.

How then, is Jesus' language to be understood when he speaks to Mary and Martha concerning his power in the resurrection, when he tells them that they who live and believe on him shall never die?

It has been our lot since leaving home at 20 years of age to be thrown into the society more or less with people who are literary and calculated to get from the printed page the thought of an author; it has been our privilege to teach children, young men and women, and finally to direct the thought of teachers among men. For this reason we feel justified in believing that we are possessed with ordinary ability to glean thought from the printed page and to give up now our understanding of these simple statements of God's truth and accept Mr. Russell's interpretation of them as final and authoritative, we might as well close up our mind entirely and leave our welfare entirely in the hands of another confessing ourselves as utterly unable to interpret saving truth.

S. J. Lindsay

"What Must I Do To Be Saved?"

"What?" That is, the seeker is humble and confesses ignorance, or else there was no need of asking. "Must;" there is necessity in the case, put there by the God of all heaven and earth. He specifies the conditions of salvation, and not one is left to the choice of the seeker. There is only one name under heaven whereby we must be saved. He is the only foundation, and other can no man lay. "I," Jesus, did not do it all; there is something left to man. He could not believe for you, neither did he pay the debt of baptism for us, as a man once said to me, confessing, however, that it was not a scriptural idea. There is responsibility left on the jailor, so he said, "I"? What must I do? If salvation is of works he will surely be told of certain deeds, the performance of which will bring to him the inquired salvation. But since salvation is not of works, but of grace, instead of something to do he is told something to believe. Justification is by faith. The gospel is God's power to save all who believe, so they preach that to him and all his family. As to what was probably preached as the gospel, we may determine from the other

sermons in the same book of Acts. Forgiveness and salvation through Christ. His resurrection, the justifying means. Faith and repentance on the part of the seeker, followed by baptism, with the promised inheritance in the kingdom of God at the return of Jesus the Christ. No altar service. No praying God to forgive, either by the seeker or by others praying for him. It is not a question of turning God toward the seeker, it is Philip's question suggested to the Eunuch "If thou believest." Any time the seeker is willing to believe, God is ready to receive. It is not a question of making right first. Salvation is not of works. And it is not a question of whether the seeker feels forgiven, but whether he believes Jehovah tells the truth when he promises to forgive, for we are told that to refuse to believe him is to make him out a liar.

It is not a struggle of the seeker with his heart, it is a question of when he is going to surrender the effort of trying any form of saving himself and let God save through Christ. No singing of penitents into the church. No coaxing, no forcing, no power at all from man, but God's power, the gospel, and man's submission, faith.

J. W. Williams.

Ruskin's Advice to a Student.

John Ruskin once gave the following advice to an Edinburgh student in a letter dated Aug. 6, 1854: "I am sure I never said anything to dissuade you from trying to excel or to do great things. I only wanted you to be sure your efforts were made with a substantial basis, so that just at the moment of a push your footing might not give way beneath you; and I also wanted you to feel that long and steady effort, made in a contented way, does more than violent effort made from some strong motive or under some enthusiastic impulse. And I repeat—for of this I am perfectly sure—that the best things are to be done only in this way. It is very difficult thoroughly to understand the difference between indolence and reserve of strength, between apathy and serenity, between palsy and patience. But there is all the difference in the world, and nearly as many men are ruined by inconsiderate exertion as by idleness itself. To do as much as you can healthily and happily do each day, in a well-determined direction with a view to far off results, and with present enjoyment of one's work, is the only proper, the only essentially profitable way."

A great fear is often concealed by a show of daring.

Fellowship.

What do we mean by this term? Has it anything to do with our eternal salvation? Can one church or one individual member of a church, disfellowship another, and yet that act have no bearing upon the entrance of either church, or party into the kingdom of God?

In the first place, there must be harmony of faith, and harmony of practice as well, in essentials, before there can be fellowship. But suppose some of the members come to the conclusion that the washing of the saints' feet must be considered as a matter of faith, and consequently must be incorporated into the ritual, whether written or unwritten, and made obligatory and binding upon every member of the church, upon the pain and penalty of being disfellowshipped, counted as an heretic and dropped from the roll of membership, while other members who are just as zealous, just as firm in the faith of the gospel and equally as desirous of observing the ordinances as God has given them, have been led to the conclusion that this matter of washing feet was not intended as a church ordinance, but that the lesson to be learned from it from the Master was one of humility and service, and should be made a part of the good works for which they will hear the Master say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Or, of the widow woman, 1 Tim. 5:10, well reported of for good works; if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has followed diligently every good work.

Now is it not a fact that it is only a matter of opinion between the two factions, and never can be definitely settled between the two as to which is right—hence the folly of making this one item a test of fellowship, by means of which you virtually say to a believer of the gospel, —a worthy brother, a faithful member of the body—you are unworthy the kingdom of God, unworthy of eternal life. Suppose you should hear the King say unto this brother, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

How would you feel and where would be your position? You have passed judgment upon your brother in the face of the fact that Jesus said, "Judge not that ye be not judged." This is only a sample of several items that are often times set up as matters of faith, and good members of God's church are required

to sign and endorse them, because they happened to be in the minority. If they refuse, they are promptly disfellowshipped. Is this a manifestation of the spirit of Christ? What did John say was the ground of fellowship among Christians, walking in the light of God's word? Hear him, 1 Jno. 1:3-7. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with his son Jesus Christ. And these things write we unto you that your joy may be full."

This then is the message which we have heard of him and declare unto you that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his son cleanseth us from all sin. I tell you, loved ones, you who are walking in the light of the glorious gospel of Christ, whose hearts are filled with the love of God and of Christ and as a consequence, of the brethren: this idea of disfellowshipping a baptized believer of the gospel of the kingdom of God is too serious a matter to be thought of; especially if he is in good standing in the church. How much more serious and sad it is to disfellowship the whole membership of the body of Christ outside of a little community of believers, bound up in a creed.

It wasn't Christ's way. He had too much charity in his great heart to cut off any who believed in him as the Christ, the son of the living God, and he never required any one to sign his creed. Nevertheless he had one and that was the word of God. Hear him, Luke 24:25. Then he said unto them, O fools and slow of hearts to believe all the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Why not all of the body emulate his example, and thus foster fellowship and encourage love and unity in the body, instead of discord.

M. W. Perrine.
Chelan, Wash.

"The Heavens Declare the Glory of God."

In proclaiming the majesty of God, the Hebrew prophet exclaims: "Lift up your eyes on high and behold, He hath created all these things, that bringeth out their host by number,

He calleth them all by name by the greatness of His might."

The sun, the moon, the planets, the comets, the stars exist; they roll and shine; measuring time by their mighty revolutions and filling space by their sublime orbits. What must be the attributes of that eternal intelligence which has called into being the matter of innumerable worlds, which has with geometry profound fathomed those countless systems; with compass and measuring line meted out their habitations, and appointed to each its abode in space.

Nature not only declares with voices innumerable, deep as the pealing of ten thousand thunders, the being of a God, but in all the pillars of her empire, in all the magnificence of her architecture, in her archtraves and arch ways, in her star-lit dome of superlative grandeur, in the resistless motions of her multitudinous worlds, in the interminable extent of her empire, she proclaims the attributes of her omnipotent Creator and God. The glory of an earthly monarch is derived from the extent and variety of his empire; from the perfection of his laws, the perfection of manner in which they are administered, and from the happiness and prosperity of his subjects.

God's empire as displayed in the material universe is thus far immeasurable: no sounding line or telescopic ray has ever flung its plummet so deep, as to measure its vast profundity. The dimensions of the sun's domain are such as to defy the power of human conception to grasp. Who can conceive of the magnitude of the orbit of Neptune revolving at a distance of no less than three millions of miles. But this is only a minute atom, when we come to consider the distance of the fixed stars, whose average distance from the sun must exceed the distance of Neptune in the enormous ratio of twenty thousand to one so that while the light of Neptune reaches the sun in five hours, that from the fixed stars will occupy not less than a period of ten years. Let us visit the nearest portion of that vast congeries of stars denominated the Milky Way, composed of not less than one hundred millions of suns and of such vast proportions that light flashing at the rate of twelve million of miles in a single minute, could not cross its deepest range in less than ten thousand years. Here star is ranged behind star until the stratum is five hundred deep. Leaving the Milky Way and plunging yet deeper in to space, we find other Milky Ways grander and more populous even than our own, until our telescopic ray extends so deeply that its length furnishing a jour-

ney for the swift wing of light, of more than three millions of years, fails to plunge across other mighty depths and we stand wondering and awe-struck on the very threshold of infinitude. These statements are not vague conjectures. They are found in the clearest reasoning, and if there be any error it is rather in contracting than expanding the just limits of the universe. The heavens, then, in their vast, incomprehensible dimensions, and in the uncounted millions of the clustering orbs, proclaim the glory of God's empire.

The poet has well sung, "The undevout astronomer is mad." It is said the prince of philosophers Newton, never uttered the name of God without reverently lifting his hand to his head, feeling the immediate presence of the divinity in his material works. And the great astronomer, Kepler, in his grand investigations commenced his daily toil, by invoking the aid of divine wisdom. "When I consider the heavens the work of thy fingers, the moon and the stars, which thou hast ordained: what is man that thou art mindful of him?" Vain, weak man, how he sinks, in comparison with God's other mighty works, into insignificance. Yet as a thinking, sentient, loving, suffering, willing being, I am compelled to lift myself and all my race immeasurably above the myriad worlds that roll and shine in space, and declare that a single tear ebbing from the heart of humble sorrow is of more value in the sight of God, than a legion of suns. The moral then towers infinitely above the material, and it is only to give the moral greater strength and beauty and grandeur, that God has organized the material, and whenever in the rolling ages, divine wisdom shall decide that one atom can be added to the moral by the total subversion of the material, then the sun and moon shall be darkened, the stars shall fall, the elements shall melt with fervent heat, the heavens shall be rolled up as a scroll, and out of this seeming destruction, a new heavens and a new earth shall appear radiant with beauty, and eternally crowned with the blessings of God and with never ending light and glory.—Sel. from "The Astronomy of the Bible," by O. M. Mitchel, LL. D.

Alice B. Curtis.

Brief Review of a Russell View.

A friend has sent us recent copies of "Watch Tower" for our perusal. We have very little time along with the other duties we have to perform, to give careful attention to the reading of our exchanges, pamphlets, books,

that glorious resurrection when Jesus comes.

Written by Lydia Railsback.

Brief funeral services were held by Elder R. C. Railsback at his home in South Bend and Sr. Himmelright was taken to her parent's home in Warren Co., on Friday morning. Here funeral services were held on Sunday, at 2 o'clock, p. m., Mar. 28, conducted by Elder D. E. VanVactor, speaking from the text, Rev. 1:18. A choir of neighbors and a soloist from West Lebanon furnished appropriate and well rendered music. The floral offerings of sympathy were profuse and beautiful. A large assemblage of relatives and friends were in attendance and accompanied the grief stricken parents to Pence cemetery where they laid their beloved daughter to rest. Melvina's book of life we close, And lay her there in sweet repose.

D. E. VanVactor.

Loa Orr Barnett.

Loa A., daughter of Thomas and Marie Orr, was born Apr. 27, 1876, and died at home at 10 o'clock P. M., Mar. 18, 1915, aged 37 yrs., 8 mo., 1 da.

She was married to Eugene Barnett, July 5, 1899, and to them were born two sons. Byron M., who died at the age of 2 years, and Ephraim Eugene, who with the husband, the deceased's mother and two brothers, survive to mourn her loss, with numerous other relatives, a large church relationship and many friends and neighbors, by whom she will be missed. She was a member of the church of God, baptized by Bro. Zilmer.

She was a good wife, a loving mother and a kind and helpful neighbor, of very cheerful disposition. She was in good health until a week before her death and her suffering would have been great but that she was unconscious most of the last week. She sleeps in peace.

J. W. Williams.

The Sunday School.

By Anna E. Drew.

The Shepherd Psalm.

April 18, 1915. Psa. 23. Golden Text.—Jehovah is my shepherd. Psa. 23:1.

Time.—The psalm was written in David's youth, about B. C. 1075, or when he was king, about B. C. 1050.

Place.—It was written at Bethlehem or Jerusalem.

Since David was the author of many of the Psalms, the study

"AND HE BAPTIZED HIM."

Author not Given.

Such is the simple statement regarding the work of an earnest, Spirit-commissioned follower of our Lord. He was told to join himself to a chariot. An Ethiopian was therein. Philip "preached unto him Jesus." "And he baptized him." Acts 8:30-39.

"Baptize," read in the Greek Testament, is "baptizo." It means 'to dip', 'to plunge', 'to submerge', 'to overwhelm', 'to immerse', 'to bury'. (See Greenfield's, or Bagster's Greek Lexicon, or Webster's International Dictionary).

There is another word in the Greek Testament which looks very similar to 'baptizo'. It is 'rantizo'. It means 'to sprinkle'. It so reads in our Testament. It never means 'baptize'. 'Baptize' never means 'sprinkle'.

Philip 'baptized him'. Let no one mistake. He did not rantize him.

Dean Stanley, the late Queen Victoria's preacher, is quoted in the Nineteenth Century magazine, October, 1879, as saying: "The change from immersion to sprinkling has set aside the larger part of the Apostolic language regarding baptism, and has altered the very meaning of the word. . . speaking generally, the Christian civilized world has decided against it." (That is, against immersion.) See The Gospel of the Kingdom, P. 176.

By what authority did the Christian world "decide against it"? Answer: By the authority of the Roman Catholic Church in council assembled. But is it not time for the Protestant Christian world to protest THIS Roman "decision" also? Paul says that "we are buried with him by baptism (not 'rantism') into death." Rom. 6:1-5.

"Baptized into Christ."

Man was not created in Christ, but in Adam. All bear the "image of the earthy." But God has created a new man; a "second man." "the Lord from heaven." 1 Cor. 15:45-47. God has further provided that each may have the opportunity of becoming dead to the old man and alive to the new. "If any man be in Christ, he is a new creature." 2 Cor. 5:17. Being then born of, and in Adam, how shall one become transferred into Christ? Paul answers: Rom. 6:1-6. "So many of us as were baptized into Christ, were baptized into his death." Notice the word 'into'. They were out of Christ. "So many as were baptized into Christ."

God has laws for everything. Here is a law for getting into His Son. The writer has searched God's word in vain for some other law of God, by obeying which one of Adam's children could be transferred into the second Adam. The Savior's last commission was to "preach the gospel to every creature. He that believeth and is baptized shall be saved." See Mk. 16:15-16. Mt. 28:19.

The Apostles followed this law, this rule or method. It was from God. Compare Acts 2:37-38, 41; 8:12, 26-39; 10:48; 16:33; Col. 2:12; 1 Pet. 3:21.

Note carefully the method of getting into Christ in the following text (Gal. 3:27-29) and the result: "For as many of you as were baptized into Christ have put on Christ. . . And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

"There is none other name under heaven given among men, whereby we must be saved." May every one who has faith in His name, and is repentant of all other names, comply with that God-given law, and become "Baptized into Christ."

This tract is recommended by the Tract Committee of the Illinois State Conference of the Churches of God in Christ Jesus. For terms, etc., address Mrs. J. E. Cross, Oregon, Illinois.

of this, the favorite Psalm, is given at this point for a lesson.

Questions.

What does psalm mean? "The word comes to us from the Greek where it means first, a stringed instrument, and then the poetical composition sung to the accompaniment of the psaltery. The Hebrew title of the book, is, "The Book of Praises," or simply, Praises. The Psalms were written at different times, composed by different authors, those composed by David constituting the much larger portion." Mention some of the most notable Psalms.

How is the Lord like a shepherd? Isa. 40:10, 11; Jno. 10:11, 14. What is the result if the Lord is our shepherd? v. 1; Phil. 4:19. What are some of the "wants" that our Lord can fill for us? What food and drink

does the shepherd provide for his sheep? v. 2. Sheep are timid, and fear a current of water. To what shall we liken, for the children of God, the green pastures and still waters? Jno. 4:14; 6:27, 35, 63; Isa. 55; Matt. 11:28-30.

"The eastern sheep were likely to stumble over rocks or be torn by briars. The shepherd seeing it, hastens to its relief. He has his horn of olive oil and cedar tar with which he anoints the bruises and if possible, gives it water from his cup, and tends it till it recovers strength, thus he restores it. Show how the Lord restores. Psa. 145:14-18, 19; Luke 4:18. What does the word soul mean? In what manner does the Lord lead his children? Jno. 10:4; Heb. 4:15; 2:18. Where does he lead them? v. 3; Psa. 25:4, 5. What is meant by "for his name's sake"? "Not

for my deserving, but out of his own goodness." What comparison in verse 4. "The sheep districts in Palestine consist of wide open wolds or downs, reft here and there by deep ravines, in whose sides lurk many a wild beast, the enemy of the flock."

In verse 4, do you think the Psalmist refers to death or any situation of danger? Job 3:5; 10:21, 22. What is the condition of those who go down into death? Job 14:10-12, 21; Psa. 88:10-12; Psa. 146:4; Eccl. 9:5, 6, 10. Will they live again? Job 14:14, 15; 17:23-27; Jno. 5:28, 29; 11:23-26; 1 Cor. 15:22, 23, 51-54.

Why need God's children fear no evil in any dark valley? v. 4. What were the shepherd's rod and staff? "The rod was a short oaken club for defence, the staff a longer pole for use in climbing, or for leaning upon. An eastern shepherd still uses both."

To what can we liken them, and how bring comfort? Psa. 62:6-8; 18:30-33; 55:22; 119:105, 116, 117; Psa. 121. What table in the presence of his enemies had David in mind? "Some think that this was written when David was a king, and is illustrated by circumstances mentioned in 2 Sam. 17:27-29, when David and his companions in their faintness and weariness, were refreshed and entertained through Barzillai's kindness. Others believe that the Psalmist is still thinking of his shepherd's life. To a man who is a fugitive fleeing for his life, the shepherd's tents are food and rest and shelter from the avenger of blood. They are life itself. There by the sacred rites of hospitality, he knows he may eat in peace; and though his enemies come to the very door, and his table is spread, as it were, in their very presence, he will be secure." What is the table spread for us by the good shepherd?

What does the anointing symbolize? "The shepherd, if one of the sheep is bruised, anoints the bruise with olive oil. If one seems weary or exhausted, he anoints its head with olive oil, and gives it water from his cup. Also the eastern host anointed with oil the head of his honored guest. Therefore the anointing symbolizes God's loving care for us, and his eager, honoring welcome." What does the overflowing cup symbolize? Acts 14:17; 1 Tim. 6:17. What does the good shepherd promise us for this life? v. 6. What does he promise us for the life to come? v. 6; 2 Pet. 1:10, 11; Rev. 2:7; 3:12.

The fox may grow gray, but never good.

Every dog is valiant at his own door.

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.
- Oregon, Illinois, the fourth Sunday each month.

Monday morning (Mar. 29th) the mail brought us 12 new subscribers, bringing us up to about 40 of the 100 we have called for. We appreciate the willing workers who are helping us in this matter.

We are glad to hear of the good results of Bro. Anderson's work at Bourbon, Ind.

We have received a small supply of "Mormon Contradictions and What They Teach," from J. C. Vanzandt, 849 Front St., Portland, Oregon. From what we have read of it, the work is a splendid treatise upon the subject. It has 46 pages. Send 6c

for one.

Theosophy is the kindergarten of Hinduism. America is being overrun with it. Read Sr. Reed's book on Hinduism so that you may know the foe that confronts humanity.

Elsewhere we give obituary of Sr. Melviana Himmelright. Death is sad at any time, but how much more so in one so young. May hope cheer those who mourn.

We have just received a booklet entitled, "55 Years in Darkness," written by Elder D. M. Spencer, of Gentry, Mo., who has now spent 58 years in total blindness. During this time he has done what he could to preach the Word and he has published this account of his life and work in the hope that it may help him now in his declining years. The booklet has 30 pages and he asks you to send him 30c for it. You who have good eyes should read it that you may the more enjoy the blessing of sight.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Charles Anderson.	\$1.50
Mrs. Hervey K. Lucas.	1.00

Announcements.

Michigan Quarterly Conference.

The Churches of God in Michigan will convene in Quarterly Conference at Blanchard, Mecosta Co., Mich., April 16-18, 1915, continuing over the following Sunday. It is hoped that all the brethren that can possibly do so, will make an especial effort to be present. Good speakers will be in attendance, and the Blanchard brethren will provide entertainment, and all who come will be accorded a hearty welcome.

The meeting will be held in the I. O. O. F. Hall on Maine St. Parties by rail, come to Blanchard, (not Millbrook) and all trains will be met. Bro. C. C. Maple will hold a series of Evangelistic meetings just before this, so that the conference will close the series, and if any can come earlier in the week to assist in them, they will be welcomed.

Emma Jackman, Sec.
F. V. Blakely, Pres.

Reports.

On Wednesday, Mar. 17, 1915, we began a meeting 9 miles north of Bourbon, Ind. The meeting closed Mar. 26. We had a house full at every service and the

very best attention. During the meeting we had the pleasure of baptizing Miss Willo Roose, daughter of Bro. and Sr. Andrew C. Roose, Mrs. Alice Senff, daughter-in-law of Bro. and Sr. Philip Senff, and Dale E. Rouch, son of Sr. Minnie Rouch.

We never met better people anywhere than the brethren and sisters at this place. There are only a few members at this place and it is about 200 miles from my home, but we decided that there should be regular meetings once a month anyway. So we agreed that if they could pay our R. R. fare, to give our time. We hope, the Lord willing, to preach there Wednesday, Thursday and Friday evenings, April 21, 22, 23.

J. H. Anderson.

Bro. Maple commenced meetings at Burr Oak, Ind., February 7, 1915, and ran over three Sundays, closing the 21st, with seven additions to the church, two of which were re-instatements. He then commenced at Argos on Monday evening, Feb. 22nd and held three weeks, closing March 14th, with seven additions, one of which was by letter. During his stay here he baptized an additional one from Burr Oak and as a result of the awakening there from his meetings, I baptized four, and took them into the church on Mar. 14th, making the total addition to the Burr Oak church, twelve. Bro. and Sr. Geo. Osborne are active in the work, and contributed materially to accomplishing the results and the hope is that the work may go on there.

The church at Argos has held three protracted efforts within a year with Bro. Maple in charge and all together has added fifty members.

I baptized and received one additional member into the North Salem church the second Sunday in January, and one at Plymouth on Mar. 16th, making a total of increase in this territory of sixty-four within a year. This makes the churches rejoice and feel their labors are not all in vain. Yes, I baptized two others last autumn in Plymouth, raising this total to sixty-six.

May they all come off victorious through him who hath loved us, is our hope and prayer.

Your brother in Christ,
D. E. VanVactor.

Dear Bro. Lindsay:

On Tuesday evening, Mar. 17th Bro. J. H. Anderson of Troy, Ohio, arrived at our place to hold a short series of meetings, which we held at the school house. The weather was pleasant and we had a real good audience each evening, who paid the closest attention to Bro. Anderson's very

clear and forceful sermons. He preached us eleven splendid sermons, pointing out God's precious promises and the gospel of the kingdom so plain that surely all those that heard ought to understand, and we hope that the seed sown has fallen on good ground and may grow wonderfully. We also had the pleasure of going to the water on Thursday afternoon with Sr. Willo Roose, and on Friday morning, with Sr. Alice Senff, and Bro. Dale Rouch, where they were baptized into the all saving name of Jesus Christ. May God be with them and bless them always and may they prove faithful to the end, is our prayer.

Your sister in Christ,
Mrs. P. R. Senff.
Bourbon, Ind.

Obituaries.

Melvina Catherine Himmelright,

eldest daughter of George and Lucinda Himmelright, was born Jan. 3, 1898, on a farm in Jordan township, Warren Co., Ind. At the age of six weeks, her parents moved to a farm near Attica, Ind., on which they lived one year, after which they returned to Jordan township where they have since resided.

Melvina finished her common school and received her diploma last year. On Sept. 8, 1914, she with her sister Verna, entered the High School at South Bend, Ind., making their home with their aunt and uncle, Mr. and Mrs. R. C. Railsback. She enjoyed her school work and studied hard to prepare her lessons. She regretted much to miss school, and worried because Verna was out of school on her account.

Although Melvina has never been a strong girl, she gained in weight from the time she entered High School till Christmas, after which she seemed to be gradually on the decline until three weeks before her death when she temporarily gave up her school work, which to our sorrow, proved to be the final giving up of all work. Her severe illness, however lasted only one week and two days. She died March 25, 1915, at Epworth Hospital, South Bend, Ind., after a week of intense suffering with blood poison in the head.

She had suffered much all her life and was very sympathetic for others who were afflicted in any way.

Melvina was baptized Oct. 19, 1914, at South Bend, Ind., by Bro. S. J. Lindsay. She now sleeps in Jesus. She leaves her parents and one sister to mourn her loss. Though we miss her now, we hope to meet again in

comes the second time. Heb. 9: 28. And he John was permitted to hear testimony of the angels concerning things to come. Hear what the angels saith unto John: Behold he (that is Christ) 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. Behold, I come quickly and my reward is with me to give every man according as his work shall be. Rev. 22:12.

And now in conclusion, I want to say that if the word of God is true, Christ is sure to come to this earth again and he will come at the time for 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.

To understand what God proposes to restore, we must search the scriptures and see what the holy men of God have spoken in regard to the restoration of all things. It is very important that we should understand this in order to understand what Peter referred to in his second sermon while under the direct influence of the holy spirit, when he declared that God would send Jesus at the time of the restitution of all things.

Blessed be the name of our God who has revealed it unto his saints that the time will soon come when Christ will come to this earth again and will restore all things in Christ, to the glory that they had in the beginning ere man, by his disobedience lost his dominion and glory and the earth was cursed for man's sake. Yes dear readers, we will receive back all that was lost by Adam's fall for Christ will do this when he comes in power and great glory; blessed be his holy name.

John, in the 21st chapter of Rev., after viewing the scenes of the judgment in the 20th chapter, tells us that he saw a new order of things—a new heaven and a new earth and the new Jerusalem coming down from God out of heaven. In that new heaven and new earth was no sorrow, pain or death, for former things had passed away, and he that sat upon the throne said: Behold I make all things new (not new things, but all things that were then, he says I make new). Glory to his holy name. No sorrow, no pain, no death, over in that beautiful land in the paradise of God. And there shall be no more curse over there in the sweet by and by, when Christ shall come again and restore all things as they were in the beginning and take unto himself his great power and reign on David's throne in Mount Zion and in Jerusalem.

And to think dear brothers and sisters in Christ, that in that

beautiful land in the kingdom of God, on the sunny banks of sweet deliverance we shall meet and strike hands with all of our loved ones that have long been sleeping in Jesus. Yes, Christ will bring them with him, for they will be resurrected from death and made perfect at his coming. Then we will all be born of the spirit as Christ told Nicodemus when he was here. Pray for me that I may stand firm in the cause of Christ and finally get home to that beautiful land portrayed by Isaiah, the prophet in the 35th chapter of his prophecy.

J. H. Luman, Evangelist of the Church of God in Christ, Sapulpa, Oklahoma.

Letters.

Dear Bro. Lindsay:

My husband, J. H. Anderson, has just returned from Bourbon, Ind., where he held a two week's meeting. The sisters at that place sent me some nice presents and I want to thank them for their kindness, through the Herald, if I may do so. As a minister's wife I feel that the wife as well as the minister must make a sacrifice to carry on the work. May the Lord bless the sisters who remembered me in this way, is my prayer.

Mrs. J. H. Anderson.

Dear Bro. Lindsay:

Please find enclosed draft for \$1.50 for renewal of Restitution Herald. Please excuse my delay in renewing.

In the settling of this war, Russia will want Constantinople as her part of the spoils. England will refuse her. Germany and Russia will then become friends. Then will the end of this age come. This will reveal the man of sin in 2 Thess. 2. I ask an interest in your prayers that I may be one of those having a part in the first resurrection. I would like the article printed in the paper by Baxter in pamphlet form. Can you get it for me? Eight years ago, I lost my right arm in explosion. My left hand is badly damaged, so please excuse poor writing.

Your brother waiting for the King,

J. O. B.

He Is Risen.

Dear brothers and sisters in the Lord and the resurrection of him who died for us that we might have life. The morning of the resurrection is what we call Easter morning. The Son of God had fallen in death on Calvary's cross. But Joseph had placed him in his own tomb. The greatest care had been taken to place guards and it was sealed by the Romans. But there was another

guard surrounding that tomb. It was composed of mighty angels from the courts of heaven. Any one of this angel guard, by putting forth his power, could have stricken down the whole Roman army. The night of the first day of the week had worn slowly away and the darkest hour just before daybreak had come. One of the most powerful angels was sent from heaven. His countenance was like lightning and his garments white as snow. He parted the darkness from his track and the whole heavens were lighted up with his dazzling glory. The earth trembled and heaved as that powerful being from another world approached. He was coming on a joyful errand and the speed and power of his flight shook the world like a mighty earthquake.

Then the angel came and rolled away the great stone while one of the other angels entered the tomb and said unto the Lord Jesus, Thou Son of God, thy Father calls thee. Then the Lord came forth and said, I am the resurrection and the life. He that believeth on me and is baptized shall be saved and he that believeth not, shall be damned.

Satan was defeated and he knew that his kingdom was lost.

Your brother in the Lord,

Ora L. Worley.

Scripture states that the human race was originally in a beautiful garden on earth; here were placed before them two ways of attaining knowledge,—one through experience, the other through the influence of God—and they chose the diverse, or hard way, (some are following the same plan today), thinking that through experience they would get knowledge. Through disobedience to God they brought death. Therefore sin and death came by man and death passed upon all, for all have sinned. Rom. 5:12.

Salvation to all believers: God so loved the world that he gave his only begotten Son that whosoever believeth in him should not die, (the second death) but have eternal life. Jno. 3:16.

Jesus says, I am the way. He that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Jno. 11:25-26. He that believeth that Jesus is the Son of God is he that overcometh the world. 1 Jno. 5:5. Nothing granted only to overcomers.

Listen to what Job said: I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God. Job 19:25-26.

And David, I shall be satisfied when I awake in thy likeness. Psa. 17:15. Phil. 3:20-21. The res-

urrection of Christ and afterward they that are Christ's at his coming. 1 Cor. 15; 1 Thess. 4: 14 to end. On such the second death hath no power. Rev. 20:6. Chas. Anderson.

Are All the Children In?

Are all the children in? The night is falling,
The loving cattle seek a friendly shelter,
The bird hies to her nest;
The thunder crashes; wilder grows the tempest;
And darkness settles o'er the fearful din;
Come, shut the door and gather round the hearthstone,
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets.

Oh, "at the last it biteth like a serpent;"

Poisoned are stolen sweets.

Oh mothers, guard the feet of inexperience,

Too prone to wander in the path of sin.

Oh shut the doors of love against temptation.

Are all the children in?

Are all the children in? The night is falling;

The night of death is hastening on a pace.

The Lord is calling. "Enter thou thy chamber,

And tarry there a pace."

And when he comes, the King in all his glory,

Oh may the gates of heaven shut about us,

With all the children in.—Sel. by Ada Moses.

Fear can keep a man out of danger, but courage only can support him in it.

He that will not sail until all dangers are over, must never put to sea.

Cowards die many times before their deaths; the valiant never taste of death but once.

Curses are like young chickens and still come home to roost.

If there were no clouds we should not enjoy the sun.

Better face a danger once than always in fear.

Tears are no proof of cowardice.

Our fears are always more numerous than our dangers.

They that fear an overthrow, are half beaten.

Fear kills more than the physician.

Open Appeals.

Frequently there come to us appeals for financial aid from brethren on behalf of the poor in some locality and our sympathy often leads us to publish the same. For obvious reasons, however, we feel that it is not best to do this and have concluded for the present not to publish any more open appeals. In some cases our confidence has been abused, but this is not the chief reason. As soon as it is known that an appeal has been successful, others are made, until soon our paper would be filled with that kind of matter. The editor does not know where to draw the line between the actually needy and the semi-needy, so we think it best to reject all. We shall be glad to help in any other way we can, but do not believe the columns of our paper should be used for that purpose.—Editor.

Questions.

A subscriber in Scotland asks for an explanation of this text: "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better," etc. Phil. 1:23.

The author of the language is Paul. If we have a general understanding of Paul's teachings, we will have little difficulty in arriving at what he teaches in the text.

At the time he writes this, he is in Rome bound and a prisoner, not knowing what the final outcome to him may be. However, he determines that whether life (freedom) or death awaits him, he will glorify God in either instance (either by his life or by his death). There is something, however, which he prefers to either of the two (this present life or death) and that is to depart and be with his Lord which is far better than either this life or the death which comes to mortality. In his letter to the Thessalonians, (1 Thess. 4:13-18), he shows when and how that event is to take place.

Paraphrasing his language somewhat, it would read something like this, beginning with verse 20: "According to my earnest expectation and my hope I shall not be ashamed in this my trying time, but with all boldness, as always, so now in my trial shall Christ be magnified whether it be by life or by death. For in living, I live for Christ, and if I die, then my death shall be of such nature that Christ shall be glorified in that also. But if I live in the flesh and this is made the fruit of my former labors, then what I shall choose to do, I do not know, for I am in a difficulty between the two things—life and

death—I do not know which awaits me, therefore, I have no plans for the immediate future, but I have rather a desire to depart and be with Christ, which is far better than either living this life or dying."

As Christians, our hope is Paul's hope. This life of turmoil which we now live would be gladly exchanged for the life that is promised if we could have it so now. We shun death because it is an enemy. Christ's coming to bring us the promised life is far preferable to either this present life or the death that may follow.

It is well worth noting that the same Greek word here translated 'depart' is translated 'return' in Luke 12:36. This leads the author of the Emphatic Diaglott to translate the language something like this: "Having a desire for the returning and being with Christ, which is far better."

S. J. Lindsay.

Another question comes to us from Cleveland, Arkansas, asking why Paul commands that the women should keep silent in the churches. This is a difficult question to answer, for Paul does not seem to look upon woman with the same disfavor always. In the last chapter of the Roman letter he sends with Phoebe a letter to the church in Rome directing them to do whatsoever she asks them to do. He seems also to have looked with favor upon Priscilla's teaching of Apollos. However, in his letter to Timothy he makes a statement regarding the woman in her relation to salvation that would once for all place her in a place secondary to the place held by man in God's plan. We believe this to be true. There is a certain sphere outside of which if a woman is found, she is at once looked upon as out of place by common consent. No one looks with favor upon a manish woman. We are inclined to think that Paul's letter to the Corinthians and his sharp language generally concerning women was directed to women locally rather than in a general way. The Corinthians were a bad set—both men and women—and needed much reformation. We believe that it would be better today if the churches were cared for in business matters by the men. It has been said that if it were not for the women, some churches could not exist. It may be that the predominance of woman's method has driven the men out. It is always safe to work by the the plan God has laid out.

S. J. Lindsay.

All the weapons of war cannot arm fear.

He who fears to suffer, suffers most from fear.

Second Coming of Christ.
No. 3.

In our former articles we found that the patriarchs, prophets and Christ himself testified that he (Christ) would come again. And as we continue to search the scriptures, we find the testimony in abundance. When Christ went out to the Mount of Olives with his apostles and was taken up, and a cloud received him out of their sight, they were still standing gazing upward in the direction that their Lord and Savior had gone, and while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus (not another), which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven. Acts 1:11. Yes, the same Jesus which went away will come again, and his coming will be in like manner of his going.

Daniel the prophet, as well as Christ tells us that he will come in the clouds of heaven. Dan. 7:13 and Matt. 24:30.

This certainly was good news to his sorrowing disciples, altho' Jesus himself had on a former occasion told them that "If I go away, I will come again." But man is so prone to forget what God has promised him through his son, that when the angels said he (Christ) would come again, it must have cheered their drooping spirits and made them rejoice with the hope of his coming. And perhaps they remembered that he told them he would come to them again.

I thank God for this blessed hope that Christ will come again. Brethren and sisters, are you looking for his coming? Are we living in such a way that when he comes we will be ready to go out and meet him, and enter in with him to the marriage supper? I pray you in Christ's stead, be ye ready, for ye know not the day nor the hour in which the son of man cometh. But he will come whether we are ready or not. For throughout all the discourses and letters of his apostles, this was the central thought with them.

We hear Peter in the 3rd chapter of Acts declare that it was necessary that the heavens should or must retain him, Jesus, until the times of the restitution or restitution of all things spoken by the mouths of all the holy prophets since the world began, and then God would send him again into this world.

James, an apostle of Christ, in the 15th chapter of Acts, says, "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 prophet, as it is written. After this, (that is, after God has taken out of the Gentiles a people for his name, and this is what he is doing now), I, Christ, will return and will build again the tabernacle of David, which is fallen down, and I will set it up, that the residue (that is, remainder or those that are left) of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Acts 15:15-17.

And to this agree the words of the angel to Mary, the mother of Jesus, after telling her that she should bear a son and call his name Jesus, he says: He (the son) shall be great and shall be (future) called the son of the highest, and the Lord God shall give unto him the throne of his father David and he (that is, Christ) shall reign over the house of Jacob. (Israel) forever: and of his kingdom there shall be no end. Luke 1:31-33. The prophet Isaiah is in harmony with the angel for we hear him say, 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, counselor, the mighty God, the prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. Isa. 9:6-7.

The angel as well as the prophet was certainly referring to Christ's second coming, as we know he did not reign on David's throne at his first coming.

Paul the beloved apostle tells us that Christ will come again. 1 Cor. 15:23. And in his letter to the Thessalonians, we hear him say that "the Lord himself shall descend from heaven," etc. 1 Thess. 4:16. So you see that he not only tells us that he will come again, but tells the place he will come from. Again Paul says, When Christ who is our life shall appear, then shall we also appear with him in glory. Col. 3:4. John, Peter and Jude tell us that Christ will come again.

When John the beloved disciple of Jesus, was exiled from the walks of men and their companionship, and also from his brethren, and was cast upon the isle of Patmos for preaching the truths of the gospel of the kingdom of God; while he was in this condition, he plainly tells us that he was in the spirit on the Lord's day (not Sunday, neither was it the first day of the week, as some teach), but the Lord's day, and that will be when he

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Bryan's Plowshares and the No-More-War Policy.

The Secretary of State secured recently some old swords, had them cast into plowshares, and presented them as souvenirs to the ambassadors of the various nations who signed the peace treaties with the United States. He had the following words inscribed upon these plowshares: "They shall beat their swords into plowshares." Isaiah 2:4.

There has been much comment concerning this affair. Some has been favorable, but some critics have regarded it as a political farce, despite the good intentions of Mr. Bryan.

To say the least we are compelled to admire our worthy Secretary's earnest endeavors to get the nations to disarm and live at peace with one another. We can only wish that he might succeed in this noble enterprise. But if we have the correct understanding of the prophetic utterance which he caused to be inscribed upon the plowshares, it is an utterance from the lips of man, instead of from the lips of God. There are only two places in the Bible where this utterance is recorded. Let us see who makes the statement. Isaiah begins the sentence thus:—

"It shall come to pass in the last days, that ... many people shall go and say, Come ye, and let us," etc. Isa. 2:1-4. The prophet Micah begins the sentence thus: "But in the last days it shall come to pass, that ... many nations shall come and say, Come, and let us." etc. Micah 4:3.

But according to the prophet Joel the Lord is not saying what the people or nations are saying in the last days. The Lord says the very opposite of what the people say concerning what the people and nations will do. Joel begins thus:—"The Lord has spoken it. 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." Joel 3:8-10.

Isaiah and Micah record a prophecy of what the people will be saying in the last days, and Joel records what the Lord says the people will be doing. Both these prophecies are being fulfilled before our eyes today. We submit, with all due respect, that



If you would help to make the wrong things right,
Begin at home; there lies a lifetime toil.
Weed your own garden fair for all men's sight
Before you plan to till another's soil.

---Ella Wheeler Wilcox.

Mr. Bryan and the ambassadors of these various nations are fulfilling these prophecies. While they are prophetically beating swords into plowshares and declaring by peace treaties that they will not learn war any more, yet according to the Lord's prophecy the nations are doing just the opposite, and are making the most gigantic preparations for war that have ever been made in the history of the world.

Paul gives this testimony concerning the same matter:—

"This know also, that in the last days perilous times shall come." "For when they (people and nations) shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

Just at the time when the peace delegates were on their way to the International Peace Congress at Constance, and were uttering a world's peace and safety cry, they were suddenly arrested by the greatest war in the history of the world, and some of them were captured and imprisoned. Thus again was the Scripture fulfilled; for when they were saying, "Peace and Safety," and were arranging for world peace, then "sudden destruction," a world war, burst upon the world, and some of the very ones who were arranging for world peace were caught in the merciless tentacles of the most terrible international conflict. See 1 Thess. 5:3.

According to the Scriptures, as long as this old world stands, there will be oppression, persecution, tribulation, distress, perplexity, and war among the inhabitants of earth, even to the very last day of this present world's existence. The battle of Armageddon is still future. "The kings of the earth and the armies 'of the whole world' are to be gathered 'together unto the war of the great day of God the Almighty,' just before the end of the world. "And they gathered them together into the place which is called in Hebrew Har-Magedon." Rev. 16:14, 16. R. V. The revelator further describes the scene which will take place

on the very last day of this present world's history, as follows: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him (the King of kings and Lord of lords) that sat on the horse, and against his army.... These both were cast alive into a lake of fire burning with brimstone." Rev. 19:19, 20.

This shows conclusively that there will be war among the nations until the very day of Christ's triumphant descent from heaven, when he "shall break in pieces and consume all these kingdoms," and "set up a kingdom, which shall never be destroyed." Dan. 2:44. The difficulty with many is that they wrongly divide the Scriptures, and try to apply to this present world Scriptural texts which apply to the world to come forgetting that this earth on which we now live, is "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:7, 13. Not until the earth is made new after "the day of judgment and destruction of ungodly men" (R. V.) will men learn to live at peace and learn war no more. This world is not to be regenerated and reformed by man's own devising or through civil law in the last day, but by God's own special act of destroying the impenitent and ungodly, and inhabiting the earth with the redeemed of all ages, saved through Christ. The human race is not its own Savior. The unregenerate human heart is full of strife, and cannot of its own self change its nature.

In spite of all that human ingenuity may devise to stay the power of the war god, we do not believe that he can be conquered or subdued and lasting peace be ushered in by signing peace treaties or by purchasing a few old swords and beating them into plowshares. War and strife will continue among selfish men and nations "until He come whose

right it is" to reign.

While we do not believe that the everlasting kingdom of God is going to be established by civil enactments among men or nations without a spiritual change of heart, yet we believe that we, as co-workers with divine Providence, should do all in our power to frustrate the evil design of militarism, that life may be made enduring until the determined counsel of the Almighty is accomplished by his special act of intervention at the last great day, when an entirely new order of things is to be established for eternity.—C. S. L., in Liberty.

What Will Make You Glad.

When the years have slipped by and memory runs back over the path you have come, says an exchange, you will be glad you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so.

And you will be glad that you were happy when doing the small every day things of life, that you served the best that you could in earth's lowly round.

You will be glad that men have said all along your way: "I know I can trust him; he is as true as steel."

You will be glad there have been some rainy days in your life. Clouds and storms are not the worst things in life. If there were no storms, the fountains would dry up, the sky would be filled with poisonous vapors, and life would cease.

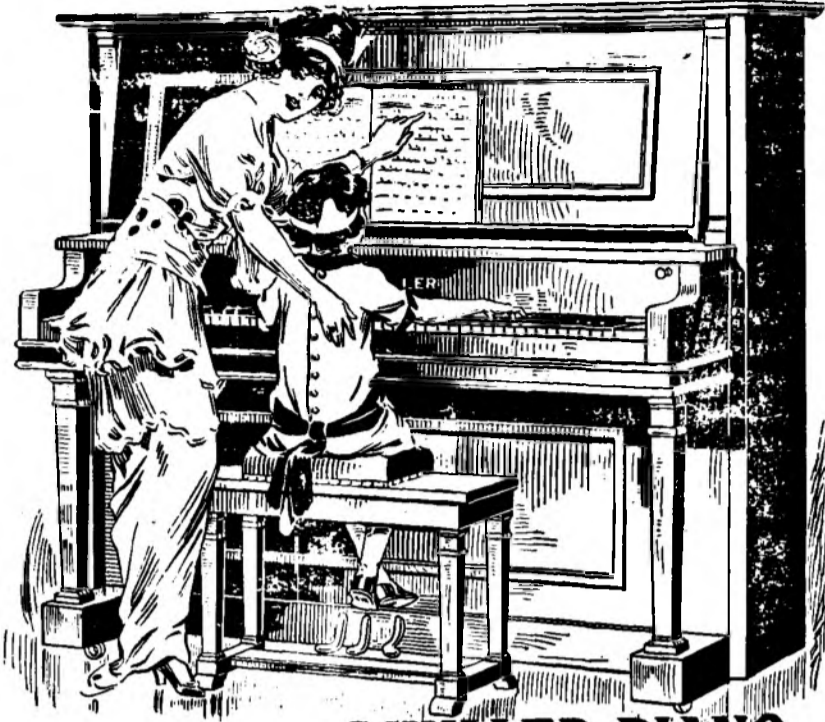
You will be glad that you stopped long enough to read carefully, and with a prayer in your heart, some part of God's message to those he loves.

You will be glad that you shut your eyes tight against all the evil things men said about one another, and tried the best you could to stay the words winged with poison.

You will be glad you brought smiles to men, and not sorrow.

You will be glad that you met all the hard things with a hearty handshake, never dodging one of them, but turning them all to the best possible account.—Sel.

The human race is divided into classes: those who go ahead and do something, and those who sit and ask, "Why wasn't it done the other way?"—Holmes.



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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glotfelty.

Dixcn, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St. Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mr. Roy Cuffel, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Wednesday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the elder.

Rensselear, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. M. A. Woodward holds regular appointment.

Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Roll, Ind., Church of God. Preaching by Bro. J. H. Anderson on Saturday evening and over the fourth Sunday in each month.

Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple on first Sunday in each month at 11 a. m.

Brush Creek, O. Preaching first and third Sundays in each month, at 11:00 a. m. and 7:30 p. m. Sunday School each Sunday at 10:00 a. m. Bible class each Wednesday evening. J. H. Anderson, Troy, O., Pastor.

Springfield, Ohio. Preaching second Sunday in each month, 10:35 a. m. Sunday school each Sunday at 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Waterloo, Iowa. Preaching every Tuesday evening at 7:30 at Kistner Chapel, 316 3rd Ave., West Waterloo. "Bible Prophecies" is the subject of these winter evening sermons, by A. J. Eychaner.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10 a. m.

Cras. Manken, Teacher. W. A. Cooper, Supt. P. J. Graham, Sec.

Moriah, Clark Co., Ill., Church of God Sunday School each Sunday. Vernon Lansbery, Supt. The adult class being a Bible Class.

Ripley, Ill. Sunday School, Berean and Communion Service each first day of the week. J. W. Cooper, Elder. Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p. m., every Sunday, at 441 E. Blackwell Ave., Blackwell, Okla., at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Ill., Church of God meets for bible study, Sunday at 10:30 a. m. Sunday School at 11:15 each Sunday. Preaching the fourth Sunday in each month, morning and evening, by S. J. Lindsay, Pastor. Berean meetings Wednesday evening of each week.

Bread Upon the Waters.
E. L. Ide.

A word of encouragement now and then,
When a fellow is feeling blue,
Will put new life in a weary heart,
And will brighten our own path too.
For somehow 'tis ordered for those who give,
To them shall be measured more:
And the path for those with a helping hand,
Will be brighter than e'er before.

A word to cheer when a man is down,
With a hand-clasp firm and warm
Lifts a weary soul where the angry frown.
Sends him on in the blighting storm.
God honors the man, who, with burdened heart,
Can pause in life's thorny road,
To drop a tear with a word of cheer,
And will lighten his heavy load.
The thought, perhaps, is old and worn,

Yet in love it is ever true,
Where hand meets hand,
Where the clouds hang dark,
And lets the sunshine through,
So a word of encouragement now and then,
When a brother man is down,
May save a soul from the dark abyss,
And help us to win a crown.—Sel by Ada Moses.

Your character cannot be essentially injured but by your own acts.

I dare to do all that may become a man;
Who dare do more is none.

Human courage should rise to the height of human calamity.

Rashness is not valor.

to the church which is called the vineyard of the Lord. The word church or congregation is an incorrect translation of the word "ekklesia" which is a Greek word and when transliterated, is spelled ecclesia. This word means "called out ones", and is a body of believers. Christ is the head of the ecclesia and when immortalized will become the bride of Christ. It will then become a unit body. It is now made up of fragments.

The word vineyard has several applications. Primarily speaking, it means a shoot, plant, stock. Psa 80:15. Again it is spoken of as an enclosed place, (Gen. 9:20), where trees and vines for fruit are planted. The word is also applied to the kingdom of God. Isa. 5:1-8. Matt. 21:33-46. It is so applied in the parable of the laborers in the vineyard. The parables are explained either directly or indirectly. The sower and the tares are of the first class. The parable of the laborers in the vineyard which we will notice in this article, belongs to the second class. The leading thought in this parable is the wages paid, and the time of labor. Each laborer received a penny each. We understand this means that those who labor in the kingdom will receive a competency. Enough to supply all his needs. One who labors twelve hours will receive a remuneration that will supply his needs. The same is true of the one who labors but one hour. He shall judge thy people with righteousness and thy poor with judgment. Psa. 72:2.

Under our present systems men would not be satisfied but when we learn that under the divine rule we have this assurance, "Verily shalt thou be fed." Please read carefully the 23rd Psalm and apply it to the benefits derived by those who shall live under the influence and laws of the kingdom and you will see that under the penny a day, etc., system there can be no labor troubles. The trouble is under the efforts to settle latter day labor troubles that Jehovah is not in them. Capital rules today. The money lords rule under our present political system. The spirit of both capital and labor is wrong. We have no one to administer the laws for the benefit of the laborer.

The explanation of this parable is found in what is recorded in the latter part of Matt. 19:16-30. Notice that the subject of a future reward is being discussed. First the young man came to Jesus to know what he should do to inherit eternal life. Jesus answered him that he must keep the law. The young man answered, All these have I kept from my youth up. A very exemplary person. Today this character would admit him into a fellow-

ship in any of the nominal churches. What lack I yet, he further asked? The answer given was, If thou would be perfect go sell that which thou hast and give to the poor and thou shalt have treasures in heaven, and come and follow me. This was more than the young man could do so he went away sorrowful.

Then said Jesus unto his disciples. Verily I say unto you that a rich man shall hardly enter in to the kingdom of heaven. Again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. He does not say that it is impossible for a rich man to enter into the kingdom of God. The camel could pass through the needle's eye, (a small gate in the wall of a city), by divesting himself of his load. By this we learn that no one in the kingdom will have more wealth than another. The laws of the kingdom will be enacted and administered for the special benefit of the poor.

"He shall judge the poor of the people, he shall save the children of the needy and shall break in pieces the oppressor. In his days shall the righteous flourish, and an abundance of peace so long as the moon endureth." Psa. 72. These are some of the blessings that will follow a righteous ruler. This will create the spirit of contentment. Paul expresses it in these words, "Having food and raiment, let us be therewith content." Present day politics will have no place in the kingdom as all of these places will have been filled. Those who have been called out from the Gentiles will be rulers in the kingdom.

The government established by Jesus will not be republican nor democratic. It will be a strong government with all power back of it. There will be no compromise with sin. "The soul that sinneth shall die." will be the law of the kingdom. Men will be required to obey the law and beautify the land. It must be brought to that spoken of by the prophet. Nothing shall harm in all my holy mountain (kingdom), saith the Lord.

The earth must be filled with the glory of the Lord for he hath spoken it. Through man with Jehovah's direction, the curse must be removed. Sin will not be destroyed as soon as Jesus descends from heaven. Men must learn righteousness through Jehovah's judgments in the earth. The inhabitants of the earth will have the same opportunity to become righteous then as now, possibly under more favorable environments. The citizens of all the kingdoms of the earth will become citizens of the future kingdom. Paul calls this the pres-

ent evil world. Evil predominates. No civil law can change it. The administration of divine law can and will work a change. It is the leaven that leaveneth the whole lump. No one can aspire to worldly honor, greatness or wealth.

When the mother desired that Jesus place her sons one on his right hand and the other on his left, he answered her. It is not mine to give but it shall be given to them for whom it is prepared of my Father.

The mother did not understand that all must be rewarded according to labor bestowed. No favoritism in the kingdom. He called them unto him and said, Ye know that the Gentiles exercise dominion over them and they that are great exercise authority upon them. But it shall not be so among you, but whosoever will be great among you, let him be your minister among you. And whosoever will be chief among you, let him be your servant. Jesus gives his reason for the above instruction when he said, Even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many. Matt. 20:20-28. So few people believe that there will be any need of labor in the kingdom that the real truth in this parable is overlooked and misapplied. In it we see the divine principle that Jehovah is all in all. The work of the kingdom is to change this present evil world to one filled with the knowledge of the glory of God. If the captains of industry would give labor a reasonable remuneration and laborers were satisfied with it much suffering and bloodshed would be avoided. This earth is the Lord's and the fullness thereof and when he exercises rule over it, private ownership will be a thing of the past. We trust our readers will study this parable carefully applying it to the kingdom which will keep in its study. Your brother seeking for the truth.

D. C. Robison.

What Must I Do To Be Lost?

Nothing. Absolutely nothing. Just stay where you were born, even be respectable if you see fit. Be moral if you choose. Be just as good as you can be, and you are certain to be lost. Why? Because you have not believed, for it is written, "He that believes not is condemned already, because he has not believed." God will judge all unbelievers, for unbelief is sin. The sin of pride in trying to be your own Savior. The sin of boasting your own good works. The sin of calling God a liar by refusing to believe him when he says there is only one way to be saved, and that is by faith

in Jesus Christ. He tells you pride is the cause of your unbelief. If you realized the condemnation of the law you would seek freedom from its penalty. Therefore you try to say you are not a sinner, for by law is knowledge of sin. The wages of sin is death. Do you never expect to die? Then you have sinned. Can you forgive yourself? That is, keep on living, or raise yourself from the dead? Then you can not be your own Savior. You need Jesus Christ. He is the only Savior God ever provided. All men need him, for all have sinned, and so death has passed on all men.

Repent. God has called upon all men everywhere to do so, because all need to do it, and has given as a reason the certainty of future judgment. Can you dare to face the judge upon the great white throne dragging your load of condemnation with you? Will you be in the company of those who pray to the rocks and hills then or in the company who now call upon the Lord while it is called today?

J. W. Williams.

Bro. Lindsay:

I have noticed in the Restitution Herald several replies to Sr. M. A. Woodward's inquiry, concerning the temperance question. To commence with, I will say I am a temperance man, and would be glad to know that there were no drunkards on the face of the earth. Now then, in my mind when they stop the manufacturing of intoxicating drinks, we will have no drunkards. Are our temperance workers converting the people to God's plan of salvation, the good old gospel that was preached to Abraham, Isaac and Jacob, by paying money into the temperance cause? Would it not be better for God's people to help support the ministers that are poorly paid where we know these are preaching the straight gospel?

The word says, As in the days of Noah, so shall it be when the son of man cometh. Now then, are the good people advocating the temperance question, converting people to God's plan of salvation by putting their means into the temperance work? Is the world growing better as some teach? I fail to see this old sin cursed earth is growing better. This earth needs the promised King our Savior, to come and restore it to its former state before the fall of man.

Yours with respect to all,
H. H. Chamberlin.
Eastport, Mich.

Whatever belongs to our lives is worth while. God has sent them. By doing them, we will advance to the next things he has planned for our lives.

Here are a few thoughts which may help to answer Sr. Woodward's question concerning the right of true followers of Christ to work in and with such societies as the W. C. T. U. They have been of help to me and may be to others. It cannot be denied that the avowed purpose of these various social organizations is for good and thus can be accounted Christian for Christ approves of all good and denounces all evil.

But before we take the step to identify ourselves with an organization, we must satisfy ourselves not only that its purpose and aim is good and Christian, but also that its methods and plans to accomplish their aim are entirely in accord with God. We must not only work to accomplish good, but we must work exactly as the author of all good directs, or else we must fail.

No government or organization outside of God's true church, is working for the betterment of the world according to the plan laid out in the scriptures. Betterment of the world is only another way of saying salvation of the world. Universal peace and the millennium is the real goal for which all good intentioned people are striving, either consciously or unconsciously, for if it were not for hope of final success, which would mean the salvation of the world, all such efforts would have stopped long ago. It is one of the points in orthodox belief that the millennium must be accomplished before Christ's return and the people are trying to bring it about through worldly churches, education, governments and various other organizations. Thus we see that the world is trying to save itself and every one who knows God's plan of salvation, knows this is impossible. As the individual cannot save himself so the world cannot save itself. Salvation must come as a direct gift from God through Christ, that man may not boast and take pride in himself. God has plainly told us that the redemption of the world must be begun and accomplished in the next age. Man has seen the need of redemption and through ignorance lacking trust in God and a willingness to bide his time in all things, has taken matters into his own hands and is trying to rush God's work. True children of God, knowing God's plan and trusting him implicitly and patiently to work it out, will not be found upholding any such effort even indirectly.

But laying aside the fact that man is working out of time and supposing for the moment that this age is the age for world redemption. How about the means employed to reach that end? That as well as the time

is clearly designated in God's word. Paul says: I am not ashamed of the gospel for it is the power of God unto salvation unto every one that believeth... for therein is revealed the righteousness of God from faith unto faith. This is the means of salvation both in this age and the age to come, for it is the gospel realized into actual facts that will be the means of world salvation in the next age. It is the real kingdom of God, under the direction of Christ and his resurrected saints that is to finally stamp out forever all evil. There is not an organization, government, or educational institution which is working for the uplift of man on a gospel basis.

Since they do not use the God given power they must surely fail and be a part of Babylon to go down in defeat. Their leaders do not even know what the gospel is much less use it as a means to accomplish their purposes.

Christ's loyal workers will stick to the power God has given them and will use it solely. Its results may be seemingly slow and insignificant as compared to glittering but transitory achievements through man's methods, but they are sure and eternal. Man's method of reclaiming the race is primarily suppression of evil by force and law, and suppression is all they will ever accomplish. Man will never be able to claim the credit for elimination of evil.

God's method of reclaiming mankind is to kindle in the hearts of sinful man the principles of love and faith in him. This is done by means of the gospel. A knowledge of the resurrection, (that there is real life possible after death), and a knowledge of the beauties of the coming kingdom beget gratitude and love for the creator and the amended life results. God begins at the core and root of all evil, the mind of man and destroys it by having his mind renewed thro' the hope of his gospel and the pure teachings of Christ. His work is necessarily slow and quiet, but resting on a sure foundation, it can never fail.

Man by means of his laws of suppression and its accompanying power to beget fear, may succeed to seemingly eliminate some of the evil outcomes of the evil mind, but his laws can never touch and change the evil mind. God too has given us laws but never as a means to salvation. They serve merely as a warning to us of our danger that we may turn to Christ and by listening to his gospel and teachings, have our minds renewed and the root of evil destroyed. Laws may close the saloon doors but they can never destroy the desire for strong drink and as long as that desire remains in

man's make-up, intemperance will be in the world, and so on with white slavery and all other evils in the world.

But realizing that now is not the time of world redemption, let us be content with the scope the gospel message is intended to cover during this age—that of taking out a people for his name. God's plan develops step by step and the particular step being taken now, is developing an army of perfect workers, who with Christ will begin the great redemption work when he comes. We must not try to take the next step too soon or we must surely fall. We must wait until we are fit and strong enough to be placed in the broader field of God's work. Our hearts may ache for the multitudes suffering from evil conditions, and we may yearn to help but we must remember we can be of true service to them only as we serve in the manner prescribed by God through the gospel and our individual lives lived in accordance to it. Teach lessons of love and faith in God by word and example. That was Christ's method and must be the method of his followers.

God tells us we must do all things to his honor and glory and in Christ's name. The credit for any good we may accomplish must be traced to God. During the years and years of man's good works has God become better known and honored among the masses or vice versa? The so-called church part of the world worships a mythical triune god as vague and unreal as any heathen god. The thousands of the rest of mankind worship no god at all but self and money. These facts prove that God has not in the past received praise and honor through the good works of man, and newspapers show who receive the praise and honor in these days. It is such and such a man or such and such an organization that has done so much for the people. To be sure God's name may be mentioned in formal prayer, especially on Thanksgiving, but as to receiving direct and unqualified praise and humble gratitude, he surely does not. Man is uppermost in the minds of the sinning, helpless multitude and God has only second place if any at all.

God has told us the world is to grow worse and worse. To us who know and implicitly believe his word, this is positive proof that organizations, either political or social, will never accomplish what they aim to accomplish. It takes time, energy and money to work in any organization if we enter it for the good we think is in it. Christ's true followers will have none to spare of either on a method of work they know must end in

failure. Better one person brought to the light of the gospel and induced to act upon it through its hope, than that our vote should pass a law for world wide suppression of some evil. The first is for eternity—genuine stamping out of evil. The latter is for a short time only and merely suppression.

The question may be asked, Suppose every one should take this view: refuse to vote on just laws and support the various efforts for world betterment. If every one should do such a thing and at the same time work untiringly for the spread of the gospel and lives lived in accordance with it, the world would be far better off than it is under the present management. Evil would be on a rapid decrease. The gospel is the power of God unto salvation and is therefore sufficient to meet all needs if we use it.

Let us not through fear that we may not be doing our full share, dim the importance and necessity of the gospel as the means to salvation, by identifying ourselves with a body of people or organization which does not even know the gospel, much less give it first place in their methods of work. As loyal supporters of Christ's cause, we must keep the gospel light burning brightly. This we cannot do and remain long a welcome member to any worldly organizations. Plead and urge the cause of truth earnestly and denounce the errors for which they stand and the cold shoulder is soon turned to you, or more dangerous still, you may be tolerated on the grounds that it makes no difference.

Then there are only two things Christ's followers can do. Either hide his light under a bushel or step out alone his light burning with a brighter and firmer blaze than ever. Let us be found wholly on the side of Christ, politically, socially, and religiously, for his doctrine deals with all three phases of life and we must choose which we will advocate,—that of the world or Christ. The one is true, eternal service to the world, the other only surface service.

Alta King.

With Sr. Alta King's article, we think both sides of the W. C. T. U. question have had sufficient consideration. We believe that both sides have been ably represented and that rather than to write more, the articles already written should be carefully studied.

Jesus the Great Teacher.
No. 9.

In the study of the parables, care should be taken to give them their right application. The word vineyard is often applied

parent disorder and inconsistency will be removed."

What objection did Saul make to David's offer to fight Goliath? What was David's answer? How did Saul try to equip David for the combat? v. 38. What weapon did David propose to use? Was he master of this? How did Goliath regard David as he approached? What boast did Goliath make? What was David's answer? In what did David put his confidence? Tell how he attacked the giant. What was the result? What effect had David's victory upon the Philistines? How did the Israelites take advantage of this? vs. 52, 53. In whose strength did David trust for his victory? Do we have any giants to fight? What are some of them? What are the weapons we should use? Do we need help from the same power that David trusted in to be victorious?

The Kingdom of God.

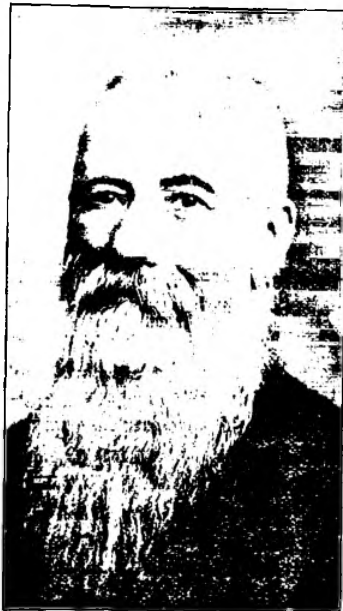
Where located?

It is not in the heart, or above the skies, Matt. 25:34; Gen. 1:28; Acts 1:6.

The kingdom of Israel was and is the kingdom of God. 1 Chron. 17:11-14; 28:4-7; 29:23; Isa. 9:6-7; Micah 4:6-8. And not the whole earth, Matt. 8:11-12; Lu. 13:28-29. It has been overturned or subverted. Ezek. 21:25-27. And is to be no more, until he come whose right it is, and God will give it him. Christ the promised seed of David, will yet take the throne and kingdom of David. Luke 1:31-33; Dan 2:44; 7:13-14, 27; Lu. 22:29-30. Whose dominion shall extend over the whole earth. Dan. 2:35; 7:14, 27; Psa. 2:8; Zech. 9:10. The gospel is good news, or glad tidings of the kingdom. Isa. 61:1-3; 9:6, 7; Dan. 2:44; 7:27; Rev. 11:15. Luke 1:31-33. "Thy kingdom come, thy will be done in earth as it is in heaven." Matt. 6:10; 5:5; Rev. 5:9, 10; Luke 12:32. Christ proclaimed this good news of the kingdom. Matt. 4:17, 23; 9:35; Mark 1:14, 15. Acts 1:3. The apostles taught the same doctrine. Acts 8:12; 2:22-36; 19:8; 28:23, 31. How can we become heirs of this kingdom? Believe this gospel. Rom. 1:16; 10:9, 10; Acts 8:37; 16:31; Mark 16:15-16; Jno. 3:14-16; 6:40. Repent. Luke 13:1-5; Acts 2:37, 38; 17:30; 26:19-20. Be baptized. Matt. 28:19, 20; Mark 16:15-16; Acts 2:38; 8:12-13, 36-39; 10:48; 16:33; 18:8; 18:5; 22:16; Rom. 6:3-5. Walk worthy, confessing Christ always. Luke 12:8, 9.—Sel. by R. A. Curtis.

If a rival succeeds, study his methods. It will generally be found that work, earnest work, and absorbed interest are at the bottom of his success.—Shrady.

Obituaries.



Elder John Foore.

John Foore was born Nov. 8, 1832, in the State of Ohio, near Lithopolis. He was the son of Frederick and Elizabeth Foore. He came to Hancock County at the age of twelve years. Again at the age of seventeen years he moved to the State of Indiana, Morrison County. He joined the Methodist Episcopal church of North Mexico Conference and was chosen class leader and Sunday School Superintendent for twelve years. In the meanwhile at the age of twenty-one, he was married to Miss Mahalie Friend, daughter of John M. and Sarah Friend. To them were born four children, one boy and three girls: Mary Roane, the oldest, James Sylvester next, Sariah E., third, and Ida M., fourth.

In 1861, he was baptized in the all saving name of Jesus Christ. The same year he was ordained as minister of the Church of God. In 1869, he became anxious to go to a new field to preach in. For 43 years, he preached at the Grady School House in Neosho Co., Kansas, preached some 18 different funeral sermons, travelled over 16 different states, fell asleep in Jesus, Mar. 29, 1915, at his home in Parsons, Kansas. Died from pneumonia fever.

The text, Tim. 4:7-9.

Delos Johnson.

Other papers please copy.

Audie L. Rawlings

was born in Wexford Co., May 8, 1882, and died at the home of her parents in Grand Rapids, Mar. 20, 1915, after a long illness. She leaves to deeply mourn for her, a father, mother and one sister who was her constant companion and nurse during her sickness, and who deeply feels her loss. Audie was the beloved

granddaughter of our much esteemed Bro. and Sr. Rowlings.

The funeral services were held at the home of the parents in Grand Rapids by Sr. Woodward. Interment in Gains cemetery. The family have our sympathy.

M. A. Woodward

Clara Victoria Terrell,

was born May 27, 1866, in Fond-Du-Lac, Wisconsin. She was married to Wesley Bloss, Dec. 17, 1888. They lived in Dutton, Mich. the most of their married life. Listening to the good news of salvation, she became much interested and at a conference held here several years ago. Bro. J. F. Wagoner impressed her with the need of being baptized, and before the conference closed, Bro. Woodward baptized her into the all-saving name. She died at Butterworth Hospital, Grand Rapids, Mich., after a long and very painful illness of internal cancer. Funeral services at South Gaines church by Sr. Woodward and burial in that cemetery. She leaves a husband, one son and two daughters.

M. A. Woodward.



John Grant

was born in England on the Isle of Thanet, Nov. 17, 1823, and died Mar. 30, 1915. He sailed for America on the ship Quebec, Apr. 7, 1842, completing the voyage with an Aunt Sarah Hlenden, in five weeks and three days. From his father he had begun to learn the carpenter's trade, and immediately upon arriving in America he sought employment, finding it in Darien, in the wagon business, as a pupil. He soon became so proficient that he bought out his employer and added to his business that of undertaker. Here he became acquainted with Elizabeth Rogers, also born in England, near London, and was united in marriage with her, May 17, 1845 in the city of Batavia, N. Y. Here two sons and one daughter were born to them: Thomas, deceased.

Frederick and Mary. In the spring of 1855, the family moved to Watson, Allegan Co., Mich., then a dense wilderness. Here he reared his family of four children, a daughter, Hattie, dying at two weeks old. In 1901, he buried his faithful wife, and in 1909, he sold his home and went with his youngest daughter and family to live in West Branch, Mich. He with his wife were brought into the truth of life only through Christ, by Eld. B. W. Woodward and were baptized in the winter of 1880. Since then his life has been one great absorbing thought of God's wonderful plan of salvation, and the glories of the Restitution. He loved nothing better than to converse on those things. Every thought of his life was clean and uplifting. Beloved by all for his unselfishness, his life was an inspiration for good to all with whom he came in contact. He arose Mar. 29th as well as usual. At 10 a. m., he suffered a collapse and fell asleep at 12:30, the 30th, at the ripe old age of 92 yrs., 6 mo. We brought him home April 1, and laid him by the side of our beloved mother in Watson. Scripture reading and prayer at Sr. Frank's home and prayer at the grave in Watson completed the service and we left him sleeping in Jesus.

Those surviving him are his two sons, Dr. Frederick E. Grant, a noted nerve specialist of Kansas City, Mo., and Dr. Wm. R. Grant, also a very successful physician of Lyons, Mich., and two daughters, Mary A. Woodward of Dutton, Mich., and Frances A. Wynne of West Branch, Mich., six grand children and eight great grandchildren with other relatives and friends. How we will miss the dear, patient, unselfish, helpful father, only those know who have lost such an one. May we all so live, so as to meet the dear father and mother in the resurrection morning.

Mary A. Woodward.

Nancy Kirkpatrick Barnhill

was born at Knightstown, Ind., June 6, 1837, and died at her home, 301 Alexander St., Plymouth, at 7:30 Sunday morning, April 4, 1915.

She was the daughter of Wm. and Elizabeth Kirkpatrick, and is the last one of a family of eight children. Much of her early life was spent in Indianapolis. On Oct. 1, 1868, she was married to Ezra K. Barnhill, and for a time they lived in Medaryville, then moved to Argos, and in March of 1872 they moved to Plymouth, where their home has been ever since. Two children were born to them, a son, Madison, who died July 22, 1891, just as he was entering young manhood. The daughter Stella

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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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 have received from J. C. Vanzandt, 849 Front St., Portland, Oregon, proof sheets of a tract of 16 pages on "Fruits of the First Lie," which is ably written. It will sell for 5c per copy. Write him.

We have just learned that Sr. Snoke, formerly of the church at South Bend, Ind., but later of Chicago, is dead. We have no further information, but hope for full report later.

Bro. C. T. Stevenson reports good work being done at Clifton, S. C.

The National Berean outlines

of study are ready for shipment. Those who have ordered them may look for them any day unless you have already received them when this item appears. Later a list will be given of those to whom they have been sent, so that those wishing them may know where to send for them.

Our service in Dixon, Ill., on the first Sunday in April (Easter), had the usual good attendance and interest. Bro. and Sr. Moran, of Clinton, Ia., and Sr. Wolford and a friend of Rock Falls, Ill. were present. It is certainly a pleasure to serve where all are so faithful.

Word has reached us of the death of Bro. Rogers of Fair-dealing, Mo. Obituary next week.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. H. H. Chamberlin. 2.00.

Announcements.

Michigan Quarterly Conference.

The Churches of God in Michigan will convene in Quarterly Conference at Blanchard, Mecosta Co., Mich., April 16-18, 1915, continuing over the following Sunday. It is hoped that all the brethren that can possibly do so, will make an especial effort to be present. Good speakers will be in attendance, and the Blanchard brethren will provide entertainment, and all who come will be accorded a hearty welcome.

The meeting will be held in the I. O. O. F. Hall on Maine St. Parties by rail, come to Blanchard, (not Millbrook) and all trains will be met. Bro. C. C. Maple will hold a series of Evangelistic meetings just before this, so that the conference will close the series, and if any can come earlier in the week to assist in them, they will be welcomed.

Emma Jackman, Sec.
F. V. Blakely, Pres.

Illinois Quarterly Conference.

is hereby announced for May 1-2, 1915, at Dixon, Ill. A Bible class, conducted by Bro. Lindsay, will be held Saturday evening, May 1. Business meeting at 9:30 Sunday morning, May 2, followed by a day of feasting on the word of God. Let all who can, lend a helping hand to make this meeting a grand success.

Almeda Glotfelty, Sec.

The Illinois Bible School will convene on Tuesday, Aug. 10, (D. V.) this year. Prepare now to attend. Will announce more

fully later.

Fonthill May Meeting.

The tenth annual May meeting of the Church of God, at Fonthill, Ontario, will be held on the 28, 29 and 30 of May beginning on Friday evening and extending over until Sunday evening, three meetings to be held on Sunday. Our pastor, Bro. F. L. Austin, will be assisted by Elder H. V. Reed of Chicago. A full house is expected, and all are invited to attend who can. No pains are being spared to make this tenth annual event one of the best yet held at our church here.

Horace Haines, Sec.

The Sunday School.

By Anna E. Drew.

David and Goliath.

April 25, 1915. 1 Sam. 17:1-54. Lesson Text.—1 Sam. 17:38-54. Golden Text.—If God is for us, who is against us? Rom. 8:31.

Time.—E. C. 1073 (Beecher), in the 30th year of Saul's reign and the 19th year of David's life.

Place.—In the Valley of Elah, at Shocho, about 16 miles south west of Jerusalem.

Questions.

Who were the Philistines?

"Coming perhaps from Crete, they settled on the coast of Palestine, and made many attempts to win for themselves the interior of the country. The system pursued by them in their oppression of their Hebrew neighbors was to make frequent raids into the upland valleys and carrying off any of the population they could capture, to sell them in foreign markets as slaves. They disarmed the Hebrews and removed or put to death the smiths among them, so that no more weapons could be forged. Those who wanted implements for tilling his land or reaping his corn had to go to the Philistines for them."

How were the two armies arranged? vs. 2, 3. What champion did the Philistines put forth? v. 4.

"The English word champion in its derivation means one who fights in the open field, but the Hebrew rather imports 'a man between two,' or a middle man who undertakes by his own prowess to settle disputes between contending nations. When Joshua subdued the Anakims (Num. 13:33), a few escaped and took refuge in Gath. (Josh. 11:22), from whom doubtless this Goliath descended."

What was his height?

The cubit is variously estimated from 18 to 21 inches, being the distance from the elbow to the extremity of the middle finger; the span or distance between the extremities of the thumb and little finger in the outstretched hand, is reckoned as a half cubit, so Goliath's height was between nine feet nine inches and eleven feet four inches.

How was Goliath armed?

The weight of Goliath's coat of mail, 5000 shekels, amounted to about 156 pounds avoirdupois, and his spear head, 600 shekels, exceeding 18 pounds.

What challenge did Goliath make? vs. 8, 9. Why should this challenge terrify the Israelites?

"Doubtless it was a point of honor to meet the challenge, and the army was evidently anxiously waiting the issue, though no man dared to undertake the task."

What is said of Jesse's sons? vs. 12-16. For how long did Goliath taunt the Israelites? v. 16. Relate how David happened to go to the army? vs. 17, 18.

"There was no department for furnishing provisions, each militia man having to get his own food from home; therefore Jesse sent to his sons by David, an ephah—a little more than a bushel—of parched corn, also he carried ten round, flat loaves of bread, and, as a gift to the colonel of the three sons, ten cheeses—some preparation of thickened milk. He was to take their pledge, bring back some token of the brother's welfare. When he reached the army, he 'left his carriage,' that is, what he was carrying, in the place of wagons, (R. V.), a rude barricade formed of wagons."

What stirred David's heart when he reached the front? vs. 23, 24. What did David say to Goliath's boast? v. 26. What did David's brother say to this? v. 28. How did David answer Eliab? Do you see a victory in this answer of David? Prov. 16:32. How did David come before Saul? vs. 30-32.

"It appears from many circumstances of the story, that David's combat with Goliath was many years prior to Saul's madness, and David's introduction to him as a musician. In the first place David was quite a youth when engaged with Goliath, v. 33, 42. When introduced to Saul he was of full age, a man of established character and of war. chap. 16:18. Again this combat was his first appearance in public life and his first military exploit,—vs. 56, 38, 39. Now the just conclusion is the last ten verses of chap. 16 have been misplaced, their true place being between the 9th and 10th verses of chap. 18. Let them be placed there and the whole ap-

men;" and if he refused such honor, then his disciple, who "is not above his Lord," nor the servant, who "is not above his master," has no right to receive honor from men. The world may call by high sounding names but they are all useless, meaningless trumpery, a mere mockery, and unhallowed profanation. They should not be received by the church. God's workmen stoop low, and stop their work to play with mere baubles, when they receive honor from men or one of another. Be not ye called Rabbi, says Jesus's significant voice, and it has the tone of authority. It is a positive prohibition, and leaves all the ministers of the New Testament untitled, either by Rev.'s, D. D.'s, or LL. D.'s or anything else unscriptural.

Jesus even puts this honor receiving, title bearing disposition in direct antagonism with faith. Hear him: "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" The Jews, to whom this language was uttered, loved titles, to be "called Rabbi and to have the chief seats in the synagogues, and greetings in the market and to be seen of men, and the pride which fostered this love stood in the way of humble faith in Jesus, and stands in the way of faith in all who indulge in it; and to keep his own friends out of the snare, Jesus forbade them to receive titles.

It is not to the purpose that they are worthy of double honor (1 Tim. 5:17), or that they should in honor prefer one another (Rom. 12:10). They are not thereby titled and mitred. The moment such lumber is accepted, there is a barrier raised to a practical obedience to these commands, and the recipients of the stuff dishonor God and disobey his direct commands through his son.

One might fancy, or coin a name, with which all these titles would agree perfectly; they might all be cemented on, and not be out of place; but the name would not be that of one of God's humble ministers. Here it is: "The Most Right Reverend Philo Vox Populi, D. D., LL. D., F. R. S., etc." It looks like a great puff of vanity, meaning, as the name indicates, most highly venerated, and in love with the world. It is like a huge scarecrow, covered with bright scraps of tin, glittering in the sun, and rattling in the wind. For, in the light of popular smiles, these man-made titles glitter, and, in the wind-puffs of human praise they rattle. That is all. "Only that, and nothing more—nothing more."—Sel. from Herald of Coming Kingdom.

Who never climbed, never fell.

The Lord's Coming.

The Lord is coming. The event is near. Is it true? Do we realize it? And who of all the godless masses believe that the avenger is only a little way off? He who once trod the earth in his humility, whose birthplace was Bethlehem, in the land of Judea, whose abode was Galilee, the scene of whose labors and sufferings, toil and tears, was the land of Canaan, will come again. All religionists in every part of the world where the Bible is circulated, believe in a coming man. But men are looking for a coming man in different directions; and from the descriptions given of the man and his mission, we are unable to recognize the wonder working Galilean, Jesus of the old prophets. The Spiritualists' coming man is a development of their ideal "god-man and god-woman" out of the present evil race—in a word, the deification of the human, and the enthronement of what they are pleased to term natural law, for the regulation of society. Unbridled lust is the phrase best suited to represent their man.

The coming man of Universalism came, somehow or other, at the fall of Jerusalem and the overthrow of the Jewish commonwealth, fulfilling in that event the many predictions concerning the judgment and retributions connected with it; and that (as some have told me) he will come at some future time for salvation only.

Nearly the whole of the large class styled orthodox, and many who will soon rank with them, placing the coming of their man, first at death, and second, at a period very remote; indeed, in view of the work they have to accomplish, namely, the conversion of the entire race of man kind to Christianity, ages on ages will elapse before the event of his coming. It is true, that those who hold this view do not think the time required for the conversion of the world need be so long as we represent it; and tell us they see indications of the end, however dark the prospect may look at times. The success missionaries met with among the heathen; the spasmodic revivals of religion among Christian nations, so-called, the amount of religious literature in the form of tracts, books, paper and periodicals, yearly issuing from the press, and the multiplied millions of copies of the Bible circulated and read in more than four hundred different dialects of earth; the downfall of slavery in the United States; the abolition of serfdom in Russia; the decline of Papal supremacy, and like events and circumstances, are seized upon as sure precursor's of the church's era of triumph.

But supposing that the present agencies at work, and the means employed, should introduce peace and harmony in this wicked, misgoverned and right defying world of ours in twenty, fifty or a hundred years hence, according to the common theory the return of the Lord would be a thousand years future to that date; and in that case could not be the contingent event it is everywhere in the Scriptures represented to be. Fatal delusion. An error which throws the whole divine plan into disorder, unsettles the scheme of revelation and turns the great volume of prophecy into a collection of riddles, to tax the ingenuity of spiritualizers. The class holding this view, embraces the greater part of Protestant Christianity, with superior talents on their side, colleges well endowed, and are wielding a mighty influence against the doctrine of the Lord's return and reign.

Put what gives a sad aspect to this view is, that they are unconsciously fulfilling the predictions of the later prophets which are read weekly from gilt edged and gold-clasped Bibles; seemingly fated to announce before the world, the forewritten sentence of their own doom. They read, but understand not. But why should they be blind? If not blind, why should they be hypocrites? Whichever it is, it is their great sin. It involves the rejection of the Gospel. "He that believeth not (the gospel) shall be damned." It is a sin to be blind with eyes for seeing and light adapted to their nature. And is there any plea, or reason for hypocrisy, in an age when martyrdom does not confront men on the narrow way of life? Can any one tell why he misapprehends the plain predictions of God's word? Take this passage in the prophecy of the one like unto Moses. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come." Matt. 24:14. Not convert all nations, nor introduce peace and security in all the world. Simeon's words, as recorded in Acts 15:14, may be quoted as further proof of God's purpose in having the gospel proclaimed in this dispensation, "to take out of them (the nations or Gentiles) a people for his name." How can any one evade the force and meaning of these texts, it is difficult to conceive.

This age was to be characterized by apostasy from the true faith; the persecution of the church until the persecuting power, symbolized by the little horn of Daniel's fourth beast (Dan. 7:8), and Paul's "man of sin," 2 Thess. 2:23, should be destroyed by the "appearing of the

Lord's presence". (Diaglott). The Savior setting forth the condition of society just before his coming, calls attention to the days of Noah and Lot, as furnishing historic parallels. Imagine a more violent, lustful, wreckless and godless race of sinners than the antediluvians, or Sodomites, if you can. "So shall also the coming of the Son of Man be." There will be the evil servant, the tares and wheat intermingled, the goats and the sheep in the same national flocks; the scoffers concerning the Lord's coming, the anti-Christian hosts, the kindreds that wail, and the kings the great, the rich, chief captains and mighty men, bondmen and freemen, who hide themselves in dens, and rocky chasms and clefts in the mountains. Such is the manner in which the inspired writers speak of the closing scenes of this age. Though Spiritualists reject the only coming man equal to the mighty work of removing the mass of accumulated evil; and though the churches push his coming in person, down into the dim shadows of the ages quite beyond the reach of faith, and take the blessings of the nations out of the hands of his immortal cabinet, he will come some of these days, suddenly, unexpectedly, to them, as a thief in the silent night-watches.—J. L. W., in Herald of Coming Kingdom.

Anywhere and everywhere we may dwell "with the King for his work." We may be in a very unlikely or unfavorable place for this; it may be in a literal country life, with little enough to be seen of the goings of the King around us; it may be among hedges of all sorts, hindrances in all directions; it may be, furthermore, with our hands full of all manner of pottery for our daily task. No matter. The King who placed us there will come and dwell there with us; the hedges are alright, or He would soon do away with them; and it does not follow that what seems to hinder our way may not be for its very protection; and as for the pottery, why, that is just exactly what He has seen fit to put into our hands, and therefore it is, for the present, His work.—Havergal.

A man who has ability and a reputation for honesty and just dealing is more to be envied than the one who obtains a fortune at the expense of health and character.—F. D. Underwood.

Business sagacity is the result of clean, moral living.—C. W. Seamans.

In success it is not enough for men to have a secular education; they must receive also a religious training.—Gibbons.

survives, having been the support of her parents for years and their nurse and care taker through much severe illness.

For some years before his death April 30, 1913, Mr. Barnhill was a helpless invalid and the care of her husband, and the loss of her son, were elements that tended to break the health of Mrs. Barnhill, and she has received constant and loving care from the daughter, who is now left alone of the family.

Early in life Mrs. Barnhill was a member of the Methodist church, but later united with the Church of God, remaining faithful in the belief of its doctrines till death. She had been bedfast for some weeks before the end came. Funeral services were held at the residence at 2:30 p. m., April 6, 1915, conducted by the writer. The services were largely attended by relatives, old friends and neighbors who followed to Oak Hill cemetery where our beloved Sr. Barnhill was laid to rest to await the coming king and his resurrection.

D. E. VanVactor.

The Religion of the Christ. Hermon Lee Swift.

Extracts from the lecture delivered by Mr. Smith on "The Religion of Christ." Read first the entire second chapter of James.

Mr. Swift says: My religion, my creed and my doctrine is summed up in these few words which I would be glad to have painted in flaming letters over every pulpit in the land: "The only way you can be good to God and treat God right, is to be good to humanity and treat humanity right." I have become almost disgusted with hearing people talk about getting religion. The great question which should now concern us is, Are we giving religion? True religion is most certainly contagious and more catching than small-pox. After all, what is true religion? Better than the definition in the dictionary is the one found in the 1st chapter of James and the 27th verse. It says, 'Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.'

You can readily see it is a two fold gospel consisting of philanthropy and of piety. Philanthropy,—to visit the fatherless and the widows. Piety,—to keep himself unspotted from the world. It actually means the Fatherhood of God and the Brotherhood of man, and if you seek to divorce these two principles, you lose your religion. It consists of faith and of works. The Holy Gift and the Christian Act. Piety and

Philanthropy. Love to God and to mankind, for it is written, If we do not love our brother whom we have seen how can we love God whom we have not seen? And again it is written, Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

No boat can ever progress with one oar; it must have both faith and works or it will go in a continual circle. There are two movements to the heart, the systole and the diastole, the expansion and the contraction, the receiving of the rich red blood into the heart from the lungs and then sending it out to all parts of the body. If our selfish hearts should determine to forever expand and never contract, we would soon cease to live, and so with the Christian individual or Church. You know the sparkling snows of Mount Hermon and the crystal waters of the Jordan River are constantly pouring their wealth into the sea, and yet the sea is Dead, and the reason it is dead is because it is always receiving and never giving. I would rather be a small well of living water springing up into everlasting life, than a giant cess pool any day. With our lungs we both inhale and exhale, but unless we exhale we cease to inhale and so give up this mortal life. A true Christian should inhale from God and exhale toward mankind. We should constantly receive in us the Christ Spirit and then give it out. I believe that the great mistake that is made in many of the churches today is the exhorting the people to be seeking greater blessings from God when if we but know it we are already so filled with his blessings and goodness that we have no room to appreciate more until we open our selfish hearts and pour out to the world the blessings God has already given us. I have come to the conclusion that it is not what you receive, but what you give out that makes you what you are. Not what you get out of the world, but what you contribute to the total sum of human happiness. Only give to others the longing desires of your own heart and behold you shall have the thing itself.

It is written, Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Not the impressions you receive but the impressions which you give out, are going to make or ruin you; for the impressions you give out are the only ones which have found lodgment in your soul. I do not care how much money a man may possess, how great an intellect he may acquire; or if such a thing he

possible, how much of the Spirit of God he may receive; if he always receives and never gives, his life is a dead life.

God does not measure men by their height, or their girth, or the thickness of their pocket-books, or the texture of their garments, or even by the weight of their brains; but by the capacity of their hearts, the size of the soul which they possess. The great thing that should concern us is what is our heart's capacity, our real soul's growth. Probably the most miserable dark skinned Pigmies of the African Continent could not compare in ugliness with the souls of some people who consider themselves quite respectable. I would rather be living a life of deepest poverty and degradation, and still have a heart capable of being touched with feelings for the infirmities of others than to be an arch-angel and yet have a heart like adamant, untouched by sympathy or love to any of God's creatures.

The time is coming when no man will be called by the name of Christian unless he lives for humanity as Christ lived for humanity. Every true follower of the Master should become at once a living Christ. The Master has said, And even greater works than these shall ye do because I go to my Father.

To change the life, the character and even the destiny of a human soul is a far greater work than raising the physically dead or turning the water into wine.

It is a wonderful thing to be a child of God. A wonderful thing to be a co-worker with God in his designs, and yet we find many who profess his name deliberately turn from the true life and devote most all their energies and time and talents and thought to gathering together piles of filthy lucre which in the great day may stand as a barrier between them and their God.

The old lady who claimed salvation was free and that she had enjoyed religion for fifteen years without its ever costing her a cent, has failed utterly to receive the Christ spirit.

A religion that costs something, even on Monday and Tuesday, and in fact every day in the week is the only kind worth having. A religion that makes tremendous demands on one every day and every hour of the day, and in fact, demands a life; for the more it costs, the more it is worth. 'Love so amazing, so divine, demands my life, my soul, my all.'

One of the wealthiest men of a certain city informed me that he had not missed the weekly prayer meeting attendance for over five years, and yet he had never been known to give a

helping hand to a mortal in distress, or even comfort a child. When asked, he said he went to the prayer meeting to get 'The joy of the Lord in his soul, and that the greatest thing was the joy of the Lord in his soul, and that the greatest thing was the joy of the Lord. Just to think as we are singing the songs of Zion and of that land of Pure Delight of the reward that is coming to the faithful, and the riches of heaven which are in store for us.'

My reply was that rather than have your so-called joy of the Lord, I would far rather be the means of drying the bitter tear, of lifting the heavy burden from some aching back, of lifting the heavy burden from some aching back, of bringing comfort to some broken heart, and of making life more tolerable for some poor creature, and in this way get the real joy of the Lord into my own life.

It is written. He went about doing good, and unless we follow in the footsteps of the Master, unless our lives are made to count for our fellowman, we are none of His. Unless we live as He lived, for humanity, we can never be like the Greatest Lover of all centuries, 'Our Brother Man,' the Christ.—Sel. by L. S. Bronson.

"Rev".

No reference is had in the above abbreviation to the book of Revelation, for which it stands. We do refer, however, to its use as a prefix to the names of ministers, where it stands as an august sentinel to warn all who venture to approach within the radius of the "Rev.'s" sacred circle of influence, or his presence, or "pass by on the other side".

...Reverend—how it looks, how it sounds, attached to a poor perishing mortal's name; for no mortal is worthy of it. It is as much out of place as the golden jeweled crown of a king on the head of a wooden image. Only once is it used in the Bible, and then as one of the titles, or names of the great eternal God of heaven.

"Holy and Reverend is his name," says the Psalmist (Psa. 109:18); and let it ever stand as a title appropriate only to him who fills immensity with his presence, and from whose spirit there is no place to flee. Let not his servants arrogate to themselves the honor of that title. It is theirs to humbly and faithfully do the solemn, momentous work committed to their hands...They are his servants, they are not therefore entitled to titles, and do not require them, either to make themselves more efficient, or as ornamental appendages. Jesus, the Master, declared of himself, "I receive not honor from

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The Folly of Boasting.

Boasting is folly. If you wish to gain and keep friends, do not boast, for boasting involves an unfavorable comparison with others.

Boasting is folly because of the effect on the hearer. A question rises in the hearer's mind as to the validity of the assertions of the habitual boaster. Are his talents really superior? Can he actually do this of which he boasts? Can he support his boasts with performance? Uncalled for, and often unlooked for, the little question mark quietly marches up and takes its place after the boastings of the boaster, and refuses to be dislodged.

Out of this may grow a feeling of distrust. It may be merely a feeling, incapable of analysis, without positive proof, but it creeps in, and has to be reckoned with. This is greatly to the disadvantage of the boaster.

Boasting is folly because of the effect it produces on the boaster himself. It is sure to lead to an over-valuation of his untried self, especially when the boaster talks of things he has not yet accomplished. Thus, when by actual test, he finds that he cannot measure up to his assertions, it reacts upon himself to his detriment and humiliation. This is fatal to his character.

Boasting is folly because it is not a successful way of attaining the end sought. Boasting is not practiced except for a purpose. It may be to win confidence or respect. But when the boaster fails, as he does time after time, his very boasting will defeat his desire thus to win confidence and respect. It may be practiced to secure admiration and praise. But what would these amount to, if secured on an exaggerated representation of what one is, possesses or can do? Boasting is an impossible way of getting and holding admiration and praise.

The better way is to be frankly what you are, and not pretend to be anything else. Endeavor to do worthy things even beyond your suspected powers, but do not boast about it either before or after it is done. What you try in that spirit and fail in doing, will make for you sympathetic friends; what you try in that spirit and accomplish, will make appreciative admirers who will gladly see that you get proper and sufficient credit for doing

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.

it.—Boys' World.

Overestimated.

It is almost as unpleasant to feel that you are overestimated, as that your friends fail to appreciate you. One almost has a sense of being a fraud when he is conscious that others believe him to be better or wiser than he really is.

A simple way out of the difficulty is to set yourself to be all that others believe you. Be worthy of the confidence your friends have in you. It is quite unlikely that they have formed an estimate of you which is beyond your power to reach. We may aim higher, many times than simply to do what is expected of us, but we should make up our minds never to fall below the mark. If we are overestimated today, let us see to it that by tomorrow the good opinion of our friends will be fully deserved.—Sel.

Every day let us renew the consecration to God's service; every day let us in his strength, pledge ourselves afresh to do his will, even in the veriest trifle, and to turn aside from anything that may displease him. He does not bid us bear the burdens of tomorrow, next week, or next year. Every day we are to come to him in simple obedience and faith, asking help to keep us, and aid us through that day's work; and tomorrow and tomorrow, through years of long to-morrows, it will be the same thing to do; leaving the future always in God's hands, sure that he can care for it better than we. Blessed trust that can, thus confidently say, This hour is mine with its present duty; the next is God's and when it comes, his presence will come with it.—Huntington.

The rat that has but one hole is soon caught.

The best armor is to keep out of gunshot.

Christ With Us.

I cried aloud, There is no Christ
In all this world unparadised,
No Christ to go to in my need,
No Christ to comfort me and feed
He passed in glory out of sight,
The angel drew him into light;
Now in the lonesome earth and air,
I cannot find him anywhere.
Would God that heaven were not so far,
And I were where the white ones are.

Then from the grey stones of a street,
Where goes an ocean drift of feet,
I heard a child's cry tremble up,
And turned to share my scanty cup,
When lo, the Christ I tho't was dead
Was in the little one I fed.
At this I drew my aching eyes
From the far watching of the skies;
And now whichever way I turn,
I see my Lord's white halo burn.

Wherever now a sorrow stands,
'Tis mine to heal his nail torn hands;
In every lonely lane and street,
'Tis mine to wash his wounded feet—

'Tis mine to roll away the stone
And warm his heart against my own.

Here, here, on earth I find it all,
The young archangels white and tall,
The Golden City and the doors,
And all the shining of the floors.

—Edward Markham

Shear Wit.

A pretty good firm is Watch & Wait,
And another is Attit. Early & Layte;
And still another is Doo & Dair-et.
But the best is probably Grinn & Barrett. Woman's Home Companion.

Custom makes all things easy.

Salvation.

Salvation, O salvation,
Send out the loving call;
Make known the gracious offer,
Eternal life for all.

Salvation, free salvation,
God's call to fallen man;
Let every nation hear it,
And every tribe and clan.

Ye who have heard and heeded,
Do not in comfort lie,
But seek the weak and fallen,
Who without help may die.

The lost are on the mountains,
They're in the forests dim,
They people distant islands
Beyond the ocean's rim.

They wander in the frost land
Without a thought of him
Who paints their heavens with glory,
And casts the shadows dim.

They roam the sandy desert,
And sit in Arab's tent,
They dwell by shining rivers,
And highland lakelets pent.

They live there close beside you,
You meet them every day;
Then keep not back the message,
But tell them while you may.

The Saviour calls to lost ones—
"Come ye to me and live,
To such as truly seek me,
Eternal life I give."

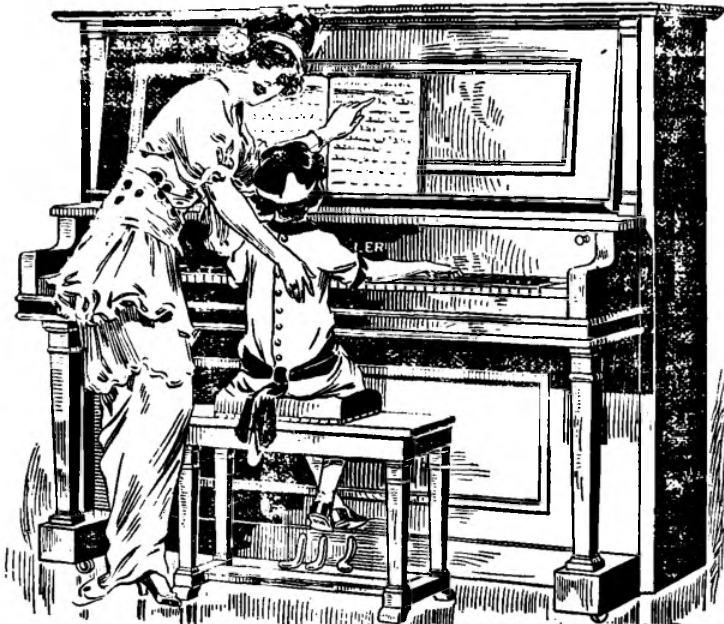
"Though sins be red as scarlet
I make them white as snow,
And on the meek and lowly
My loving care bestow."

Then seek the Saviour early,
Seek while he may be found,
His love is all-embracing,
His strength will girt you round.

J. J. Bronson.

Every day deny yourself some satisfaction; bearing all the inconveniences of life, for the love of God, cold, hunger, restless nights, ill health, unwelcome news, the faults of servants, contempt, ingratitude of friends, malice of enemies, calumnies, our own failings, lowness of spirits, the struggle in overcoming our corruptions;—bearing all these with patience and resignation to the will of God. Do all this as unto God, with the greatest privacy.—T. Wilson.

Man is a bundle of habits.



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We are glad to see by their own published reports that this book is strongly endorsed by great scholars both in Europe and America for the great need of such a book is constantly increasing. Hinduism is a most insidious foe of Christianity and it is making (in a somewhat modified form) great inroads upon the American people.

Consequently all Christians ought to be informed upon this subject and be prepared to meet the attacks of this formidable error upon their friends.

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The Bible.

The most wonderful volume in existence, is, beyond a doubt, the Bible. It is wonderful for its high pretensions, for its almost incredible claims to divine origin, for its exceeding antiquity. It is wonderful in its revelation of the being of God, and its declarations concerning the attributes of this Almighty Spirit. It is wonderful in its professed revelation of the creation of the universe, the formation of man, the origin of evil, man's fall from innocence, and his restoration to happiness. It is wonderful for its daring chronology, its positive history, its prophetic declarations. It is wonderful on account of its sublime philosophy, its exquisite poetry, its magnificent figures, its overwhelming language of description. It is wonderful for the diversity of its writers, diverse in their attainments, countries, languages, and education. It is wonderful for boldness in the use of illustrations, metaphors, figures drawn from every department of human knowledge, from natural history, from meteorology, from optics, from astronomy. It is wonderful for the superior conceptions of its writers, of the grandeur and magnificence of the physical universe. It is wonderful that it has exposed itself to attack and destruction, at every point of time, by every discovery of man, by the revelations of geology,

chronology, history, ancient remains disemboweled from the earth, by astronomy, by the discoveries of natural history, and above all, by the non-fulfillment of its historical predictions. And it is most of all wonderful, that up to the present time, in the opinions of hundreds of thousands of the judicious, reflecting, and reasoning among earth's inhabitants during three thousand years since its first book was written, it has maintained its high authority, and has retained in all this vast lapse of time a powerful sway over the human mind. On all these accounts (exclusive of its moral teachings, its grand primary object), no one will deny that it is a volume demanding the most attentive and patient investigation. It has not escaped overthrow for lack of enemies. It has been assailed at every point—its history, its theology, its chronology, its cosmogony, its astronomy, its geology, all these in their turn have been attacked by the cultivators of science, and by the onward movement and development of each succeeding age. The philosophy of Greece has departed. The hoary astronomy of three thousand years, has perished in the grave. The gods of antiquity, the Olympic Jupiter, the dazzling Apollo, the trident-bearing Neptune, and the forger of heaven's thunderbolts, are all swept away by the onward heaving of the human mind, if not by the superior power of the revelations of this wonderful volume. And yet, the most venerable system of all remains, and to this system we are compelled by reason, by sound sense, by pure philosophy, to turn and inquire how this is, and whence the mystery of perpetuity and powerful tenacity of life. All else dies while the Bible survives. Even the nation from whence it sprang, the language in which it was composed, the countries of its birth scarcely exist, but in its marvellous pages. If indeed, it be the word of the ever living God, then, indeed, the mystery is revealed; but if this high claim cannot be maintained, he who disbelieves must frame a theory by which the present facts may be reasonably explained.—Selected from Mitchell's Astronomy of the Bible by Rufus A. Curtis.

No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances.

Conscience doth make cowards of us all.

Letters.

Dear Bro. Lindsay:

I am writing a few lines to all of the brothers and sisters of the Gospel Trumpet to whom the Restitution Herald is going.

Dear brothers and sisters of like faith scattered abroad in the south and west, greeting. I am glad to have this opportunity of addressing a few lines to you in token of my love to you, and I am still interested in you and your children for your welfare. First I am glad to see that some have already renewed for the Restitution Herald, and I am asking every one of you to accept Bro. Lindsay's offer to the readers of the Trumpet, to give them one year's subscription to the Restitution Herald for \$1.00. Send your renewal to Bro. Lindsay with a few lines. Tell us of your hope. Let me plead with you to do this. It will put life into the cause we love. It will do every one good to see your love expressed in words and deeds. We must keep connected with Christ and with each other. United we stand; divided, we fall. We must keep the fire of love living in our hearts. The paper is a means of communication and we need it so as to keep in touch with each other.

The Restitution Herald is not very costly in price. We are getting an 8-page weekly paper, and we are sure to get it every week. The only thing we have to do is to keep our subscription paid up. It is our medium of communication with each other. We can write letters to each other through its columns and by that means it will help build us up, and will help teach our children the truth. There may be some things we don't like about it, but we didn't like everything about The Trumpet, so let us all help Bro. Lindsay make it better if possible. It is our paper, so come on with your good cheering letters and renewals. We should not only renew our subscription but get every one to renew and get all the subscribers we can. Ask for sample copies, (you may send me some, Bro. Lindsay), and let us have all of our preachers at work every Sunday. You brothers and sisters send invitations to the preachers. Have them get busy. Go with them. Help them in every way possible to get the truth before the people. Let us have more preaching, singing, and praying all along the line of gospel work.

Go with your preacher to his appointments into new fields. Don't stay at home and let your poor preacher go alone, half-fed and clothed to bear all the persecutions, with no one to say

amen to the truth he is telling the world, so let us all go about our Father's business, for we must work while it is called today, for the night will come when no man can work.

We preachers are ready to fill appointments wherever we can. You should now begin to arrange appointments for meeting and have all of our preachers, both young and old get into the work. Encourage them. Have meetings at your homes or build brush arbors, or have it in the school houses when you can get them. Let us line up and "put on the whole armor of God that ye may be able to stand against the wiles of the devil." Get your Bible right now and read the 5th 6th chapters of Ephesians.

May God bless all of our dear brothers and sisters of like faith, both north and south, east and west, is my prayer, and may the Lord bless our faithful editor, S. J. Lindsay. I hope to see many good reports from the workers in the different localities where our brothers and sisters live. Just write to the Restitution Herald. We don't need any Trumpet column.

Yours for the work,

J. M. Morgan.

Wheat and Tares.

Two questions come from one inquiring. Are wheat and tares two classes in the church, and does the fact that angels do the separating forbid us now to carry out the instructions of scripture as to refusing fellowship to false teachers and evil workers in the church who will not heed the scriptural warnings given by brethren?

The answer to the first question will remove the need for the second question to arise, for the wheat does not stand for true saints and the tares for false brethren. The Lord's interpretation of his own parable makes this clear and settles all controversy, if we can understand him.

The field is the world; (not the church), the good seed are the children of the kingdom, but the tares are the children of the wicked one, he said. Later on he applies the wheat to the righteous and the tares to them which do iniquity. Hence, the sowing of wheat and tares by different sowers in the same field represents the righteous and the wicked side by side in the world. Christ is evidently the sower of the wheat, as in the previous parable, for in Jno. 17, he says he sent his disciples into the world, which evidently includes all later believers, for he goes right on in his prayer, including all later believers. So Paul says, We are ambassadors for Christ. The sowing of tares

by the enemy is the scattering of his workers likewise beside the saints in the same world field.

Your objection to this interpretation is that there should be enough difference between saints and sinners so as not to be puzzled to discern between them. That is true. Anybody of course can tell the difference between a drunkard in the gutter and Stephen on his knees dying in prayer for his murderers; between the murderer breathing out curses and hatred and the good Samaritan working mercifully unseason, but these are not the only ones of the devil's seed. Jesus told the Pharisees they were of the devil, and they were religious.

The tares, called in v. 41, them which do iniquity, are again seen in Matt. 7:23, for they there are identified by the same title, "ye that work iniquity," where they are again seen as religious people, professing these works to have been Christian ministrations, done in Jesus' name, and wonderful. How can we tell between such tares and wheat? Read back in the same 7th of Matthew: Ye shall know them by their fruits.

Our parable takes this exact test. Matt. 13:26. "When the blade was sprung up and brought forth fruit," the servants knew the difference before the tares were ripe for harvest. Likewise can we discern between false religion and true, as well as between such tares as drunkards and murderers and the contrary wheat of saints, if we open our eyes to the test, without waiting for the end of the age, or looking whether they are bound in human bundles or whether they are in Christ alone.

What fruit did the Pharisees bear? For we see they were named children of the devil, or tares. Well, they believed in spirits of the dead, and the fruit they bore was a great missionary zeal over sea and land, and zeal enough to use the civil power against other religious folk. So Rome has done, and so Protestants are doing now. Plenty of tares, even the religious species. Bundled too. How are they like wheat? O, they take the same Bible and talk from it to their hearers about God, Christ and the gospel. Their organizations resemble the Bible plan for the church.

The Church of the living God today needs to take notice of the Lord's test for tares, not only to guard against false denominations, but within ourselves, for some desire to imitate the organization and work of other denominations, though it be unscriptural. Not only that, but pride in their own works, associated in a belief of the kingdom, but lacking an understanding of Christ's atonement for sin also was a work of the Pharisees. Do we bear the

fruit of the spirit? Let us not test for fruit in others alone but examine self: Am I bearing fruit of the spirit, or doing the works of the flesh? Anybody can know by reading the witnesses of the spirit, then testifying himself out of his own life.

The second question, then, does not argue that we should not practice the scriptural instructions on fellowship in the church but that we should not now try to judge people of the world before the judgment day, the harvest. For the fire is the judgment tribulation. Then do not help imprison the liquor traffickers nor other offenders, nor in any way inflict tribulation on them. Jesus said, Let both grow together until the harvest. Grow. Let evil men of the world grow in iniquity. Let sects grow in their abominations. The day is soon to come when evil workers shall be cut off and burned up, root and branch.

J. W. Williams.

In the Vale.

O, I'm weary in my wanderings
With the rush and whirl of life,
As my soul is torn with conflict
Midst the flurry of the strife.
And my locks which once were golden,
Are now like a frosted sea—
O, I need the benediction
Of the man of Galilee.

O, I am lonely in the shadows
When I'm driven from thy side,
And I pray for thy blest presence,
Thou my counsellor and guide.
Yea, I'm heartsick when I'm storm-tossed
And I long to be with Thee—
By thy side in sweet communion,
Thou blest man of Galilee.

I have sought thee on the mountains,
Whose high crags are crowned with snow;
I have lingered in the valleys
Where the living waters flow.
When a stranger at the well-side,
Thou requested drink of me.
There I saw thee in thy beauty,
Thou blest man of Galilee.

O, I am thirsty in this desert,
For the well-spring of thy grace
And I'm overwhelmed with hunger,
For thy pure, refreshing face.
When the sun shall drown in darkness
In the inky midnight sea,
I shall seek to dwell forever,
With the man of Galilee.—Sel.

How use doth breed habit in a man.

It is a thousand times easier to contract a new habit than to get rid of an old one.

The Second Coming of Christ Pre-Millennial.

Address by Mr. J. R. Norrie, Edinburgh, at Glasgow Conference.

A short time ago I attended a three-days' conference of "laymen." Its object was to promote an interest in Christian Missions. The members were mostly business and professional men with a sprinkling of ministers and "titles." Nothing was said the first day about the Second Coming of Christ, and I wondered. Nothing was said the second day, and I wondered still more.

On the third day I spoke to several members about it. Were they not looking for the return of the Lord, and did they not think the subject eminently fitted to arouse zeal in Missionary work, and in leading sinners to Christ? One man said he did not think the subject should be introduced as it led to controversy and was apt to do mischief. Another, one of the Chairmen, a well known merchant of Glasgow said he did not think the matter one of much consequence. The apostles themselves were mistaken about it. It did not affect his practical work as a Christian whether Christ was coming soon or not. He did his duty regularly from day to day, irrespective of that. Indeed the world was not ready for him, and he saw no need for him coming until it was converted.

A request to allow the subject to be introduced at the last afternoon meeting was ruled out of order, but the evening meeting was thrown open to any one wishing to deal with any topic in keeping with the object of the gathering. Three minutes were allowed to each speaker.

I seized the first opportunity, and did what I could, until the bell rang me down, to show the importance of the Pre-Millennial Coming as an incentive to missionary efforts. The following points were hastily emphasized. It was scriptural to present the second coming of Christ as a motive to repentance and active interest in Christian work. It occupied a large space in the Bible in both the Old and New Testaments. Prophets, apostles, angels and the Lord himself referred to it. It was part of the gospel preached by the apostles. Eminent modern preachers had given it prominence, e. g., the Bonars, D. L. Moody and Dr. Campbell Morgan, but ministers generally avoided it. Here was a grand opportunity for "laymen" to direct sinners to the coming King and Saviour, whose return from heaven was the blessed hope of the early church, when every one would be rewarded according to his works.

No speaker who followed referred to the subject in any way and conversation afterwards with members showed that the prevailing feeling among the 150 or so who were present was one either of apathy or hostility. A few, however, privately expressed their sympathy and their gratification that the subject had been introduced. The painful conviction was forced upon me that there is still much need, even among Christians, to proclaim the second advent truth and its divine power as an incentive to missionary zeal in the conversion of sinners, and the stirring up of Christian activities.

A number of years ago, a well-known Edinburgh minister published a book entitled, "Where in the Millenarians are Wrong." His main argument against the Pre-Millennial coming was based upon Psa. 110:1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." His contention was that the Lord was to sit at the Father's right hand until the process of subduing his enemies by his Father was completed, and then the Father would hand over to him a subjugated world.

It may be admitted at once if this passage is taken by itself without reference to its context, or any other portions of scripture dealing with the matter, this would be quite a legitimate conclusion to draw from it. But no sound Bible expositor would adopt such a plan. It has been well said, "A text without its context is a pretext." And when we read further in the Psalm, and compare other and more ample statements, a very different complexion is put on the matter.

The next verse suggests a different meaning. "The Lord shall send the rod of thy strength out of Zion (saying), Rule thou in the midst of thine enemies." The evident sense here is that when the time comes for the enemies being made the footstool of the Lord, the Father says to him, Rule thou in the midst of thine enemies." They are still enemies, they are not friends, and the character of his rule is indicated in the 2nd Psalm: Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. v. 9.

The 110th Psalm continues in a similar strain. "The Lord at thy right hand shall strike through kings in the day of his wrath; he shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries; he shall drink of the brook in the way, therefore shall he lift up the head." This describes what is to be done by the Lord at the Father's right hand when

he is angry, and describes the path of the warrior going forth conquering and to conquer. This is not the treatment to be meted out to friends—to those who have been subdued or converted. It is the treatment to be given to enemies, to the rebellious, and is quite in harmony with the 2nd Psalm when it further says: "Be wise, now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little," or "for his wrath will soon be kindled." (R. V.)

The Bible testimonies that the the present dispensation closes with a climax of evil and ungodliness are overwhelming. Every previous dispensation has ended in a great catastrophe. The Edenic passed away with the entrance of sin, the penalty of death pronounced, and the expulsion from Eden. The Antediluvian, with the corruption of the whole human race except one family, and their destruction by the flood.

The patriarchal with the plagues of Egypt and the annihilation of Pharaoh's army in the Red Sea. The Mosaic or Israelitish with the declension and national ruin and expatriation, first of the ten tribes, and second of the Jews whose chief city and temple were burned to the ground, their land desolated, and they themselves driven out to the ends of the earth. The Millennial period closes with the violent suppression of Satan's last effort to vanquish Christ and his saints, and his final disappearance for ever in the lake of fire.

If the present gospel dispensation or times of the Gentiles, ends in the peaceful world-wide acceptance of the Gospel message, then it differs from all the other periods in which God has been dealing or shall deal, with men. But it will be no exception, as both Old and New Testament prophecies make abundantly clear. This is only in keeping with a very important principle of Divine action, largely overlooked now, but which cannot be too strongly enforced at the present time. The prophet Amos emphatically declares: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." 3:7. The context shows that this is specially directed to the divine infliction of punishment or judgments upon rebellious Israel and their wicked neighbors. And it holds good all the way down their history, from the bondage in Egypt (Gen. 15:13), till the terrible time of Jacob's trouble,—Jer. 30:7—, the great climax of which is yet to come. Dan. 12:1: Zech. 14:1, 2; Mark 13:19, 20.

etc., etc. Every important event in Israel's history, especially in connection with their troubles and misfortunes, has been foretold as a warning from the days of Moses onwards. Lev. 26; Deut. 28.

To be continued.

Does God Know Our Thoughts?

We read in Psa. 103:14; For he knoweth our frame. He remembereth that we are dust.

Since he knows our frame, he knows our thoughts, even from the greatest to the least. Sometimes our thoughts are so strong we think some one is hearing us. Do we ever stop to think whether God is hearing us or not— He knoweth our frame. We don't even need to speak a word, for he knows what is in us. He knows our hearts. Then we should be very careful what we think, for God is going to judge his people, for we find in Eccl. 12:14: For God shall bring every work into judgment with every secret thing whether it be good or whether it be evil. When we pray, we don't need to bow down before men and pray with a loud voice. That is just to be heard for their much speaking. God can hear us in secret, for he knows our thoughts. We can't hide ourselves from God. He can see us wherever we go. If I ascend up into heaven thou art there. If I make my bed in hell, behold thou art there. Psa. 139:8. The darkness cannot hide us from God. He watches over us in the day and in the night. God is with us. He will never leave us. Our friends may leave and forsake us, but God will never, for he hath said, I will never leave thee nor forsake thee.

Your sister in hope of eternal life,

Quincy Carpenter.

Brumfield, Ky.

Yes, blessed are those holy hours in which the soul retires from the world to be alone with God. God's voice, as himself, is everywhere. Within and without, he speaks to our souls, if we would hear. Only the din of the world, or the tumult of our own hearts deafens our ear to it. Learn to commune with him in stillness, and he, whom thou hast sought in stillness, will be with thee when thou goest abroad.—Pusey.

Some who are disappointed in something they have attempted, at once stop trying. All their ambitions and energy seem to ooze away with their dejected tears. And others when disappointed set their teeth and try harder. They make disappointment a tonic and do not care how bitter it is as long as it braces up to the point of doing better.—Sel.

comes

D. E. VanVactor.



Alfred H. Rogers.

Alfred H. Rogers, son of Clayton and Malinda Rogers, was born Dec. 11, 1846, and fell asleep Mar. 13, 1915, at the age of 68 years, 3 months and 2 days. He was married to Keturah Stanley on the 19th day of Nov., 1878, and to this union were born ten children, four sons and six daughters, all of whom survive him. Eight were at his bedside during his last moments, the other two arriving in time to see him laid to rest.

He was reared in the Methodist church and remained in that belief until Sept. 29, 1888, when he and wife were baptized by Bro. S. T. Hook into the Church of God, near Ingraham, Ill. He lived to see nine of his children obey the gospel by being buried with Christ in baptism.

He was firm in the faith and lived a consistent Christian life, being ever ready to give an answer for the reason of the hope within him, and fell asleep with the full assurance that Jesus will soon come and wake him from his slumber.

"Then the sin and sorrow, pain and death

Of this dark world shall cease,
In a glorious reign with Jesus,
Of a thousand years of peace."

There being none of the faith other than the immediate family, no service was held. He was laid quietly to rest in the Fair-dealing cemetery to await the call of the Master.

Davis Pearson.

Bro. Davis Pearson was born Sept. 30, 1847; died April 9, 1915; age 67 years, 6 months, 9 days. He was united in marriage to Sarah Bathild Eller, Nov. 27, 1875. To this union were born four daughters of whom three with the wife and mother, are left to mourn the loss of a kind father and a loving husband. Bro. Pearson has been a member of the Church of God for the past 35 years. The funeral was held at the home, Tipp City, O., Apr. 12, 1915, by the writer, who spoke to a large crowd of rela-

tives and friends, from Jno. 11: 23, 24. After the services, Bro. Pearson was laid away to wait the coming of the one who holds the keys of death and the grave.

J. H. Anderson.

Rebecca Jane Sample.

Rebecca Jane Sample was born March 30, 1839, in Union County, Indiana. In Nov. 1856, she was united in marriage to James Francis Wagoner, Fulton Co., Ind. To this union two children were born: William Franklin, and Amanda Corrinne. The latter fell asleep in Jesus, Feb. 2, 1902. The near relatives surviving Sr. Wagoner are, one sister, Mrs. Elizabeth Nye, near Athens, Ind., a half brother, William C. Ewing, of Rochester, Ind., a half sister, Sarah Lynch, near Akron, Ind., and a half sister, Mary Calintine, South Bend, Ind. These with a host of other relatives and sympathizing friends mourn the loss of one whom they had learned to love dearly.

The recent illness that caused the death of Mrs. Wagoner was attended with severe suffering, yet was uncomplainingly borne with that fortitude, that strong faith in the precious promises God has given to those who rely upon his holy word, gives them. It is not the worst fate that can befall us to go down into the dark valley of death if we can have the support of the everlasting arms to sustain us. Asleep in Jesus, blessed sleep, from which none ever wake to weep. Good-bye, dear wife.

—Contributed

Funeral services were held from the Evangelical Church, Rochester, Ind., Sunday, 2:30 p. m., April 11, 1915, conducted by D. E. Vanvactor of Argos. The Argos church was represented by several of its members and its choir who rendered appropriate music. The Plymouth and South Bend churches were also represented at the services. The above obituary and the following "Outline of Sister Wagoner's Faith," were read, and we spoke from the first 7 verses of the 21st and 22nd chapter of Revelations. We then laid Sister Wagoner away in peaceful rest in the city cemetery to await Jesus' coming.

D. E. VanVactor.

Sister Wagoner's Faith Briefly Outlined.

(By one who knew her by the exercise of that faith for fifty-four years).

Assuming faith as defined by Webster agrees with the Bible use of the word, both definitions may be given. Faith is the assent of the mind to the truth of a statement made by another and resting wholly and explicitly upon his authority and veracity.

The basis of sound faith then

must be that the one who makes the statement must have authority, and must be truthful. The Bible defines faith as the substance of things hoped for, the evidence of things not seen. One has thus rendered the passage: "A firm and unshaken confidence in God." Then to have Bible faith one must accept as true what God has said on that subject. This surely would be safe, for the Bible tells us, "it is impossible for God to lie." And to give the strongest assurance to the believer Christ declared, "The Scriptures cannot be broken." Why then hesitate to take God at his word? Upon this strong foundation my wife and I began fifty-four years ago to build our faith.

The first thing to settle in seeking the salvation promised, was, What kind of a being did God create in the beginning? We both had been taught that the being God created possessed a deathless nature, that whether good or bad, must endure through eternal ages, either in happiness or in excruciating torture. But we had read in the Bible that "God is love," and if that were true the other must be a falsehood.

We said, where can we find what kind of a being God did make? The search led us to the announcement, "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul;" not a hint here of a deathless nature bestowed upon man in his creation. But he was made a mortal being whose life came from the air that sustains all animal life on the earth. This then is the man of God's creation, and in every relation that this Bible man sustains to God's plan his identity is clearly shown. Whence came the almost universal belief in the immortality of the race?

One positive answer can be given. It did not come from the Bible, for that Holy Book does not mention it. The immortality revealed in the Bible is to be bestowed upon a mortal being who has complied with the divine law that fits him for its possession. We could read in the Bible in perfect harmony with this, "the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." But what is the meaning of the word death, as used in the Bible? Has God defined it? God sent a holy prophet to deliver a message to good old Hezekiah. The message read, "Set your house in order, for thou shalt die and not live." The good old saint, instead of rejoicing over the message, turned his face to the wall and prayed most earnestly to God to avert the disaster, to save him from death if God takes good men to heav-

en when they die, why did this good man weep? Read the reason as given by Hezekiah himself in the 38th chapter of Isaiah.

But where are the dead? The Bible answers this thrilling question. John the revelator tells us, "I saw the dead, small and great, stand before God, and the judgment books were opened and the dead were judged according to their works. Now where did they come from? And the sea gave up the dead which were in it, and death and hell (hades, the grave), gave up the dead which were in them. From all these places dead ones come forth not living, ghosts nor immortal souls. How beautiful and reasonable is the word of God when it is permitted to speak. But if man is mortal and dies, when does the reward come?

Jesus said the reward would be given at the resurrection. Can you believe him? God made a present to his son Jesus Christ, of the whole earth. The Son offers to share the inheritance with each believer. Blessed are the meek for they shall inherit the earth. The heaven is the Lord's, but the earth hath he given to the children of men. For a description of what the earth will be when it is filled with the glory of God and fitted up to be the eternal home of all of the saints, read Rev. 21:1-7, and Rev. 22:1-7. These grand truths have been held by my dear wife fifty-four years, and through all the weary, painful, sickness, they sustained her, and when death's cold hand let her fall into the dreamless sleep, can we not say of her, "Asleep in Jesus, blessed sleep, from which none ever wake to weep." Good bye dear wife till Jesus comes.

J. F. Wagoner.

Man Giveth up the Ghost, and Where is He? Job 14:10.

Not with Christ in heaven, Jno. 3:13; 7:34; 8:21; 13:33.

Not in hell fire. If so, what need of a judgment? Job 21:30; 2 Pet. 2:9.

In their graves, Jno. 5:28, 29. All in one place—in the dust, Eccl. 3:20; Gen. 3:19; Job 7:21; 34:14, 15; Dan. 12:2; Psa. 104:29.

In darkness, silence and repose, Job 3:11-19; 10:21, 22; Psa. 88:10-12; Eccl. 9:5, 6, 10.

Asleep, 2 Sam. 7:12; 2 Chron. 32:33; Job 7:21; 14:12; Matt. 27:52; Acts 7:60; 13:36; 1 Cor. 15:6, 18, 20, 51; 1 Thess. 4:13-18.

They praise not the Lord, and exercise no power of the mind, Psa. 6:5; 88:10-12; Psa. 115:17; 146:4; Eccl. 9:5, 6, 10. Isa. 38:18, 19; Job 14:21.

Death is an enemy, which Christ shall yet destroy, 1 Cor. 15:25, 26, 55-57; Heb. 2:14; Hosea 13:14; Isa. 25:8.—Sel. by R. A. Curtis.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

- Dixon, Illinois, the first Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Sister Jane Pyper, of Leaf River, Ill., has been visiting friends in Oregon and incidentally attending church services.

Word has just reached us of the death of Bro. A. H. Mulford, of the Holbrook, Nebraska church. He died after a long and painful illness, but further than this we are not informed.

Word has come that Sr. Foore is dead. She did not long survive Bro. Foore's death. How quickly the home was broken up. We will publish obituary later.

On Monday, April 12, we mailed out the new Berean Out-

lines as follows:

- For Iowa, to Leland . Roose, Kingsley, Iowa.
- For Illinois, to Miss Anna E. Drew, 629 N. Galena Ave., Dixon, Ill.
- For Indiana, to Mrs. Emma C. Railsback, 411 E. South St., South Bend, Ind.
- For Ohio, to Mrs. Edna Brewer, West Milton, Ohio, Rfd. 2.
- For isolated members, to Miss Evelyn K. Harsch, 325 W. Marion St., South Bend, Ind.

All those who are planning to attend the Illinois Quarterly meeting at Dixon, Ill., May 1 and 2, are earnestly requested to notify Sr. Anna E. Drew, 629 N. Galena Ave., Dixon, Ill., so that provision may be made to entertain.

We are now at work on a 16 page tract for Bro. W. H. Huls of Rockbridge, Ohio. The title of it is, "Devil in Prison 1000 Years." Write him for particulars. We expect to have them ready soon.

The death of Bro. Rogers comes as quite a shock to us although he had been an invalid for some time past. What a record he leaves—ten children and all but one in the faith and we have good reason to believe that one will yield before long. We have visited this home many times and have always found there an atmosphere of desire for truth. May the Father give comfort and consolation to Sr. Rogers and the family.

Announcements.

Illinois Quarterly Conference. is hereby announced for May 1-2, 1915, at Dixon, Ill. A Bible class, conducted by Bro. Lindsay, will be held Saturday evening, May 1. Business meeting at 9:30 Sunday morning, May 2, followed by a day of feasting on the word of God. Let all who can, lend a helping hand to make this meeting a grand success.

Almeda Glotfelty, Sec.

Fonthill May Meeting.

The tenth annual May meeting of the Church of God, at Fonthill, Ontario, will be held on the 28, 29 and 30 of May beginning on Friday evening and extending over until Sunday evening, three meetings to be held on Sunday. Our pastor, Bro. F. L. Austin, will be assisted by Elder H. V. Reed of Chicago. A full house is expected, and all are invited to attend who can. No pains are being spared to make this tenth annual event one of the best yet held at our church here.

Horace Haines, Sec.

Reports.

Dear Bro. Lindsay and beloved readers of the Herald;

I am glad to report to you that the Easter service held annually with the church of God at Guthrie Grove, S. C., was a grand meeting this year. We had with us several visitors and friends, also a large number of brothers and sisters. Every one seemed very much interested in the truth they heard during the day's service. The song service opened at 9:30 a. m., conducted by Bro. G. M. Pack and Bro. P. A. Guthrie. About 10 o'clock Bro. A. N. Durham was called to the water to baptize a brother into the all saving name of Christ. The brother baptized was Edward Williams, a son-in-law of Bro. M. R. Reams. They returned from the water where they enjoyed the day. The 11 o'clock sermon was preached by Bro. A. H. Stone. Subject: The Second Coming of Christ; using for his text the word Watch. Bro Stone preached a forcible sermon on this subject, thoroughly impressing upon his hearers the truths from God's word. At the close of the sermon, one hour was given for dinner, which was served on the grounds. During this time there were many hearty hand shakes and friendly greetings among brothers and sisters, friends and relatives. After one hour the singing clerks went into the house and began to sing. After a few songs were sung, the afternoon sermon was preached by the pastor, Eld. A. N. Durham, his subject being, The Resurrection of the Dead, using the words, Some will say, How are the dead raised up and with what body do they come forth.

Bro. Durham made his subject very clear, and we hope that the seed sown fell on good ground and will bring forth many into the kingdom of God.

At the conclusion of Bro. Durham's sermon, the Lord's supper was served, and after singing that beautiful hymn, When I see the blood, I will Pass over you, the congregation was dismissed.

Hoping to be with the Lord in the kingdom, I remain.

Your sister in the one hope.

Leulie M. Chandler. Piedmont, S. C.

Notices.

Tract Notice.

The last Quarterly Conference for the churches of God in Ill., held in Lanark, discussed the advisability of appointing a tract committee whose business it

should be to select a list of good brief tracts on the principles of the gospel, with authority to put out before our people free for postage, such tracts as have been selected as far as the means at hand will take them. It was decided to appoint such a committee and accordingly Sr. Anna E. Drew, of Dixon, and Sr. J. E. Cross and Bro. F. H. Knodle, of Oregon, were appointed to act. The tracts now ready for this free distribution are on the Coming of Christ, the Kingdom, the Nature of Man, Baptism, the Resurrection. This action is made necessary by reason of the fact that a great many tracts are sent out which do not seem to reach our greatest need. Send all orders for tracts to Mrs. J. E. Cross, Oregon, Ill.

Aside from this list free for postage, the committee recommends the following tracts which may be had from the authors, as being worthy a wide circulation among our people and their friends:

Jesus the Christ, Whose Son is He? by J. August Smith, 1121 N. Church St., Rockford, Ill. Price 5 cents.

Sabbath Rest, by J. W. Williams, Cyclone, Ind.

Where are the Dead? by L. S. Bronson, Dowagiac, Mich. Price 5 cents.

The Two Sons of God, or Adam in Type and Antitype, by S. J. Lindsay, Oregon, Ill.

The list of tracts by W. H. Wilson as advertized in the Herald.

Obituaries.

Mrs. Ruth A. Snoke.

Mrs. Ruth A. Snoke died at 5 o'clock a. m., Mar. 31, 1915. She was born Mar. 15, 1841, at Woodland, Ind., and later married the late John W. Snoke.

She has been a Christian from her early life, and with her husband worshipped with the church at South Bend, for years before his death, about four years ago. She leaves five children: Schuyler, Portland, Oregon; Anna Elizabeth McEndafer, Cimmaron, New Mexico; Marie Farlow, Chicago, Orange, Florida; and John Harold, St. Louis, Mo.

Private funeral services were held from the residence, 219 Kearsy St., South Bend, Ind., April 2, 1915 at 10:30 o'clock a. m., conducted by the writer. The home was filled with relatives and near friends and neighbors, to whom we spoke from 1 Thess. 4: 13-18. Burial was made in the city cemetery. Tired and weary of the monotony of life's trials she had often expressed the wish that she might be laid to rest till her Savior and Life-Giver

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 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 hope, one faith, one baptism, Eph. 4:45. And in virtue of what reasoning may those expect to be welcome by the Saviour, who are indifferent to the claims and knowledge and obedience of the one faith who have never entertained or cared to entertain the prospects of the one hope and who scorned to yield an acceptable obedience in the one baptism, honored in its institution by the compliant example of the Lord himself? The Almighty has predicted salvation upon 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 fast the confidence and rejoice in 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 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 word of this prophecy. Rev. 1:3.

I believe that 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 readers shall be partakers 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. 1 Chron. 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 breathes words that are sweeter than honey and the honeycomb. I believe farther 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 that are full of doubt 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 study of the Bible, and that the result may be to the glory of God. Amen.

George W. Anders.
Elkhart, Ind.

The Pieced Bowl.

I was visiting a friend who has innumerable lovely objects of art. I walked around the room admiring one after another of the beautiful things which had been gathered from many parts of the world. Appreciating my admiration my friend brought me to a large bowl of exquisite design, workmanship and coloring.

"This is our chef d' oeuvre," she said. "It is an example of Japanese art, of which the secret of creation is lost, and this bowl is accordingly so rare as to be extremely valuable."

She later inquired, "Do you see anything amiss with the bowl?" I did not.

"It was broken into fragments," she explained as she traced out the delicate joinings, "but was so dexterously put together that its piecing is almost imperceptible." I looked and marvelled. Neither form nor design of the bowl had been materially marred by its having been at one time shattered and again pieced together.

As I gazed on the beauty and symmetry of the bowl a comparison came to me. The conception pleased and helped me, so I pass it on to others.

There are many lives like this bowl. They have been so broken by losses, disappointments, by sorrows and by pain, by wrongs suffered and wrongs committed that it seems hopeless to attempt to make anything like a rounded or happy existence from what remains. Life in gracious form appears impossible; it does not seem attainable that a life so shattered can be made to serve the purpose of real use or true beauty.

But the pieced bowl presents a lesson of hope, and imitation is worthy a trial. Save the fragments and piece them together as carefully as possible. For the sake of others, perhaps more than for yourself, set the parts in place with all the care and skill in your power. You may do as well as the workman who put together the pieces of fragile china, and your friends may yet marvel at and admire the graceful, rounded life, without detecting the careful mending. And you may find that when you have done your best to piece together the fragments, your work will bring you content and even happiness.—Susan H. Walker.

Happiness is not perfected until it is shared.—Porter.

Psalm XVII.

By the words thy mouth hath spoken,

From the paths of sin to save,
The destroyer's spell is broken,
I can never be his slave.

By the words thy mouth hath spoken,

Words of boundless love and grace,

I have kept me, they betoken
Safety; to thy name be praise.

Now from works of men unholy,
Works of darkness, guilt and shame,

I am seeking, humble, lowly,
For an upward, heavenly aim.

From the ways of death and terror,

Where presumptuous feet shall slide,

I have turned, rebuked from error

By the warnings of my Guide.

Calling, thou wilt heed my calling;

Praying, wilt regard my prayer,
Keep my perilled steps from falling,

Swift deliverance to me bear.

Shield from foes, and keep me ever

As the apple of thine eye;
Bid me from thee ne'er to sever,

With thy likeness glorify.—Sel.

Offer up to God all pure affections, desires, regrets, and all the bonds which link us to home, kindred, and friends, together with all our works, purposes and labors. These things which are not only lawful, but sacred become then the matter of thanksgiving and oblation. Memories, plans for the future, wishes, intentions; works just begun, half done, all but completed; emotions, sympathies, affections,—all these things throng tumultuously and dangerously in the heart and will. The only way to master them is to offer them up to him, as once ours, under him, always his by right.—Manning.

Is it possible we should be ignorant whether we feel tempers contrary to love or no—whether we rejoice always or are burdened and bowed down with sorrow?—whether we have a praying, or a dead, lifeless spirit?—whether we can praise God, and be resigned in all trials, or feel murmurings, fretfulness, and impatience under them?—is it not easy to know if we feel anger at provocations, or whether we feel our tempers mild, gentle, peaceable, and easy to be entreated, or feel stubbornness, self-will and pride? whether we have slavish fears, or are pos-

sessed of that perfect love which casteth out all fear that hath torment?—Hester Ann Rogers.

Lord our God, great, eternal, wonderful in glory, who keep-est covenant and promises for those that love thee with their whole heart, who art the life of all the help of those that flee unto thee, the hope of those who cry unto thee, cleanse us from every though displeasing to thy goodness,—cleanse our bodies, hearts and consciences, that with a pure heart, and a clear soul, with perfect love and calm hope, we may venture confidently and fearlessly to pray unto thee. —Coptic Liturgy of St. Basil.

If the opportunity for the heathen to know the only true God and surrender their hearts to him, ends forever with the brief life of this world, their having an existence at all is without any apparent reason, and none is revealed; but if the dire evils of this life perpare them for accepting a better, to which they shall be introduced in another world or age, their case is made consistent with the infinite goodness of the Creator.—J. H. Gilruth.

Only a day at a time. There may never be a tomorrow.
Only a day at a time, and that we can live. We know
The trouble we cannot bear is only the trouble we borrow,
And the trials that never come are the ones that fret us so.
Only a step at a time. It may be the angels bend o'er us,
To bear us above the stones that wound our feet by the way.
The step that is hardest of all is not the one just before us,
And the path we dread most may be smoothed another day.

Every heart should have joy enough to spread over the twenty-four hours. Of course one expects to be joyous and light-hearted in hours of recreation, but playtime is not the only part of the day to be enjoyed. Every hour in the twenty-four has its own special reason for gladness.

My newest griefs to thee are old.
My last transgression of thy law,
Though wrapped in thought's most secret fold,
Thine eye with pitying sadness saw.—Kimball.

I have read in Plato and Cicero sayings that are wise and beautiful; but I never read in either of them: "Come unto me, all ye that labor and I will give you rest."—Augustine.

Live to explain thy doctrine by thy life.—Prior.

The Sunday School.

By Anna E. Drew.

Saul Tries To Kill David.
 May 2, 1915. 1 Samuel 19.
 Lesson Text.— 1 Sam. 19:1-12.
 Golden Text.—Whoso putteth his trust in Jehovah shall be safe. Prov. 29:25.

Time.—David married Michal according to Prof. Beecher, B. C. 1071, in the 32nd year of Saul's reign, and when he himself was 21 years old. Saul's attempts to kill David occupied the next three years.

Place.—Gibeah, Saul's capital, about 4 miles north of Jerusalem. Samuel's home, Ramah, the site of which is not positively known; possibly a few miles further north.

Questions.

What was David's position in Saul's court after the battle with Goliath? 1 Sam. 18:5. How did David conduct himself in this position? 18:5. Four times in this chapter it is said David behaved himself wisely. His conduct was such as to win him favor with all the people, and with Saul's officers and attendants also. What was the beginning of Saul's hatred of David? 18:6-9. How did Saul show his hatred? 18:10, 11. The javelin or spear was the emblem of regal royalty, and the kings had it always in their hands.

What effect had David's escape upon Saul? 18:12. How did Saul put him out of his way? v. 13. "He sent David forth on dangerous enterprises. Doubtless he expected or hoped that his rival would lose his life in battle."

How did David conduct himself in this? vs. 14-16. What had been the king's promise to the one who killed Goliath? 17:25. Had he fulfilled his promise yet? What quarrel did Saul now seek to pick with David? 18:17-19.

"It was probably expected by this act David would be aroused to do or say something that might be construed into treason and so furnish a legal pretext for his being put to death. But David's humility and patience foiled this plot also."

What new opportunity against David did Saul find? vs. 20, 21. How did Saul lay a snare for him? vs. 22-27. "In the East, the husband is expected in some sort to purchase his bride by a payment to her father. One who cannot pay this in money can do it by his services, as Jacob did, or by some exploit fixed by the father as was done by Othneil, Judges 1:12, 13. When David objected that he was

poor to pay a dowry, Saul quickly sprung the trap by telling him to slay a hundred Philistines.

Saul thought this time, surely David would be killed."

What was the result? 18: 27, 30. What effect had this upon Saul? vs. 28, 29. What was the next cruel purpose Saul entertained? 19:1. How did Jonathan seek to prevent this? vs. 2, 3. What was Jonathan's plea for David? vs. 4, 5. Did it have the desired effect? v. 6. How was the reconciliation completed? v. 7. What aroused Saul's jealousy again? How did he again attack David? What new peril then beset David? How did he escape that danger? v. 12. "His house was probably situated on the town wall, like Rahab's at Jericho; at any rate he escaped by being lowered from a window at some unguarded point."

What trick did Michal use to delay his pursuers? Where did David find refuge? What new attempt did Saul make against David? vs. 19, 20. How did this attempt succeed? v. 20. What final attempt did Saul make? v. 21. What happened when he reached Naioth? vs. 23, 24. In v. 24, the meaning of the word naked appears to be without armour, or military dress, which he doubtless wore in pursuit of David.

What are some of the evils that spring from jealousy? Point out the fine qualities of character shown by David? Psa. 35:11-14. Those shown by Jonathan.

Why did God allow David to be so persecuted and tried? How may we obtain for ourselves the same protection that David received in his trials?

Sometime.

It has been said, "It is a sweet song warbled to and fro among the green hill-tops and along the flower clad mountain side of time to gladden the heart of man and fill this groaning earth with a joyous hope (Rom. 8:19-20) of a coming sometime as sure and as hopeful as the birds sing when the summer morning comes out of winter's darkness, frost and cold and spring is once more born above the mountain top, and another sometime has again been reached to gladden man and earth."

O if it was not for the joyous and hopeful word sometime. Always borne of hope and kept bright as the summer day on the altar of hope and with longing eye we reach out and look forward into the unknown future and hope on, for another sometime. There stands our beautiful castles. There we see fresh flowers growing. We hear the birds sing. We hear joyous laughter and the sweet voices of loved ones gathered there. But O how

often as we near that sometime land, all these fond dreams fade away as we near the goal and they are gone from our sight, and that beautiful sometime we looked forward to is but a fancy of the mind.

But O reader, we know for the good and true of earth there is a coming sometime that fadeth not away, reserved in heaven for us, when he who is our life (future), appears, we shall appear with him in glory.

Oh yes, when the hills and valleys of time are all passed by, the cares and disappointments of earth, and the sorrows of life are all over and gone and the rest which remaineth for the people of God is reached, that he has promised them that love him, (Heb. 4:9), then we shall reach the dawning of that sometime which never again can pass away or disappoint.

O homestead over whose roof falls no shadow or cloud and over whose threshold no death angels can ever come and where no note of sadness and death is ever again sounded; built upon the eternal hills of God, surrounded with its never fading fruits and flowers, and those who love, obey and revere their God will one day, not far away, dwell there, no more to look for or desire as now, another coming sometime. For hope will then be lost in glad fruition, glorious hope. Happy the prospect and sure the promise. May we all meet there in that eternal sometime.

Your brother in this hope.

L. S. Bronson.

Push Our Publications.

In the Crisis for Mar. 17, 1915, there is editorially given a long and pertinent citation from the Boston Transcript. Let us cite again from it briefly as follows:

"Because of these arguments, it is reported that libraries in all parts of the country are called upon as never before for books on prophecy. Bible classes and private students are studying of the Second Coming of Christ. Religious leaders ... report that everywhere they went they heard discussion of this subject of prophecy, and its relation to Christ's early appearance, and perhaps the end of the world."

Brethren, are these things so? If so, they constitute a state of things such as we have never heard of before. And, if there really is such a demand for Adventual literature, what are we doing in a special way to meet such conditions and supply such demand? Something special ought to be done. Our literature ought to be pushed. It ought to be pushed just now. Some special plans should be devised for getting it before the attention of

the people. In our own periodicals special space should be given to advertising our books and pamphlets on prophecy and the Lord's coming,—even if other book notices must be left out. And perhaps advertisements of a judiciously selected number of our publications should be inserted in other papers. And some of our well-to-do Adventists might send in a contribution to help along the work. It might not be time and effort ill spent if our Official Board should meet with our Business Manager to devise plans for a campaign along this line. The times are ripe. Let our literature be pushed—at the office, in our churches, at our special gatherings, conventions, and the like and even by private individuals.—G. L. Young in *The World's Crisis*.

Does It Matter What We Believe?

How very ungenerous and benighted the apostle Paul must appear to many to 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 preached the wrong doctrine and perverts the gospel. Is the gospel of such supreme moment, of superlative import that it must be jealously guarded and maintained intact? How can it be if it does not matter what we believe? Oh but it must be or the apostle would never have so written. And if it is, then why? Now meet that fairly and squarely and then give a consistent answer to the leading question, 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 unto salvation. This 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 names be found 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 truth would be their salvation if they continued in them. If ye keep in memory his words—but if one does not know, much less believe and keep them in mind, where are the chances of salvation in such a case? Read Eph. 2:11, 12, and ponder well the expression. Without God, without

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Can God Count On Us?

When and how will God visit the world with a gracious and overwhelming blessing? To what extent will the great war hinder the work of his Spirit in the world? What things in the hearts of the men and women of America are keeping God out of our lives and depriving in any degree our nation of his blessing? May we expect a great turning to God, either in Europe or in America, during the months just ahead? These are profound questions, profound enough to bow our hearts to the dust.

God is eager to bless our nation and the world. He will do it if channels are provided in human souls through which his power may descend. We can count on that. God is on the side of the people who yearn that the world shall be blessed and saved.

Not even the roar of cannon, the cries of wounded and dying men, the groans of widowed women, nor the moans of starving children can dismay God, nor make him give up hope for the world. He still has his hand upon us. Underneath us yet are the everlasting arms. He will bless us in spite of ourselves.

Here in America, though we have some colossal sins, such as greed, and industrial injustice, drunkenness, harmful pleasure seeking, yet the great fundamental national sins are indifference to God and personal rebellion against his sovereignty. With all that Christ means of humility and self sacrifice and union with God, we are saying: "We will not have this man to rule over us."

We have, to a woeful extent, lost our faith. "When the Son of man cometh shall he find faith on the earth?" Would he find it tonight in your heart, in your home, in your church? Are you expecting him to bless you? Are you expecting him to use you in blessing others? Are you? According to your faith be it unto you. You have been inefficient because you expected to be inefficient, because you were willing to be inefficient. When you are ready to expect God to make you efficient he will do so.

We must absolutely obey him, so far as he makes his will known. Are you willing? Are you willing to be made willing, as Dr. Meyer asked Dr. Chapman at



I am so glad. It is such a rest to know
That Thou hast ordered and appointed all,
And wilt yet order and appoint my lot.
For though so much I cannot understand,
And would not choose, has been, and yet may be,
Thou choosest, Thou performest, Thou, my Lord.
This is enough for me.

—F. R. Havergal.

Northfield, leading him by that subtle and gentle question to the great surrender which opened his heart for the blessing which has made him a power for God and souls all over the world.

After all, God has answered our question long ago. What keeps out the blessing? Our disobedience. Listen. He is speaking to America now as he spoke to Israel long ago. "Bring ye all the tithes into the storehouse and prove me now herewith if I will not open you out such a blessing that there shall not be room enough to receive it."—Christian Herald.

Different Kinds of Selfishness.

"Margaret dear," said one friend to another, "you just let me do something for you in the city. My brother and I are going down to-morrow and he will be delighted to get anything you want and bring it back."

So "Margaret dear," gave her friend some commission in great gratitude for her unselfish thoughtfulness, and the brother did the work and incurred the trouble.

There are many people who have a capacity for this sort of unselfishness. They devise things which involve some one's else labor. They are full of suggestions which other people are to carry out. It looks like unselfishness, but it is the purest and most whimsical kind of selfishness.

"I wonder who knew I wanted this work done?" says a mother who finds some sewing finished for her which she expected to have done herself. She found out after a while that a daughter, without saying anything about it, had given up some plan of her own and stayed at home to do this bit of work for her mother. This was the genuine unselfishness. It was something done by the unselfish one.

What sort of unselfishness char-

acterizes us? Is it the sort that thinks of things which other people have to do, while we appropriate the credit of having conceived them, or is it the sort that goes quietly about doing unselfish things?—World's Crisis.

John Wesley on Friendship With the World.

What ever it cost, flee spiritual adultery. Have no Friendship with the world. However tempted thereto by profit or pleasure, contract no intimacy with the worldly minded man.

And if thou hast contracted such already, break it off without delay. Yea, if thy ungodly friend be as dear as a right hand, yet confer not with flesh and blood, but pluck out the right eye, cut off the right hand, and cast it from thee.

It is not an indifferent thing. Thy life is at stake; eternal life or eternal death. And is it not better to go into life, having one eye or one hand, than having both to be cast into hell-fire?

When thou knewest no better, the times of ignorance God winked at. But now thine eyes are opened, now the light has come, walk in the light.

Touch not pitch lest thou be defiled. At all events keep thyself pure.

But what ever others do, whether they will hear, or whether they will forbear, hear this, all ye that are called Methodists.

However importuned or tempted thereto, have no Friendship with the world.

Look around and see the melancholy effect it has produced among your brethren. How many of the mighty have fallen? How many have fallen by this very thing? They would take no warning, they would converse and that intimately with earthly-minded men, till they have measured back their steps to earth again.—The Gospel Searchlight.

Wishes can never fill a sack.

Little Kindnesses.

If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing your foot hold here and there,
And each one passing by would do so much
As give you one lift and go his way,
Would not the slight reiterated touch
Of help and kindness lighten all the day?

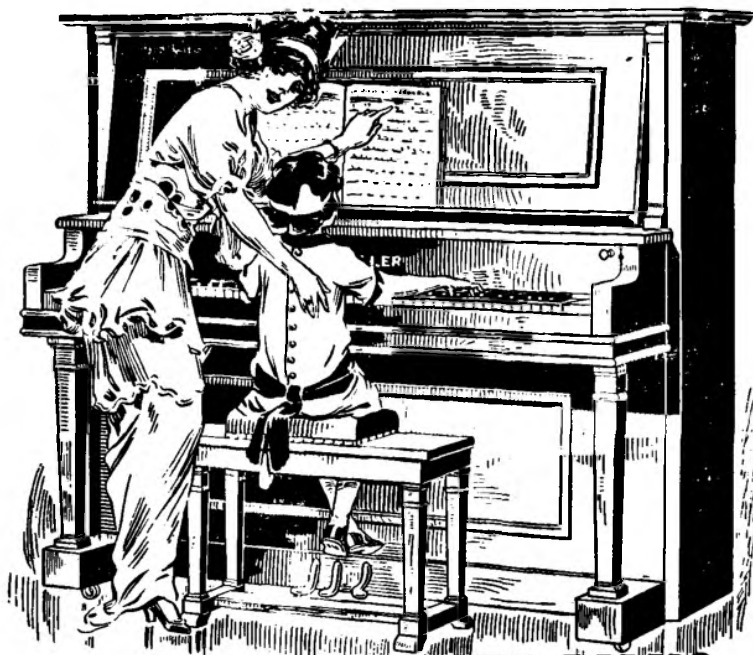
If you were breasting a keen wind which tossed
And buffeted and chilled you as you strove,
Till, baffled and bewildered quite you lost
The power to see the way, and aim to move,
And one, if only for a moment's space,
Gave you shelter from the bitter blast,
Would you not find it easier to face
The storm again when the brief rest was past?

There is no little and there is no much
We weigh and measure and define in vain.
A look, a word, a light responsive touch
Can be a minister of joy or pain.
A man can die of hunger walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing which tells for life or death.—Sel.

Every unsuccessful action had its root in an ardent wish. Every life that is sweet and helpful and beautiful, began in aspiration. Some severely practical people's ridicule day dreams, but as a matter of fact there is a dream of some sort back of nearly all achievement.

We are in hot haste to set the world right and to order all affairs; the Lord hath the leisure of conscious power and unerring wisdom, and it will be well for us to learn to wait.—C. Spurgeon.

Our doubts are traitors.



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The King's Business.

The Lord is the strength of my life; of whom shall I be afraid? Psa. 27.

I can do all things through Christ who strengthened me. Phil. 4.

All things work together for good to them that love God. Rom. 8:28.

In these days of doubt, suppositions and guess work concerning the eternal verities of God, I am glad there are some things that are known by personal experience. Hence, I claim the thought expressed in these texts is not sentiment but a grand glorious fact.

Only a few weeks ago, I felt like a nervous wreck. Today by his favor, my nerves are strong and steady. I feel able for almost any task, mental or physical.

When I gave myself unreservedly to Christ and his work and began to really trust, not in my own strength, but in his power, I was able to throw off the fetters which fear bound upon me and became strong in body and mind. I hope some of our nervous people will be benefitted by my experience and helped in restoring their normal health and nerve force.

The fear of being misrepresented by friends and by false friends, often hinders our work and makes us unfit for service. We often become so sensitive we are miserable and make every one else so. We get so we have to be handled with care and lebled, 'Touch me not. Whether this may be our fault or some one's else, does not matter. If we are really Christians, circumstances which seem to conspire against us are really working together for our good. I know misrepresentation and misunderstanding will ever be the lot of the Christian. This was a large part of the burden borne by our Lord.

Why should I worry myself because I am misjudged? I am human and have many faults which I am trying to overcome. None are perfect. All are following the one great example. Some get a little nearer the pattern in one thing and some in another. Paul had his troubles and his faults. In one place he recounts afflictions, the like of which come to very few men, yet he could cry out in sheer exultation "Our light affliction, which is for the moment, worketh fur us more and more exceedingly, an eternal weight of glory." Just so if we once come to the place where we truly love God, and are willing to sacrifice all for his cause, if we set our faces as a flint and go, like Abraham to the sacrifice, then his wisdom and power will control all things for our good.

The dear, self-sacrificing sister

I spoke of in my last report has returned to St. Louis. She is not strong enough to do the work required here in the way it will need to be done. I have released her so far as I am concerned from any obligation. I have accomplished much more than I expected this month. I have had personal talks with over two hundred people besides answering many letters and doing other necessary work. I have published 7000 folders called "The King's Message," and ordered more of two others which will make the total 15000. These with "The Visitor," will supply what literature I need for a while.

Since my last report of March 24th, although but one sent an Easter offering, quite a good many Visitors and folders have been sold. One sister in Nebraska sold twenty Visitors. In her last letter she thanked me so much for showing her the way to help spread the gospel.

I think many of the brethren are interested enough and will help all future work self supporting. The Visitor is sold at cost which is 25 cents a copy. The sale of folders will help pay postage. I expect to do other work to pay all other expense.

Yours in service,

Harriet E. Boice.

1009 S. Wright St., Champaign Illinois.

We Opine

That if "Mystery, Babylon, Mother of harlots," etc., is correctly interpreted to have reference to Catholicism and the churches which sprang from her as the harlot daughters, it might be well for the Church of God to give great heed to the company she keeps.

That much of the so-called Bible study leads away from reverence for the Book rather than toward it.

That the best place to begin a reformation is at home.

As a result of this strong faith, the life of Catherine of Genoa was characterized in a remarkable degree, by what may be termed rest or quietude, which is only another form of expression for true interior peace. It was not, however, the quietude of lazy inaction, but the quietude of an inward acquiescence; not a quietude which feels nothing and does nothing, but that higher and divine quietude which exists by feeling and acting in the time and degree of God's appointment and God's will. It was a principle in her conduct, to give herself to God in the discharge of duty; and to leave all results without solicitude in his hands.—Upham.

• Custom is second nature.

for the unrighteous shall not inherit the kingdom. 1 Cor. 6:9. Christ died for our sins. 1 Cor. 15:3. By obedience of one many shall be made righteous. Rom. 5:19. For righteousness is purchased by the precious blood of Christ, is applied to the believers of the gospel when he is baptized. Repent every one of you, arise and wash away your sins. Acts 2:38; 22:16. After the believer has been baptized he is in Christ and walks not after the flesh but after the spirit. 2 Cor. 5:17. Rom. 8:1. Then immortality must be obtained for flesh and blood cannot inherit the kingdom. 1 Cor. 15:50.

Immortality is to be obtained through Christ when he personally descends from heaven.

He shall descend with a shout, and the dead in Christ shall rise. 1 Thess. 4:16. This corruptible must put on incorruption and this mortal, immortality. 1 Cor. 15:53-55. So as many of us as have been baptized into Christ, have put on Christ, and if we be Christ's then are we Abraham's seed and heirs according to the promise of God and joint heirs with Jesus Christ. Gal. 3:27-29. Rom. 8:17.

Your sister in Christ,
Mrs. George Walter.

A REVIEW.

"Visible and Invisible."

By Hardy E. Baugh, Marlow, Oklahoma. 15c a copy, \$1.50 a dozen.

Chapter I.

Proposition: The "visible" is visible to the "visible" and the "invisible," but the "invisible" is only visible to the "invisible." This proposition is true with but few exceptions. Although man possesses a spirit—an immortal principle—yet spirits are not visible to the natural man. While the natural (visible) man cannot look upon the spiritual (invisible), yet the spiritual (invisible) can and does look upon the natural (visible).

The only way that natural man can look into the spirit realm is by the eye of faith. "We walk by faith and not by sight." 2 Cor. 5:7. When man passes out of the natural (visible) state, he enters into the spiritual (invisible) state. In this state he is only visible to the spiritual man, yet both the spiritual and natural are visible to him. It is true that some spirits have been seen by the natural man, but it was a miracle performed for a divine purpose.

The natural man was translated for a short time into the spiritual state by the power of God, but it was always for a divine and specific purpose.

Fourteen hundred and eighty-

three years after Moses died he talked with Jesus and was seen by Peter, James and John.

"But Peter and they that were with him, were heavy with sleep, and when they were awake they saw his glory, and the two men that stood with him." Lu. 9:32.3 It was but for a short time, and then all became perfectly natural again to the disciples. The reader may ask, Why was this done? Listen: God has never required man to believe a thing until it was proved to him. God never required man to believe that Jesus was his son until he thundered out of heaven and said, This is my well-beloved son. After Christ had proved himself to be the son of God by performing miracles in the sight of the people, Jno. 20:30, 31, then the decree went forth: He that believeth not shall be damned.

Just so it is with the visible and the invisible. Had not God proved to man that, though man is dead, yet he lives, man never would have believed it. But we now have proof that man possesses something that is not matter. Though we may die, and all that is visible about us may go to destruction, yet the invisible man flies away. Then shall the dust return to the earth, as it was, and the spirit shall return to God who gave it. Eccl. 12:7.

1. God is a spirit. Jno. 4:24. Being a spirit he is in the spirit (invisible) state.
2. Man goes to God.
3. Therefore, man goes into the invisible state or condition. God can see both natural and spiritual, but the natural man cannot see God. Hence my proposition is true. The "visible" is visible to the "visible" and the "invisible," but the "invisible" is only visible to the "invisible."

Reply to Chapter One.

"And the ass saw the angel of the Lord," Num. 22:23. Angels are spirits. Heb. 1:14. Therefore the visible saw the invisible without doubt. For you maintain in later chapters that beasts have no immortal spirits as men have, and in this chapter, that in all cases wherein the visible or natural (as you maintain beasts to be wholly), have seen the invisible, or spirits, they were translated temporarily into the spirit realm.

So now, Mr. Baugh, how could the ass, (visible), see the angel, (invisible), while she was in the flesh? And having no spirit to be translated, how could she see an angel at all? Either way you take it, you have defeated your own argument and God's word stands against you.

May it not be said of the ass,

as of Abel, that she, being dead, yet speaks, to rebuke the madness of prophets? Where is the scripture for your statement that those who saw beings of the other life were translated for the time being? Did Peter, James and John see Moses? Jesus called it a vision. If Moses were real, so are the animals Peter later saw descend from heaven in a sheet, and then how could that be so, since you maintain animals have no spirits to go to heaven? It also was a vision. Acts 10:17. This transfiguration scene was what Jesus promised seven days before, calling it then his kingdom. Therefore it was a vision of the coming kingdom. Jesus was transfigured to appear in glory, for that life has the glory. He appeared as the king. His fellow heirs will enter that kingdom either by dying or by not dying. If dying, by resurrection; if not dying, by translation. Moses died, hence he represents the resurrection saints and Elijah was caught up, so he represents the ones who are caught up, or translated.

You say God never required man to believe a thing till it was proved to him. Did he call on Adam to believe in the death penalty before death ever entered the world? You say we now have proof that man possesses something that is not matter: Where is your proof? You know you gave no scripture at that point. We have seen that your allusion to the transfiguration does not prove it. You say the invisible man "flies away." The scripture says nothing of your "invisible man." It says, "We fly away." How and where? He shall fly away as a dream, and shall not be found. He fleeth also as a shadow and continueth not. But you say he continues and that he can be found in the spirit realm. Let us believe God. Do you not think that would be better?

You offer Eccl. 12:7 as proof. Do all men go to God? Solomon does not limit it to the righteous. He is rather speaking of those who do not remember their creator in youth. Was this spirit with God before man's birth?

How much did you know before you were born? You notice that scripture says the spirit shall return to God. It really was with him before, of course, else how could he give it into Adam's nostrils? For Job 27:3 proves your spirit to be the breath of life. So does Psa. 104:29-30, where it shows all animals have this same spirit. This is also shown in Eccl. 3:18-21, where we find man and beast have the same spirit, die alike and go to the same place, that is, to dust.

In answer to your closing syllogism we will submit you a par-

allel one: Brayer is Mr. Brown's horse. Mr. Brown goes out to feed his horse. Therefore, Mr. Brown is a horse. Replying to your closing re-statement of your proposition: Balaam was riding Jeannette when she saw the angel. Now it is evident he could not ride, speak to, beat and see her if she was at the time translated to the spirit state. Therefore: If she was visible (not translated) the invisible (ass) saw the invisible (angel). But even if she was translated (invisible) the visible (Balaam) then saw the invisible (ass) and if you say Balaam and the ass were both translated, we ask you, why then did not Balaam see the angel when the ass did?

Any way you take it, you deny your own proposition. Therefore, the invisible is visible to the visible, or else the visible is invisible to the visible or the invisible is invisible to the invisible, and Jeannette has kicked over your basic proposition.

J. W. Williams.

Bro. John Foore.

Lines by Bertha Williams.

Another soldier of the cross,
Who has laboured for years to
save the lost.
Weary of the battle has laid his
armor down,
To await the Master and a crown.
Sweet in his sleep, calm and pro
found.
While gloom and sadness reign
around,
Cruel death did at last his weary
eyes close
As shadows of evening shut up
the rose.
When time and tide shall ebb
no more,
And sin be banished from our
door,
The time when saints with Christ
shall reign,
'Tis then we'll meet our brother
again.

Yesterday is dead; forget it.
To-morrow does not exist; don't
worry over it. To-day is here;
use it.

The spirit of courtesy is the
spirit of sacrifice. No one is
really polite who is not ready
to give up.

'Tis not the many oaths that
make the truth,
But the plain, single vow that
is vowed true.

Ill habits gather by unseen de-
grees,
As brooks make rivers, sivers run
to seas.

Vows made in storms are for-
gotten in calms.

An Oversight.

By some unaccountable oversight, we left out the name of Sister M. A. Woodward, Dutton, Mich., as one to whom we sent 100 of the Berean Booklets. Michigan brethren please take notice.

Faith Was Counted to Abraham For Righteousness.

It is a true saying that men do not become righteous by their individual acts. This is the work of our heavenly Father. The trouble today is that man has established a system of religion flexible enough to suit all. The most that is required is that the applicant shall live a moral life. To renounce his immoral practices and subscribe to church rules, assures him salvation. This gives man full sway to choose truth or error. It takes the plan of saving the race out of the hands of Jehovah.

Paul says, To us there is but one true God and one Lord Jesus Christ. In this scripture the apostle recognizes two parties. Those who believe in the one Deity and that party that believes in more than one Deity. The history of Abraham is that the fathers did worship idols. Because of his rejection of idolatry, he was called to get out of his country and from his kindred and from his father's house and go to a land that God would show him. If Jehovah sanctions a mixed service today why did he not do so then? It would have been easier for him to worship with his idolatrous relatives than to have moved into a new and comparatively barren land. It should be remembered that the second apostasy had just about removed the rainbow promise from the minds of the children of men. Idol worshippers converted the world previous to the flood. The same conditions prevailed in the days when the Lord God visited Abram and directed him what to do. For the third time idolatry has about done its work. The spirit of the world's conversion before the coming of Christ belongs to the apostasy.

Let them do their work as it is their last opportunity. Jesus the Christ and the saints will accomplish Jehovah's purpose in the future. That is, as sure as the Lord lives, he will fill the earth with his glory. If you ally yourselves with these idol worshippers, you will share their destruction.

A few plain scriptural truths will enable the readers of The Restitution Herald to see this clearly. Jno. 15 teaches that there is but one source from which we can draw eternal life. I am the true vine and my Father is the husbandman. Every branch in

me that beareth not fruit he taketh away. Every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now Jehovah is the one who planted the Christ vine. We have become branches of this vine through faith, repentance and baptism. Is there no difference in the faith that admits us into a connection with this vine and that of the nominal churches? The difference is beyond our conception.

Our faith, repentance and baptism assures us an inheritance in the kingdom of God on earth. Their faith assures them of a home in heaven where God dwells. When you worship with these people you say, These are the people of God. They are trying to establish their own righteousness and not the righteousness of God. They say to the world that the faith that we preach is a false faith. This is making God out a liar. Paul says, Whatsoever is not of faith is sin. Are you willing, brothers and sisters, to build up a monument to sin? Just as sure as the Bible is true, so sure this monument built upon the opinions of men will fall and all engaged in it will suffer destruction as did Sodom and Gomorrah. "These are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

The first sacrifice after the expulsion from Eden is proof that Jehovah requires faith in order to being counted righteous. One of the sons of Adam offered an acceptable sacrifice which recognized the atonement through the coming one. This required a blood sacrifice. Both alike could have offered an acceptable sacrifice. After the sacrifice, Jehovah saith unto Cain, why hast thou displeasure, and why hath thy countenance fallen? Is there not, if thou doest well, acceptance? And if thou doest not well, at the opening a sin offering is crouching and unto thee its desire and thou rulest over it. Gen. 4:6, 7. (Young's Translation). Cain could have provided himself a kid if he had had a desire to please Jehovah. The trouble came when he substituted his own will instead of obeying the will of God. Jesus had the same lesson to learn when he was the lamb to be slain.

When he came to the critical point he said, Not my will, Father, but thine be done. When we were taught the gospel and obeyed it, we made the same confession. The will of God be done.

Our heavenly Father hath laid the foundation on which we must build. For other foundation can no man lay than that is laid, which is Jesus the Christ. 1 Cor. 3:11. Paul in the Ephesian letter says, Ye are built

upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. John says, The testimony of Jesus is the spirit of prophecy. Rev. 19:10. Whoever denies that Jesus will come to sit on David's throne and remove the curse of sin from the earth is anti-Christ.

It is indeed a trial to belong to so small a number and be ridiculed because you will not join with them in their services. Israel suffered a severe punishment when she became a part of Baal worship. Paul warns those who build on this foundation to exercise great care in the material they accept. If they build hay, wood, stubble, it will in the end suffer destruction. Accept those only who are able to give an intelligent reason for their hope or faith. There is a wide difference between being baptized into Christ and being buried in water. To be baptized into Christ is to be baptized into his death. No baptism is valid where the applicant denies that Christ died. The doctrine of the immortality of the soul does this. Baptism is a seal of our faith and must be administered by one who has had that seal affixed. No alien was allowed to officiate at the altar in the tabernacle or the temple.

If you are over anxious to secure numbers, remember that during the ministry of Jesus he could claim but a small company. True believers have always been in the minority. In our brief experience, we have been called narrow minded, ignorant and bigoted. Even some who claim to be brethren, think that we are too narrow, in rejecting some of their hobbies. In this we rejoice, knowing that Jesus the great teacher called it the narrow way. The entrance into this way is a strait, that is a difficult gate. We should remember that the system of religion that proclaims the serpent's lie, was introduced by Nimrod of old and has changed but little to suit the tastes of those who belong to the present world. Our gospel is hid to them and does not shine into their hearts.

Many of this class are morally good and honest in their dealing. They cry out in the name of the Lord, but deny his death. Instead of proclaiming the one God, they preach a triune God. A God that is without body or parts. They teach that the Son is God and coequal with the Father. To proclaim such error is to teach that the scriptures are untrue. If our faith is an intelligent faith and our repentance earnest and our obedience honest, we have become a new creature and have become a part of the new creation of which Je-

sus the Christ is the head. If ye have so learned Christ, walk ye in him. We are admonished to walk worthy of our vocation. Also to walk circumspectly. Also to walk in love.

Your brother looking for the Master,

D. C. Robison.

Joint Heirs With Christ.

Gal. 3:16-18 informs us that to Christ, as the seed, or son of Abraham, certain great and precious promises have been made. The reference points to Gen. 12:7. Unto thy seed will I give this land, (meaning the land of Canaan on this earth). References here point to Gen. 13:15, 18, 8, where we find that all the land of Canaan has been promised for an everlasting possession to Abraham and to Christ, as Paul explains it. Thus it is perfectly clear that as the son of Abraham, the Lord Jesus will inherit the land of Canaan on this earth for an everlasting inheritance or eternal possession, and as the son of David he will inherit a glorious throne upon that land, which is the earth.

In Gal. 3:29, I find that all Christians by virtue of their relationship to Christ, are Abraham's seed and heirs to the promise to him and his seed. The reference on this verse takes us to Rom. 8:7, which says that they are joint heirs with Christ. Therefore true Christians who believe on Jesus Christ will be kings and priests in his kingdom when it is established on earth. Rev. 20:6. The Savior said the kingdom of God is like unto a grain of mustard which a man took and sowed in his field. He afterward explained to his disciples that the field is the world, Matt. 13:41. The good seed are the children of the kingdom; the tares are the children of the wicked one.

The new Jerusalem will be on earth. The throne of the lamb shall be in it, hence it shall be on earth. His kingdom shall fill the whole earth. Dan. 2:35. The kingdoms of this world shall become our Lord's. Rev. 11:15. Of his kingdom there shall be no end. Lu. 1:33. The God of heaven shall set up a kingdom which shall not be destroyed. It shall break in pieces all the little kingdoms and stand forever. Dan. 2:44. This proves the kingdom is not the church, but the reward of the church.

When the son of man shall come then shall he 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. In order to obtain inheritance in the kingdom we must become righteous,

eternal freedom? I did not intend to deliver a sermon just now, but when we behold the darkness that covers the earth we are inclined to shout. In vain they do worship God, (how?), teaching for doctrine the commandments of men. Oh, how it does make us glad to know that a day is fast approaching when knowledge of the Lord will fill the earth as waters cover the sea. Sometimes it makes us want to cry, "Come Lord Jesus and come quickly."

May we continue in faith and trust God to fulfill his grand promises.

Yours in the truth,
T. A. Drinkard.
Cleveland, Ark.

Obituaries.

Revilla Mansfield.

It is our sad duty to record the death of Revilla Mansfield, at his home in West Millbrook, Mecosta Co., Mich., on April 13. Mr. Mansfield was 65 yrs. of age, being born at Byron, N. Y., July 12, 1849. He came to Michigan in 1867 and has been in business in West Millbrook for over twenty years. He was a man who was respected by all who knew him and no one ever had anything to say against him.

His death came quite suddenly. He leaves a wife who is a worker for the cause of truth in Millbrook. Funeral sermon by Elder C. C. Maple, 1 Cor. 15:55 being the text. Burial at Pine River.

Briggs.

The little three year old son of Mr. and Mrs. Thomas Briggs passed away at Blanchard, Mich., on Friday afternoon, April 16. He was a bright child and the light and joy of the home. He was at church services on Wednesday. Mrs. Briggs is an active worker in the church at Blanchard. Services were held from the home on Sunday morning, Apr. 18., conducted by Eld. C. C. Maple. Sermon from 2 Kings 4:26. Burial was at Altona.

If.

If any little word of mine
May make the life the brighter,
If any little song of mine
May make the heart the lighter,
God help me speak the little word
And take my bit of singing.
And drop into some lonely vale,
To set the echoes singing.

If any little love of mine
May make a life the sweeter,
If any little care of mine,
May make a friend the fleeter,
If any little strength of mine,
May ease the burden of another,

God give me love and care and strength,
To help my toiling brother.—Sel.
by Ada Moses.

The Sunday School.

By Anna E. Drew.

Friendship of David and Jonathan.

May 9, 1915. 1 Samuel 20.
Lesson Text, 1 Sam. 20:32-42.

Golden Text.—A friend loveth at all times. Prov. 17:17.

Time.—Professor Beecher places these events at B. C. 1068, in the 35th year of Saul's reign, when David was twenty-four years old.

Place.—Gibeah, Saul's capital, about four miles north of Jerusalem.

Questions.

Who was Jonathan? 1 Chron. 8:33. (Jonathan was the oldest son of Saul and thus heir-apparent to the throne of Israel). How did David meet Jonathan? 1 Sam. 8:1-3. In what manner did Jonathan show his friendship for David? 18:4.

"In the East such a gift of an article of clothing has in all ages been held as a supreme sign of favor as we see in the case of Mordecai in the book of Esther."

What risk had Jonathan run for David already? 19:1-7. What fear did David express to Jonathan? 20:1. How did Jonathan try to assure David? v. 2. Did Jonathan have confidence in the promise his father had given for the safety of David? How does David seek to spare Jonathan's feelings? v. 3. What plan for discovering Saul's feeling toward him does David form? vs. 5-7.

The new moon marked the commencement of the Jewish month, and its occurrence was the occasion of a festival, Psa. 81:3,—they offered sacrifices and feasted together. The feast lasted two days and possibly three. David being the king's son-in-law and holding rank in the army, a seat would be left for him, which would mark his absence. Besides their monthly feast it would appear that every family had an annual sacrifice and feast.

Where did Jonathan and David finish their conversation? v. 11. What solemn promise did Jonathan make to David? vs. 12, 13. What did he ask of David in return? vs. 14, 15. What was the covenant they made? What plan for warning David did Jonathan make? vs. 18-22. What were Jona-

than's parting words? v. 23. What is the meaning? When did Saul inquire after David? "The Hebrews had not yet adopted the luxurious fashion of reclining at meals. At the new moon feasts the chief table was arranged for four, the king's place being near the wall furthest from the door, his son's on the right, the great Abner's on the left, and David's, opposite." How did Jonathan answer Saul? vs. 28, 29. How did Saul show his hatred of David? v. 30. "To curse a man's parents and ancestors generally, is a familiar trait of the hasty Arab, but the sting of Saul's abuse lies in the insinuation that Jonathan was no son of his."

Of what did Saul remind Jonathan? v. 31. How did Jonathan show his love for David? v. 32. In what way did Saul exhibit his insane passion? What effect had all this on Jonathan? How did Jonathan give the warning to David? How did Jonathan and David part?

Point out the qualities of true friendship shown from this lesson of David and Jonathan. Does true friendship cost anything? Is it unselfish? See Prov. 17:17; 27:6. Ruth 1:16. Does it require greatness? Who is our best friend? Prov. 18:24. Why is He the ideal friend?

Berean Column.

Debt of Love.

Love is the promoting motive of every good work and without love it is impossible to please God. He that loveth not, knoweth not God, for God is love. 1 Jno. 4:8. All Christians are now bound by the law of love; first, love for God, Matt. 22:37; second, love for each other, Matt. 22:39. If we love God and one another then he dwells in us and we in him, for love is of God. God is love. Therefore he that testifieth of God by the manifestation of his love through the shed blood of Christ as the redeemer of the sin cursed world, is of God. 1 Jno. 4:9, 10. Let us therefore, fellow Christians, be one in Christ (that is, love one another), since we are known of God by the manifestation of his love through the shed blood of Christ, and in so doing fulfill this great law of love, even as Christ fulfilled the first law. Thus it is that we are able to repay this great debt of love to God the Father which debt is the shed blood of Christ. C. D.

The Ark of Safety.

God looked upon the earth and saw the wickedness of man and that every imagination of the

thoughts of his heart were continually evil. God resolved to destroy all living life upon the face of the earth. Noah was found to be a righteous man because he walked with God. God gave him instructions for building an ark in which he and his family were to be saved, and any one else if they would only repent.

While the ark was being built Noah preached to the people but they did not believe him and went on in their sins. When the ark was finished, God commanded Noah, his family and two of all flesh wherein is the breath of life to enter the ark. When all were in, God closed the door, and it was then too late for those without to enter.

The ark had one door by which to enter and one window to give light. The ark in Noah's day was a type of Christ in this dispensation. Those in Christ will be safe when the deluge of fire overtakes the world. How can we enter this ark of safety? We have only one way by which to receive light, that is, through God's word, "The Bible." We may read it or hear the word from another. When we hear, believe, and obey the word by being baptized into Christ, we are in the ark of safety. As I have said, the word is our only window from which to receive light, so also is Christ the only door by which we may enter into life. Jno. 10:1. Jesus says, I am the door. By me, if any man enter in he shall be saved. Acts 4:12. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

The flood was a type of the future destruction of the world, for the earth that now is, is being kept by the same word, reserved unto fire against the day of judgment and perdition of ungodly men. In that day the living and dead will both need a Saviour. God has given us an opportunity of fleeing to a place of safety. He has spared our lives and given us his word, the Bible, preachers and teachers to point out to us the way of salvation, for in Christ is our refuge. In 2 Cor. 6:2 the Holy Spirit tells us that now is the accepted time, now is the day of salvation. Let us not wait until the door is closed, but make use of our opportunity while we may, for opportunity knocks at our door but once. We know neither the day nor the hour in which the Lord shall return. The world can give us nothing that satisfies and rests the soul. Jesus says, "Come unto me and I will give you rest." Let no one doubt the reality of a future judgment. God cannot endure sin, and will surely destroy it from the face of the earth.

Pearl M. Schmidt.

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.
- Oregon, Illinois, the fourth Sunday each month.

At his death, Bro. John Foore left many tracts not yet sent out. He will never write any more. Use those he has left. These will go out for the postage alone as long as they last. Be sure to include postage at the rate of 8 cents per pound. Address, Miss Bertha Williams, Chanute, Kansas, Rfd. 3.

We are sending out a number of notices of subscriptions overdue. The qualities needed by an editor of a religious paper are charity and patience and we feel that we have these at least in some degree. However we have notified some three or four times without the scratch of a pen in reply. We simply MUST have

money or we cannot run the paper. We extend time where it is asked and really needed and we send to the poor free as long as our helping fund lasts, but unless we hear from some soon, we shall have to drop them in debt to us. We do not like to mention these matters in our columns but it cannot be avoided. All brethren can help us by looking at their labels and sending in subscription on time.

A brother from the west kindly informs us that by some mistake he is receiving two copies of the paper instead of one. This enables us to correct the mistake and save that much. How kind of him. Such subscribers have a tendency to make an editor's life worth while.

Bro. L. M. Howell, now of Lincoln, Nebr., made an attempt to answer an editorial on man's nature in the Gallipolis, Ohio, Tribune, with the result that he was "waste basketed." The world stands ready to bridle the truth today as much as it ever did. Truth will not be popular until the Lord comes.

It is the request of the Dixon brethren that all who come to the quarterly meeting plan to stay for the evening service on Sunday evening, May 2. Please do not forget to notify Sr. Anna E. Drew, 629 N. Galena Ave., that you will be there.

The committee requests us to say that the price fixed for the new Berean Booklet is 10 cents. Further, it is especially requested that all isolated brethren send for theirs to Miss Evelyn K. Harsch, 325 W. Marion St., South Bend Ind.

A brother from the west who recently sent us five new subscribers, has duplicated the kindness in sending us five more. This makes 56 of the last 100 we called for.

On Monday, April 12, we mailed out the new Berean Outlines as follows:

- For Iowa, to Leland Roose, Kingsley, Iowa.
- For Illinois, to Miss Anna E. Drew, 629 N. Galena Ave., Dixon, Ill.
- For Indiana, to Mrs. Emma C. Railsback, 411 E. South St., South Bend, Ind.
- For Ohio, to Mrs. Edna Brewer, West Milton, Ohio, Rfd. 2.
- For isolated members, to Miss Evelyn K. Harsch, 325 W. Marion St., South Bend, Ind.

Nowhere are we promised strength for bearing to-morrow's burdens.

First deserve, then desire.

Announcements.

Fonthill May Meeting.

The tenth annual May meeting of the Church of God, at Fonthill, Ontario, will be held on the 28, 29 and 30 of May beginning on Friday evening and extending over until Sunday evening, three meetings to be held on Sunday. Our pastor, Bro. F. L. Austin, will be assisted by Elder H. V. Reed of Chicago. A full house is expected, and all are invited to attend who can. No pains are being spared to make this tenth annual event one of the best yet held at our church here.

Horace Haines, Sec.

Illinois Quarterly Conference.

is hereby announced for May 1-2, 1915, at Dixon, Ill. A Bible class, conducted by Bro. Lindsay, will be held Saturday evening, May 1. Business meeting at 9:30 Sunday morning, May 2, followed by a day of feasting on the word of God. Let all who can, lend a helping hand to make this meeting a grand success.

Almeda Glotfelty, Sec.

Reports.

Dear Bro. Lindsay:

Please allow me space in your paper to give out a short report of the services held with the Church of God at Guthrie Grove, S. C., on Easter Sunday, April 4, 1915. Sunday morning dawned clear and bright after several dark and gloomy days reminding us of the death and resurrection of our blessed Savior. At 9 o'clock sharp services began with songs by the church choir led by Prof. P. A. Guthrie and G. M. Pack. After singing several beautiful hymns, we were greatly encouraged by several of the brethren making short talks. At 11 o'clock Bro. Harper Stone preached, taking for his text the little word 'Watch.' Bro. Stone handled his subject well and gave some good Bible warnings to those interested in the second coming of Christ.

After Bro. Stone's sermon, dinner was served on the grounds, which every one seemed to enjoy. After dinner the pastor, Eld. A. N. Durham, preached one of his ablest sermons from the text. How are the dead raised up and with what body do they come? At the conclusion of Bro. Durham's sermon, the Lord's supper was served and they sang a hymn and went out.

Bro. Durham received a letter from Sr. Cleo Williams and husband the week before Easter, stating that her husband, Ed. Wil-

liams, wanted to be baptized on Easter morning. So the first thing Bro. Durham did after arriving at church that morning, was to go with Bro. Williams to the water and bury him in the liquid grave. The heart of every true believer in Christ rejoices to see such men as Bro. Williams step out on the Lord's side, for every act of his is for good as all that know him personally can testify.

Bro. Lindsay this is my first attempt to write anything to you and your paper, so please excuse me this time as I am in a hurry and haven't much time to write. I would be glad to meet with you and hear you talk on the scriptures. If it is ever so you can, we would be glad to have you come to Guthrie Grove, S. C., and visit among us. We surely love to meet with those of the one faith. If you think of coming any time, write Bro. A. N. Durham at Pelzer, S. C., or my address, Pelzer, S. C., Rfd. 1, box 94.

Your sister in hope of the soon coming kingdom of God.

Emmie L. Pack.

Blanchard Meeting.

The special meetings at Blanchard, Mich., closed Sunday p. m., Apr. 18. Thirteen in all came out in the meeting. Five men, all heads of families were baptized. One confession at Fontz S. H. on the 19th.

C. C. Maple.

Bro. Lindsay:

Your letter at hand a few days ago. Yes, you had the names and addresses all right. We had a good time the first Sunday here at Cleveland. Had preaching on Saturday night before and Sunday at 11 a. m., and also Sunday night. This last Sunday (2nd Sunday), we went again to fill our appointment at Walnut Grove.

Next Lord's day I go to Salem near Morriltown. I have very good crowds and interest manifested. Where interest is aroused, it is evident that you may do some good. Bro. Lindsay, it is a shame how blind some are, though they be honest in their faith. Many claim to be honest and sincere, and yet so awfully prejudiced against the truth. It has been well said, There are none so blind as those who will not see, and if it does not matter what we believe, just so we are honest, I think the more ignorant a person is, the better the chance of securing a crown of life when Jesus comes.

Again, if we are to accept this as truth why did the Creator go to so much trouble in giving us his wonderful truth? And why did Christ inform us that truth would secure our

awe and alarm; excitable people believed the end of the world had come. Some ran about saying the day of judgment was at hand. The wicked hurried to their neighbors to confess wrongs and ask forgiveness. The superstitious dropped on their knees to pray in the fields or rush into meeting houses to call on God to preserve them. All night it was so inky dark that a person could not see his hand when held up, nor even a white sheet of paper." From History of Weare, New Hampshire 1735-1888 by W. Little, Lowell, Mass. Printed by S. W. Hass & Co., 1888. Page 276 Boston Library. "On the 19th day of May 1780, an uncommon darkness took place all over New England and extended to Canada. It continued about fourteen hours, or from ten in the morning until midnight. The darkness was so great that people were unable to read common print or to tell the time of the day by their watches or to transact their ordinary business without the light of candles. Objects could not be distinguished but at a little distance, and everything bore the appearance of gloom and night. The cause of these phenomena are unknown; they certainly were not the result of eclipses." The Guide to Knowledge or Repository of Facts, edited by Robert Sears, N. Y., 1845. Page 428, Astor Library.

Listen a moment to the words of the poet Whittier, as he alludes to the darkness of that day in his particular style of words, although not all giving scriptural thoughts, but testifying to the occurrence.

"Twas on a May day of the fair old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of spring,
Over the fresh earth and the heavens of noon,
A horror of great darkness.

Men prayed and women wept, all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky that the dreadful face of Christ
Might look from the rent clouds not as he looked
A loving guest at Bethany, but stern
As justice and inexorable law."

To be continued.

L. S. Bronson.

The Second Coming of Christ Pre-Millennial.

Continued from last week.

The prophet Daniel associates the final deliverance of his people, and the resurrection of "many of them that sleep in the dust of the earth," with "a

time of trouble such as never was since there was a nation even to that same time." 12:1, 2. The same troubled conditions are depicted in Joel 3 and in Zech. 14. The latter prophet, after describing the terrible plight of the Jews in Jerusalem when captured by a besieging army of all nations, adds: "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." vs. 3-4.

Our Lord himself speaks with the utmost plainness regarding the state of the world when he returns, comparing it with the days of Noah, and the state of Sodom in the time of Lot. "As the days of Noah were, so shall also the coming of the Son of Man be. They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of Man be." Matt. 24:37-39. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke 17:28-30. Instead of a world converted to Christ, and showing the fruits of holiness, the world is to be in violent opposition to his claims. It is when "darkness shall cover the earth, and gross darkness the peoples," that "the Lord shall arise and his glory shall be seen upon thee;" when the "Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." Isa. 59:20; 60:1, 2. Then "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." 2 Thess. 1:7-8.

The actual time of our Lord's return has not been revealed, for wise and sufficient reasons, but the approximate time can be gathered from many references to the corrupt and godless condition of the world when he comes, of which these few samples of many others must suffice.

Only one other point may be mentioned. If a thousand years of blessing were to intervene before the Lord returned, how could the early disciples be told to look and watch and wait for him? If we expect a distant friend to visit us at the end of six months, we do not think

of looking out for him until the time arrives. It would be absurd to watch for him daily, or to wait at a railway station weeks before the appointed period. Yet the first believers were exhorted over and over again to be always watching and ready for the returning Lord. "Watch therefore, for ye know not what hour your Lord doth come. Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Matt. 24:42-44. "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21:36. "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body." Phil. 3:20, 21. "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." James 5:8. "Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven." 1 Thess. 1:9-10.

It has to be observed further, that the first resurrection takes place, and Christ gathers the saints into his presence, before he descends with them to the earth. How long the interval will be between these two stages of the one event is not expressly revealed—probably seven years from other prophecies—but the Second Coming is heralded by that terrible time of trouble described by the Lord in Luke 21, where he adds the significant words: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." v. 28. The cumulative evidence of many converging signs now strongly confirms the impression that this time is, indeed at the doors, when the Lord "shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2 Thess. 1:10 Then the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:41-43. The Lord hasten it in his own good time.

Singing at Your Work.

Singing about one's work is quite different from singing when at play. Singing seems to belong naturally to leisure and pleasure, but not everybody is wise enough to set the dull, tedious tasks of everyday life to music.

It is a good sign when girl-ish voices carol over the steaming dishpan or the mending basket, when the broom moves rhythmically, and the duster flourish-

es in time to some brisk melody. We are sure that the dishes shine more brightly, and that the sweeping and dusting and mending are more satisfactorily done because of this running accompaniment of song. When dullness and discontent have captured the heart, it is impossible for the hands to do their best work; but if the lips begin singing, the heart is sure to join in, and then discontent has to find other quarters.

Father smiles when he hears his girl singing about her work, and mother's tired face brightens at the sound. Brothers and sisters, without realizing it perhaps, catch the spirit of the cheerful worker. Why should not every girl among our readers try singing at her work, and so prove for herself how much a happy heart lightens the labors of the hands?—Girls' Companion.

What Is Life To You?

To the preacher life's a sermon.
To the joker, it's a jest;
To the miser life is money,
To the loafer life is rest.

To the lawyer life's a trial,
To the poet life's a song,
To the doctor life's a patient
That needs treatment right along.

To the soldier life's a battle,
To the teacher life's a school,
Life's a good thing to the grafter,
It's a failure to the fool.

To the man upon the engine
Life's a long and heavy grade:
It's a gamble to the gambler,
To the merchant life is trade.

Life's a picture to the artist,
To the rascal life's a fraud,
Life perhaps is but a burden
To the man beneath the hod.

Life is lovely to the lover,
To the player life's a play,
Life may be a load of trouble
To the man upon the dray.

Life is but a long vacation
To the man who loves his work,
Life's an everlasting effort
To shun duty, to the shirk.

To the heaven-blest romancer
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?—
Sel.

Not infrequently a misfortune becomes a ground for joy, simply by looking at it from a different angle.

Vessels large may venture more but little boats should keep near shore.

Second thoughts are best.

Letters.

Dear Bro. Lindsay:

I returned this evening from Salem where I preached last night and this morning at 11 a. m. to small but interesting crowds. I will go the next third Sunday just east some five miles to Damascus where we once had a large congregation of some eighty members. I am taking turn about so to speak at these places, as all other Sundays are filled elsewhere and I can't fill all the calls that come for me. Bro. Lindsay I secured two subscribers for you, for which you will find enclosed M. O. for \$2.00. I received the R. H. Saturday that was full of good news as I saw by glancing over it, but have not as yet had time to read it.

I like the spirit manifested by its writers. We love to hear words that are profitable to us. I noticed not long ago where a brother suggested a question department. I would like to sanction this suggestion as profitable for us all. There are always questions that we sometimes would appreciate having answered. I presume that none of us are so far advanced but what we might learn something more.

Before I close I would like to know why we can't hear from the brethren of Oklahoma and Texas regarding the Lord's work there? Let us hear from you all through the Restitution Herald. May we as men of God stand firm and contend for the truth. We love the messages of salvation and as long as we are permitted to live, just that long our voice will declare. "Prepare to meet thy God." Amos 4:12.

Submitted in love,

T. A. Drinkard.
Cleveland, Ark.

Dear Bro. Lindsay:

I want to ask the privilege of expressing through our paper, the great pleasure and satisfaction I felt, as I read Sr. King's able article in yesterday's paper. When I had read it, I felt like singing the old hymn, Stand up, stand up for Jesus, Ye soldiers of the cross, Lift high his royal banner, It must not suffer loss.

And to the brethren and sisters of the one faith, I want to say, Oh let us ever stand by this banner which is the gospel of the kingdom and life through his name. These truths lived out will purify us, making us meet for the coming Bridegroom, and then in joyful triumph we can sing the next verse,—

From victory unto victory
Our armies shall be led,
'Till every foe is vanquished

And Christ is Lord indeed.

Oh may this be the happy experience of each and every one of us is the prayer of your sister

M. A. Lillybridge.
Newark, N. J.

Fulfillment of Prophecy.

Much of our knowledge of the fulfillment of prophecy is and must be obtained from profane history of the world, recorded after it has transpired. This fact is usually received as such by nearly all and seldom questioned by any. Many times their fulfillments are given to the world as regular news of the day and perhaps by Godless writers, not dreaming they are recording the fulfillment of Bible prophecy. But nevertheless many times it has proven to be true. But can anyone reasonably expect God to fulfill any of his prophetic utterances more than once? Have we any record in all the world's history where it has occurred? We certainly know of none; neither can we look forward and expect any such occurrence in the future.

Now with these few preliminary remarks we wish to call your attention to the following prophetic words of Christ found in Luke 21:25-31, also Matthew and Mark. "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 waves roaring; men's hearts failing them (why) for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then (at that time) shall they see the Son of man coming in the clouds with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he (Christ) spake to them a parable: Behold the fig tree, and all the trees (even the ones we are familiar with in our country and climate), when they now shoot forth, ye see and know (do we?) of your own selves, (how certain we are on this point each spring), that summer is now nigh at hand.—Even if we do not know just the day and hour when the last winter's storm shall sweep over the land. A day and an hour is very close figuring in order to decide any particular event that may occur.—So likewise ye, (by the same mode of reasoning), when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. (Listen now). Verily (truly) I say unto you this generation (not nation that sees these things) shall not pass away till all be fulfilled."

filled."

Now the question. Have the above prophetic words quoted been fulfilled? Dr. Adam Clark claims in his comment, it is not to be understood literal, but has a spiritual fulfillment. "The sun is the religion of the church; the moon is the government of the state, and the stars are the judges of both." How wonderful some learned men are when considering Bible language. Others believe these words of Christ as literal, and yet a future event.

It is our object in these articles to show the above events are all literal and in the past, and we hope and believe we can show abundant evidence from history that our position is correct. It is only truth we desire, error on any point is worthless, and to be rejected by the writer as soon as the fact is shown, but like Thomas of old, we must have the proof that we are wrong in our position on all questions.

I will now endeavor to give the historic evidences from historians as proof of our position in as few words as possible, hoping the reader will not tire in reading their testimony although it may appear long. Perhaps many of the young readers are not aware of the vast amount of profane history there is on record concerning the fulfillment of the events quoted from Luke 21:25-33.

We will now quote some of the words given by the historian and will be very careful in giving the authority quoted and where found. "The darkening of the sun," says a writer, "doubtless the language in Luke 21:25-33, also in Matt. and Mark 13, found its literal fulfillment May 19, 1780. The darkness of that day extended all through New England and the Atlantic coast from the south to unknown regions of the north. The fear produced by this phenomenon was shared alike by man and beast. No better account of this day can be given than the statements of eye witnesses as recorded in many of the libraries of the east."

First. "The day of May 19, 1780 was unprecedented in New England for its great darkness... The day was appropriately called and is still known as the Dark Day." From History of the town of Hampton, New Hampshire, by Joseph Dorr, Salem, Mass., printed by the Salem Press & Printing Co., 1893, Vol. 1, page 217, Boston Public Library: "This strange darkness increased until by noon the people had to light candles to eat their dinners by; lights were seen in every window and out of doors people carried torches to light their steps. At this time the legislature of Connecticut

was in session, and when the great darkness became so deep that at midday they could not see each other, most of them were so alarmed as to be unfit for service. At this juncture, Mr. Davenport arose and said, "Mr. Speaker, it is either the day of judgment or it is not. If it is not there is no need of adjourning; if it is, I desire to be found doing my duty. I move that candles be brought in and that we proceed to business." History of the town of Antrim, New Hampshire, by Rev. W. R. Cochran, published at Manchester N. H. Mission Printing Press, 1880, pages 58, 59, N. H. Library. "Fowls retired to their roosts and tucked their heads under their wings, going to sleep as quietly and as if it had been at sunset rather than noon; cattle lowed and gathered at the pasture bars waiting to be let out that they might return to their barns and make ready for another night's repose, forgetting doubtless of the lapse of time since they had gone out to their daily feeding; sheep huddled by the fence or in the open field in circles; frogs peeped as they were accustomed to do as soon as the sun went down; the day birds sang their accustomed evening songs, and the woodchucks whistled and bats came out of their hiding places and flew about. Near fences and buildings many birds were found dead, probably having flown against these objects in the darkness and been killed by the contact."

"Black Friday." There appears to have been an absence of clouds for the most part though light rain occurred. Tho' known as the Black Friday of New England, Encyclopedia Americana, the American Company of New York call it Dark Day. "The time of the commencement of this darkness was between the hours of ten in the forenoon of Friday and it continued until the middle of the following night. As to the manner of its approach, it seemed to appear first of all in the southwest....." Our First Country 1776-1876. Great and Memorial Events, P. 80 and 90 Boston Public Library." "Dark day refers to May 19, 1780, which was very dark in Connecticut, New York and New Jersey causing great alarm. "The Universal Cyclopedia New York." "The dark day of New England, so familiar to old and young, came May 19, 1780 near eleven a. m. It began to grow dark, as if night was coming. Men ceased their work, the lowing cattle came to the barn, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests or roosts, men ordinarily cool were filled with

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The Little Things.

Many think that opportunity must be something great or unusual and that it never comes near them; but the fact is that the stepping stone for any one to a higher place lies in doing better the very thing he is doing.

The obstacles to our success usually are not big things but little things—so little that we do not notice them, or nothing, despise them.

The world contains so much failure and pessimism largely because so many of us dream all our days of doing far off great things, but neglect to do the little things that lie right close at hand.

Some day we are going to achieve some great success and become very rich we think. But we neglect to cultivate the little habits of careful study, industry and frugality, and so remain inefficient and unsuccessful.

The richest men and the richest corporations are not above taking care of the pennies. The greatest scientists are not above study of the smallest insects and seemingly insignificant things.

The Panama canal was dug a shovelful at a time. Finished, it is the greatest work of civil engineering in the world, but it has been accomplished only by a series of little things.

The greatest buildings are laid up a single stone at a time. It is of no avail to us that we dream of mighty structures, if we have not the patience and humility to do so little a thing as the laying up of a single stone.

It is the little things which make up our lives.—Sel.

The Only True Standard.

Few things more surely deaden the sense of moral discrimination and so disguise the dividing line between right and wrong, than a habit of measuring one wrong against another wrong, instead of simply setting right against wrong. The only safe and proper way is to regard wrong as a thing to be condemned absolutely, because it is not right. We ought never to think of one form of wrong as a thing to be relatively condemned or condoned, because it appears to be worse or better than some other form of wrong. Right can be the only true standard, because it is alone

SUPPOSE

If all that we say
In a single day,
With never a word left out,
Were printed each night
In clear black and white,
'Twould prove queer reading, no doubt.

And then just suppose
Ere one's eyes he could close,
He must read the day's record through;
Then wouldn't one sigh,
And wouldn't he try
A gret deal less talking to do?

And I more than half think
That many a kink
Would be smoothed in life's tangled thread,
If one-half that we say
In a single day
Were left forever unsaid.

—Grace W. Castle.

normal and stable. Every wrong can therefore properly be considered only as a deviation from right. No wrong can be properly considered as a deviation from some other wrong, because the very thought of that deviation gives to that other wrong a normal position which it does not possess, and so falsely invests it with the quality of rightness and truth. It is of little use to compare two watches or two weights when neither is known to be right, or both are known to be wrong. Yet nothing is more common than to hear persons say: This is a small sin; This is not half so bad a crime as that; I am no worse than he; He is no better than I;.... If I am wrong, he is,—and the like. The pertinent question, the only question must always be, not, Is this a small sin, but, Is this a sin? Not. What is my degree of criminality or sinfulness but. Am I a criminal? Am I a sinner? Not. How far may I go in this wrong, but. May I do wrong at all? Not. Am I more wrong than he, but. Am I wrong at all? The simple, safe fundamental question always is: Is this right, or is it wrong?—S. S. Times.

Every relation to mankind, of hate or scorn or neglect, is full of vexation and torment. There is nothing to do with men but to love them; to contemplate their virtues with admiration, their faults with pity and forbearance, and their injuries with forgiveness. Task all the ingenuity of your mind to devise some other thing, but you never can find it. To hate your adversary will not

help you; to kill him will not help you; nothing within the compass of the universe can help you, but to love him. But let that love flow out upon all around you, and what could harm you? How many a knot of mystery and misunderstanding would be untied by one word spoken in simple and confiding truth of heart. How many a solitary place would be made glad if love were there, and how many a dark dwelling would be filled with light.—O. Dewey.

Oh, be at least able to say in that day,— Lord I am no hero. I have been careless, cowardly, sometimes all but mutinous. Punishment I have deserved, I deny it not. But a traitor I have never been; a deserter I have never been. I have tried to fight on thy side in thy battle against evil, I have tried to do the duty which lay nearest me; and to leave whatsoever thou didst commit to my charge a little better than I found it. I have not been good, but I have at least tried to be good. Take the will for the deed, good Lord. Strike not my unworthy name off the roll call of the noble and victorious army, which is the blessed company of all faithful people, and let me too, be found written in the Book of Life; even though I stand the lowest and last upon its list. Amen.—C. Kingsley.

If we listen to our self love, we shall estimate our lot less by what it is, than by what it is not; shall dwell on its hindrances, and be blind to its possibilities; and comparing it only with imaginary lives, shall indulge in

flattering dreams of what we should do, if we had but the power; and give, if we had but the wealth; and be, if we had no temptations. We shall be forever querulously pleading our difficulties and privations as excuses for our unloving temper and unfruitful life, and fancying our selves injured beings, virtually frowning at the dear Providence that loves us, and chafing with a self-torture which invites no pity. If we yield ourselves unto God, and sincerely accept our lot as assigned by him, we shall count up its contents, and disregard its omissions; and be it as feeble as a cripple's, and as narrow as a child's, shall find in it resources of good surpassing our best economy, and sacred claims that may keep awake our highest will.—Martineau.

Beware of letting your care degenerate into anxiety and unrest; tossed as you are amid the winds and waves of sundry troubles, keep your eyes fixed on the Lord, and say, Oh, my God, I look to thee alone; be thou my guide, my pilot; and then be comforted. When the shore is gained, who will heed the toil and the storm? And we shall steer safely through every storm, so long as our heart is right, our intention fervent, our courage steadfast, and our trust fixed on God. If at times we are somewhat stunned by the tempest, never fear; let us take breath, and go on afresh. Do not be disconcerted by the fits of vexation and uneasiness which are sometimes produced by the multiplicity of your domestic worries. No indeed, all these are but opportunities of strengthening yourself in the loving, forbearing graces which our Lord sets before us.—De Sales.

Calmly we look behind us, on joys and sorrows past,
We know that all is mercy now,
and shall be well at last;
Calmly we look before us,— we fear no future ill,
Enough for safety and for peace,
if thou art with us still.—J. Borthwick.

The heart that ministers for thee,
In thy own work will rest;
And the subject spirit of a child
Can serve thy children best.
—A. L. Waring

He who takes too great a leap,
falls into the ditch.



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Back to Zion.

Is the age-long dream of the Jews to be realized at last as a result of this great war?

In all history nothing is more tragic, more romantic, or more absorbing to contemplate, than the dispersal of the Jews, and the preservation of their religion and integrity as a distinct racial group through all their vicissitudes, trials, sorrows and persecutions.

In few countries has the Jew been permitted to reach the fulfillment of his highest ideals and aspirations. America is one of those countries, and here the Jew has shown to the world that he has the qualities for the best type of citizenship; and here he has found a land in which he is content to live and stay and build for all the future.

But the great majority of Jews have not this opportunity. They live in countries which oppress and persecute them. It is estimated that one-half the Jews in the world live in Poland, Galicia, and other places devastated by the armies of Russia, Austria and Germany; and there the condition of the Jews is deplorable. They have suffered more than have the Belgians, their homes have been burned, their lands confiscated, their families banished, and their able bodied men have been forced to fight in the Russian army. Worst of all, Poland, assured of its autonomy by Russia, is doing everything it can to compel the 3 million Jews in that country to emigrate because of opposition to them in the new nation that is to be.

The eyes of those persecuted Jews are turned hopefully to Palestine. It has been stated upon high authority in England that the Allies have a definite agreement among themselves that if Turkey is defeated in this war Great Britain is to have control of Palestine, and is to make of it a place of refuge for the Jews who will be expelled from Poland and other countries.

Commenting upon this the Boston Transcript said last week:

It is known that British capitalists, in close sympathy with Christian sentiment, and in touch with Jewish leaders there and in America, have large plans for Palestine.

These plans are said to be a modernization of the Holy Land in the sense of making it healthful, of introducing modern meth-

ods of agriculture and horticulture, and above all, of transportation.

Zionist ambitions are to be furthered, and Jews from Poland are especially to be encouraged to migrate thither. In this Poland change is seen the hand of Russia, for with the creation of a new Poland it is declared the outlook of the Jews there will be darker than before. Hence their possible elimination and their new life in Palestine under British political protection. A new plan is to make of Palestine a great show place. This is to be done reverently, not commercially. Christians of the world are to have part. Rapid trolley lines and good hotels are to be provided, if present plans go through. Then all Palestine is to be used as a center for inspiration and Bible study. Business methods are to be secondary to religious ones. All waits upon the fall of Constantinople and Turkey.

The great majority of American Jews are citizens of this country and have no idea of ever returning to Palestine. But there is a large percentage of Jews, especially in Europe, who yet dream of the fulfillment of the prophecies of old, that some day in God's own good time, Jerusalem and Palestine would be restored to them. This vision is fortified by prophecies that run like a thread through all the sacred writings. Such scriptural promises as the following have been a tower of strength to many a Jewish family, cringing before the lash of persecution in European countries: "Yet will I not forget thee. Behold I have graven thee upon my hands. Thy walls are continually before me."

And this: "For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land."

Or this from the prophecies of Isaiah: "For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee."

It has been a long, long wait, for the fulfillment of that prophecy. "Hasten the day O Lord," is the prayer of millions of sorrowing Jews in war-torn Europe.—Editorial in the Kansas City Star. Apr. 18, 1915.

Our days are numbered: let us spare
Our anxious hearts a needless care:
'Tis thine to number out our days;
'Tis ours to give them to thy praise.—Guyon.

Necessity is a good teacher.

down to the Dead Sea. and if Abraham was to return today, he doubtless would recognize many familiar spots, where he had muscled over the goodness and greatness of God. The land he saw—the land he walked in and journeyed in as a pilgrim and a stranger, is the very land he will inherit in the age to come. When that time arrives, and the land is no longer his by promise, but by actual possession, we read that it will be his for an everlasting possession. It will be his forever. We conclude therefore,

1. That the earth will not be burned up before Abraham inherits the land of Canaan, as in that case his inheritance would be reduced to smoke and ashes before he had an opportunity to enter upon it.

2. That it will not be burned up afterwards, because when he once obtains it, it will be his possession forever. This could not be if he should wake up some morning and find it all ablaze and perishing before his eyes. In that case he would be compelled to leave his everlasting inheritance and seek a more enduring resting place.

Another obstacle to our acceptance of the burning theory is the fact that God purposes to establish a kingdom on the earth, which shall enclose within its folds all peoples, nations and languages. The present kingdom of men, and all their dominion under the whole heaven, shall be given unto the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him. Dan. 7:13-27. This kingdom thus located on the earth, will not, as we see, be ephemeral in its duration, nor local in its power. It will embrace every people on the face of the globe in its government, and will be everlasting in its duration. In the language of the Lord's prophet, Daniel, we affirm that it will be a dominion which shall not pass away, and a kingdom which shall not be destroyed. The perpetuity of this kingdom upon the earth, therefore, insures the perpetuity of the earth itself. If the territory embraced in the kingdom perishes what will become of the kingdom? If the United States should sink into oblivion, together with all the inhabitants except the rulers, what kind of a government would there be here from that time onward?

The people whom the rulers governed having perished, the cities, towns and villages all obliterated, and the very land itself all burnt up and removed, we think the chances for a continuance of the United States government would be small. Just so in relation to the universal kingdom of God upon the earth. If the earth—the nations, and

all is to be burned up, except the rulers, the saints, we think some other words than those chosen by the Spirit ought to have been selected to express the duration of the dominion and kingdom. Instead of "shall not pass away," "shall not be destroyed," "an everlasting dominion," "an everlasting kingdom, etc., a qualifying phrase should have been added, as follows: "The kingdom shall not be destroyed until the great conflagration shall burn up the territory and inhabitants, thus bringing an end to its dominion."

To be continued.

Berean Column.

What Is a Friend?

A magazine article on the "Big Brother Movement" of New York, tells of a boy sent to the house of refuge, and therefore attending the school at that institution. One day, in one of the classes, he was asked to spell the word friend. The letters came slowly, "f-r-i-e-n-d," and then the teacher asked, "What does the word mean?" The little fellow studied a moment for a way to express his thought. "Oh," he said, "he's a feller that knows all about ye, an' likes ye just the same."

It was the highest thing in friendship his brief life had taught him, and it meant all he knew of helpful love in his present and hopeful outlook for his future. Some one strong and tender knew all the pitiful, shady past, and yet cared for him just the same. That is the wonderful tie that binds us to our Friend in heaven. He knows it all, the mistakes, the falls, the disloyalty, the far wanderings, and still he cares. We forget but he keeps watch. We grow discouraged with ourselves, but he never grows discouraged with us. He is tender over the lost battle, patient with our weakness, pitiful toward the rebellious sorrow that cannot understand and that murmurs at its own blindness. He is long suffering even with the faithlessness that seeks its own way only to come back to him bruised and torn at last. Human affection may be deceived in what we are, but the Love supreme knows all and still cares; it saves to the uttermost. The Elder Brother is the need of all the earth.—Sel. by Jennie Townsend.

Dear readers of the Restitution Herald:

In Rom. 8:18, are the words of Paul which read thus: Now I reckon that the sufferings of this present time are not worthy to be compared with the glory

to be revealed in us. There are many ways which the followers of Christ suffer in this life, with so much sickness, sorrow, poverty and death on every hand. Yet all these will count as nothing when all things have become new in the age to come. It seems strange with what zeal people strive for the fleeting and perishing things of this life and leave out the more important things of the life to come. The Master hath said in Matt. 8:20: The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head.

David has said in Psa. 37:25: I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.

Thus we have the promise of the necessities of this life, if we are faithful and in the world to come, when Jesus hath put all enemies under his feet, even death, that we will be able to say with Paul that our sufferings were nothing in comparison with the life we shall then enjoy. It seems that we are in the most trying times and it is our earnest prayer that we may so conduct our lives that on that glad morning we shall hear the welcome words: Well done good and faithful servant, enter thou into the joy of thy Lord.

Submitted in Christian love,
Mr. and Mrs. Wm. Fey,
Ripley, Ill.

Ye Are the Salt of the Earth.

Matt. 5:13; Lu. 14:34; Mk. 9:50.

Who? Modern theology carries the impression that Jesus was speaking to the multitude in the sermon on the mount as recorded by Matthew, 5th chapter, because the opening verse speaks of him seeing them. But the word says: He went up into a mountain and when he was set his disciples came unto him and he opened his mouth and taught them, saying, etc., etc., Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted, etc. v. 13.

There is abundance of proof that Jesus was speaking to his disciples privately. Therefore, beloved Bereans, we must remember that this text applies to all who have "savor," so let us examine ourselves and be sure we have the savor Paul speaks of, Col. 4:6. "That ye may know how ye ought to answer every man." As the ancient Bereans, after whom our truth-seeking society is named.

If our thoughts are pure and our aspirations are centered upon God and his word only, our ears will be deaf to the taunting, scoffing, indifferent world, and our hearts sealed against the

temptation to arbitrate one atom beyond the boundry line God has given us.

Salt is one of the ingredients of which the human body is composed and it would be absolutely impossible for us to live but a few days without eating food that contained some salt. The same is true of our spiritual food. If we retain no salt, we are spiritually dead.

The fact that we have read the Bible through last year or memorized a few verses will not eliminate the necessity of us needing more to enable us to overcome the obstacles of today and tomorrow, for this is the age in which knowledge is increased and we are continually coming in contact with men who are racking their brains to find some excuse to get around the law. The modern Pharisee devises every conceivable plan to increase his number and wealth, regardless of faith. The Rev. W. A. Sunday says, "The modern churches have the bars down so low that any old hog can wallow in." In these perilous times let us watch and pray and be faithful to the confidence Christ places in us by being obedient, and looking as the patriarchs did for a city which hath a foundation whose builder and maker is God. For Jesus has gone to prepare it, and won't it be glorious when he comes to call us unto himself? "No more death, no more tears, no more sadness, for the former things have passed away. Halleluiah, amen."

Leo E. Rock.

Right Use of Tracts.

There is a right way, and this implies a wrong way, to use tracts. After years of experience we find the promiscuous giving out of tracts very wasteful. We are convinced that the best way is for the believer to have a good supply on hand. Then when in conversation with others, it is found that they are susceptible to the truth, use the tracts as supplemental to your work which has prepared the way. No one is more shunned than the professional tract "scatterer," who peddles tracts in every conceivable place where a crowd may be found. Too many times it is casting pearls before swine. Then, too, there are tracts and tracts, and tracts; some good, many poor, and many others absolutely bad. For this reason the brethren of the Illinois Conference through its committee aim to put before our brethren, tracts brief and to the point and such as are sound in the principles of truth. It is not purposed to cover all subjects, but just to take up the essentials of faith. What will you do to help further this kind of work? Write any of the committee.—S. J. Lindsay.

Whose Will Shall Prevail, God's Or Ours?

The Gallipolis (O.) Tribune:

Will you kindly permit a comment on your editorial of Mar. 26th, on the state of the dead? The view is set forth that the dead experience an immediate transition from this life to the glories of the next. The writer would have us believe that the departed are enjoying the bliss of a heaven in the skies, and not waiting in the sleep of death for the coming of Christ and the resurrection to receive their promised life and immortality, simply because it does not suit him to believe the latter.

As Christian people we profess to base our hope of a future life on the Bible. Then should we find there the truth as to the time and place of our future reward and the state of the dead? Should not we, as honest believers of the Book we profess to accept seek to know its real teachings on these points, and then as obedient children of our heavenly Father, accept them without question as to the whys, or their not meeting our own desires? Earthly parents require as much of their children. God as truly knows what is best for us, so why should not we as faithful children yield ourselves in obedience to his will concerning us? Because of the unbelief of the Israelites in the wilderness they were not permitted to enter the promised rest of Canaan. Let us heed lest we through the same example of unbelief fail to enter into that rest which is promised to the faithful in the age to come. Heb. 3 and 4.

Now to the record in the case. Of the state of the dead, Psa. 146:4 says that his breath goeth forth, he returneth to his earth, in that very day his thoughts perish. No consciousness then. Job says: If a man die, shall he live again? All the days of my appointed time will I wait till my change come. If I wait, the grave is mine house. I have made my bed in the darkness. Job 14:14; 17:13. So he waits in the grave.

Of going to heaven, Christ told the Jews and the disciples of his soon going to the Father, but that they could not come. Jno. 7:33, 34; 13:33. John 3:13 says, And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven." We will all agree that Christ is now in heaven with the Father as our high priest and advocate. Now John 1:18 says that "No man hath seen God at any time, and 1 Tim. 6:13-16 speaks of him as dwelling in light which no man can approach unto. Peter speaking of David said, "Men and brethren, let me freely speak unto you of the patriarch David,

that he is both dead and buried, and that his sepulchre is with us unto this day." "For David is not ascended into the heavens, etc. Acts 2:29, 34.

The passages given make it emphatic that no man save Christ has gone to heaven, neither can any go there. As Christ has promised the righteous that they shall be recompensed at the resurrection of the just, Luke 14:14, as he has told us that he will bring his reward with him to reward every man according to his works Psa. 22:12, as we are assured that "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. Then why not be obedient believers of the plain gospel promises, so that when the nobleman (Christ) shall have made all things ready and received the kingdom, and returns to earth to call his servants to account, we may be among the faithful ones who shall be given authority to share in the glory of his reign? Luke 19:12, 27.

Lawrence Howell.

Lincoln, Neb.

Exposition of 2 Peter 3:10.

(The following continued article is taken from the Herald of the Coming Kingdom of Jan. 1870.—Ed.).

To a casual reader there is an apparent conflict in the Word of God relative to the future destiny of the earth. One class of texts appears to teach its everlasting perpetuity, while another seems to speak of its complete dissolution and removal. We do not wonder, therefore, that a desire should be expressed for a harmonious exposition. This we will endeavor to give.

The popular belief of professing Christendom is, that after the Lord has sat in judgment over the assembled world, his next step will be to uncap the volcanoes of earth and kindle a conflagration that will utterly consume every vestige of terra firma now existing, "leaving not a wreck behind." This doctrine we have combated for years, taking our stand on the promises of God. Every promise that is recorded, and on which the hope of his people rests, has, as the theatre of its fulfillment, this much despised earth. Relative to its foundations, the Psalmist says that the Lord laid them so that the earth should not be removed forever. Psa. 104:5. He laid them with a view to perpetuity. When he performed this great work he had no thought of one day breaking them up and commencing the work anew. "The earth which he hath established (or founded) forever," Psa. 78:6, 9, was bro't from its former chaotic state by the overshadowing Spirit of God, and at his command was beauti-

fied and fitted for man's abode. After this great work of creation was finished and the foundations thereof fastened, the morning stars sang together, and all the Sons of God shouted for joy. Job 38:4-7. So perfect was it that after God had seen it in its completeness, he pronounced it very good. Gen. 1:31. This expression 'very good,' according to the original, signifies and may be rendered, 'exceeding pleasing,' or 'beautiful.' The work was, therefore, very satisfactory to the Almighty, and it ill becomes puny man, a mere worm of the dust, to find fault with it.

Nevertheless this "gross earth" as men call it, is deemed unsuitable for the everlasting abode of the Saints, hence a new location has been chosen; a fanciful heaven beyond the skies, with streets of gold and gates of pearl, inhabited by winged ghosts of dead men, has been pictured to us as the final habitation of all the redeemed, while the earth has been cursed and doomed to utter destruction, according to the vain imaginings of false teachers. Opposed to all this teaching, however, stands the immutable testimony of God. "Blessed are the meek, for they shall inherit the earth," says Jesus. We believe it. "Evil doers shall be cut off," says David, "but those that wait upon the Lord they shall inherit the earth." Psa. 37:9. Again, "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Verse 11. "True," says an objector, "they may obtain the earth as an inheritance, but can you show that it will not be temporary, previous to their final translation to heaven?"

Yes we can. The Psalmist in verse 18 of this same chapter declares, that "the Lord knoweth the days of the upright, and their inheritance shall be forever." "Such as be blessed of him shall inherit the earth." Verse 22. "The righteous shall inherit the land, (terra firma) and dwell therein forever," says David. Verse 29. "Wait on the Lord, and keep his way," he adds. Why? What reward shall we obtain for so doing? "He shall exalt thee to inherit the land." V. 34. It is manifested from the foregoing testimony then:

1. That the righteous—those who wait on the Lord and keep his way—those whom the Lord will bless—the meek and lowly disciples of the persecuted Jesus—will be exalted, or lifted up to a high position, viz.: the obtaining of a great inheritance, and that inheritance is not a fancied heaven in far off planets, but is this "very good" and beautiful earth.

2. That when they enter upon this great possession they will

not be rooted out of it by fire, by earthquakes, nor any other agency, but they will "dwell therein forever."

3. They will not be shocked by the presence of war with its hideous train of consequences, but they will "delight themselves in the abundance of peace."

O what a glorious rest remains for the people of God. What a bright and beautiful future is presented by the prophets of God to those who prove faithful to their trust—those who faint not by the way. A purified earth—cleansed from all the taints of sin—redeemed from all iniquity, and made fit for the eternal abode of the righteous. Who would not earnestly labor for such an inheritance as this? Who would not sacrifice all for this pearl of great price? But we cannot dwell upon this scene of rapture. Its contemplation fills us with delight and holy zeal, and gives us new strength to fight the good fight of faith, so that we may receive the great reward.

In pursuing our investigations on this all important theme we would add that the promise made to Abraham by the God of heaven stands opposed to the idea that the earth shall be burned up, and a new one created in its stead. Listen to its words. "And the Lord said unto Abraham... lift up now thine eyes and look from the place where thou art, northward and southward, eastward and westward. For all the land thou seest, to thee will I give it, and to thy seed forever;... arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee." Gen. 13:14, 15, 17. Has he ever given Abraham an inheritance in that land? We will let the first martyr to Jesus reply. He says, "He gave him none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession." Acts 7:5. It is clear therefore, that he, God, in order to fulfil his covenant with Abraham, must raise him from the dead, and give him the land of Canaan for an everlasting possession. If this is never done, his word will be broken, and that can never be. As surely as God exists, then, his indisputable promise will be redeemed.

But suppose the old earth is melted and removed from its foundation, and the land of Canaan is thus blotted out of existence, what will Abraham inherit? Will he, or could he in such an event ever inherit the land his eyes beheld—the land whose length and breadth he walked through? We think not. That very land still exists. Its sacred mountains, hills and valleys still are found, Jordan's stream still courses from the root of Lebanon

Mrs. Catherine Garwood.

died at the home of her daughter, Mrs. Harry Kellogg, 1114 Quincy St., South Bend, Ind., Apr 20, 1915, aged 74 years.

She had lived in this vicinity all her life. She was the wife of the late Matthew Garwood, and is survived by three children, Charles K. Garwood and Mrs. Harry Kellogg of this city, and Mrs. George T. Wellcome of Drawley, Cal. Funeral services were conducted by T. J. Parsons, pastor of the Quincy St. Baptist church, where Sr. Garwood had attended worship for the last two years, not being able to attend services at the hall where Church of God services were held. Mr. Parsons spoke in positive terms of the strong hope which Sr. Garwood held and which held her in such a manner that it was impossible to know her without knowing of her faith in the promises of God, the glorious theme of the second coming of the Savior and the resurrection of the dead. She was laid to rest in Riverview cemetery to await the summons of the life-giver. * * * *

Jacob Burtch.

Bro. Jacob Burtch died on Apr. 7th, being about 75 years of age. He leaves a widow, one son and three daughters to mourn his loss. I have had the pleasure of Bro. Burtch's acquaintance for about 25 years, and am much pleased to state that I never had any occasion to regret the day I became acquainted with him. He was of religious inclination of Luthern persuasion. We were not long acquainted before our conversation turned to religious matters. We talked in winter time by the bright fire-side, nights, numbering from one, two and sometimes three. We talked in summer under the shade of his old apple tree. Then through the fields we would wander to see what we could see, talking much of the time on the Abrahamic promises and the restitution age.

Bro. Burtch was rather poorly about two weeks from heart trouble, but around. On going to his bed on the morning of Apr. 7, he was found dead. To all appearances, he died without a struggle. He was well cared for by his niece. I cannot console his loved ones by any more comforting words than those by Christ to Martha, that he shall rise again. Bro. Burtch accepted the truth some six or seven years ago and was baptized by Bro. Austin.

Yours in Christ,

A. Singer.

Appearances are often deceitful.

THE RESURRECTION.

S. J. LINDSAY

Living AGAIN depends upon it:

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

"For if the dead rise not, then is Christ not raised, and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18.

The one that dies is the one that is raised:

"I am he that liveth and was dead; and am alive forevermore." Rev. 1:18.

"From whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20-21.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

These texts show that a resurrection, or re-standing, of the unit that dies must take place, else there can be no "living again." They do away with the thought that the real, "inner man" is immortal and that it can live without the body. The man needing salvation is a unit. That unit dies and must be revived in resurrection in order to live again. The soul is not immortal and men do not soar away to heaven at death for their reward. They die and friends carry them to the grave where they remain until Christ comes to raise them, and then rewards and punishments are administered.

In the resurrection, will we know each other? is a question often asked.

John says (1 Jno. 3:2), "and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him;" etc

We know that Jesus knew his disciples after his resurrection. He said to Peter: "Simon, son of Jonas, lovest thou me?" He knew Simon.

Luke 24:44: "These are the words I spake unto you while I was yet with you."

He remembered having been with them and what he had told them.

This tract is recommended by the Tract Committee of the Illinois State Conference of the Churches of God in Christ Jesus. For terms, etc., address Mrs. J.E. Cross, Oregon, Illinois.

The Sunday School.

By Anna E. Drew.

David Spares Saul.

May 16, 1915. 1 Samuel 26.
Lesson Text.— 1 Sam. 26:5-16.

Golden Text.—Love your enemies do good to them that hate you. Luke 6 27.

Time.—Professor Beecher puts this incident at B. C. 1065, and the death of Samuel in the same year. Saul had reigned 38 years, and David was 27 years old.

Place.—Near the hill Hachilah on the western coast of the Dead Sea.

Questions.

After parting from Jonathan as related in our last lesson, David goes to Nob. To this place the tabernacle and other equipments of the sanctuary had been conveyed after the destruction of Shiloh and were now in charge of the priest Ahimalech. David persuades the priest to give him the only bread he had, the shew bread of the sanctuary. For

what purpose does Jesus in Matt. 12:3,4, refer to this incident in David's life? "Because it contained the great truth that the ceremonial law, however rigid, must give way before the claims of suffering humanity."

How was David provided with a weapon? 1 Sam. 21:8,9. Relate the instance of feigning madness in the presence of the king of Gath? 21:10-15.

Some commentators have remarked that this conduct of David proceeded from a lack of faith in God's promises and providence, while others think he did not feign madness but that terror had brought on the disease, and as Solomon says that "oppression maketh a wise man mad," that Saul's conduct had so affected David, and that his flying to Gath might itself be urged to prove this, as it was certainly the last place where in his collected moments he could have expected safety.

From the Philistines David escaped to the cave of Adullam, and when his family heard of it, they came to him, and not only they but all that were distressed or in debt or discontented, — margin, bitter of soul, — how many in all were with him? 22:2. What incident occurred while in this cave that shows the greatness of David's

character? 2 Sam. 23:13-17.

Mention briefly the events that follow in chapters 22-25, of David's provision for his parents, the slaughter of the priests, of his wanderings pursued by Saul and his soldiers, how he spared Saul's life at Engedi, the death of Samuel, Nabal's churlishness and Abigail's kindness.

How was David betrayed to Saul in chapter 26, v. 1? They once before betrayed David. How did Saul make use of this information? What did David do when he heard that Saul was hunting him again? v. 5. What surprising call did David issue? v. 6. Who responded? Where did David and Abishai find Saul? What did Abishai want to do? v. 8. What good reasons were there for killing Saul? Why would David not allow it? v. 9.

"Saul was God's anointed, God's choice for king, and was to be removed by God's hand alone, by sudden death, or disease or in battle."

Instead of killing Saul, what did David do? vs. 11, 12. "In a hot climate a draught of water is very refreshing in the night, hence a vessel filled with water is always kept near where the person sleeps." How can we imitate David in this? Luke 6 27, 28; Rom. 12:21; Phil. 4:13. How did David make himself known? vs. 13, 14. How did he reproach Abner? Abner, as chief officer, was responsible for the king's safety with his life, according to Eastern custom. How did David reproach Saul? What comparison in verse 20?

"The well known little, troublesome flea seems to be so called from its agility in leaping and skipping, from para, free, and raash, to leap, bound. David by comparing himself to this insect seems to import that while it cost Saul much pains to catch him, he would obtain very little advantage from it. The manner in which Saul pursued David was likened to the method by which the Arabs caught the partridge, which become fatigued after incessant pursuit, and then are easily caught and killed." What effect had David's words on Saul? Did David trust Saul's promises? What were David's last words to Saul? What were Saul's last words to David? Was this a true prophecy?

Show how all the experiences through which David passed in this period, developed his character and tested and proved his faith in God. Should we like David be willing to leave all things in God's hands? Rom. 12:19; Prov 20:22; 1 Cor. 4:5.

All is not lost that is delayed.

Delay is better than disaster.

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S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

- Dixon, Illinois, the first Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Word from Camden, Ill., says that Bro. Hightower visited our people there and spoke to them on Easter Sunday and that the prospects are he will be able to meet with them the first Sunday in each month.

The editor expects to spend Sunday, May 9th, with brethren in St. Louis, Mo. Will arrive there Friday evening and will remain over into the week following two or three days as the need may demand. Those living close please take notice.

Word from Bro. Rolla Hightower tells of the death of their three months' old son. The little one had not been a member

of the home long, yet long enough to form ties which, broken, cause the heart to ache. The reading of 1 Cor. 15 was the only burial service. Bro. and Sr. Hightower have our love and sympathy. They are faithful in the gospel. May the Lord give them comfort.

The Tract Committee of the Illinois State Conference, Miss Anna E. Drew, Dixon; Mrs. J. E. Cross and F. H. Knodle, of Oregon, have the following tracts which may be supplied on receipt of postage:

- "The Resurrection."
- "The Coming of Christ."
- "Behold, He Cometh."
- "And He Baptized Him."

There are about 500 tracts to the pound and the postage rate is 8 cents per pound. Fractional parts at the rate of 1 cent for each 2 ounces. Send orders to Mrs. J. E. Cross, Oregon, Ill.

Many of our Sunday Schools are using Sr. Anna E. Drew's S. S. Lesson Leaflets and are pleased with them. All our Sunday Schools should use them. Sr. Drew is sound in both faith and practice. Write us for samples.

We now have 64 of that last 100 names we called for. Let us see how soon we can have the 100. We are very grateful to all those brethren who are taking such an interest.

The committee requests us to say that the price fixed for the new Berean Booklet is 10 cents. Further, it is especially requested that all isolated brethren send for theirs to Miss Evelyn K. Harsch, 325 W. Marion St., South Bend Ind.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Mrs. A. M. Siple,	\$1.00
Mrs. R. L. De Nise,	8.50

Announcements.

Fonthill May Meeting.

The tenth annual May meeting of the Church of God, at Fonthill, Ontario, will be held on the 28, 29 and 30 of May beginning on Friday evening and extending over until Sunday evening, three meetings to be held on Sunday. Our pastor, Bro. F. L. Austin, will be assisted by Elder H. V. Reed of Chicago. A full house is expected, and all are invited to attend who can. No pains are being spared to make this tenth annual event one of the best yet held at our church here.

Horace Haines, Sec.

Reports.

Dear Bro. Lindsay:

On Apr. 21, we went to Bourbon, Ind., for a few days' meeting. Bro. Philip Senff met me at Bourbon with his auto. I preached Wednesday, Thursday and Friday evenings. We had the pleasure of meeting Sr. Emma Railsback of South Bend, and Sr. Roose of Argos, who were with us in the meeting. I find that the brethren at this place are willing to do all they can for the truth. Bro. Andrew Roose brought me to Bourbon, Saturday morning, where I took the train for Roll, Ind. I hope, the Lord willing, to go to Bourbon again May 19-21.

We reached Montpelier Saturday afternoon and found Bro. Claude Swindler there to take us out to Roll. Bro. and Sr. Ritchie, who live in Montpelier, went with us. We preached that evening to a good congregation. Just after preaching, Sunday, two ladies requested baptism, so we met at the water at 2:30 p. m. And you can imagine my feelings when I went into the water and got ready to baptize, Bro. Samuel V. Griffith and his son, Bro. G. Clarence Griffith, walked down into the water and were taken into Christ by baptism. Then Miss Charlotte M. Griffith, daughter of Bro. S. V. Griffith was baptized. Then Mrs. G. Clarence Griffith took upon herself the one name. We are thankful that God has blessed the work at Roll. I feel sure that when we do our part God will do his.

J. H. Anderson.

Pursuant to the call, the churches of God in Michigan met for the third quarterly conference at Blanchard, Isabella Co., Mich., beginning on Friday, April 16th, and continuing over the Lord's day, April 18, 1915.

Ministers present, Bro. C. C. Maple, North Ridgeville, Ohio, Bro. F. V. Blakely, Grand Rapids, Mich. Bro Maple has been holding a series of evangelistic meetings for nearly five weeks, assisted in the work by Bro. Browner of Aurora College, Ill. Bro. Maple has done a good work at Blanchard and many have been added to the church. During the meetings there were 15 or more baptized into the all saving name of Jesus, by Bro. Maple. May they reap the rich reward due all those that love his appearing and kingdom.

Our hearts went out in sympathy for dear Sr. Emma Mansfield in the loss of her dear husband, and to Bro. and Sr. Briggs in the loss of their dear little son Clarence. Bro. Maple officiated at both funerals.

The singing was very good and much enjoyed by all, especially the solos by Bro. Browner and Bro. Blakely. The subject of Faith and Character and The Kingdom of God in the sermons delivered by Bro. Blakely, were interesting and instructive.

Sunday, 7:30 p. m., an excellent sermon by Bro. C. C. Maple, The New Earth, 2 Pet. 3:13. Nevertheless we, according to his promise look for a new heaven and a new earth, wherein dwelleth righteousness. The communion service followed the Sunday evening service at which Bro. Maple officiated, closing with the hymn, "God will take Care of You."

The annual conference will be held at Dutton June 24th and continue for one week with Bible School. Notice later.

Emma Jackman, Sec'y.

Obituaries.



Mahala Friend

was born in Marion Co., State of Ohio, Aug. 15, 1832. She was a daughter of J. M. and Sariah Friend. She moved with her parents to Fulton Co., Ind. At the age of twenty-one years she was married to John Foore, Nov. 6, 1853. To them were born four children, one boy and three girls; the oldest, Mary R. Foore, second, James Sylvester, third, Sariah E., the youngest. Ida May.

Mahala Foore was baptized in the only name that saves, some time in 1861, by Jacob Shafer. She was truly a help mate, good and faithful wife, beloved and highly esteemed by all who were acquainted with her. Her religion was an every day religion. She fell asleep in Jesus, April 9, 1915 at nine o'clock, age 82 years, 7 months and 25 days. She was laid to rest only a few days after her husband had been laid to rest. The funeral was attended by the writer.

Delos Johnson.

lieve the scriptural record, so we will reply to your syllogism with a similar one, as we did before, to prove to you Jehovah's word that worldly wisdom is foolishness with him.

1. Angels are spirits, Heb. 14. But angels can drink milk, Gen. 18:8. Therefore spirits can drink milk.

2. But some men claim they possess spirits. But spirits can drink milk. Therefore your spirit can drink milk.

3. But drinking milk is the internal organ of young donkeys.

But spirits can drink milk. Therefore, some men's spirits possess the internal organs of young donkeys. You would have more influence to convert us if you used more scripture and less logic. You next offer four texts to prove your assertion that man's spirit survives death, none of which says anything about his spirit living after death. We have already answered your first, Eccl. 12:7. Acts 7:59-60 and Luke 23:46 are both explained by the Lord himself in his comment on the latter text in 1 Pet. 2:23. Notice, it was himself he committed to God, or his cause. (margin).

On Matt. 10:28 you assert that soul and spirit are the same. They are never so used in scripture. If the soul (which you assert means your spirit) can be destroyed, how is it immortal? This text evidently teaches the danger of total destruction to any disciple who through fear of men would be unfaithful, in the future judgment. We have already replied to your next. Lu. 9:32. Your next is Rev. 6:9-10.

Instead of proving these to be living souls it proves them dead ones. Notice in v. 10, it was not mere bodies, as you would have it, who were 'killed,' but 'they,' the souls. Notice too, they had blood. So this text is evidently explained by Gen. 4:10 in answer to your query as to how dead souls could talk. It was the blood of martyrs, which was under the altar, that cried to God. For the blood of Israel's sacrifices was poured out at the foot of the altar, and Lev. 17:11, 14 and Deut. 12:23 show that the life (Heb., nephesh, soul) of all flesh (man and beast) is in the blood. That is why these souls were under the altar. All that was "visible" of them was their blood, and since it used to contain their life, their lives were figuratively there in the martyr blood, calling out from the ground.

You lastly offer Luke 20:38 to prove men alive while dead. Jesus used it for the exact opposite, to prove men dead, and that they will have a resurrection.

How can there be a resurrection of that which did not die, and never will? If spirits do the

seeing and hearing, then the disembodied spirits of dead animals can do so, for we have already adduced numerous texts stating that man and beast have the same breath and spirit. But if it takes the external organs of man for spirits to be able to see, how can disembodied spirits see and hear at all?

"God is a spirit." So are angels. But angels that appeared were bodily beings that ate and drank, in some cases. Spirits are not immaterial. The spiritual body of the resurrection will be a tangible substance. In the case of our Lord it was literal enough a body to have scars in it.

But if spirits are hindered from seeing the "invisible" by being embodied, in the resurrection they will again be prevented from seeing God and angels.

But why give them a resurrection at all? Therefore in the resurrection the invisible will cease to be visible to the invisible, when the invisible becomes again visible.

J. W. Williams.

The Faith That Saves is the Belief of the truth of God.

Dear readers of the Restitution Herald:

I am glad to have this means of communication with you upon the great plan of salvation, and I trust that this subject will be one of some help to you in this evil age. So come with me and let us look at the foundation upon which our faith is built.

There is only one faith and we claim to have the faith. Eph. 4:5. Heb. 11:1 says, Faith is the substance (confidence) of things hoped for, the evidence (conviction) of things not seen.

"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."

Do we really believe this? Let us prove it by works. How does this one faith come? It comes by the word of God. Rom. 10:17. In St. John 14:6, Jesus says: "I am the way, the truth and the life. No man cometh to the Father but by me." And in St. Jno. 3:34, Christ said, "For he whom God hath sent, speaketh the word of God: for God giveth not the spirit by measure unto him."

St. Jno. 3:35, 36: "God loveth the son and hath given all things into his hands. He that believeth on the son hath everlasting life, and he that believeth not the son shall not see life, but the wrath of God abideth on him." St. John 3:16, 17, 18: "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have

everlasting life. For God sent not his son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten of God. We freely admit with the above proof, texts of scripture, that the one faith that saves only brings to our view the one God and one Christ. As in 1 Tim. 2:3, we read: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and come unto (into an accurate) knowledge of the truth. For there is one God and one mediator between (one) God—not three—and men, the man Christ Jesus, (not two Christs), who gave himself a ransom for all, to be testified in due time."

From the above scriptures, I must conclude that all of the poor fallen race of mankind will in due time have one fair chance for life through the Lord Jesus Christ. We learn in 2 Pet. 3:9: "The Lord is not slack concerning his promises as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance." Acts 4:12. "Neither is there salvation in any other (name), for there is none other name under heaven given among men whereby we must be saved."

Dear brothers and sisters, the word save portrays to us the process of preserving or keeping in perfect condition without decaying. We should pray the same prayer that the faithful old Paul prayed in 1 Thess. 5:23. "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. And then we will be made immortal or deathless. 1 Cor. 15:52-54. Neither can they die any more. Luke 20:36.

To be continued.
J. M. Morgan.

Difficulties to be Met in Editing.
No two persons have the same mind on any subject. In a religious paper a variety of subjects must be handled if we are to learn anything, and yet that variety must not include everything. No paper will satisfy that selfish person who has all his stakes set and wants to cross swords with any one who dares pull one up. The editor must treat him kindly but firmly. This done, the editor to him has become the pliant tool in the hands of a board who have long been plotting against him. Some hunger after long ar-

cles and others want them short; some want more of the practical, and others say we can get enough of the practical elsewhere and insist on the columns being filled with doctrine; some do not think the form of the paper suitable for a religious paper. Some think we should carry enough advertizing to help bear the actual expenses; others think that secular advertizements should have no place in a religious paper, etc., etc., etc.

This is not written from the editor's fancy, but these are actual circumstances that must be met and even though the same criticism is frequently offered, until patience is severely tried, yet it must be met kindly by the editor.

We know that all these extremes exist necessarily. The editor himself has extreme views. Suppose the editor should take advantage of the paper to air his extreme ideas on any subject and insist upon his being the only way. How long would you want the paper? The same would be true in airing any body else's extreme view. If we are to have a paper that is to reach out and have an influence, it must be one that handles a reasonable variety of subjects in a kindly way, allowing no personal abuse because of differences. A board of five brethren of honorable repute among us met and after due consideration fixed upon such a policy for the Restitution Herald and appointed us editor with this understanding. You see we are between two fires. Will you help us in our difficult task by encouraging words instead of extending harsh criticism? Right here we wish to express thanks to the many who have taken the course of encouragement.

S. J. Lindsay.

Yea, though thou canst not believe, yet be not dismayed thereat; only do thou sink into, or at least pant after the hidden measure of life, which is not in that which distresseth, disturbeth and filleth thee with thoughts, fears, troubles, anguish, darknesses, terrors, and the like; no, no, but in that which inclines to the patience, to the stillness, to the hope, to the waiting, to the silence before the Father.—Penington.

Duties are ours, events are God's.

Death devours lambs as well as sheep.

What a day may bring, a day may take away.

Every bird is known by its feathers.

Big head, little wit.

Letters.

Mr. Lindsay:

Father has arrived from Indiana. He had a most wonderful meeting; baptized four. Papa likes to go to Indiana, and not only that, but he thinks a good deal of the people. On Easter Sunday, April 4, 1915, we had a program at the Church of God at Brush Creek, Ohio. We had some interesting songs and music, and the text for Sunday was the "Resurrection of Christ," and Sunday night it was "The signs of the times," by J. H. Anderson. The church at Brush Creek is getting to work. They are now going to paper the church.

Mellie Anderson.

Be Master of Your Fate.

A man is not a machine to be manipulated by outside forces. His motor power is inside of him. He can choose the direction in which he shall go. Every day he can say to himself with absolute assurance, Without capital, without influence, without pull, yea, in spite of the opposition of others, I can be true to myself. I can be a man. I am the only real enemy I shall ever have. The only one who can wreck my personal career, keep me from being a success, is the man living inside my own skin. There is no destiny, no fate that can ruin me. Under God, I am my own maker, my own destiny. I am the master of my fate.

O. E. Claypool.

A Tribute to the Dead.

Thou Shalt Call and I Will Answer Thee.

Dedicated to the memory of Charles M. Lent, who departed suddenly on Sunday evening, Jan. 10, 1915.

Farewell my honored, good, kind friend,
Your face I'll see no more,
Adieu until I clasp your hand,
Upon a happier shore.

Full nineteen years have passed away,
Yet it seems but yesterday,
Since first I grasped your outstretched hand,
In introduction's way.

Thro' all those years our friendship grew,
Naught came the tie to sever,
Until in death a rest you found,
You sleep, but not forever.

Only until the trump shall sound
And we our Lord shall see

Then we shall meet as friends
once more,
Throughout eternity.

I know this was your blessed hope.

Thank God it still is mine
In years gone by, you taught it me.

That glorious truth divine.

I well remember when I came
A stranger to your creed,
A brother then you proved to me,
A Christian friend indeed.

You showed me from God's holy word

The error of my way,
And taught me how to read it right,

You taught me wisdom's way.

I thanked you then, I thank you now,

Though death has closed your eyes,

Your voice in silence now is hushed,

Your form in stillness lies.

But yet we hear the voice of him,
Who said, Come unto me,

We know that our redeemer lives
That truth doth make us free.

When that glad day is ushered in,

And the little flock shall meet,
What a grand reunion that will be.

When we our loved ones greet.

Our little church has lost a friend,

Your work with us is o'er.

You will point no more upon the chart,
To teach us as of yore.

We now must bid a long farewell,

Thank God that you were sent,
Again, good-bye, we say once more,

Rest on, dear Brother Lent.

We see no more your smiling face

Your trials now are o'er,
Your voice is silent, laid to rest,
You will come to us no more.

Only in loving memory,
Can we your name revere,

Sleep on in peace beloved friend,

Good night till Christ appear,
—In loving memory by George Rennard.

A Tribute.

Well, poor old Uncle John is dead. Bro. Lindsay I always loved that man. He baptized about 40 members at Blush Church.

While he was not an educated man, he had a masterly knowledge of the Bible, and did as great a work, if not greater, than any one man we ever had in my personal knowledge. He was hon-

est in his convictions, always ready to go wherever called. He travelled thousands of miles through cold and heat, preaching the gospel, in the hope of converting men and women to the one faith of the Bible, and to gain a home in the kingdom of God. Will there be any stars in his crown? We say yes, Uncle John's crown will be bright with many stars.

P. J. Graham.

Fulfillment of Prophecy.

Continued from last week.

Three objections answer against our thoughts; first, it has been urged and claimed by some that the darkness of the sun was caused by an eclipse. If that be true, the scientists would long ago have showed our claims to be untrue by figuring back. But listen to another on this subject. "The eclipse of the sun can occur only at new moon. The reason is obvious, for to produce it the sun, the moon and the earth, must be in a straight line, the moon being in the center." The American Encyclopedia Dictionary Art Eclipse. "This was not the cause, for the moon was more than one hundred and fifty degrees from the sun all that day....

...Nor would such excessive nocturnal darkness follow an eclipse of the sun, as to the moon she was at that time more than forty hours motion past her opposition." Article by R. M. Devens, Our First Century, 1776-1886, Great and Memorable Events, P. 89-96, Boston Public Library.

Second objection urged. "Caused by forest fires is claimed. That the smoke of burning forests cannot be the cause may be regarded very certain. Had the woods from the 40th degree of latitude in America to the 50th been all consumed in a day, the smoke would not have been sufficient to cloud the sun over the territory covered by the darkness on the 19th of May, 1780. Any person can judge of this who has seen large tracts of forest on fire. That thirty or forty miles of burning forest should cover five hundred miles with impenetrable darkness is too absurd to deserve a serious reflection." A Brief History of Epidemic and Pestilential Diseases, with the Principal Phenomena of the Physical World, which Precede and Accompany Them. In 2 volumes by Noah Webster Hartford. Printed by Hudson & Goodwin, 1799, Pages 91-93, vol. 2. Lenax Library, New York.

Third objection to our thoughts. That the above history of the event noted in Luke 21 answered to its fulfillment is because of the small area of country known to have witnessed these events. Well now, is that any evidence? Do the scriptures any where

state how large a portion of the world shall behold that strange phenomena? No, we think not. But it does tell us the sun and moon shall be darkened and we have shown by an abundant amount of profane history that in 1780 the sun and moon were darkened and remained so some fourteen hours or more. What about all this testimony? Was not fourteen hours enough to fulfill the demand of prophecy, and if the world is round as claimed, was it not a period of time nearly as long as could reasonably be expected to continue during one revolution of the earth in a period of 24 hours? I can hardly see how any one could require any more testimony than has already been given to the reader on the question. Thinking more testimony, (and we have it at hand), would be unnecessary, we rest our case and in our next article will examine the prophecy concerning the falling of the stars.

Truly your brother desiring the whole truth and nothing but the truth.

L. S. Bronson.

Reply to Chapter Two.

"I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world." Isa. 38:11.

Therefore both the invisible (God) and the visible (inhabitants of the world) are invisible to the invisible. (King Hezekiah when dead). Your reference to Zech. 12:1 makes no hint that the spirit formed in man is immortal, that it cannot be seen by the natural eye, or that it survives the body at death, all three of which you offer it to prove.

Whether referring to mind, as spirit in scripture sometimes does, or to the breath of life, as it also often does, Zech. 12:1 simply shows Jehovah as the creator of man as a whole, and asserts nothing immortal or surviving about him.

Your reference to James 2:26: Yes, the spirit (the breath of life) naturally would be expected to give life to the body, as you offer to prove. Gen. 2:7 asserts it so. It gives life, however, not only to human flesh, but to beasts. Gen. 7:21-22. Notice that man and beast both have the same breath or spirit. Recall our previous reference to Job 27:3; Eccl. 3:18-21; and Ps. 104:29-30 for further proof.

You say seeing and hearing are external organs of man. Are not eyes and ears the organs? But you build a syllogism to prove that man's immortal soul possesses his eyes, ears, etc., and challenge the whole religious materialist world to refute it. Presumably you mean us who be-

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Deferred Hope.

We learn very early in life that we must wait. But to learn how to wait is a much harder lesson, and many of us never learn it.

"Hope deferred," says the old text, "maketh the heart sick." But it is not because the hope is deferred that the heart is sick. It is because while we wait, we let ourselves become a prey to fears, worries, anxieties and despair; one day we are full of joyous anticipation, the next full of dismal forebodings. These it is that make the heart sick while we are waiting for the realization of our hope.

If we would stop to consider the matter we would see how unreasonable such waiting is. We teach a little child better. While he waits for the promised feast or outing, we say to him sagely: "Employ yourself, my dear, and the time will pass more quickly. Do not think too much of the pleasure of by and by. Find something agreeable to do now, and try to put your thoughts into that, and get all the enjoyment you can out of it while you are waiting."

Now this is the whole philosophy of life, and if we did but know it at the right time, we might possess the future and the present too. We would always have a hope to which we can look forward with the joys of anticipation, and which we see with gladness is in our horizon, and in the future to which we are hastening; we would always have a present occupation, but whatever it is, we will get all we can from it. For to live fully up to every moment of the present while we are waiting for the future, is the secret of how to live and how to wait.—Sel.

Without Bitterness.

Scarcely a day passes in which we do not have more or less practice in the art of giving up. Sometimes it is the first reading of the new magazine that we surrender to one whose eyes look wistful. Sometimes we yield our preference as to where a picture shall hang, or the direction a walk shall take, or the evening on which company shall be invited to tea.

Often our giving up goes deeper than these surface sacrifices which are hardly worthy the

HOW LITTLE IT COSTS



How little it costs if we give it a thought
To make happy some heart each day;
Just one kind word, or a tender smile,
As we go on our daily way.
Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.—Sel.

Fonthill May Meeting.

Announcement and Program on Page 245.

While at the meeting ask Bro. Austin to order The Restitution Herald to be sent to your address if you do not already take it.

name. A hope or ambition long cherished is surrendered, and when it is weeded out of our lives, we almost feel as if nothing precious were left, nothing worth the having. Either in great things or in small, we all know what it means to renounce our own will and our own pleasure.

Some one, giving the tests of true nobility, has named, not renunciation, but the ability to renounce without being embittered. And that is just where many of us fail. We give up, but down in our hearts there is bitterness over the necessity for the sacrifice, extending perhaps to God himself. And more often than not, our faces reflect all the evil that shadows our spirits.

There is no beauty in giving unless the heart gives too. Sacrifices made in bitterness of soul are hard and unlovely, bringing little of blessedness either to ourselves or to others. Unless we can renounce without becoming embittered, we have failed to find the secret which makes infinite gain conditional on the loss of all things.—Girls' Companion.

We all need friends. They are invaluable assets. To command staunch friends, who will be loyal in time of trouble, we must prove ourselves to be true blue.

A man may differ from you in your opinions in almost every instance, but if you are of good character and bear a good reputation, he is bound to respect you

Save character, a good reputation is one of the most priceless possessions that a man can have. Little by little, it is not hard to build, firmly and well, but it suffers easily if the possessor allows anything to tear away the

foundation.

Character is the foundation, and if character is kept intact it becomes a difficult matter for an enemy to assail successfully a good reputation.

We may at any time be falsely assailed, but if we have guarded our reputations our friends (and even the greater number of our enemies) will hesitate to give credence to slanders.

However, if we have neglected to keep our reputation untarnished even our friends may be a little slow about championing our cause. Reputation is too priceless to be trifled with. Guard it.—Sel.

O child hast thou fallen? Arise and go with childlike trust to thy Father, like the prodigal son, and humbly say, with heart and mouth, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And what will the heavenly Father do but what that father did in the parable? Assuredly he will not change his essence, which is love, for the sake of thy misdoings. Is it not his own precious treasure and a small thing with him to forgive thee thy trespasses, if thou believe in him? For his hand is not shortened that it cannot make thee fit to be saved.—Tauler.

Gentle Dealing with an Angry One.

Gentle words disarm hostile criticism, or as the Proverbs express it, A soft answer turneth away wrath. What is said by the one who is spoken to sharply, or in ill-nature, has more to do with bringing a pleasant or a bit-

ter ending to the interview than what is said by the other at the start. It takes two to make a quarrel or to keep one up. A grievous word stirreth up anger, in an angry heart. And if one refuses to do the stirring in another's heart, the anger must subside. As coals are to hot embers, and wood to fire, so is a contentious man to inflame strife. It is of less importance that a man is angry and speaks spitefully to you, than that you speak gently in reply, and calm him down by your calmness. If one tries to anger you, see to it that he fails. If he is in anger himself, let him not have your help in making a quarrel.—S. S. Times.

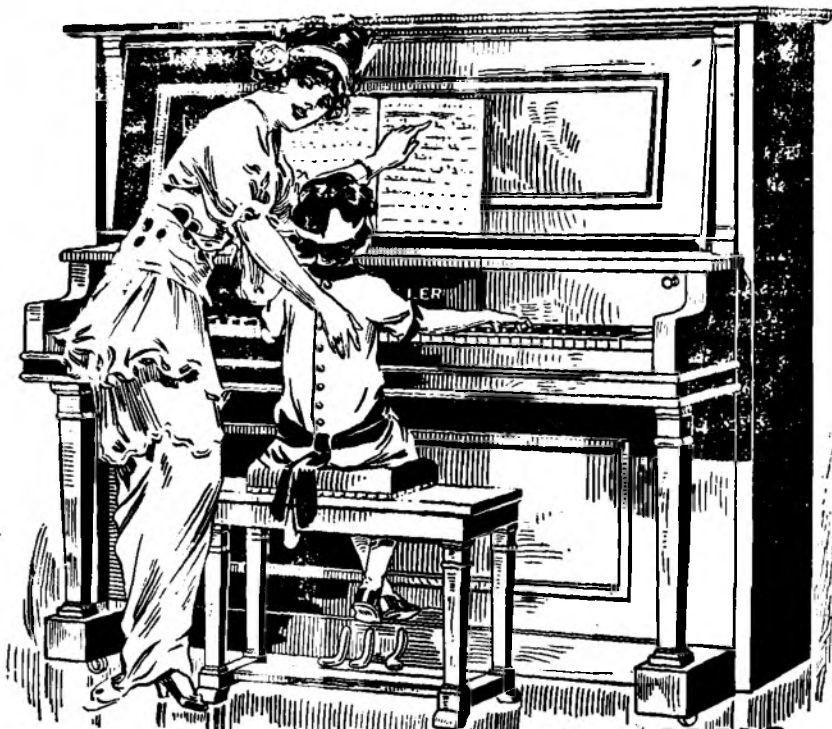
Do It Now.

There is plenty of sorrow on earth today,
Don't make any more, but take some away;
A little here and a little there,
Lessen the burden of some one's care;
Speak a kind word whenever you can,
To cheer the heart of your fellow man.

Do it now. There's no time as good as the present,
To help make this old world more cheerful and pleasant.
There are heavy hearts wherever we go;
And it's lack of kindness that makes them so.
They need our smiles and our kindly thought,
To untangle the snarls that frowns have wrought.

To the weary and sorrowful give then the best
Of your own heart's possessions, and you will be blessed,
For no kindly act is e'er done in vain;
Like "bread on the waters," it comes back again
To the giver whose heart is in the right place,
And whose sympathy reaches the needs of the race.—Sel.

I praise thee while my days go on,
I love thee while my days go on,
Through dark and dearth, and fire and frost,
With emptied arms and treasure lost,
I thank thee while my days go on.



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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glotfelty.

Dixon, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mr. Roy Cuffel, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Wednesday evening at the homes of members. Bro. R. C. Rallsback, 621 S. Wellows St., is the elder.

Rensselaer, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. M. A. Woodward holds regular appointment.

Fontbill, Ontario. Fontbill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Roll, Ind., Church of God. Preaching by Bro. J. H. Anderson on Saturday evening and over the fourth Sunday in each month.

Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple or first Sunday in each month at 11 a. m.

Brush Creek, O. Preaching first and third Sundays in each month, at 11:00 a. m. and 7:30 p. m. Sunday School each Sunday at 10:00 a. m. Bible class each Wednesday evening. J. H. Anderson, Troy, O., Pastor.

Springfield, Ohio. Preaching second Sunday in each month, 10:35 a. m. Sunday school each Sunday at 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Waterloo, Iowa. Preaching every Tuesday evening at 7:30 at Kistner Chapel, 316 3rd Ave., West Waterloo. "Bible Prophecies" is the subject of these winter evening sermons, by A. J. Eychaner.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10 a. m.

Cras. Manken, Teacher. W. A. Cooper, Supt. P. J. Graham, Sec.

Moriah, Clark Co., Ill., Church of God Sunday School each Sunday. Vernon Lansbery, Supt. The adult class being a Bible Class.

Ripley, Ill. Sunday School, Berean and Communion Service each first day of the week. J. W. Cooper, Elder. Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p. m., every Sunday, at 441 E. Blackwell Ave., Blackwell, Okla., at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Ill., Church of God meets for bible study, Sunday at 10:30 a. m. Sunday School at 11:15 each Sunday. Preaching the fourth Sunday in each month, morning and evening, by S. J. Lindsay, Pastor. Berean meetings Wednesday evening of each week.

He has an especial tenderness of love towards thee for that thou art in the dark and hast no light, and his heart is glad when thou dost arise and say, I will go to my Father. For he sees through all the gloom thro' which thou canst not see him. Say to him, My God, I am very dull and low and hard; but thou art wise and high and tender, and thou art my God. I am thy child Forsake me not. Then fold the arms of thy faith, and wait in quietness until light goes up in the darkness. Fold the arms of thy faith, I say, but not of thy action: bethink thee of something that thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend; heed not thy feelings: do thy work.—MacDonald.

A heart rejoicing in God delights in all his will, and is surely provided with the most firm joy in all estates; for if nothing can come to pass beside or against his will, then cannot that soul be vexed which delights in him and hath no will but his, but follows him in all times, in all estates; not only when he shines bright on them, but when they are clouded. That flower which follows the sun doth so even in dark and cloudy days: when it doth not shine forth, yet it follows the hidden course and motion of it. So the soul that moves after God keeps that course when he hides his face; is content, yea, even glad at his will in all estates or conditions or events.—Leighton.

A good presence is a letter of recommendation.

The proof of obedience is found in small matters more than great.

Do what you ought, come what may.

shall never more be pulled out of it, it is certain that no fire shall drive them out of it, much less burn it all up.

In our next we shall consider the texts which seem to conflict with the positions taken, and endeavor to harmonize them with the remainder of the word. That no real conflict exists is certain. By rightly dividing the word, we shall be able to show its perfection and beauty. Until then, fare well.

Part 2.

"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

In entering upon an exposition of this controverted text, we remark, that it must be interpreted either literally or figuratively. If literally, then we must be very careful to give every statement its full and obvious import, inasmuch as this class of testimony leaves no room for imagery, or drapery, as does the figurative and symbolic.

Before proceeding with our exposition, however, we will test the literal interpretation, and see what conclusions we shall reach.

Without dwelling at present upon the day of the Lord referred to in the text, and its sudden manifestation, we will come at once to the results which are to follow its introduction.

1. "The heavens shall pass away with a great noise." The word here translated heavens, is ouranoi, and signifies "the space above the earth—the expanse of air and sky." This firmament, or heavens, according to a literal interpretation, is to pass away with a great noise, or as the Diaglott renders it, with a rushing sound. What is to cause this sudden departure of the heavenly expanse? According to the 12th verse, we learn that it will be brought about by fire—the heavens, being on fire shall be dissolved, or loosened, unfastened, released and set free, as the original word signifies. Being thus released by fire, they will pass away with a rushing sound.

2. "The elements shall melt with fervent heat," or as the Diaglott renders it, "the elements burning intensely, shall be dissolved." The elements here spoken of signify the primary matter. This primary matter, burning with intensity, will be dissolved, or as the word teektetai, in the 12th verse signifies, will be melted down, as metals are smelted reduced to a liquid condition, by reason of the intense heat brought to bear upon it.

3. "The earth also, and the works that are therein shall be burned up." That is, shall be

burned as a sacrifice is burnt down. It shall burn till there is nothing more to burn; and consequently the fire will go out of itself. This is the literal signification of the apostle's expression—burned up.

To be continued.

Reply to Chapter 3.

Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Acts 7:56.

Therefore the invisible (glorified Christ) was visible to the visible (Stephen). While Stephen was here seeing Jesus, the bystanders saw Stephen. If Stephen was still in the flesh (not translated) the visible saw the invisible, and God contradicts your basic proposition. If Stephen was translated, the bystanders saw him in the invisible state, and again the visible will therefore see the invisible. And if you try to escape by translating bystanders and Stephen, you will have the immortal bystander spirit stoning to death another deathless spirit. How? Can stones be translated too? And can deathless spirits die?

Your allusion to 2 Cor. 4:18: "If the things ... not seen, here refers to immortal souls, then the visible (Paul) saw the invisible (his own deathless spirit). But Paul in all his writings never speaks of your invisible spirits. They are strangers to truth, invisible not only to mortals, but unknown to God.

In the text above, by things seen, Paul evidently speaks of the temporal things, which the preceding and following context shows to be the present frail nature of flesh, burdened with suffering, and by the things not seen, very clearly refers to the antithetic glory of the future life, which is also evident in said context.

Next, Psa. 8:4, accompanied by your taunting epithets and boastful defiance: The Lord himself will answer your defiant challenge. He tells you that his love prompts him to be mindful of all things he has made. He feeds the ravens and the beasts of a thousand hills and forests. His mindful eye even sees every falling sparrow. His tender mercies are over all his works. Psa. 145:9. He also tells you in Psa. 115:11-13 why he is especially mindful of human creatures more than of the other animal beings. It is because they trust and fear him. He is mindful of you even in your taunting defiance of his truth, therefore cease to tempt him, for his mindfulness will in due time render to all such sinfulness the judgment due.

Where does he tell you it is because man is in God's image that he is mindful of him? Not

in his word.

The image of God here referred to is evidently dominion or authority to rule. The very context shows it. It is so interpreted in 1 Cor. 11. God is a king. He rules over all. He made man in his likeness. Then man is a king over the earth and its creatures.

Your reference to Acts 17:28 is also used by Paul to show that man's likeness to God is in form. He says nothing of your invisible spirit being God's offspring. His argument is that since God is in likeness to the form of man that he therefore cannot be in form of the Athenian idols of gold, silver and stone. The image here is all form, substance, and no invisible offspring of God in it. You quote, God is a spirit. Yes, and we have shown that spirits are tangible, not immaterial. The Bible nowhere asserts the spirit life to be tangible.

Next, another "syllogism:" Well here is our answer as before:

1. God is omnipotent, omniscient, omnipresent, loving, perfect, etc., etc., as well as immortal.

2. Man is made in his image.

3. Therefore all men are holy, perfect, loving, all-powerful, full of all wisdom, infinite, everywhere present all at once, etc.

How do you like your own syllogism widened out a little?

Don't you see how foolish God declares your worldly wisdom to be? Here is another like your next syllogism on offspring.

1. Mr. Brown is a blacksmith.

2. John is his son.

3. Therefore all sons are what their fathers are, drunkards, orators, blacksmiths, murderers or what not.

Your objection, No. 2. Scripture, please, for your assertion that eternal life means eternal union with God.

1. Eternal life means eternal union with God.

2. All men have immortal souls.

3. Hence, murderers, adulterers, proud boasters like you, and all other sinners, are in eternal union with God.

Moreover, no sinner will then ever be separated from God's holy presence, and heaven, or your spirit realm, wherever it be, is now full of vilest sinners in blissful (?) companionship with holy saints. But in the resurrection, when they become visible, will they not be separated from seeing God? Heb. 12:9. Yes, we believe that. But it does not mention your kind of spirits. At the beginning of this chapter, you tell what you have previously shown: do you not mean asserted?

You do not agree with your religious brothers who believe in spirits of the dead. Spiritualists claim to make their invisible ones visible to the vis-

ible, without translating the visible or the spectators. Ghost-seers claim the same. Scientists hope soon to photograph a departing spirit, but, how, unless they simultaneously undergo translation and also translate the camera, they have not explained. A Catholic woman once told me she had seen spirits descending from dead bodies three days after decease, and made no mention of her translation.

Therefore, the invisible (ghosts, spiritualist spirits or spectators who see the ones who see ghosts or such spirits) are visible to the visible (the ones who see ghosts or such spirits, or the spectators who see the ones who see ghosts or such spirits while the seers see the seen).

J. W. Williams.

I rest beneath the Almighty's shade.

My griefs expire, my troubles cease;

Thou, Lord, on whom my soul is stayed,

Wilt keep me still in perfect peace.—Wesley.

When wine is in, wit is out.
Ah, why by passing clouds oppressed,
Should vexing thoughts distract thy breast?

Turn thou to him in every pain,
Whom never suppliant sought in vain;
Thy strength in joy's ecstatic day,
Thy hope, when joy has passed away.—Lyte.

Business is seeking men who have the ability and judgment to go ahead and blaze the way for others.

Be original. Try to do things in a different and better way than other men in the same line. Work out a plan; consider it from all angles; then give it a trial—not a half-hearted one but one backed with all the vigor you possess.

If you are content to take the path beaten smooth by hundreds who have preceded, you will remain a follower.

It is an easy matter to follow a leader, but there is no glory in it.

It is the man with the initiative who forges to the front. The world is looking for leaders.

Reputation is oft got without merit.

Who would wish to be valued, must make himself scarce.

Borrowed garments never fit well.

Strike while the iron is hot.

Jesus the Great Teacher,
No. 10.

In the further investigation of the parables we wish to say that we have in mind the hope that some of our readers may be helped over some hard places. In the past, we have found some difficulty in explaining these important lessons. We do not believe that we have exhausted the subject, but think we have said enough that others may solve the problem still further. We wish now to call the attention of our readers to a parable recorded by Luke 10:30-37 inclusive. The title to this parable is "The good Samaritan." It answers the question asked by the lawyer, Who is my neighbor? To love his neighbor as himself was a new commandment and therefore suggested the second question. The Master could have answered him directly, but chose to have the lawyer give his own answer. The parable gives us an insight into the religious and social conditions at that time. Jesus made many thrusts at the hypocritical character of the Pharisees and those who are found in their company. The lawyer came tempting Jesus. This relates to the Pharisees who often tried to trap him in their questions. They had no honest purpose in their mind. They were very religious but hypocritical. They never exercised mercy to those who were opposed to them socially or religiously.

While this parable teaches us an important lesson, it is principally aimed at the Pharisees and their associates and therefore to Israel as a people. They had been placed under a perfect moral code, the decalog. With all the requirements of this law they were selfish and egotistical caring for none but themselves. They violated the command, "Love thy neighbor as thyself." This is in connection with the one requiring them to love the Lord God above all things. In violating one they violated both. The parable was given to teach this very important lesson. The man robbed was no doubt a Jew, and was entitled to the love of a brother. He is represented as being half dead, in great need of care. While in this condition two men pass by, one a Levite, the other a priest. Both of these characters were attendants in the temple at Jerusalem. The priest saw him and passed by on the other side. The Levite when he was at the place, looked on him and did the same as the priest, passed by on the other side.

The lawyer is learning to answer his own question, Who is my neighbor? The two attendants at the temple are without mercy toward the wounded man. The

Pharisaic religion was selfish and hypocritical. Although a brother, they passed by the wounded man without rendering him aid. This character was illustrated in the parable in which it is related, a Pharisee and a publican went into the temple to pray. His prayer was a selfish one. God, I thank thee that I am not as other men, extortioners, unjust, adulterers or even as this publican. He fasted twice in the week and gave tithes of all he possessed. A prayer filled with hypocrisy and selfishness. When Jesus uttered this parable, the Israelitish people possessed this same selfish character. Although the publican was a despised character he drew near to Jesus to hear. Matthew and Zaccheus are representative characters of this class. The publican would not so much as lift his eyes unto heaven but said, God be merciful unto me a sinner. A very great contrast in these two characters. Jesus, knowing the Pharisee, stated further, But a certain Samaritan as he journeyed, came where he was: and when he saw him, had compassion on him. He bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn, and took care of him.

What a contrast we have in the acts of the priest, Levite, and the Samaritan. There was a religious and social wall built up between the Pharisees and the Samaritans. The Jews despised them and looked upon them as a class unfit to worship with. They were hated as dogs. What an act of godliness is exhibited in the act of the Samaritan. He did not only take him to an inn, but directed the inn keeper to care for him and he would pay him if there was anything due when he returned. Had not Jesus been dispensing his blessing much like the Samaritan? He had healed the wounds of many while the priest and Levite class passed them by. When they came to Jesus it was to find fault and go away with murder in their hearts. They built upon the statement that, "we be Abraham's seed." They trusted in the law which could not give life.

After relating the acts of the Samaritan Jesus said, Which of these three thinkest thou was neighbor unto him that fell among thieves? A great object lesson was here given to the lawyer. One from which he was compelled to give the correct answer. And he said, He that showeth mercy on him. Jesus closed this interview with, Go thou and do likewise. Quit your contention about prayer, fasting, and giving tithes and 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. To

love is to do.

D. C. Robison.

Exposition of 2 Peter 3:10.

(The following continued article is taken from the Herald of the Coming Kingdom of Jan. 1870.—Ed.).

Continued from last week.

But inasmuch as such a termination is foreign to the purposes of God, and never will be realized except in the imagination of men, we are satisfied to cling to the plain testimony of all God's prophets, and of Jesus and his apostles, concerning the glorious destiny in store for the Saints of God. "An incorruptible inheritance is theirs—a kingdom which cannot be moved," says the apostle. Heb. 12:28. Peter terms it "the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter 1:2. Again, he speaks of it as "an inheritance incorruptible and undefiled, and that fadeth not away." No, time will fail to make any impression upon the foundations of that everlasting kingdom. Fire will not be suffered to touch it, nor war to desolate it. Powerful, perfect and enduring, it will not fade away.

In strict harmony with this conclusion, we might urge hundreds of positive declarations from all the prophets of God concerning the future restoration of the dispersed tribes of Israel. This outcast people, if God's word be true, will be brought back from their long and bitter captivity when the deliverer shall come out of Zion, and turn ungodliness from Jacob. Then all Israel shall be saved. Rom. 11:26. We cannot find space for a tithe of the testimony on this all absorbing theme. We will produce one text, however, from the hundreds that we might bring and let that suffice. The prophet Amos says concerning the land of Israel and its people: "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains (of Israel) shall drop sweet wine (from the luscious grapes growing there), and all the hills (of Palestine) shall melt, (with the fatness of their productions), and I will bring again the captivity of my people Israel (by gathering them from the countries of their dispersion), and they shall build again the waste cities, (of Judea), and inhabit them, and they shall plant vineyards, and drink the wine thereof, they shall also make gardens and eat the fruit of them. And I will plant them (the nation of Israel) upon their land, and they shall no more be pulled up out of their land which I have given them,

saith the Lord thy God." Amos 9:13-15. When Jesus, the deliverer of Israel comes, therefore, he will not proceed to burn up this goodly land of promise, but will bring health and prosperity to its arid deserts and cause its wilderness to blossom as the rose. Yea, "it shall blossom abundantly, and rejoice even with joy and singing." Isa. 35:1, 2. "The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by, and they shall say, this land that was desolate has become like the garden of Eden, and the waste and desolate and ruined cities are fenced, and are inhabited." Ezek. 36:34, 35. In the face of this testimony, we conclude Israel will not perish in a great conflagration, nor will their land be melted into lava and pass away from before their sight. Instead they will rest their weary feet on its sacred soil, and no more be pulled up out of their land. They will bask in the sunshine of Christ's glorious rule and protection, and be the favored people of God once more.

In concluding the first part of our subject, therefore, we sum up the following objections to the theory of a general conflagration of the earth.

1. The word testifies that the Lord laid the foundations of the earth so that it should not be removed forever—that he hath established it forever.
2. That after God had completed this work, he was well pleased with it. It was very good, consequently it does not seem reasonable, much less Scriptural, that he should become so much displeased with his own very good word, as to decree its destruction and burn it up. Those who reason thus cast a foul reflection upon God and upon his wonderful works.
3. The entire testimony of the Scripture is, that the earth, in place of being reserved for a great funeral pile, is reserved as the future territory of the everlasting kingdom of God.
4. There is not a promise in all God's book of any inheritance or reward for the Saints of God in the future except upon this earth, consequently the theory that teaches the destruction of the earth must be false or else we must grant that the promised reward will never be realized.
5. God's covenant with Abraham compels him to preserve the land of Canaan intact as the future everlasting possession of that worthy patriarch. It will not do to give him other land. This would be an evasion of the promise. It must be the land he saw and walked on. Therefore, that land will not be burned up.
6. The planting of the people of Israel in the land having been decreed, and the fact that they

besieged the town of Jabesh in Gilead, on the east of the Jordan. They threatened to put out the right eyes of all the fighting men in the place, and surrender was becoming necessary when Saul drove away the Ammonites, rescuing the people of Jabesh. In gratitude for this deliverance the men of Jabesh Gilead had gone by night and taken the bones of Saul and Jonathan from the wall where the Philistines had exposed them in mockery, and had given them honorable burial. Learning of this, David sent them a message of praise and thanks, at the same time letting them know that he had been made king of Judah."

Who was made king over all the north of Judah as far as it was free from the Philistines? 2: 8-10. Ishbosheth, Saul's oldest son. Abner was Saul's great general, he became jealous of David's rising fame and set up Ishbosheth to oppose him. What is said of the two? 3:1. How was Ishbosheth slain? 4:5-12. What did David do by this act?

In what way was David crowned king of all Israel? 5:1-3. What city did he make his capital? 5: 6-10. How old was David when he began to reign and how long did he reign? What wars did David wage? 5:17-25. What were the secrets of David's success? 2 Sam. 5:10. See Golden text.

Will these bring success in this age as well as in that?

Letters.

Dear Bro. Lindsay:

I will try to write a few lines to all of the one faith. Dear brothers and sisters of the one faith scattered abroad: I am still strong in the faith. I am getting old and feeble, growing more feeble every day, but I thank the Lord, I am growing stronger in the faith every day and sure would love to read some good letters from all of the brothers and sisters that I have seen and learned to love. Well it does my heart good to read the good letters from our good brother that I have heard preach many good gospel sermons. I may never have the opportunity of meeting some of you any more in this life, but hope and pray I may meet you all in that sweet by and by. Oh won't that be glorious to meet our dear ones where parting will be no more? Pray for me that I may hold out to the end. May God bless all of the brothers and sisters scattered abroad is my prayer.

Mrs. Phebe Gragg.
Brent, Okla.

Bro. S. J. Lindsay:

Please excuse me for not renewing sooner as I have been

sick for some time. I like the Restitution Herald fine. It is all the preaching I hear. Love to all the brethren. I hope to meet you by and by.

J. W. Harshaw.

Dear Bro. Lindsay:

Through the goodness of the brethren of the old Trumpet family, I have received two copies of the Herald. I like it very much. I took the Gospel Trumpet from its youth. Was indeed sorry to see it go down. Myself and wife are away from all of our faith. Our membership is at Cleveland, Ark., Bro. T. A. Drinkard, pastor. We so much enjoyed Bro. Morgan's letter in the issue of April 21. Bro. Morgan, write regularly. Preach us a good discourse. It is with sorrow we read of the demise of Uncle John Poore. We have met him and learned to love him. Find enclosed one dollar to pay for the Herald one year. May God bless both officers and readers of the Herald.

Your brother in the one hope,
R. M. Shewmake.

Jesus comes, earth's rightful ruler,

Every race to him shall bend;
Peace shall flow a gentle river,
Life and joy shall know no end.

When our earthly life is ended,
And we come to death's dark tide
He will guide us safely over,
In his presence to abide.

So let us love each other truly,
With a heart that is warm and true,

Ever doing to our brother,
As to us we would have him do.

When the heart is sad and lonely,
And the eyes with tears o'erflow,
Gentle words and deeds of kindness,

Fonthill May Meeting.

The Tenth Annual May Meeting
of the
CHURCH OF GOD, FONTHILL, ONTARIO,
will be held
MAY 28-30, 1915.

PROGRAM.

Elder H. V. Reed,

of Chicago, will give an address each evening at 8 o'clock and at 3 o'clock in the afternoon of Sunday.

Sunday morning Bible Study at 10 o'clock. At 11 o'clock the Pastor, Elder F. L. Austin, will give an address. Communion Service at 12:10 p.m., after which luncheon will be served in the basement. Luncheon again at 5:15.

At 6:45 the Young People will conduct a meeting in the way of essays and speaking. This will be followed by song service preparatory for the evening sermon.

A hearty invitation is extended to all to attend these meetings.

Any further information may be had by addressing:

Horace Haines, Sec., Welland, Ontario, R. R. No. 2; or,
F. L. Austin, Pastor, Fonthill, Ontario.

Fall like sunbeams on the snow.—
Sel. by Grandma Gragg.

The Allies and Constantinople.

About two months ago the great naval campaign was opened against the forts of the Dardanelles by the allied fleet of Great Britain and France.

One of the largest fleets of warships ever assembled made an attack on the outer forts. These forts were largely demolished. Later the fleet penetrated the Dardanelles and continued efforts to reduce the forts nearer the narrows. One of the severest bombardments in modern times was kept up for days. There seemed every evidence of a speedy victory on the part of the fleet. Disaster, however, occurred when in a single day three battleships, one French and two British, were sent to the bottom, probably by floating mines. While the area of the Narrows had been swept of mines, others were carried to the warships by the current that flows toward the Dardanelles.

This severe loss to the naval fleet has resulted in greater quietness, and the forts have been given opportunity for strengthening their defenses. Meanwhile it seems to be the present aim to bring up troops that on land will co-operate with the future operation of the fleet.

It has been rather a surprise that such a strenuous effort should be made at this time on the part of Great Britain and France to penetrate the Dardanelles and capture the city of Constantinople. It probably was a general expectation that this work of capturing the city of Constantinople would fall to Russia on the North. Russia has made repeated attempts to capture the city, and has only been kept from it by the interference

of other powers. At a time when the way would seem to be open for Russia to carry out her long cherished designs and capture and hold the city, this movement on the part of the allied fleets has been something of a surprise.

There are, probably, carefully laid plans in this movement. When the war is closed and the time has come to arrange the terms of peace, the power or powers that hold the city of Constantinople will have a material advantage in hand. It has seemed clear to us for some time that Great Britain and France would probably make this effort and secure the city, if possible. With the fear that Great Britain has always had of Russian encroachment, it would be for the material advantage of Great Britain to hold the city at the close of the war. It would also be for her advantage if the strong fortresses that have stood for the defense of the Narrows were completely demolished. If the time comes that Russia receives Constantinople and the Straits as a friendly concession from Great Britain, it will probably be under the stipulation that this waterway shall not be fortified but that it shall be an open passage way for all countries. If, in the progress of the war, the forts are demolished, the way will better be prepared for such a stipulation as the above. We believe that in the present efforts of Great Britain and France to occupy this strategic point there is a deep underlying motive.

While there have been repeated admissions on the part of the British press of willingness for Russia to hold Constantinople, we may be fairly sure that Great Britain will seek to safeguard her own interest, as involved in any such transaction. Proper safeguards for her interests at Suez and in the Mediterranean are likely to become a part of these stipulations.

The movements now on, not only in Western Europe, but around Constantinople and in the Mediterranean, relate to great world plans of empire. It is difficult for the ordinary mind to grasp all the issues that are involved in the tremendous conflict and in the diplomacy that accompanies it. They will be watched with keen interest in time to come, and it will be the part of students and statesmen to indicate, so far as possible, the relation of these movements to the great developments of the future.—Editorial in The World's Crisis.

You may make mistakes, of course; all men who lead make mistakes, but even your mistakes are valuable. Every successful man has made some errors.

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.
- Oregon, Illinois, the fourth Sunday each month.

Bro. Austin reports having baptized Bro. Braley and son of Niagara Falls on Sunday, May 2nd. We are glad to hear this report since this makes a family united in the faith.

This issue goes forth from the press a day earlier than usual, because of our absence from the office to be in St. Louis for over the 2nd Sunday in May. If your article does not appear, this is probably the reason.

Northern Illinois has had a very dry spring, free from lightening storms, until recently, we are having splendid rains and enough lightening to burn up some of the evil there is in our atmos-

phere. We are glad to hear from the west and southwest where there has been so much drouth, that there is plenty of rain this spring.

Word just received from Chicago says that Bro. Button of our Chicago church had quite a serious fall, Mar. 8th, from which he was unconscious for some time. The fall resulted in a dislocated shoulder and three broken ribs. He is coming along now in good shape. We regret to hear of the severe accident but glad to hear that he is doing so well.

The committee requests us to say that the price fixed for the new Berean Booklet is 10 cents. Further, it is especially requested that all isolated brethren send for theirs to Miss Evelyn K. Harsch, 325 W. Marion St., South Bend Ind.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Mrs. Inez Titus, .50

Reports.

The last quarterly business meeting for the year was held at Dixon, Ill., May 2, 1915. A Bible class conducted by Bro. Lindsay was held at the home of Sr. Drew, Saturday evening, May 1. Subject: The Transfiguration.

Three members of the board were present, viz., E. F. Gesin, J. M. Glotfelty and Anna Drew.

Minutes of the last meeting were read and approved. The treasurer's report was read and approved. First in order of business was the providing of speakers for conference. It was moved and seconded that Bro. J. H. Anderson of Troy, Ohio, Bro. L. H. Shelton of Driggs, Ark., and L. E. Conner of Cleveland, Ohio, be invited as speakers for Conference. The motion was carried.

The motion by Bro. Glotfelty that Bro. Lindsay be pressed to teach the Bible school this year, and that this be made possible by procuring some one to help out on the paper at that time, carried. Bible school to begin on Tuesday, Aug. 10.

On motion, Bro. Knodle was appointed as a committee of one to procure some one to clean and put the hall in order.

A program committee was elected, consisting of Bro. Lindsay, Anna Drew and Cecil Cross to provide daily program. Sermons limited to 40 minutes.

Cecil Cross was appointed organist for conference, and Maude Cross, chorister.

Persons seeking lodging away from the hall are expected to

bear their own expenses, invited ministers excepted.

Dues of one dollar for conference expenses are due NOW and should be sent to the treasurer, Miss Anna E. Drew, 629 N. Gale-na Ave., Dixon, Ill.

Almeda Glotfelty, Sec.

Notices.

Will the churches of Indiana please take note of the fact that now is the time for the collection of the yearly dues for the Conference fund. The secretary of each church should receive the amount of \$1.00 from each brother and 50c from each sister of that church and then send the whole amount to the State Treasurer, Ezra Railsback, 411 E. South St., South Bend, and report the amount to the State Secretary, Flora H. Prior, Rensselaer, Ind. All isolated members please send dues direct to State Treasurer. Please attend to this matter at once.

Floyd A. Stilson, Pres. Flora H. Prior, Sec'y.

Dear brothers and sisters:

Begin now to plan to attend the annual conference. Do not say, I would like to go, but commence today to make some sacrifice that will help to make your desire one notch nearer a possibility. If you have never made a trip through western Nebraska, do not miss this opportunity of combining profit and pleasure. We have a beautiful grove near Holbrook, and we hope to be able to accommodate all who may come. We want every state represented at this meeting, as well as Canada, and extend to you this invitation. The meeting will be held perhaps the last day of August or the first of Sept. Notice will be given in due time. This is just a reminder that time flies and before we have thought seriously of the matter it is too late. Come and get acquainted.

Mrs. Cora Harlan, Sec.

The Sunday School.

By Anna E. Drew.

David King Over Judah and Israel.

May 23, 1915. 2 Sam. 2:1-7; 5:1-5.

Golden Text.—Jehovah is my strength and my shield; my heart hath trusted in him and I am helped. Psal. 28:7.

Time.—David became king of Judah, according to Beecher, B. C. 1063, when he was 29

years old. He was crowned king of all Israel, B. C. 1055.

Place.—David was anointed king of Judah at Hebron, and there also was made king of Israel.

This lesson calls for a hasty survey of ten chapters, in all of which we find David the central figure.

Questions.

Who were the Philistines? (An ancient and warlike nation. During the time of the judges, the Israelites were continually fighting them, and during the reign of Saul they were stronger than ever and more troublesome. David, when Saul's lieutenant, gained many triumphs over them, but when Saul drove him into exile, the Philistines became more hostile).

Why did David go over to the Philistines? 1 Sam. 27:1. Where did he live among them and how maintain himself? vs. 5-12.

He pretended to be making war with his own nation and their allies, when in reality he was fighting the enemies of his people.

Was such deceit justifiable? Did he reap the fruits of his folly? 30:1-6. David then returns to seek to know the mind of the Lord. Do you think, had he fully trusted God instead of going to the Philistines, he would have escaped these misfortunes?

While under Samuel's influence what had Saul accomplished in the beginning of his reign? 28:3. What led Saul to break his own law? 28:4-7. Relate the account of Saul's experience with the witch? 28:7-18. Notice in the account that Saul did not ask to have Samuel brought down from heaven but up from out the earth where he had been buried, and also, verse 15, where Samuel was, a place of quiet, of forgetfulness. Job 17:13, 16; Eccl. 9:10. Was Samuel really brought from the dead or was the whole thing an imposture?

Josephus calls this witch a ventriloquist.

What effect had this upon Saul? Where did Saul fight the Philistines? 31:1. What was the result of the battles? 31:3. How did Saul seek death? 31:4-6. How did David hear of the death of Saul and Jonathan? 2 Sam. 1:1-10. How did David mourn for them? 1:11, 12, 17-27.

What made Saul's life a failure? "He was openly disobedient to God. He chose his own will before God's will." What city did David make his headquarters after Saul's death? 2 Sam. 2:1-3. Of what part of the country was he made king? 2:4, 5. What was the first act of David as king? 2:5-7.

"It will be remembered that soon after Saul was anointed king by Samuel, the Ammonites

cies. Again and again, I have broken down my health in my efforts to make known the glorious gospel of the Lord Jesus, the Christ. I am a poor man today on that account and literally earn my bread by the sweat of my brow at an age when most men are either in their graves, or long since retired. I am surely then rather a queer kind of hypocrite, as I said to Bro. Turner, when he read to me those two wonderful letters. The writer of those letters is a recent convert to Christadelphianism and evidently does not know all about its various modes and tenses as I do, for I was the first speaker in organizing the first congregation of believers in the great city of London, and that was before the word Christadelphian was invented.

The real reason I am denounced is because I write for this journal and contend that salvation can be attained outside of those who call themselves Christadelphians. Later on, I will have something to say about this. To let your readers understand there are two great bodies calling themselves Christadelphians.—I know that there are a good many more than that for I know of places where they are split up into contending factions of a very few individuals, hurling abuse at one another.—I will tell your readers, with your permission, how all these things came about.

The work I am trying to do is to show that the elements of the gospel necessary to be believed, for salvation, are very simple and easily understood, and when obeyed we have then to go on striving after this Christ-like character and not causing strife about words and theories. The class of Christadelphians I have been working among in Great Britain are mostly all agreed with me on that point and are sick of the divisions and strifes that have been going on for years about words and hobbies in which there is no profit, and wherever I have spoken in that country, and I invariably emphasize these points, they are all agreed to have me back again with the exception so far, of only one man there, who denounces me, as far as I know.

At Manchester, I was told if I would come back they would engage a larger hall to accommodate the crowds that would want to hear me, so that this U. S. Christadelphian badly missed his mark when he made such a frantic effort to stop me speaking there, but he did succeed in injuring my health badly, for it gave my nervous system such a shock to know that a man whom I had always spoken well of, should be so base as to try his best to slander me, that brought on a collapse of my nervous sys-

tem and affected my heart so that for a long time I suffered the most excruciating pain, for I have not the strength now to stand up against the abuse I used to do. But then we have that glorious message ringing down through the ages: Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my name's sake.

I spoke three Sundays in Liverpool, besides through the week in Aylsbury, also in these places, in Birmingham, in Hiddeminster, in Derby, Sheffield, Manchester, Barrow, in Furnice, Irvine, Scotland, Glasgow, Dundee, Edinburgh, Newcastle, and Tyrn, speaking from two to four times a week when I was able. There were about three weeks when I utterly collapsed and other brethren had to go hurriedly to take my place, for I was billed ahead till the end of March. Once in Hiddeminster I was taken to the hall in a cab. I had to sit on a chair and deliver my lecture of about an hour's duration, on the evidences of the truth of the scriptures from Archeology, and when I was through I staggered across the platform and was caught by a brother to keep me from falling. That was very like the trick of a hypocrite, was it not, which this recent convert to Christadelphianism denounces me as such. On another occasion, I had to steady myself holding on to the desk, for I had been seriously ill that morning. For a time I was afraid that I was not going to be able to go through with my program, but the Lord gave me strength to finish it, although sometimes with a good deal of suffering. But I had the greatest kindness shown to me everywhere. We sailed from Montreal on Nov. 5th and got into Liverpool, Nov. 14th. We went all the way across with the outside of the ship in darkness, unless the lights at the mast head for fear of German cruisers. Coming back, we sailed from Liverpool, April 1, and arrived in New York, Sunday, April 11. The night we left Liverpool, the small boats were all swung out ready to let down into the sea, and the crew was not allowed to go to bed, and I presume most of the passengers, if they slept at all, slept with their clothes on, already for that very cultured people's submarines coming to sink us, for they had just been up to some of their devilish work before that in sinking a passenger ship with many of its passengers. All over Great Britain they cannot get men enough to do the work required, but they are determined to fight this thing out to the bitter end. May the King soon come and put an end to all this carnage.

A. Wallace Mason, M. D.

Discussion of the Soul.

Editor Buffalo Express:— Morning's mail of Mar. 11th, I find an article under the above heading by Robert Morris Rabb. Mr. Rabb begins his article with: "Telling the truth ought to be confirmed by habit." On this we are agreed. He also says: "To be a liar one must be an habitual liar." Agreed again.

But what is a lie? The Lord Jesus testifies to the Father, Thy word is truth. If that is so, then whatever conflicts with that word is a lie. Now it is written: Prove all things and hold fast to that which is good. But to prove all things, we must have an infallible detector. That God has supplied to us in his word, which is truth. Hence it is written: Add thou not unto thy words lest he reprove thee, and thou be found a liar. Prov. 30:6. Here, then, we have the true standard of truth. Whatever conflicts with that is a lie. And whoever teaches doctrine that conflicts with that standard is a liar. Mr. Rabb says: When a man dies, his soul leaves his body and passes to another world.

I know that is theology—human theology—but it is not the theology of God's word. What is the soul? What does God, who made the soul, say it is? Certainly he knows. It is written: And Jehovah formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

Certainly that is a very plain concise statement. God formed something of the dust of the ground that he called man. But it was a dead man until he breathed into his nostrils the breath of life. Then that dead form became a living soul. It must therefore, have been a dead soul before it began to breathe the breath of life. But the above quotation is from the English translation. The Hebrew of living soul is Nephesh chayah. By this name every thing that breathes the breath of life is called in the Hebrew Bible, because Nephesh literally means to breathe. Of course, man became something more than a mere breather, but that is all the word Nephesh implies. Whatever else man became is implied in the word chayah, meaning living.

The Hebrew word nephesh occurs about 700 times in the Old Testament. It is translated soul 471 times, life and living about 150 times, and the same word is rendered man, a person, self, me, they, him, anyone, breath, heart; mind, appetite, the body (dead or alive), creature and beast. With the exception of 5 times, the word nephesh is the only word translated soul in the Hebrew Bible. In Num. 19:16, we read: And whoever toucheth ... meth

nepheth—dead soul—or a bone of a nephesh. Meth is the Hebrew for dead. So souls have homes, especially dead souls. 2 Chron. 20:24 says: Behold they were Meth Nephesh—dead souls—follow to the earth. I will ask Mr. Rabb if he ever saw a soul leave a man at death and go unto another world? And if not how does he know it does? He says: Perhaps we cannot prove the immortality of the soul.

No, I should say not, because it is an error borrowed from pagan mythology. God made man from the dust of the ground, a living creature, but he made him for immortality. Hence we read: To have them that by patience in well doing seek for glory, and honor and immortality (God will give) eternal life. When? For this corruptible mind must put on incorruption, and this mortal (body) must put on immortality, then shall come to pass the saying that is written, death is swallowed up in victory. 1 Cor. 15:53, 54.

When will this come to pass? For the trumpet shall sound and the dead shall be raised incorruptible. That settles it. When this mortal nephesh—living soul—puts on immortality, it will have become an immortal soul and not before. This will be at the resurrection.

But suppose there is no resurrection, what then? For if the dead are not raised, neither hath Christ been raised, and if Christ has not been raised, your faith is vain; ye are yet in your sins. Then they also (with Christ) that are fallen asleep in Christ have perished." This is Paul's answer to all who deny the resurrection of the dead.

Christ said: As the living Father hath sent me and I live of the Father, so that he that eateth me shall live of me.

The apostle John wrote: And the witness is this, that God gave unto us eternal life, and this life is in his son. He that hath the son hath the life. He that hath not the son of God hath not the life. 1 Jno. 5:11.

Paul said: Your life is hid with Christ in God. When in Christ our life shall be manifested with him in glory.

There is no pagan immortality of the soul in God's theology, and God's theology is the true Christian theology. What the Jewish theologians did to the divine word in their day the paganized theologians have done to the Christian theology in our day, viz., made the word of God of no effect by their traditions. —(C. Kelly).

One may smile and smile and be a villain.

When the fox preaches, beware of your geese. Never judge from appearances.

Obituaries.

**Mead F. Randolph.
1868—1915.**

Mead F. Randolph was born in Christian Co., Ill., Jan. 12th, 1868, and with his parents came to Missouri the same year. In 1878 he came to Kansas and in 1901 he moved to Oklahoma, and settled near Chester. He married Miss Stella Hodge, Feb. 3, 1912. To this union were born two children, Merle, age two years, and Aubrey, three months old. He has four brothers and seven sisters, of whom two of the sisters preceded him in death. He was injured in a cyclone some years back, from which he never fully recovered. Bro. Randolph was well read in the scriptures, history and the current events of the day. He was baptized into the all saving name by W. H. Wilson in 1905.

He leaves a heart broken wife, two fatherless children, five sisters, four brothers, a number of nephews, nieces, and a host of friends and neighbors to mourn his loss by the enemy death.

Words of comfort were spoken by the writer from Job 14:14. He died Mar. 31, 1915.

My husband, father, brother dear, The voice of Jesus soon will hear, And from his grave he then will come,

His body fashioned like God's son's.

H. M. Williams.

The Falling Stars.

"And the stars shall fall from heaven." Matt. 24, 29. How many noted times, think you, must that event occur in order to fulfill those prophetic words, "And the stars shall fall from heaven?" Would not one marked demonstration of such an event fulfill those prophetic sayings? We feel sure all would say yes. Well, then, let us see what we can find on the pages of history in regards to this question.

A distinguished writer says, About half past four o'clock on the morning of Wednesday of Nov. 13, 1833, brilliant objects were seen to pass by the windows, at first taken to be sparks from the chimney or some building perhaps on fire, but on further examination, they were found to be what are commonly called shooting stars or meteors. On going into the street where the prospect was bounded only with the horizon, the heavens presented one of the most extraordinary sublime, and beautiful prospects ever beheld by man. Imagination can picture nothing to exceed it. In many directions the scenes could not be compared more aptly to anything than a distant

shower of fire, whose particles were falling sparsely to the earth. Frequently one large and more luminous than the rest would shoot across the heavens producing a flash like vivid lightning. Towards the approach of daylight the sky began to be obscured with clouds and these substances appeared less frequent, but did not disappear till long after the light of the morning had arisen and were seen as long as stars were visible." New Hampshire Patriot & State Gazette. Semi-weekly. Vol. 1, No. 104, Concord, Saturday, Nov. 16, 1833 (State Library). Seen in United States, Mexico and West Indies.

Again: "The year 1833 is memorable for the most magnificent display of falling meteors or stars. This was visible over the United States, over part of Mexico, and the West India Islands. These stars left luminous trains of light which remained in view several minutes and sometimes half an hour or more. At Niagara the exhibition was especially so terribly grand and sublime, such was never beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract." The American Cyclopedic, N. Y. D. Appleton & Co. 1881. Article,—Meteors.

Again: "Newspaper reports; 'All our exchange papers from every direction contain accounts of the splendid exhibition in the atmosphere witnessed on Wednesday morning last.'" Dover Gazette and Strafford Adviser, Vol. 8, No. 51, Dover, N. H. Tuesday morning, Nov. 19, 1833. State Library.

"The meteoric phenomenon witnessed in this country on the 13th inst. was also seen at Halifax the same morning. Many persons rose from their beds supposing there was a fire near their dwelling." Portland Evening Advertiser, Nov. 27, 1833. Portland Public Library.

Again: Seen in Mississippi and at Lake Huron. "Having been engaged in running the standard lines for the general survey of the Chickasaw Nation in Mississippi, I was at the house of Major Allen on the night of the falling stars. Major Allen is the governing agent and resides nearly in the center of the nation. About an hour before daylight, I was called up to see the falling meteors. It was the most sublime and brilliant sight I have ever witnessed....The sky presented the appearance of a shower of stars which many thought were real stars, and an omen of dreadful events that were to follow." Extract from a letter to Prof. Denison Olmstead of Yale College from Prof. Thompson, formerly of the University of Nashville, Tenn. Printed in a pamphlet and bound

in a volume with the title, "Bowditch Pamphlet." Boston Public Library. To Prof. Olmstead. Michilimachinae, Jan. 6, 1834. Sir: The meteoric display described in your letter of the 13th of Nov., was observed at the same time on this island and the adjacent shores of Lake Huron. The appearance coincided generally with these you mention. The sentinels at post in the garrison, which is situated on a cliff, saw the lake illuminated, as it were, with falling stars. I am, sir.

Very respectfully your obedient servant,

Henry Schoolcraft.

Again: Appearance at Sea. "We have been informed by Capt. Jackson, who was at sea that night at a distance of 9 miles from land, that the heavens were illuminated with these meteors during nearly the whole of that night as far as the eye could reach in every direction."—Charleston Courier, Portland, Public Library.

Again: Stars fall as "Untimely figs." Of the literal fulfillment of the foregoing text, Henry Dana Ward writes, "Here is the exactness of the prophet. They fell not as ripe fruit falls from it, but they flew, they were cast like the unripe figs which at first refuse to leave the branches, and when under a violent pressure it does break its hold, flies swiftly straight off, descending, and in the multitude, falling, some cross the track of others as they are thrown with more or less force but each one falls on its own side of the tree. Never before has it fallen to our lot to observe a phenomenon so magnificent and sublime." New York Commercial Advertiser. Quoted in the Eastern Argos of Nov. 18, 1833.

One more quotation and we close the testimony. "This spectacle which excited the greatest interest among all beholders and was looked upon with consternation by the ignorant, many of whom thought the end of the world had come, was witnessed generally throughout North America, which happened to be the part of the earth facing the meteoric storm. Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared these numbers to the flakes of a snow storm, or the raindrops in a shower." The Encyclopedia Americana. The American Company, N. Y. 1903. Article, Meteors or shooting stars..

We now feel we have given sufficient historic evidence to convince any reasonable mind that the language in Lu. 21, referring to the darkening of the sun, moon, and the falling of the stars, are to be understood literally, and are many years in the past. And now follows the

glorious climax to all, recorded in the 32nd verse, "Verily (truly) I say unto you, this generation (that sees these things) shall not (all) pass away till all these things be fulfilled."

Question. What constitutes a generation according to the Bible? Turn with me to Gen. 15:1-16 and we are told. Hear it. And he (God) said unto Abram, know of a surety that thy seed shall be a stranger in the land that is not theirs, and shall serve them and they shall afflict them four hundred years....But in the fourth generation they shall come hither again for the iniquity of the Amorites is not yet full."

Conclusion. Eighty-two years at least have already dropped from the great hour glass of time since those people, whose testimony we have so abundantly given, saw these last signs (the falling of the stars), which Christ declared should be as true and as plain a sign marking the near approach (even at the door) of God's eternal morn, as the budding fig tree and all the trees proclaim the approach of another summer's day. If that generation that saw and testified to these things, are not all to pass away from the stage of action until Jesus comes, where then in the history of our world do you think we are now standing? Brethren think on these things, and judge ye.

L. S. Bronson.

A Second Visit to Great Britain.

Dear Bro. Lindsay:

I wrote you a brief account about this time last year of a visit I had made to Great Britain, and of preaching among the Christadelphians. I found on this last visit when I had reached Birmingham, where I was billed to speak, that I had stirred up a perfect hornet's nest about my ears, among a certain class of Christadelphians on this continent on account of that article. Your paper containing that article was sent on to Bro. Turner who is editor of the Fraternal Visitor, published in Birmingham and also two letters denouncing me as a hypocrite and asserting that I preach one thing in this country and another thing in Great Britain. Now I defy any person in existence to produce any proof of such assertions. I have been preaching for over fifty years, Jesus Christ and him crucified, I have travelled thousands of miles at my own expense and in doing so, I have also hired halls and paid for advertisements, and asked none to help me unless they chose to do so. I have suffered all kinds of persecution from the world and a certain class of Christadelphians because I would not adopt and preach their latest fads and fan-

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Oregon, Ilincis, May 19, 1915.

Number 32.

The Little Italian and Pussy.

One hot summer day, when the grass in the parks was dry and dusty, and the pavements almost scorched one's shoes, I chanced to pass along the north side of Washington Square, New York. It was so sultry that I walked slowly, hoping for some protection in the uncertain shade. On the north side of the block are many handsome houses where rich people live in winter, but now, most of the houses are closed, for their owners had gone to the seashore or mountains, to be free from the noise and dust of the city.

One resident however, had been left behind. On one of the doorsteps sat a small black kitten. I was sure she had been someone's pet, for her fur was glossy and smooth, and she was afraid of no one. But a single glance at her thin body and sad, hungry eyes showed me that she was starving to death on the doorstep of her old home.

I suppose twenty people passed her as I watched, and to each in turn she made her appeal for help, "Meow, meow," gently spoken and always with an air of faith. She had never had reason in all her short life to feel anything but trust in the goodness of men. Everyone answered her too. Busy men stopped to pity and pat her; fine ladies stroked her sleek fur. But what could they do? One doesn't carry meat and milk in one's pocket through the streets of the town. So they all hurried away, and pussy was left lonely and faint, to hope again, and again to be disappointed.

Presently, up through the park, from the Italian quarter on the south side, ran a little Italian boy, about eleven years old. His feet were bare, and his trousers ragged, while a battered cap but half covered his black, tumbled curls. In his hand he held a penny, and his bright, black eyes were fixed on the hokey pokey man at the corner, who sells cool, sweet lumps of ice cream, on brown paper—"a penny a lick."

To the boy, too, Pussy made her gentle complaint. She tottered toward him on trembling legs and uttered her piteous cry, "Meow, please, I am so hungry."

The child heard and stopped. And then began a struggle. First he looked at the starving pussy, then at the penny in his dirty

little palm, and then at the hokey pokey man. Ice cream is so refreshing on a hot, dusty day. It wasn't a long battle. I think he had given up his own pleasure many a time before. "Come on, then," said he. And he picked the kitten up, set her on his shoulder and trotted away.

I followed him as fast as I could, across the park, up the street to the dairyman's green shop, in to the counter and out to the curb. And the last I saw of Puss and her friend, he was sitting on a horse block, his brown feet stretched out before him, and beside him a wooden lard plate, from which Puss was eagerly lapping, with her pink tongue, a penny's worth of milk.

I called this ragged, barefoot little Italian gentleman a Good Samaritan. Was I right?—The Congregationalist.

Attempt Great Things With God As Ally.

"He shall be great, and shall be called the Son of the Most High; and the Lord shall give unto him the throne of his father David." Luke 1:32.

Who does not want to be great in his particular realm? Try to think of the men who have tried to make their names immortal.

The Greek Phidias carved his name on the shield of Minerva, and thought thus to make his name immortal, but the world cares little for Phidias today.

When visiting Egypt, I saw a great pile of ruins on the bank of the Nile, said to be the remains of a vast pyramid, erected by an Egyptian king at the expense of thousands of men's lives of toil. But I found no one who could even tell me the name of the ruler, who had failed to perpetuate his own memory.

The angel said to Mary concerning Jesus, He shall be great, and this Peasant of Galilee, who built no monuments, wrote no books, marshaled no armies, today the greatest figure in history.

Have you ever attempted to do, by the help of God, things

JUST as Thou wilt is just what I would will;
Give me but this, the heart to be content,
And, if my wish is thwarted, to lie still.
Waiting till puzzle and till pain are spent,
And the sweet thing made plain which the
Lord meant.—Susan Coolidge.

that you could not do alone?

Phillips Brooks once said,—
Pray for powers to fit your
tasks, not for tasks to fit your
power. Do not fear to at-
tempt great things with God.
Your extremity will prove to be
God's opportunity.

Jesus acted upon the principle,
"Not my will but thine be done."
He said, "I do always the things
that please him." The Christian
must always keep in mind, What
does God want me to do?" God
has a private and particular will
for each one of us, different
from that for any other individ-
ual in the world, and in accord-
ance with our own particular tem-
perament, education and environ-
ment. To find this will and to
follow it makes the humblest man
great.—Sel.

Only the individual conscience
and he who is greater than the
conscience, can tell where world-
liness prevails. Each heart must
answer for itself, and at its own
risk. That our souls are com-
mitted to our own keeping, at
our own peril, in a world so mix-
ed as this, is the last reason
we should slumber over the
charge, or betray the trust. If
only that outlet to the Infinite
is kept open, the bond with
eternal life preserved, while not
one movement of this world's
business is interfered with, nor
one pulse beat of its happiness
repressed, with all natural asso-
ciations dear and cherished, with
all human sympathies fresh and
warm, we shall be near to the
kingdom of heaven, within the
order of the Kosmos of God—in
the world, but not of the world
—not taken out of it, but kept
from its evil.—Thom.

An occasional effort of an ordi-
nary holiness may accomplish
great acts of sacrifice, or bear
severe pressure of unwonted trial,
specially if it be the subject of
observation. But constant dis-
cipline in unnoticed ways, and
the spirit's silent unselfishness,
becoming the hidden habit of
the life, give to it its true saint-
ly beauty, and this is the result
of care and lowly love in little

things. Perfection is attained
most readily by this constancy of
religious faithfulness in all min-
or details of life, consecrating the
daily efforts of self forgetting
love.—Carter.

Say, let's forgive it; let's wipe
off the slate;

Find something better to cherish
than hate.

There's so much good in the
world that we've had,

Let's strike a balance, and cross
off the bad.

Say, let's forgive it, whatever
it be;

Let's not be slaves when we ought
to be free.

We shall be walking in sunshiny
ways

One of these days.

Say, let's not take it so sorely
to heart,

Hates may be friendships just
drifted apart,

Failure be genius not quite un-
derstood;

We could all help folks so much
if we would.

Say, let's get closer to some-
body's side,

See what his dream is, and how
he has tried,

Learn if our scoldings won't give
way to praise,

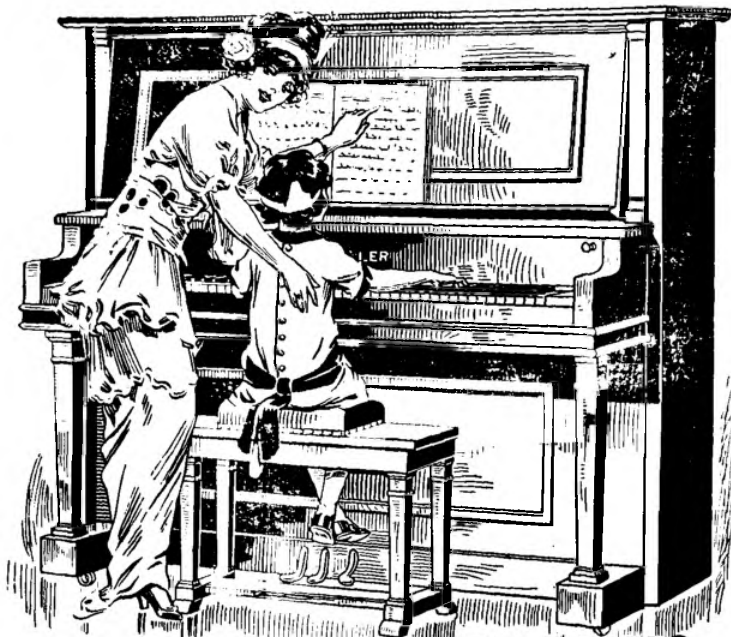
One of these days.—Foley.

Keep Still.

Keep still. When trouble is
brewing, kepe still. When slander
is getting on its legs, keep still.
When your feelings are hurt,
keep still till you recover from
your excitement, at any rate.
Things look different through an
unagitated eye. In a commotion
once I wrote a letter and sent
it, and wished I had not. In my
later years I had another com-
motion, and wrote a long letter,
but life rubbed a little sense
into me, and I kept that letter
in my pocket against the day
when I could look it over with-
out agitation and without tears.
I was glad I did. Less and less
it seemed necessary to send it,
and eventually it was destroyed.

Silence is the most massive
thing conceivable sometimes. It
is strength in very grandeur. It
is like a regiment ordered to
stand still in the mad fury of
battle. To plunge in were twice
as easy.—Southern Churchman.

Necessity is a hard nurse, but
she raises strong children.



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Constantinople.

In an editorial in the Chicago American of Sat., May 1, there is stated a matter, the gist of which we wish all our readers could have. Marconi, the inventor of the wireless telegraph, is the one quoted.

Briefly, he claims that the British have only recently been awakened to the seriousness of the present war situation, and that it is not Germany that has awakened her. Not until Russia began active operations against the Turks did England see what might happen should Russia be successful. England holds the key to the Mediterranean Sea now through possession of Gibraltar and the Suez Canal, but if Russia should capture Constantinople and the Dardanelles, it would give them a splendid base for control in the Mediterranean. Realizing this, the British are making a great effort to overcome the forts along the Dardanelles and to reach Constantinople first.

We have said in our sermons and writings all along that the final world conflict will engage England and Russia as opposing foes. Palestine as the key to Asia, Europe and Africa by land, and the Suez Canal as the key to all ocean traffic will be the final bone of contention between these two great world powers. Regardless of Germany's activities and apparent success in this war, we beg our people to make themselves acquainted with Ezekiel's prophecy in chapters 37, 38 and 39, in which the chief prince of Meshech and Tubal (all Russia) and the merchants of Tarshish (England) are to play the leading parts. It should make every true Christian heart thrill with joy as we see these prophetic matters taking shape in our day. Orly let us be faithful.

S. J. Lindsay.

The Refiner's Fire.

He sat by a furnace of sevenfold heat,
As he watched by the precious ore,
And closer he bent with a searching gaze,
As he heated it more and more.

He knew he had ore that could stand the test,
And he wanted the finest gold
To mold as a crown for the king
to wear,

Set with gems of a price untold,
So he laid our gold in the burning fire,
Tho' we fain would have said him, "Nay;"
And he watched the dross that we had not seen,
As it melted and passed away.

And the gold grew brighter and yet more bright,
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow,
As it mirrored a form above,
That bent o'er the fire, tho' unseen by us,
With looks of ineffable love.

Can we think that it pleases his loving heart,
To cause us a moment's pain?
Ah no, but he saw thro' the present cross
The bliss of eternal gain.

So he waited there with a watchful eye,
With a love that is strong and sure,
And his gold did not suffer a whit more heat,
Than was needed to make it pure.
—Author unknown.

One great sign of the practical recognition of the divine moment and of our finding God's habitation in it, is constant calmness and peace of mind. Events and things come with the moment; but God comes with them too. So that if he comes in the sunshine, we find rest and joy; and if he comes in the storm, we know he is king of the storms, and our hearts are not troubled. God himself, though possessing a heart filled with the tenderest feelings, is, nevertheless, an everlasting tranquillity; and when we enter into his holy tabernacle, our souls necessarily enter into the tabernacle of rest.—Upham.

How does our will become sanctified? By conforming itself unreservedly to that of God. We will all that he wills, and we will nothing that he does not will; we attach our feeble will to that all powerful will which performs everything. Thus, nothing can happen save that which God wills, and we find in his good pleasure an inexhaustible source of peace and consolation.
—Fenelon.

Be a leader. Forget your failures, except for the lessons they teach, and accept the success which is yours for the spirit and the effort.

that when man (not his spirit) flies away, it is as a shadow that continues not and that he can then not be found. Your next 1 Cor. 2:11: Yes, man's spirit. (here evidently his mind or heart, in other scripture terms), knows. But it does not say his spirit knows between death and resurrection, but the scripture elsewhere states that the "dead know not anything," that their "thoughts perish," that a man's sons may come to honor or be brought low and yet he perceives it not, and Isaiah says to God, "Doubtless thou art our Father, though Abraham be ignorant of us." If Abraham were alive when dead, why should he be ignorant of his offspring, especially if the visible is visible to the invisible? So of Job's statement, above, of a dead father's ignorance of the state of his sons.

You say the spirit knows: Yes and animals have spirit, as we have before shown by numerous direct scripture assertions. And they know and think. For proof see Job 39:15, 24; 40:23 and 41:27. Then if it takes a spirit to act the processes of mind, beasts have the same spirit as man. And Solomon says they have.

Isa. 38:16. If the life of the speaker's spirit was in certain things, (evidently the faith, hope, and promises of the two verses before), then it follows that at least all men who are devoid of these things (whatever they be), are not deathless in such spirit, since the life of the spirit depends upon any "things" whatsoever. Hezekiah evidently here refers by spirit to courage to endure, lest he die. For spirit often is used in scripture for such conditions of mind.

We have already answered your next. Eccl. 12:7.

Your allusion to Eph. 2:1 and Col. 3:3. There is no objection to much you have here to say, only that sinners are dead while in sin, in the sense that they have no eternal life in them, Jno. 6:53 and 1 Jno. 5:11-12, but are accounted dead because sentenced, and in Col. 3:3, the righteous are antithetically alive because so reckoned. Rom. 6. But they have the eternal life only by faith. Gal. 2:20. Your final argument is an answer to a supposed argument of ours. But your supposition does not fit us, for we do not say, so far as I ever knew any of us, that we receive eternal life at conversion. Only reckonedly on God's part and by faith on our part, as last explained just above.

But we will examine your argument in hope you may see how your illustration does not fit the Bible teaching on spiritual begetting and birth.

God is the Father. Agreed.

The word is the begetting seed of endless life. Agreed.

But next we must disagree till you show the scripture statement that the immortal mind of man is the womb of spiritual begetting. Can you do it? The scripture does tell us who is our mother, however, in Gal. 4, the antitypical Sarah, or new Jerusalem, the new covenant. For in Rom. 4:17, we find God represented by Abraham, so our mother is represented by Abraham's free wife. We are now in the formative or gestative period, (See Gal. 4:19), and in due time, if all is well, and we be properly nourished by the truth, faith and love that are in our mother-covenant, we shall be born of the spirit, in the spiritual body of the resurrection, and can go and come as the wind, as the Lord told Nicodemus, and as the Lord himself did after his resurrection, appearing as mysteriously in their midst as the wind, and vanishing as mysteriously out of their sight.

Do you not see that it is not the mother that is begotten by a father? Then how can the sinner's immortal mind be quickened out of its death in trespasses and sins to life in Christ and become fruit or offspring of God's seed-word, and this immortal-soul womb, or this "immortal principle," at the same time be the womb? That is, how can the sinner's mind be both womb and offspring? How can a converted sinner be his own mother? There is not one scripture which asserts our mother to be what you assert it to be.

The material for nourishing an unborn infant must first be put to death, as ground wheat, boiled meat or raw fruit or vegetables chewed up, then be quickened by the life that is in the mother and given into the nourished babe. That is, the condemnation of law in the gospel covenant puts the sinner to death. Then the life that is in our said mother covenant, (not in us as an "immortal principle"), makes us alive by faith and nourishes us on the word till we reach the antitype of our baptism, the resurrection of the dead. For it is the mother who puts raw food to death in digestion and makes it alive in human tissue, just as it is the new covenant, or gospel, that condemns sinners to death and then quickens them in to saints. If your immortal soul cannot die how can you be dead to sin? For scripture says, He that is dead is free from sin, and you later say the soul plans the sin in the body. But the Book says, The soul that sinneth, it shall die.

Before you write another tract like this, suppose you burn some earth thoroughly dead, boil some

water till you are sure there is no "immortal principle" in it, and sprinkle the water on soil, then put your seed corn in the combination and watch it sprout.

J. W. Williams.

How Is God In War?

While the trend of our times is to count God out of all human affairs, Bible believers cannot do so. They see God in war.

Four kings came, conquered Sodom, and carried away Lot and all his. Abraham prepared war, pursued them and retook all that belonged to Sodom, including his nephew Lot, his family, and his goods. Was God in that war? This highly honored high priest, Melchisedek, thought so, for he said, "Blessed be the most high God which hath delivered thine enemies into thine hand." Gen. 14:20. He accepted a tenth of all the spoils. He thought it a holy war.

Amalekites burned Ziklag and carried away the women and children and their belongings, including David's wife. David pursued, overtook, and put those Amalekites to the sword for twenty-four hours. Was God in that war? David would not enter in to it till he was told of God to "pursue." Previous to this God had commanded Saul to annihilate the Amalekites. He fought them and partially obeyed. God rent his kingdom from him because he did not wholly exterminate them. God was surely in that war, for he commanded it.

We might multiply such instances, but will mention but one more. In Jer. 25, we have a universal war foretold. Universal, for it involves "all the kingdoms of the world which are upon the face of the earth." This prophecy must have its fulfillment. This universal war either has been, is now, or shall be. The past has recorded no such war. The present has a terrible war on hand, whose horrors beggar description, but it is not universal yet, though it involves three fourths of the world. The four winds may soon be let loose, but not till "the sign of the Son of man" appears.

Whether this European war shall yet involve "all the kingdoms of the world" we watch and wait to see. Yet whenever the universal war of Jer. 25 and Rev. 7:1 does come, it will be a war, the responsibility of which God takes to himself. "I will call for a sword (war) upon all the inhabitants of the earth, saith the Lord. The Lord hath a controversy with the nations: he will give them that are wicked to the sword." (war). Jer. 25:29, 31, 33.

Now we can see that God is

not only in war, but how. War is one of the sore judgments. Ezek. 14:21. The judgments of the Lord are "true and righteous altogether." His judgments are but the execution of a righteous sentence against sin. The execution of righteous judgment may cause weeping and wailing, but it is righteous nevertheless. To execute the murderer upon the gallows or in the electric chair may leave behind a widowed heart and fatherless children, yet it is just. War as a judgment upon wicked nations has its unspeakable horrors, but the sin that brought down that judgment upon the nation is awful, too.

In these days when the existence of sin is almost totally denied and the exceeding sinfulness of sin is overlooked, the people pity the criminal and esteem almost any punishment to be cruel. They forget the sufferings of that family whose husband was murdered or whose daughter was stolen away to suffer far worse than a score of deaths. The command of God to annihilate the entire Amalekite nation may seem at first unreasonable, but had Saul faithfully executed his command, Ziklag would not have been burned, neither would the life of every Jew in Persia have been put in jeopardy by the cruel plotting of the wicked Haman, the last Amalekite known. God knew the inward cruelty and wickedness of the race he commanded to be slain.

The nations of earth have about filled their cup of iniquity to the brim, and we need not wonder that God's judgments are abroad in the land in the form of wide-spread war, "one of his four sore judgments." Let the nations be exhorted to repentance as Ninevah repented, then war would sheath its sword and its cannon's roar would hush in peace.

"If a man's ways please the Lord he maketh even his enemies to be at peace with him." This is as true of nations as of individuals. God is in peace rewarding righteousness; God is in war inflicting judgment upon wicked nations. "He (he, HE, repeat this till you believe it), will give them that are wicked to the sword." Jer. 25:31.—Dr. H. F. Carpenter, in Messiah's Advocate.

You can look on your work either as an enemy to be defeated, or as a companion to be enjoyed. To finish the day with a triumphant sense of conquest is not quite as desirable, after all, as the feeling that you have said good-night to a loved friend who will greet you again on the morrow.

One sheep follows another.

Exposition of 2 Peter 3:10.

(The following continued article is taken from the Herald of the Coming Kingdom of Jan. 1870.—Ed.).

Continued from last week.

If language can be employed, to express a more perfect and complete removal of the heavens above our head, the elements or primary matter, and the earth on which we live, together with all the works of man upon it, then we are at a loss to conceive how it could be framed—that is, if we adopt a literal interpretation of the Apostle's declaration. It will not answer, as some do to claim a literal interpretation, and yet disallow its fulfillment in the fullest sense. A purification, or cleansing of the present heavens and earth by fire, or any other agency, will not be a passing away, and a burning up of them, as the language plainly requires, in order to make room for a new creation. Peter says, after declaring that the old ones shall be dissolved and melted with fire, that "we look for new heavens and a new earth." This word 'new' is often found in the scriptures, and is always used in contrast with something that has become old. For instance, the Lord declares that he "will make a new covenant with the house of Israel." Heb. 8:8. This is the same word in the original, but who will declare that the new covenant here referred to will only be the old covenant revamped? A literal interpretation of the word new requires a previous existence of something which has become old, by reason of the introduction of that which is new. Two distinct things—one old, and the other new. Figuratively we sometimes call an old article that has been cleansed, new, yet strictly speaking, it is not true. A literal interpretation will not tolerate such a use of language.

We conclude therefore, that a fair literal interpretation of Peter's declaration requires,

1. A literal loosening and unfastening, by the agency of literal fire, of the literal heavens, sky, or expanse above the earth, and then their literal removal or passing away with a great noise, or a rushing sound.

2. A literal melting away of the elements or primary matter, by the intense heat of literal fire. That is, the general formation of things will not simply be changed by fire, and a new and more beautiful order evolved thereby, but the fire will be so intense and searching in its character, that it will take hold of the elementary matter of the present creation, and melt it as metals are smelted in the fiery

furnace.

3. A subjection of the earth on which we live to the same literal fiery ordeal, together with the works upon it, and a continued burning of it until the fire goes out of itself, there being no more fuel for consumption.

This tremendous conflagration having thus accomplished its mission by completely destroying, melting, and removing from their present foundations the heaven and earth now existing, together with the elements thereof, a vacuum will be formed, so to speak, which will be filled by the introduction of "new heavens and a new earth," "the first heaven and the first earth" having "passed away." Rev. 21:1.

These results of a literal interpretation of Peter's language, therefore, compel us to spiritualize the testimony of David, where he declares that the Lord laid the foundations of the earth that it should not be removed forever. Psa. 104:5. We are also forced to interpret spiritually God's covenant with Abraham, to give him the land of Canaan for an everlasting possession, inasmuch as this goodly land, according to such an interpretation, is destined to perish by fire, and to pass away forever. God's kingdom also, which it is said will be established on the ruins of all other kingdoms, and stand as a changeless monument of his almighty power, although uninterrupted by bloody wars, will nevertheless finally be rooted out of the earth by the intense fire of that great day, and the very territory over which it is declared that "there shall be one Lord, and one King over all the earth," shall be burned up.

Israel, after God has sent forth fishers and hunters among the nations, and has gathered them back to Palestine, the land of glory and beauty; after he has planted them there, and given them his word that they shall no more be pulled up out of it; after he has caused their cities to be rebuilt, and their desolate places to become like the garden of Eden; after he has got them praise and fame in every land where they have been put to shame, and has caused the nations to go up year by year to Jerusalem to worship the king, the Lord of hosts; after all this scene of transformation has taken place through the agency of Jesus, then as if repenting of all the good he has done, he causes a fire to be kindled that shall burn to the lowest hell, and reach to the firmament of heaven—for what? Simply to destroy the ungodly. And is it possible that God will literally melt the heavens and earth, this stupendous work of his almighty power, in order to dis-

pose of an army of sinners who have wrought wickedness in his sight? Never. He has no such intention. Instead of this the earth will be the everlasting inheritance of the righteous, but the wicked shall be destroyed out of it. To destroy and to root the wicked out of the earth is one thing, but to destroy the wicked and the earth together is another. The wise man has declared that the upright shall dwell in the land, and the perfect shall remain in it, but the wicked shall be cut off from (not with) the earth, and the transgressors shall be rooted out of it, (not burnt up with it). Prov. 2:21, 22.

It must be clear to every candid, reflecting mind, therefore, that Peter's language, as expressed in our text, cannot be interpreted literally. It must then be figurative. This we shall endeavor to show in

Our Exposition of the Text.

Adopting the Diaglott rendering, we find on reference to the chapter under consideration, that Peter endeavored to "stir up the sincere minds" of his brethren by remembrance to recollect the words previously spoken by the Holy Prophets, etc. Why this admonition to remember the Prophetic word? Because in the last days scoffers will come with scoffing, walking after their own lusts, and saying, Where is the promise of his presence? for from the time the fathers fell asleep all things continue in this way from the beginning of the creation. Here we have the secret of the Apostle's admonition. It was to guard his brethren against the infidel tendencies of scoffing men. These unbelievers would point back with triumph to the ages past, and call to view the unchangeableness of earth's affairs, in order to prove the falsity of God's word concerning the future coming of that great day of the Lord which his prophets declared should come. This great day which has been the hope of his people from the foundation of the world, it would seem was delayed. Yet the Lord of promise is not slow as some regard slowness, says the apostle, but is patient toward us, not willing that any should perish, but that all should come to reformation. This kindness and long suffering of the Lord therefore, would actually be used as an argument by these impious scoffers, in order to undermine confidence in his word. The apostle, however, shows us that this purposely escapes them, that the heavens were of old, and the earth out of water and by means of water subsists, by the word of God. On an examination of the original we are satisfied that a better rendering can be given

of this verse than any we have seen. The word rendered 'standing,' (margin, consisting), in King James' translation, and 'subsists' in the Diaglott, is *sunisteemi*, signifying to place or set together, to associate, unite band together, make solid, firm, bring into order. With this interpretation of the word it is clear that the apostle refers back to the creation, when, as the record says, "the earth was without form and void, and darkness was upon the face of the deep, and the spirit of God moved (or brooded) upon the face of the waters." Gen. 1:2. The word of God then went forth in successive commandments, resulting finally in bringing order out of chaos. The great waste of dark waters, by means of God's word, were made instrumental in forming the earth, for, as Peter testifies, "the earth, out of water, and by means of water was banded together, brought into order, made solid. That is, those particles which previously were a component part, so to speak, of the great deep, were, by the word of God brought together and united into a solid earth, thus demonstrating the power of God's almighty word, when once spoken.

The object of the apostle evidently is, to establish confidence in God's word, by reference to its workings hitherto. This done, confidence in its future fulfillment will be certain. As a result of the word spoken, then, he refers us first to the creation itself, and secondly to the deluge, for after declaring that this stupendous work of creation was accomplished by the word of God, he says, by which (word) the then world (kosmos), was destroyed by a deluge of water.

To be continued.

Reply to Chapter Four.

Nebuchadnezzar saw the angel. Dan. 3:24-28. Angels are spirits. Heb. 1:14. Therefore the visible (Nebuchadnezzar) saw the invisible. If he was not translated the visible saw the invisible, and if he was translated the visible saw the invisible. For: His counselors evidently saw not the angel, but they saw Nebuchadnezzar, while he saw the angel, and in the second hypothesis, therefore the visible (counselors) saw the invisible (Nebuchadnezzar translated), for if they, too, were translated, why saw they not the angel? In which case the invisible would be invisible to the invisible. So any way you set up your proposition, it tumbles to pieces.

We have already replied to your first reference, Psa. 90:10, by quoting scripture to show

she had given it in her report to "Bro. Browner." We knew that "Bro. Browner" had been with Bro. Maple and we thought it but a slip of the pen, so that we felt we were doing her a kindness; instead we have annoyed her. She informs us that "Bro. Blanchard" did the singing instead of "Bro. Browner." It was our fault and not Sr. Jackman's.

The Sunday School.

By Anna E. Drew.

David Brings The Ark to Jerusalem.

May 30, 1915. 2 Sam. 6:1-19; Ps. 24.

Lesson Text: 2 Sam. 6:12-15; Ps. 24.

Golden Text.—I was glad when they said unto me, Let us go into the house of Jehovah. Ps. 122:1.

Time.— Professor Beecher is inclined to place this event in B. C 1042, in the 22nd year of David's reign.

Place.—Jerusalem, and Baale Judah (Kirjath-jearim), the exact site of which is unknown, but it was from 8 to 10 miles west of Jerusalem.

Questions.

What was the ark?

It was a sacred chest made of beautiful acacia wood, overlaid with gold, within and without. It was small, about 4 feet long and 2 feet high and wide. On its cover which was also the mercy seat, at either end the golden images of cherubim bent in worship. Over this sacred object the symbol of the Divine presence appeared. In it was deposited the two tables of stone bearing the ten commandments, a quantity of manna, and Aaron's rod that budded. The ark had led the hosts of Israel on their long marches. It had stood in the midst of Jordan while the Israelites passed over the dry bed of the river. It had been carried around the walls of Jericho."

Where had the ark been kept since Joshua carried it over the Jordan?

It was for a short time at Gilgal, then Joshua took it to Shiloh where it remained for nearly four centuries. In the time of the judges it was carried into battle and captured by the Philistines for seven months. It was returned to the Israelites and placed in Baale-Judah where it remained for 70 years at the house of Abinadab.

What company did David gath-

er to bring the ark up to Jerusalem? 6:1-2. How was the ark transported? vs. 3-5. What disaster occurred in the course of the journey vs. 6, 7. Why was Uzzah smitten? Num. 4:15. How did this terrible event effect David? vs. 8, 9, 10. Why do you think David was afraid of God? Where was the ark placed? What influence had the ark in the home of Obed-edom? How can we have God's presence in our homes?

What led David to renew the attempt? In what manner was it finally brought to Jerusalem? 1 Chron. 15:1-4, 11-16, 25-28. Who objected to David's manner of showing joy? vs. 16, 20, 21.

What were the consequences of this installation of the ark on Mt. Zion? 6:17, 18; 1 Chron. 16:1-4, 37-42.

Psalm 24.— This Psalm is supposed to have been composed by David for the occasion of which we have been studying, the entrance of the ark into Jerusalem, but it has a deeper meaning, a prophetic nature.

With what statement about God did David begin his song? vs. 1-2; Ps. 50:10-12. What is meant by the hill of the Lord, and his holy place,—are they one? Ps. 2:6; 15:1. Who may be a citizen there? v. 4. Ps. 15:2-5.

What is meant by clean hands? By, not lifted up his soul unto vanity? (Not desired what is fleeting, sinful, contrary to the laws of God. Vanity is sometimes synonymous with idolatry).

What is it to swear deceitfully? What is the reward of serving God acceptably? v. 5. What is meant by generation in v. 6? "Class, character." Revised has. "O God of Jacob," instead of "O Jacob." Who is the King of glory? Ps. 2:6-7; Rev. 19:11-16. Will he reign in heaven or on earth? Ps. 2:8; Isa. 26:9; Rev. 11:15. What is to be the city of the great King? Ps. 48:2, 8; Jer. 3:17; Ps. 102:13-22.

What is meant by the gates? Isa. 26:1, 2; Rev. 21:23-26. What is said of the judgment of this King? Ps. 96:10-13; 72:1-8.

When will this King of glory come? Heb. 10:37; Jas. 5:8; Lu. 21:25-28.

The King of glory, the heavenly bridegroom is soon coming. Are we ready for his appearance? To enter into his glory and see him as he is, we must be like him.

"He that hath this hope. purifieth himself."

Letters.

Dear Bro. Lindsay:

Has the church any God given right to make a requirement or to set forth a commandment that would affect an individual's salvation, unless it be clearly and plainly set forth in the word of

God? For instance: To formulate a creed gotten up in their own language, putting their own construction upon it, using tradition instead of the word and in their creed declare that the individual that will not sign this creed shall be disfellowshipped, thereby declaring him unfit for the kingdom of God? Has God ever made such a requirement?

Would like an answer through the Herald, not only for my own enlightenment but for others also.

Yours for truth and right,

M. W. Perrine.

Trumpet Column.

Dear Brother:

I think you give us a good paper. I am well pleased with it. I appreciate the spirit of the freedom of the paper, and I thank you for your patience in the good work and for your forbearance with me.

Dear brother, don't you think this age is drawing to a close that Gentile time is about to end, that Jerusalem shall be trodden down until Gentile time be fulfilled? The sick man of the east, spoken of by Daniel is about to come to his end, and none shall help him; in the earth distress of nations with perplexities, the sea and the waves roaring; men's hearts failing them for fear of those things. When we see those things come to pass we are commanded to look up for our redemption is nigh.

And again we read that in the last days, they will depart from the faith giving heed to seducing spirits and doctrine of devils, and they will be turned unto fables, ever learning and never able to come to the truth. Yes I think the harvest time is here for the angels to thrust in their sickles and reap, as it was in the days of Noah so shall it be in the day of the Son of man.

Pray for us that we may hold out faithful.

Yours for the coming kingdom,
Alfred Driskill.

Dear Bro. Lindsay:

I was glad when I received the Restitution Herald and learned about the union of the two papers. Dear brothers and sisters of the Gospel Trumpet, why don't you write and let us hear from you as we used to through the Trumpet? I would like to hear from Bro. Shelton and Bro. Turner, and the rest that used to write for the Gospel Trumpet. I am old and feeble in body but strong in the faith. I hope to meet you all in the kingdom of God.

I will send P. O. money order for one dollar for my renewal.

Sallie McBride.

On the Road.

As per arrangements hurriedly entered into we left home Thursday evening, May 6th, for St. Louis, Mo., to conduct meetings over Sunday and until Tuesday evening, May 11th. We spent the night in Dixon and took the early Ill. Central train south. Almost missed connections at Clinton because of delay caused by wreck of a freight train near Minonk, Ill. While our train stopped about 5 minutes in Springfield, we had the pleasure of a brief visit with Sr. Calista Glatfelty formerly of Lanark, Ill. Arriving in St. Louis about 6 o'clock in the evening. We were met by Sr. Leota Hanson, and later by Mrs. Logan and Boerger. As a report of our meeting will be given by another we will refrain from a report on that, further than to say that it brought joy to see faces we hadn't seen for some time and to get acquainted with new ones. Bros. Morse, Valle Mines, Mo., John Miller, St. Jacob, Ill., Will Hanson, Lebanon, Ill., Bro. and Sr. Jeffrey, Murphysboro, Ill., and Wilburn Robbins, Granite City, Ill., were in at the Sunday meetings.

This was our first stay of any length in St. Louis. A ride through its residence portion convinces us that it is one of our most beautiful large cities. Its streets are well paved, well shaded, and bordered by beautiful and costly residences. However, its street cars are the noisiest we ever heard, and we suggest to our brethren there that they put forth an effort to have them rubber tired. Then have the saloons put out, all sin and death removed, then it will, indeed, be ideal.

S. J. Lindsay.

The Storm Signal.

When two people engaged in conversation begin to raise their voices and talk loudly, the listener suspects that it will not be long before they are saying disagreeable things to each other. The tendency to raise your voice is a storm signal. If you find that you are inclined to shout at the person who sits two feet from you, force yourself to speak softly. And if that is impossible, discontinue the conversation till you gain your self-control. Do not disregard the storm signals.—Girls' Companion.

It is with human character very often as it is with a torch; the more it is shaken, the more it shines.—W. Newton.

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.
- Oregon, Illinois, the fourth Sunday each month.

The Illinois Bible School will convene Tuesday, Aug. 10th. It is well for us to know who anticipate coming so that all necessary preparation may be made for your good. Please write S. J. Lindsay, Oregon, Illinois, saying that you are coming.

Bro. J. H. Anderson of Troy, Ohio, has promised to be with the Illinois conference in August. Bro. Anderson preaches the truth in a plain, straight forward manner. Begin to plan now to be present.

Bible School and Conference announcements are beginning to come in. Now is the time to be-

gin preparations to attend at least one of these. No member of the church can afford to lose the good that comes from such association. Be sure to notify the ones in charge that they may expect you.

Our meeting in St. Louis was attended by several friends who have broken the yoke of Mrs. Eln White and declare that they stand alone and independent so far as man is concerned. They are earnest searchers after truth. They are intelligent and investigative and a splendid class of people. We are sure they will find the truth more and more.

We are giving a more complete obituary of Bro. Alfred Rogers in this issue at Sr. Rogers' request. The other was so incomplete that it did not give satisfactorily the chief events of his life.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Mrs. J. G. Adams,	\$2.00
Chas. Anderson,	1.00

Reports.

Evangelistic Report.

During the past year, May 1, 1914 to May 1, 1915, our work has been as follows:

Regular sermons preached, 336; children's sermons, 20; funeral sermons, 3. Total, 359.

Baptisms administered by writer, 92; received on confession of faith, 19; received otherwise, 23. Total received, 134.

We wish to thank all for their co-operation during the year's work.

C. C. Maple, Evangelist.

On Friday evening, May 7th, Bro. S. J. Lindsay came to St. Louis to hold a short series of meetings. He gave four discourses in the Morse School of Expression Recital Room dwelling on Prophecy Fulfilled According to the Scriptures and the Two Covenants.

We decided to devote Monday and Tuesday evening to Bible study in a class and met Monday evening with Sr. Alta Logan Lidholm, taking up by request of the class the book of Revelation and concluding Tuesday evening at Miss Duxbury's home. Bro. Lindsay is an efficient teacher and answered and explained many questions in the lessons that had always been hard to understand. Though few in number, the attention and interest was commendable and the Christian spirit prevailed through all the meetings.

This was the first time for several years we had the pleasure of having a meeting. We feel encouraged and trust we may be able to have more meetings in the future. Among our number this time were several from out of town which helped to make our meeting a success. Among them were Bro. and Sr. Jeffrey, Bros. Morse, Miller and Hanson. Leota B. Hanson.

Notices.

Will the churches of Indiana please take note of the fact that now is the time for the collection of the yearly dues for the Conference fund. The secretary of each church should receive the amount of \$1.00 from each brother and 50c from each sister of that church and then send the whole amount to the State Treasurer, Ezra Railsback, 411 E. South St., South Bend, and report the amount to the State Secretary, Flora H. Prior, Rensselaer, Ind. All isolated members please send dues direct to State Treasurer. Please attend to this matter at once.

Floyd A. Stilson, Pres.
Flora H. Prior, Sec'y.

Dear brothers and sisters:

Begin now to plan to attend the annual conference. Do not say, I would like to go, but commence today to make some sacrifice that will help to make your desire one notch nearer a possibility. If you have never made a trip through western Nebraska, do not miss this opportunity of combining profit and pleasure. We have a beautiful grove near Holbrook, and we hope to be able to accommodate all who may come. We want every state represented at this meeting, as well as Canada, and extend to you this invitation. The meeting will be held perhaps the last day of August or the first of Sept. Notice will be given in due time. This is just a reminder that time flies and before we have thought seriously of the matter it is too late. Come and get acquainted.

Mrs. Cora Harlan, Sec.

National Berean Conference.

In a short time the official call to Bereans for the second annual conference will be made.

The meeting this year is at Argos, Ind., a point all can reach in the central west. The date Aug. 9 and 10 is during the vacation period, so all can attend. Now begin to plan to come. Be there for the first session. Stay until the close. Programs will appear soon.

C. C. Maple, Pres.

Much chatter, little wit.

Obituaries.

Alfred H. Rogers

Alfred H. Rogers, son of Clayton and Malinda Rogers, fell asleep March 13, 1915. He was born in Richland Co., Ill., Dec. 11, about the year of 1846. This would make him 68 yrs., 3 mo., and 2 days old. His parents dying in his infancy the exact date of his birth is not known.

He was married to Keturah Stanley on the 19th day of Nov. 1878, and to this union there were born ten children, four sons and six daughters, all of which survive him. His foster parents were firm members of the Methodist church and reared him in that faith and practice. He remained in that belief until Sept. 29, 1888, when he united with the Church of God at Union Chapel near Ingraham, Ill. He was a firm believer in the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began (Acts 3:21), and the establishment of the kingdom of God on earth, Dan. 2:44; 7:12; 1:27; the return of Christ to the earth, Luke 19:12, 15, who will be king of kings, Rev. 19:16, and the saints, co-workers with him in the government of the nations, Rev. 2:26; the restoration of Israel as a nation, Ezek. 37; the literal resurrection of the dead, Jno. 11:23, 25; the immortalization of the righteous, 1 Cor. 15:52, 58; the final destruction of the wicked, Psa. 37:10, 20, and eternal life only through Christ, the life giver, Jno. 3:16, Rom. 6:23, and belief in the gospel, Rom. 1:16; repentance, Luke 13:3, and obedience by baptism by immersion into the name of Jesus Christ as prerequisites to the remission of sins, Acts 2:28, followed by a life of growth in knowledge, grace and holiness in order to final salvation, 2 Pet. 1:3, 18, and all other truths of the things concerning the kingdom of God and the name of Jesus Christ, Acts 8:12; 28:23-31.

He lived a consistent Christian life, being ever ready to give an answer for the reason of the hope within him and fell asleep with the full assurance that the trump of God will soon sound and wake the sleeping saints, 1 Thess. 4:16, and they shall come forth from their dusty beds and receive a crown of righteousness that fadeth not away.

An Apology.

We feel that we owe Sr. Emma Jackman, Sec. of the Mich. conference, an apology. In our editorial work we changed the name of "Bro. Blanchard" as

vine plan through his word. And angels and prophets have been sent or moved to speak by his spirit. Heb. 1:14. 2 Pet. 1:16, 21. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved son in whom I am well pleased.

Going to the 21st verse, we read: For the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the holy spirit. We are not surprised to hear men teaching false doctrine in the last days. 2 Pet. 2:1 says, But there were false prophets also among the people even as these shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction.

And from the above scriptures we conclude that God, Christ and the holy spirit are not one in person as some think. The one God is a God with body and parts for man was made in the image and likeness of God. Gen. 1:26-27. Let us make man (not part of man) in our image, after our likeness. So God created man in his own image, in the image of God created he him; male and female created he them. The question may be asked, What is the difference between God and man? God is immortal. 1 Tim. 1:17. Man is mortal. Job 4:17. Man is of the earth. Gen. 2:7. The Lord God formed man (not the house of the man) of the dust of the ground, and breathed into his (man's) nostrils the breath of life (not a spirited man, but the breath or spirit of life) and man became a living soul. (not the breath of life became a living soul). Man and angels are alike in form. Heb. 13:2. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Gen. 18:3, 16. Man and angels are not the same in nature. Neither was Christ of the nature of angels, as we read in Heb. 2:9. What is man that thou art mindful of him or the son of man that thou visitest him? For thou madest him a little lower than the angels. 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. 2:16. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. From the above scriptures we conclude that it is the

angels to whom God said, Let us make man in our likeness and not Christ as some think, but man will be equal to angels. Lu. 21:36. 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.

To be continued.

J. M. Morgan.

Have Faith in God.

"Be not anxious about your life, what ye shall eat and what ye shall drink; nor about your body, how ye shall clothe yourselves. Is not the life more important than food, and the body than raiment." Syriac N. T.

It is a fact that worry and fear have become almost a universal heritage of humanity. The stress of life is so great at present, that even the task of caring for those depending on us seems greater than we can bear. We are dismayed by the multitude of responsibilities resting upon us. We are anxious about everything. Rushing from one thing to another we frequently exclaim: "I don't know which way to turn." Tired, nervous and weak, we are afraid of every obstacle that we meet in our daily round of duties, whether in the market place, the office, home, or in the field.

Worry impairs both mental and physical powers. It retards the natural working of the internal organs. It brings exhaustion, interferes with circulation and heart action. It prevents proper nutrition by causing an unconscious tension in the digestive organs. It acts directly upon the nervous system and weakens the will power. Hurry and worry keep the nerves in a constantly alert and tense condition that exhausts the strength of the strongest. Why we have so long given no heed to the Master's words, "Oh ye of little faith," is a rebuke that ought to send us quickly to the throne of grace to find help in this time of need. At that very time when we feel so rushed, we don't know which way to turn. Let us turn to God and learn the first principle of the gospel of Christ—faith in God.

Remember the Master's words and obey, then you will find strength, comfort and courage for every duty in life. If we waste our energies in useless activity and emotional dissipation such as the world follows after, we will suffer loss of strength. In the life of the average individual, there come moments of stress and unusual tension. Under this spell of the unusual in experience—it may be of real or fancied peril—the soul is stirred until every faculty of mind and power of

body is placed under tension, and waits in anxiety or fear of what may come. It is then our real need may be supplied and our weakness overcome by exercising our will power and bringing it into subjection to God's will. The constant worry about trivial things is more a habit and must be overcome in order to enjoy good health. Prayer, believe to be the most effective and powerful agency in overcoming bad habits.

Have faith in God. Let his spirit come into your life as a power that can regenerate you and make you a new creature in Christ Jesus. I have found that there is a great difference between a purely intellectual acceptance of God's word and that faith which puts implicit confidence in a personal God and his son, our Saviour Jesus Christ. You who are suffering from physical weakness and nervous breakdown, torn by fear, anxiety and sorrow or overcome by the trivial in life, heed the Master's words: "Be not anxious about the morrow."

In the storm and stress of life let us put that childlike faith and confidence in our heavenly father that the little child has for its parents. Go about the King's business and forget your own for a while. Ask for strength just for today and try to forget your ills and weaknesses. His strength is given not for foolish dissipation, but for the duties that are essential for the good of humanity. Reveal Jesus Christ to your neighbor in your own life and find joy and peace in the service of the Lord. Get out of the slough of despondency and lead an overcoming life day by day. Just try Christianity for the ills of life and seek God's power to overcome the forces of evil within and without. Do not go to the battle ground alone, and forget to pray, Our Father, thy will be done.

Harriet E. Boice.

Which Side Are You On?

For the day of the Lord is great and very terrible. Who can abide it? Joel 2:11.

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. Lu. 21:25-26. Go to now ye rich men, weep and howl for your miseries that shall come upon you. James 5:1.

Well might all faces gather blackness when they see these things are already upon the world. They who trust in man in whom there is no help or who

trust in gold and silver which cankers, and the rust of them shall be against you and shall eat your flesh as it were fire. James 5:3.

But dear ones, note there are two classes referred to in these scriptures. These fearful, fainting hearts are those who are looking after these earthly things. But now he speaks to you. You who put not your trust in man, neither the halot, sword or gun. Listen. And when these things begin to come to pass then look up and lift up your heads for your redemption draw eth nigh. Luke 21:28.

Fear thou not for I am with thee; be not dismayed for I am thy God. I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. Isa. 41:10, 13.

Aye, here is the great difference. It is better to trust in the Lord than to put confidence in man, or princes. Psa. 118:9, 10. Yes there is a great difference between them that fear and trust God and those who fear and trust man.

Hear what is said of those that fear God. And they shall be mine, sayeth the Lord of hosts and I will spare them as a man spareth his own son that serveth him. Then shall ye discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For behold the day cometh that shall burn as an oven and all the proud, yea, and all that do wickedly, shall be stubble and the day that cometh shall burn them up; it shall leave them neither root nor branch. But unto you that fear my name shall the son of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall, and ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this saith the Lord of hosts. Mal. 4:1, 2, 3.

Blessed are they that do his commandments that they may have right to the tree of life, and enter in through the gates unto the city. For without are dogs and sorcerers and whoremongers, murderers and idolaters and whomsoever loveth and maketh a lie. A great difference indeed. Is it worth the effort? Fear God and keep his commandments for this is the whole duty of man. I would say with Joshua, As for me and my house, we will serve the Lord.

Your sister in hope,

Sadie Skeels.

Many can bear adversity, but few contempt.

Obituaries.

Mrs. Ruth A. Phillips.

Mrs. Ruth A. Phillips, oldest daughter of David and Rebecca Hale Grant, was born in Rush Co., Ind., June 24, 1828 and fell asleep at 10 a. m., May 10, 1915, aged 86 yrs., 10 mos., and 10 da., at the home of her daughter, Mrs. A. R. Rishling, Rensselaer, Ind., with whom she resided.

When quite small she removed with her parents to Wabash Co., and Mar. 25, 1850, to Jasper Co., where she has since resided. Sept. 26, 1854, she was married to Fleming Phillips whose decease occurred 21 years ago, and to them were born two children, Mrs. Rishling and George, who died two years ago. Besides her daughter there survive her one sister, Mrs. Noman Warner, and two brothers, Alton and Shelby Grant, all of Rensselaer, also three grandchildren, one great grandchild and numerous relatives.

Fourteen years ago she suffered a stroke of paralysis, but was not wholly disabled by it until five years ago she fell and broke a hip from which injury she has been confined to her bed to the last, being tenderly and faithfully cared for by her daughter.

She bore her affliction patiently, and her chief cause of dissatisfaction in it seemed to be that she must be a care to anyone.

When 18 years old, she became a member of the Christian church, and 20 years ago was united to the Church of God at Rensselaer, and continued in faith and hope to the end.

"The memory of the just is blessed."

Funeral services were held at the home in Rensselaer, at 10 a. m., May 12, by the writer, and was buried beside her husband in Hanging Grove Township.

J. W. Williams.

The Prodigal Son.
Luke 15:11-24.

In the text above quoted is given an account of a wayward son. Perhaps there never was an evangelist that conducted a revival meeting and before he closed the same, did not use the above text from which he expected to deliver his masterly sermon and give his finishing display of oratory, scholarship, and almost derive greatness in this one last sermon, The Prodigal Son.

None of them ever forget to tell us how this son called for his portion of his father's estate, or how he voluntarily disappeared from his childhood home of affluence, or how he took a journey "into a far country and there

wasted his substance with riotous living, or how when he afterwards came to himself, arose and went to his father, saying unto him, Father, I have sinned against heaven and earth (the whole creation), and am no more worthy to be called thy son, make me as one of thy hired servants." Or how when the son was yet a "great way off" on his journey homeward, how the father saw him coming and had compassion on the son and fell on his neck and kissed him and exclaimed, "Bring hither the fatted calf and kill it, and let us eat and be merry, for this my son was dead, and is alive again, was lost and is found."

Oh what a glorious tribute of affection and forgiveness from the father toward a wayward son. Grand text for any preacher or evangelist, but what evangelist ever pictured to his audience a daughter that had departed from her home and spent her substance, time and character, in a strange land in riotous living and at last repented and turned her sad face back toward her childhood home to once again hear mother's soft sweet lullaby song, "Hush my dear, lie still and slumber," and was seen by her parents and friends afar off, and welcoming her home, killing the fatted calf, preparing a grand feast, enjoyed by all in honor of the return of a prodigal daughter? No, Oh no. No such thing at home for her, no such demonstration of love and forgiveness for the tempted and wayward girl when desiring to return to virtue, home, friends and society. She is no longer wanted there. Poor outcast of earth. Yet in the sight of this world, the prodigal son who during the younger years of his life may have caused the downfall of many such, and yet, as soon as he repents and returns, a joyous feast is prepared for the son, and as soon as ended he is again reinstated into the best, the grandest of society, as a long lost hero with many others doubtless, whose past history has been no more virtuous than his own. And is now with them ready to bring before a worldly bar of justice another unfortunate woman, saying, "This woman was taken in adultery in the very act, and according to the law, should be stoned to death."

Oh yes, innocent man. Was the woman alone in the crime? Think a moment, Mr. Saint. It appears from the account recorded in Jno. 8:4-8, quite a company of Scribes and Pharisees gathered at the justice's office in order to condemn the woman and judging from the text Christ put upon these men (thine accusers), they were guilty of the same crime the prisoner was accused of, and for this reason they could not execute the punishment Christ said, "Neither do I condemn thee: go and sin no more." O consistency, thou art a jewel.

While people who are so flatteringly eulogizing the glorious return of the prodigal son to the home, virtue and friends, think just a little bit of some mother's daughter he ruined while he was enjoying his profligacy and sin. When Christ begins his rule, justice will be given to all. Yes, but the woman is now stoned and the man let go free.

"Draw back your skirts lest she perchance, May touch her garments as she passes by:

But to the man put forth a willow hand,
To clasp with his that led her to destruction and disgrace.
Shut up from her the sacred way of toil,
That she may no more win an honest meal.

But open wide to him all honored paths.
Yes give the man a pressed down measure
Of all life's sweetest joys and fame,

But pass the woman, O maidens,
With a haughty, proud face,
Reach out a poor polluted palm,
But lay thy hand on joyous bridal day, on his.

And swear to cling to him while life shall last,
With wifely love and tender reverence,
Ever trusting him who led a sister to a fearful fate."

Yes, the cold world says, let the man go free while the woman dies outside "the bronze church door." But we, in the beautiful words of another, would ever speak these words:

"There are songs enough for heroes
Who dwell on heights of fame;
We sing for the disappointed,
For those who missed their aim."

L. S. Bronson.

The Faith That Saves is the Belief of the Truth of God.

Dearly beloved, in our first article on this subject, we learned that there is only one God and one Christ, the son of the living God, as the apostle Paul gives a true description of him in Heb. 1:3. His son (Christ) who being the brightness of his glory and the express image of his person. He is the one that spake in times past unto the fathers by the prophets. Heb. 1:1. Hath in these last days spoken unto us by his son, whom he hath appointed heir of all things by whom (on the account of whom) he made the world (ages).

But there are some that say

that all the God we read of in the Bible is only an imaginary God, because we have never seen the one God and the one Christ of the Bible. And because we do imagine or see them by mental vision or picture, therefore there is no God. This is thought to be very strong argument against the truth of the Bible on the subject of there being a true and living God that will bring men to give an account of their works to God by Christ. But let us look at the weakness of the reasoning. If because we do see Christ or God by imagination when we read of them in the book we call the Bible, is proof that it is fiction and not true, then every statement we read in any book as history, telling us things of men, or any happening of the past ages is false, for we have to imagine or see by mental picture all events of the past. But the objector will ask what evidence we have outside the Bible that there is a God. The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech and night unto night sheweth knowledge.

Every thing we look on tells us that there is a God which brought all these things into being. We see in them the thoughts of God manifested and it is his love to usward that they were made. But some think God to be a triune God, without body or parts or fashion. That is impossible, for the reason that if he had no parts he could neither see, hear nor feel, for that which has no body, has no parts, and could have no eyes to see me with, no ears to hear me with, when I call to him, no heart to love me with, for love is a passion. Their definition of their God is as good a way to describe nothing as words could be arranged.

But some think there are three Gods in one. God the father, God the son and God the holy spirit. But my opposer may say as we find in Jno. 4:24, God is a spirit. Therefore the holy spirit is God, I know that Christ said that God is a spirit. Must we decide that God is all spirit? No, for in 1 Jno. 4, 8, 16, it says, God is love. Should we here claim that God is all love? No, for Heb. 12:29 says, For our God is a consuming fire. Shall we believe that God is composed of fire? No these different words are used to tell us of the power or attributes. We read of seven spirits of God in Rev. 3:1. Must we conclude that there are seven Gods? Then Eph. 4:6 should read seven Gods instead of reading one God.

But God's spirit has ever been and is still the power by which he executes the work of his di-

THE RESTITUTION HERALD.

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The Crusade Hymn.

Give to the winds thy fears,
Hope and be undismayed.
God hears thy sighs and counts
thy tears,
God will lift up thy head.

Through waves and clouds and
storms
He gently leads the way;
Wait thou His time, the dark-
est night
Shall end in brightest day.

Far, far above thy thought
His council shall appear,
When fully, He the work hath
wrought
That caused thy needless fear.
—Sel.

Meet It Squarely.

Two young men were attempt-
ing to launch a dory at a point
where there was considerable
surf. Several times they tried
to push out through the break-
ers, but each time, the boat was
hurled back by the waves which
half filled the dory and twice
tossed the young men overboard.

"Keep your boat head on and
you'll get through 'em," shout-
ed an old fisherman who was
cleaning his morning's catch
near by.

The suggestion was acted up-
on. Three minutes later, the
young men succeeded in pass-
ing the last breaker.

There is a lesson well worth
remembering in the fisherman's
words. It is ever the young man
who boldly faces the difficulties
of life, who masters them and
glides onward to the smoother
waters beyond. There are those
who, fearing to meet them square-
ly, receive the full force of the
blow and are hurled back again
and again, as the two young men
in the dory.

The same waves tossing them
back made the floating of the
boat possible. The obstacles
which one often meets in life,
rightly met, mean advancement.
—Sel.

The Last Question.

The principal of the high-
school in a certain little town,
was interviewed one morning in
May, by a business man. The
latter explained that he would
need a boy in his office in June
and wished to employ one of
the high school students, for

THE DAILY LIFE.

I ASKED the Lord to let me do
Some mighty work for him,
To fight amid his battle host,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill.
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way
That seemed of earth alone;
I, who had longed for conquests bright
To lay before his throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more,
That he would give me work for him,
And open wide the door,
Forgetting that the Master knew
Just what was best for me to do.

Then quietly the answer came,
"My child, I hear thee cry;
Think not that mighty deeds alone
Will bring thee victory;
The battle has been planned by me,
Let daily life thy conquest be." ---Selected.

the summer after school had
closed.

The principal considered his
boys carefully.

"There are eight who must go
to work when school is out, and
six of them will not come back
to school. I hope to place all of
them. But David Warren is the
boy you want, I think."

Then the principal told the
business man all about David.
He was honest, industrious, elev-
er, adaptable, and enthusiastic.
He was obliged to go to work
as he had recently lost his fath-
er, and would have to support
his mother. The business man
asked many questions, and look-
ed over some of David's papers.
(David, when he was preparing
them, had never dreamed that
they would be weighed at such
a time. Neither do any of us
know on what small and uncon-
sidered things our turn of for-
tune may depend at times). He
listened attentively as the prin-
cipal told him of David's reputa-
tion as a player, for he knew
a good player is likely to make
a good worker.

"Now one last question," said
the business man at length. "Can
he take rebuke in the proper
spirit?"

"Yes," said the principal in-
stantly. "he can. When he is in

the wrong, he is fairminded en-
ough to admit it. He doesn't
sulk over it, and he tries to
improve."

"Then you may send him to
me the first day of vacation. If
he's the right kind, I will make
his coming worth while. I sup-
pose you wonder why I asked
that last question. I've just
had to let a boy go because he
was so astonished and hurt when
reproved or corrected that he'd
sulk over it for days. Such a
boy, of course, doesn't fall in
with the ways of the office read-
ily. I'm beginning to think
that this sulking over rebuke in-
dicates a serious defect in the
make up. I have seen several
people fail because of it. Well,
good-day. I'll see you when I
need another boy."

How about you when rebuke
or correction meets you? Are
you one of the earnest, modest
kind, who is anxious to learn
when he is in the wrong, and
who can receive a rebuke, wheth-
er pleasantly given or not, and
profit by it?—Boys' World.

Are You The Kind That Goes?

Among the contestants in a
certain school declamation con-
test, there were two young men
who were extreme types, as far

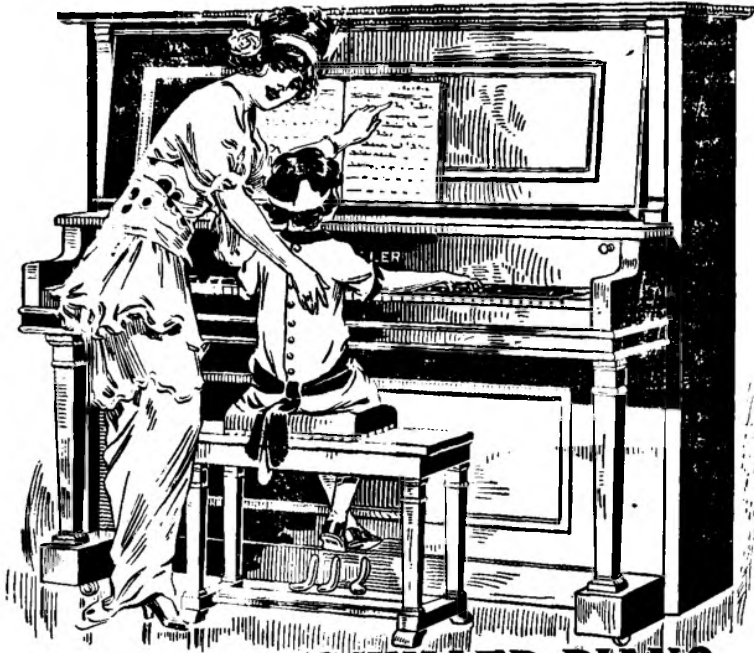
as dress and appearance went.
One was from a fairly well-to-do
family and his training and
breeding were reflected in his
every movement. His face was
clear cut, his body erect and
filled out, and his gestures, as
he declaimed, were very nearly
perfect. The other fellow was a
farmer's son. His clothes fitted
him illy. His face showed the
effects of open air and cold win-
ter work; and his hands and feet
seemed big and clumsy. But
this young man held his audience
spellbound and received round
after round of applause, while
the efforts of the first young man
were only moderately recognized.

To be sure, the gestures of the
first young man were graceful
and appropriate, his bearing was
quiet and modest, and his deliv-
ery was excellent. The second
young man, however, put his
soul right into his speech. He
was earnest, intense, and con-
vincing in what he said, and he
appealed to the listeners in
such a way that they were right
with him from start to finish,
as one remarked after it was all
over.

Of course there was nothing
for the judges to do but to de-
cide in favor of the second young
man—the farmer's boy with the
overgrown feet and hands.

"Those two young men were
like two watches," said one of
the judges later. "Both were
manly young fellows and we had
good reason to be proud of them
both, but the first was like a
high priced gold watch. The
case is very valuable and fine
to look at, but usually the jew-
eler has such a watch the great-
er part of the time. It can't
stand the hard knocks. The sec-
ond chap reminded me of a
cheap-cased watch that can be
banged around and still tick
off the seconds. The works in it
are all right and that watch is
made to go."

In other words the second boy
was deep; his heart was in his
work and he was in earnest ev-
ery minute of the time. Men
who have succeeded in this world
have been in earnest clear way
down deep. They have roughed
it and have not been afraid to
take hard knocks. After each re-
verse, they have come to the
front, like the watch with the
cheap case but good works—all
ready to go. Which will you be?
Sel.



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C. C. Maple.
 North Ridgeville, Ohio.

Loyal Soldiers.

"At my first answer no man stood with me, but all men forsok me." 2 Tim. 4:16.

The ranks are usually full on dress parade. They will stand and be counted then. When it is a question of flying plumes, gay banners, brass buttons and full rations, there are soldiers enough, such as they are, but one volley from the front rank with the rifles of truth is enough to test the loyalty of the rest of the company who have never smelled burnt powder in their lives, nor seen smoke except that of burnt tobacco under their noses.

"No man stood with me." And yet Paul did not skedaddle nor die of fright or lonesomeness. He stood his ground, noble soul. His courage forms one of the main pillars of the church of God which will not fail nor fall until its mission is fulfilled.

There are many who will want a place to help celebrate with the church triumphant, but there is stern duty and work first to be done with the church mili-

tant. There is something to stand for and somebody to stand with in this world. Present truth has always been unpopular and it is today. "Who is on the Lord's side?" Who will stand for him and his truth if they stand alone? No other purpose in life will answer, no other disposition qualifies one to enter the pearly gates in the ranks of the martyred host who have shed their blood in the cause of truth and righteousness all down the ages.

How strengthening and comforting it is, however, to have others stand by and with you in the ranks fighting for that which is true and right. Glancing to the right and there is a loyal soldier there. Looking to the left and there is another as faithful and true. And there are others ahead shouting for victory and others in the rear cheering you on. A half a man can fight under these conditions while it will take a whole one to stand alone. It is better to figure on standing alone any way and not lean on anybody and then when, if ever, they fall away, you will not fall over. Look at that sturdy oak standing alone over there on the hill in that great open field. It has stood many a storm and gale with bolts of lightning dancing about it and afforded shelter for man and beast. Why has it not been uprooted? Because its roots have been strengthened by fierce winds and caused to reach out and descend and get a firm hold of earth and rock. You will blow over, son, if you do not get a firm hold of the promises of God. Do not fear opposition and the winds of persecution for you will root deeper and become stronger. A fellow who cannot bear to be laughed at, and sneered at for the name he bears for Christ's sake cannot expect to be rated in his army. The thing to do is to see to it that all is done falsely for his sake. The disciple who has never been lied about is not like his Master and apostles.—C. E. Copp in The Crisis.

So others shall
 Take patience, labor, to their heart and hand,
 From thy hand, and thy heart,
 and thy brave cheer,
 And God's grace fructify thro thee all.
 The least flower with a brimming cup may stand,
 And share its dewdrop with another near.—Browning.

Purge from our hearts the stains so deep and foul,
 Of wrath and pride and care;
 Send thine own holy calm upon the soul,
 And bid it settle there.

Great boast, small roast.

mos. In either case, the same community of inhabitants is meant. So here, Peter refers to the kosmos or world that then was, as having perished, whilst the heavens and the earth (kosmos) which are now, are kept in store, etc.

An objector might say, what right have you to interpret the expression, heavens and earth, literally in verse five, and figuratively in verse seven? We reply that changes of this sudden character are not unfrequent in the Prophetic Word. It is evident that when the Apostle speaks of "the present heavens and earth," he does not do so in contrast with the literal heavens and earth referred to in the fifth verse, which God's word produced at creation, but with "the world that then was," that is, the world or first kosmos that existed from the creation to the flood. Those who claim that the Apostle's contrast of the present heavens and earth relates to the literal heavens and earth will be forced to show that the literal heavens and earth which God formed at the creation perished at the flood. Such a task we think no one will undertake, after reading the account given in Genesis. If any point is clear, it is this, that the heavens and earth that Noah's eyes saw before the flood were the same that he saw afterwards. We have the warrant of sacred history, therefore for asserting that when the Apostle says, "the present heavens and earth are reserved," etc., he does not mean the literal heavens and earth, because he contrasts them with a former kosmos, or if we may be allowed the figure, a former heavens and earth which perished, and by reference to the sacred word we find that the destruction was confined to the breathing creatures, all of whom were swept away from the face of the earth. The earth was preserved, but its corrupt inhabitants were destroyed. So it will be in the future, or else the Apostle's reference to the former judgment is worth nothing.

We conclude then that when the Apostle says that the present heavens and the earth, by the same word (of God) are treasured up, being kept for fire to a day of judgment and destruction of impious men, he simply meant that the present world (kosmos) in contrast with the former world that perished, is treasured up, etc. The object and result of the judgment of "the then world," was a complete removal from God's sight of all that opposed His will, and corrupted His way on the earth. So in the judgment of the present world, (or heavens and earth), the result will be a purification of the earth by a re-

moval of everything offensive to Him. In order to effect this great work, "He hath appointed a day in which He will judge the world in righteousness, by that man (Jesus) whom He hath ordained." Acts 17:31. The present order of society, social, political, and ecclesiastical, is described under the figure of heavens and earth, just as the society of Noah's time is spoken of as the world. This heavens and earth must be removed in order to find room for the new heavens and new earth which Jesus will introduce. At present they stand opposed to their introduction.

Men's hearts are deceitful and desperately wicked. The times are rapidly approaching a likeness with those of Noah and Lot. The present order or constitution of things never can bring peace or righteousness, consequently God has decreed its removal. As Peter says, "it is reserved unto fire against the day of judgment and perdition of ungodly men." When the day of the Lord is ushered in by Jesus, the great work will begin. The Prophets abundantly testify as to its character. It will be initiated by devastating and fiery judgments poured out on the enemies of God. This great work of subjugation and dissolution will go on—the "fire of God in Zion, and His furnace in Jerusalem," (Isa. 31:9), will burn until every species of corruption is burned from the face of the earth, and earth or kosmos, is entirely supplanted by the new constitution or kingdom of God on earth. So searching will the fiery judgments of God be in that day of the Lord, (a day of one thousand years), that the very elements or primary matter of which the present corrupt order is composed will be melted down and removed. Not a vestige will remain of the present constitution of things, but a new and heavenly order, one framed by God, will supplant it, and then it will be said that the former things are passed away. Holiness unto the Lord will be the prevailing motto in that day, and the earth and the seas, and all created things will rejoice before Him evermore. The kingdoms of the world will then have become the kingdom of our Lord and of His Christ, and all His enemies will be humbled in the dust. It will then be manifest that God's judgments have been abroad in the earth.

To be continued.

Fulfillment of Prophecy.

Dear brothers and sisters: Does not the time draw near for the fulfillment of the prophecy recorded in Matt. 24:29?

The darkening of the sun, etc., We have records of the sun being darkened already.

1. In the American colonies in 1780, lasted 58 hours.

2. The West India darkness in 1812, lasted 5 days.

3. The Russian darkness in 1812, lasted 5 days.

But dear brothers and sisters the darkening of the sun as recorded in Matt. 24:29, shall not be darkened until immediately after the tribulation of those days. It is immediately after—not before, or during—the tribulation of those days, upon Israel, that the sun shall be darkened, etc. The tribulation is upon the Jews. See Matt. 24:21; St. Luke 21:20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. This is the commencement of the tribulation upon the Jews. Luke 21:24. And they shall fall by the edge of the sword, and shall be led away captive unto all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. You have already read that Jerusalem shall be trodden down and consequently the Jews are in tribulation by being led away captive into all nations. Are not the Jews scattered among all nations, and therefore they are still in tribulation, and this prophecy which says immediately after the tribulation of those days the sun shall be darkened, etc., it is contrary to scripture to say has been fulfilled.

But dear brothers and sisters, lift up your heads, be glad and rejoice, have you not read the newspaper tidings that England and her allies are doing all in their power to conquer the Mohammedan power, the false prophet, known as the Turkish Government? The Turkish Government holds Jerusalem in bondage. If the Turks can be driven out of Jerusalem, and the Jews are brought back and allowed to form a government of their own, would not that end their tribulation? And their tribulation being ended, then one generation shall not pass away till the sun shall be darkened, the moon shall turn to blood, stars fall from heaven, Matt. 24:34. And they shall see the son of man coming in the clouds of heaven with power and great glory.

Brothers, sisters, friends, keep this in mind, that those four events, the darkening of the sun, the moon turning to blood, the stars falling from heaven, and the coming of the son of man in the clouds of heaven with power and great glory, all four shall come to pass during the period of one generation, three score years and ten, Psa. 90:10. Is it not a great error and contra-

to scripture to say the darkening of the sun in 1870 fulfilled this prophecy? First, the tribulation is not yet ended. Second, the time period has been more than one generation since the darkening of the sun in 1780, and Christ has not yet appeared. Third, Are any of the tribes of the earth mourning because they see the sign of the son of man in heaven and coming in the clouds of heaven with power and great glory? Matt. 24:30. Fourth, Has Christ sent his angels with a great sound of trumpet and gathered his elect from the four winds, from one end of heaven to the other? Matt. 24:37. Most assuredly not. Listen.

Don't look for those signs until the tribulation has ended, but immediately after. Matt. 24:29. Jesus says: Verily I say unto you this generation shall not pass till all those things be fulfilled, Matt. 24:34. Yet there have about two generations passed away since the dark day of May 19, 1780. The indication of the times points to the regathering of Israel, the fulfilling of these signs and the coming of the Lord.

John W. Burget,
Michigantown, Ind.

Letters.

Dear Bro. Lindsay:

Enclosed please find \$2.00, \$1.50 to renew my subscription, which expires I think in August, and the other 50c for the helping fund. I wish to thank you for giving us such a splendid paper. Wishing you success in all your work,

Your sister in the faith,

(The above being a private letter, we withhold the name. Should all our brethren adopt the spirit manifested and the kindly words spoken in this letter, we would feel able for any task. Brethren, you can never know how much good such a letter does us.—Ed.)

This is the smart of life, the ceaseless round
Of duties done that yield nor sign nor sound,
Whether the act repays the ache it cost—
Whether the ended day was found or lost.

Rainy days will come even in the glad summer time, and those who take them pleasantly are those who get the most out of them.

Don't be afraid to be polite at all times and under all circumstances. It is no disgrace to be called a gentleman.

Jesus the Great Teacher.
No. 13.

In our articles we have shown that Jesus was the greatest teacher that had taught up to his time. No one since his day has taught the beautiful and convincing truth as he. We desire now to call attention to him personally and follow him in his works and teachings. To understand him fully we must see that his works and teachings were divine. Just previous to his birth the prophetic utterances concerning the Messiah on the coming one had been alluded to and well informed students of prophecy were writing and speaking of the appearance of one who would relieve Israel from Roman oppression, and again set up the Israelitish kingdom which would rule over the entire habitable. Nearly a thousand years before his birth, Isaiah the prophet said, "Unto us a child is born, unto us a son is given." Other of the prophets had made announcements of his birth. This same prophet had said. There shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots. The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord. Isa. 9:6, 11:1-3.

Again we read from Isa. 53: He shall grow up before him as a tender plant and as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him. He was to be a man of sorrow and acquainted with grief. This prophecy was distasteful to the Jewish people. They preferred to accept that line of prophecy that spoke of him as their king. They had forgotten that they had failed in their 'trial period' to become a holy nation and then were suffering a corrective punishment for their breaking the covenant made with Jehovah at Sinai, 'If ye will keep my covenant ye shall be unto me a holy nation.'

Micah, one of the minor prophets, spoke of the coming one thus, But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come unto me that is to be ruler in Israel. Malachi had written that, The sun of righteousness shall arise with healing in his wings. The Jewish students knew of these prophecies and of the nearness of the time when he should appear. Their great desire to be relieved from Roman dominion, led them to overlook the humble appearance of their Messiah. They

supposed that his coming would abolish death and when Jesus taught that he must suffer death they rejected him as their Messiah and said, Our Christ abideth forever. They were blind to the truth that he must first suffer affliction before he could wear the crown. Now the birth of Jesus was on this wise. It came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed. And all went out to be taxed, every one in his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea unto the city of David which is called Bethlehem; because he was of the house of David, to be taxed with Mary his espoused wife. The time for the birth was nigh at hand, so they must go to the place where the prophet had said that the child should be born. It could not be accomplished out of Bethlehem. From Nazareth their home to Bethlehem was about seventy miles. With their mode of travel it was a tiresome journey and attended with some fatigue and danger. We can imagine that Joseph provided as comfortable a conveyance for his espoused wife as his means would permit. In view of the fact that both had been informed that the child was the product of the Holy Spirit what thoughts must have passed through their minds as they journeyed toward the city of David their father to be taxed and that the prophecies should be fulfilled.

After having accomplished their journey and arrived in Bethlehem they found that the inns were all full and there was no place for them to lodge. After some searching they found a place among the animals where the weary mother might find rest and accomplish her time. The principal subject on the minds of all was that they were to be taxed to support the Caesar government. While this was being done Jehovah was accomplishing his work regarding this same government. The child born was destined to smite this with all the governments of the world and grind them to powder. The decree to go to Bethlehem was not only of human origin but it was ordered from heaven.

The birth of a royal child would have caused more or less of a commotion among the people. No birth has been of so much importance to the race as the one promised, Unto us a child is born, unto us a son is given, and yet it excites no comment in the city where it took place. The sacred historian has informed us that it took place in the night. Jehovah sent his messengers to earth to announce to shepherds who were keeping watch

over their flocks near Bethlehem to inform them of the birth of the son of God. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. The angel said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord. Christ the Lord, meaning the anointed ruler. This shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest and on earth peace, good will to men. Luke 2:8-14.

D. C. Robison.

Exposition of 2 Peter 3:10.

(The following continued article is taken from the Herald of the Coming Kingdom of Jan. 1870.—Ed.)

Continued from last week.

It is important before we proceed further, to determine the character of the destruction spoken of, so as to establish a precedent for that which is to come. This is necessary, seeing that the apostle in the next verse introduces a comparison, as follows: after saying, "the THEN world was destroyed," etc., he says, "but the PRESENT heaven and the earth, by the same word, are treasured up," etc. In King James' version the comparison is between "the world that then was," and "the heavens and the earth which are now." If then we can determine the character of "the world that then was," we shall be able to determine the "heavens and the earth which are now." The first, by the word of God, has been destroyed, and the second by the same word, is reserved for destruction in the day of the Lord.

By reference to Gen. 6 to 8, we find a complete account of the destruction of the first world. The reason given for it is, that "God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually." Therefore, He resolved to "destroy man whom He had created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air," for "the earth was filled with violence;" it was corrupt, for "all flesh had corrupted his way upon the earth." Therefore says He, "I even I, do

bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven, and everything that is in the earth shall die." "And it came to pass after seven days that the waters of the flood were upon the earth." "And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lifted above the earth." As a result of this flood "all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven, and they were destroyed from the earth, and Noah only remained alive and they that were with him in the ark." "And it came to pass in the six hundredth and first year, in the first month and the first day of the month, the waters were dried up from off the earth, and Noah removed the covering of the ark, and looked, and beheld the face of the ground was dry."

We have quoted thus copiously in order to show what "the world that then was" consisted of. It is clear that the literal heavens or literal earth, formed no part of the world that was destroyed. Instead, it was those living beings in whose nostrils was the breath of life, that were made the subjects of destruction. The object God had in view was to purify the earth by bringing to a sudden end those who corrupted His way on the earth. The wickedness of man was great, so great indeed, that it repented Him that He had caused him to exist. The world that was then destroyed, therefore, was not the literal earth upon which man lived, for after the flood subsided the ground was still there, and the olive trees were growing upon its surface. But the world of inhabitants had perished. The wicked kosmos was thus terminated by God's judgment upon it, and a new one commenced with Noah and his family as a nucleus. This new kosmos the apostle refers to in comparison with that which perished. He speaks of it however, under the figure of heavens and earth. This is not uncommon. In fact, one of the definitions of the word kosmos as given by lexicographers is, the heavenly bodies, earth, etc., owing to the order and arrangement that prevails in their constant course. This order and arrangement of the heavens and earth is used also to represent the world of inhabitants—mankind. Consequently we find in the word of God that sometimes the governments of earth are represented as heavens and earth, and sometimes as a kos-

uel still survive her. Ralph having died Aug. 14, 1901. She is also survived by one sister, Mrs. Rhoda Watts, of Moline, Mich.

Mr. and Mrs. Pomeroy moved from New York to Henry Co., Ill., in 1857. After living there 13 years, they came to Leighton, Mich., where Mr. Pomeroy died the following year, Aug. 30, 1872.

After 18 years, Mrs. Pomeroy was married to Mr. George Allen of Atkinson, Illinois where they planned to make their home, but sudden death came to Mr. Allen only seven weeks after this marriage, and two years later, Mrs. Allen returned to her old home in Leighton, Mich.

In 1900, Mrs. Allen was married to Mr. Willard Gates, who died nine years later, in the summer of 1909. Mrs. Gates was converted and joined the Adventist church at the age of 15 years at South Butler, N. Y.

After coming to Michigan she affiliated herself with the Church of God at Dutton, Mich., where she retained her membership up to the time of her death.

Funeral services were held at the Congregational Church, Moline, Mich., conducted by Sr. Woodward, assisted by the pastor of the church. A long, beautiful Christian life is ended; a devoted, prayerful, benevolent mother in Israel. We laid her to rest full of the hope of meeting her again when Jesus comes to make up his jewels.

Oh Death, think not to shout a triumph here,
These lovely eyes, ere they were closed by thee,
Were taught by Jesus holy things to see;

This aged head, to all of us so dear,
Tho' thou hast brought it to this lowly bier,

Christ shall raise up again to victory
And crown this brow with immortality,
His love towards us, Oh death, has cast out fear.

Behold and tremble, for the eastern sky
Is warm already with the coming day;
The glorious presence of our God is nigh,

Where yesterday was twilight cold and gray,
Hark, from on high the angels seem to sing,
Hosannas to the coming of our King.—J. Elmer Wilson.
M. A. Woodward.

When you bury the hatchet,
Don't leave the handle sticking out.

The only trouble with experience as a teacher is that the knowledge she gives comes too late.

THE REASONS WHY.

From an old Tract.

The reasons why we should not believe that the righteous receive their reward in heaven at death, but on the earth at the resurrection of the just, are:

1. Because "No man hath ascended up to heaven," except Christ. Jno. 3:13.
2. Because "David is not ascended into the heavens," but is "both dead and buried, and his sepulcher is with us till this day." Acts 2:29, 34.
3. Because Christ said, "Whither I go ye cannot come. Jno. 8:33-34: 13:33.
4. Because He will bring our reward with Him: "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.
5. Because "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1:32-33.
6. Because "the Lord shall be King over all the earth." Zech. 14:9.
7. Because "the kingdoms of this world are to become the kingdom of our Lord and his Christ, and he shall reign forever and ever." Rev. 11:15.
8. Because "he shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psa. 72:8. Zech. 9:9-10.
9. Because "the righteous shall be recompensed in the earth" (not in heaven). Prov. 11:31. At the resurrection. Jno. 5:28-29. Dan. 12:2.
10. Because the meek and all who keep his ways shall inherit the earth. Psa. 37:9, 11, 22, 29, 34. Matt. 5:5.
11. Because "the righteous shall never be removed" from the earth. Prov. 10:30.
12. Because "the Lord shall reign in Mount Zion and in Jerusalem." Isa. 24:23.
13. Because "the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints," etc. Dan. 7:27.
14. Because "unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.
15. Because Jesus said, "I will come again." Jno. 14:3.
16. Because in the parable recorded in Luke 19:12, etc., Jesus shows the plan fully. He was to go away to receive the kingdom, leaving certain servants: then having received the kingdom, he returns to reward his servants and punish the wicked.
17. Because "thou hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5:10.
18. Because the righteous are judged when Jesus comes. Matt. 16:27.
19. Because eternal life is given in the world to come. Luke 18:28-30.
20. Because the redemption is not till the resurrection. Rom. 8:23.
21. Because we are not saved at death, but from death. Rom. 8:24-25.
22. Because our sins are not blotted out until the resurrection. Acts 3:19.
23. Because our reward comes at the resurrection of the just. Luke 14:12-14.
24. Because though rewards have been offered for any Bible text promising an inheritance in heaven at death as a reward for righteousness, it has not come to our knowledge that such a text has been produced; while on the other hand the Bible is a unit in teaching that the heaven, even the heavens are the Lord's, but the earth hath he given to the children of men.

This tract is recommended by the Tract Committee of the Illinois State Conference of the Churches of God in Christ Jesus. For terms, etc., address Mrs. J. E. Cross, Oregon, Illinois.

The Sunday School.

By Anna E. Drew.

Nathan Rebukes David.

June 6, 1915. 2 Sam. 11:1-2:7 a.
Lesson Text. 2 Sam. 11:22-12:7a
Compare Psa. 51.

Golden Text.—Create in me a clean heart, O God. Psa. 51:10.

Time.—About B. C. 1043 (Beecher), in the twenty-first year of David's reign.

Place.—David's new palace in Jerusalem. Rabbah, about 25 miles northeast of the north end of the Dead Sea, on the upper Jabbok.

Questions.

When David had peace after his wars, what plan entered his

heart? 2 Sam. 7:1,2. Who encouraged David in this plan? 7:3. What message from God was given Nathan for David? 7:4-18. What is meant by 'house?' v. 16. (family). How long was the promised throne and kingdom to be established? Could this great promise be fulfilled in David's son, Solomon? vs. 16, 18. In whom only can it be ultimately fulfilled? Jer. 23:5, 6; Luke 1:31-33. Why was David forbidden to build a temple? 1 Chron. 22:7-10. What did David do toward the building of the temple? 1 Chron. 22:14-16. What lesson for us in this? (If we cannot do what we hoped, help others to do the work).

Who was Mephibosheth? 2 Sam 9:6. How did David discover him? 9:1-5. What kindness did David show him? 9:9-13. What great wrong did David do? 11:1, 2.

Uriah, Bathsheba's husband, was one of the most honored of

David's officers and at this time was absent in the war against the Ammonites. David, in defiance of the ancient law, had followed the custom of his day for kings had taken many wives. He fell in love with Bathsheba and wanted her for his own. No doubt his prosperity and unbroken success had made him proud and careless and not on guard against temptation.

How did David put Uriah out of the way? 11:14-17. What result had this sin? v. 27. See Bible margin. What parable did Nathan speak to David? 2 Sam. 12:1-4. What was David's reply to the parable? 12:5, 6. "You can only judge your sin properly when you consider how it would look if it were the deed of another." How did Nathan condemn David? v. 7. How did David acknowledge his sin? v. 13. What did Nathan prophesy should come upon David? vs. 10, 14.

How did David seek to save his child's life? How did he receive the news of his child's death? vs. 18-20. "I shall go to him, but he shall not return to me." v. 23. What does this mean? Job 7:8-10. How could David draw comfort from such a thought? Job 14:14, 15; 19:25-27; Isa. 26:19. How did David express his sorrow for his sin? (In many Psalms, but chiefly in the 51). In this 51st Psalm what verses show he recognized God as the one sinned against and as just in condemning him? Which ones, of God as the source of pardon and cleansing? What is God's demand for true repentance? Psa. 51:3, 6, 10, 17. What for the fruit of repentance? vs. 13, 15; Matt. 7:21. What message for us in this lesson? 1 Cor. 10:12; Rom. 11:20; 1 Jno 1:9.

"This lesson has a most important message to those who have not fallen. David's repentance, his restoration to God's favor, could not undo the terrible deeds. It could not bring Uriah back to life. It could not resurrect the dead child. It could not renew Bathsheba's and David's lost innocence. It could not annihilate a host of dreadful memories. Seeds of distrust were planted in the nation and seeds of dissension in David's family. Let every tempted soul take heed, and be strong and wise in time. And the lesson to those that have fallen, brings a message of hope and cheer. The past cannot be undone, but the future can be brightened. We cannot forget, but God will forget. And he will help us back into the purity and power we have lost."

Only those who have tasted the bitterness of failure can know the sweetness of success.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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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.
- Oregon, Illinois, the fourth Sunday each month.

With this issue we are dropping from our list a number of names whose subscription has been long overdue. To these we have sent notices several times to which, except in few cases, we have received no kind of reply. We dislike to drop any from our list for fear we are dropping some one who is really of the worthy poor class, but where no response to our notice is given, we cannot know and this leaves us but one course to pursue, and that is to drop them. We shall soon have to drop others. Brethren, the paper house and type foundry require cash of us. Please pay your subscription promptly.

Bro. D. E. Vanvactor kindly consented to fill our appointment at Rensselaer, Ind., Sunday May 16, thus making it possible for us to answer Sr. Williamson's call to preach her husband's funeral on Saturday.

Attention is called to the new ad. on last page of this issue.

We mean to alternate the matter on last page from time to time. Watch for it.

With the promise of the attendance of both Bro. J. H. Anderson of Troy, Ohio, and Bro. L. H. Shelton, of Driggs, Ark., at the Illinois State Conference in August, we can promise all who come a splendid program of good things. Make it a point to plan now to be with us. Remember the date, Illinois Bible School, Aug. 10-20; Illinois Conference, 20-23.

Sr. Anna Adams and her aunts, Srs. Matie and Marion Thatcher, are now at home in Dixon, Ill., after an absence in Florida for 18 months or so. Their home is at 403 E. Chamberlin St., where they will be pleased to have all their old friends call upon them.

LOOK!

Until July 1st, we will mail you 500 good envelopes with your business card neatly printed thereon, for \$1.00, you to bear half the postage. Place your orders at once.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Mrs. James G. Adams,	\$1.00
Mrs. Rilla Richardson,	.50
Mrs. Julia A. Ordnung,	.50
Mrs. E. H. Wyman,	.50.

Announcements.

National Berean Conference.

In a short time the official call to Bereans for the second annual conference will be made.

The meeting this year is at Argos, Ind., a point all can reach in the central west. The date Aug. 9 and 10 is during the vacation period, so all can attend. Now begin to plan to come. Be there for the first session. Stay until the close. Programs will appear soon.

C. C. Maple, Pres.

To the brethren scattered throughout Michigan and elsewhere greetings.

The annual conference and Bible school of Michigan will be held at Dutton for one week, conference and Bible school commencing Thursday evening, June

24th. to June 30th, 1915.

It is expected that Bro. S. J. Lindsay of Oregon, Illinois, will be at the conference and Bible school to teach the word of truth, and there will be other good speakers present. All interested in the Lord's work are earnestly entreated to "come to the feast" of good things from the word of God.

Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids.

Emma Jackman, Sec.
F. V. Blakely, Pres.

Reports.

Dear Bro. Lindsay:

I will make a short report of Bro. Drinkard's sermon on May 9th, or the second Sunday in May. We use that as a regular decoration day for the old Liberty Cemetery. A vast crowd gathered there; some three hundred people or more. Bro. Drinkard had been previously called to preach the 11 o'clock sermon. He read Job 14 for a lesson. He took for his subject the resurrection of the dead. He quoted many passages of scripture to prove his points, and showed plainly that it was our loved ones that we buried and mourned and after that would be resurrected and rewarded at the second coming of Christ to the earth. He held the people spellbound with his Biblical arguments for about fifty minutes and showed plainly that without a resurrection that death would be a perpetual sleep. At 1:30, the Woodmen of the World decorated a grave of their order. Then the people returned to their seats, but seemed to be dissatisfied and then they called on Bro. Drinkard to preach and he began his second sermon about 2:30 in the afternoon. He took for his subject a Biblical preparation for that wonderful resurrection of the dead when Christ comes to give eternal life. He gave them a masterly sermon on what we must do to be saved. Bro. Drinkard is going to be a power if he holds out faithful unto the end.

After this, they made a nice little contribution and every one went away satisfied, or seemed to be so.

Yours in the one faith,

M. L. Scoggins.

Obituaries.

H. H. Williamson.

"H. H. Williamson was born in Tazewell, Co., Ill., June 12, 1837. He was married to Miss Marie Hudson at Bangor, Mich., in 1880.

In 1885 he moved to Rock Falls and built the home in which he died, living in this one home for thirty years.

Besides his wife, he leaves four daughters to mourn his death. Mrs. Emma Dempsy, and Mrs. LeRoy Hoak of Rock Falls, Mrs. Marian Jacobs of Sterling, and Mrs. Maude Bartholomew of Chicago. Also five brothers, Linmond of Kansas City, Michael of Joplin, Mo., Marion of North Dakota and George and Leonard of Los Angeles, Cal., also two sisters residing in Los Angeles, Cal.

In all his working years, Mr. Williamson was a contractor and builder. He served about two years in the Civil War and was a prominent comrade in the G. A. R. of Sterling and Rock Falls. His old comrades will bear his body to its last resting place.

Mr. Williamson was always an active man and took active part in the betterment of the city in which he lived and was always ready with a helping hand to any who needed assistance. His friends can be counted by the scores and his death is a community loss.

During all his illness which has extended over several months, he never had a word of complaint. During the past two weeks he was unable to leave his bed. In passing he leaves a life well spent and only the most pleasant memories in the minds of his host of friends."

The foregoing was given by one of the local papers in report of the death of H. H. Williamson, who died Thursday evening, May 13, 1915. Sister Williamson called upon the writer to come to preach the funeral Saturday at 2 o'clock.

Mr. Williamson had for some time been a member of the Christian church, but in later years accepted the teachings in large measure of the Church of God, although he never took the formal step to unite himself with us.

We spoke upon the general theme of life only through Christ and that by a resurrection from the dead, using a part of Job 14 and 1 Cor. 15.

There was a good attendance and all gave the best of attention.

S. J. Lindsay.

Sylvia Alzina West.

Sylvia Alzina West was born Feb. 11, 1833 at South Butler, New York, and died May 9, 1915, at Moline, Mich., aged 82 yrs., 2 mos., and 28 days. She was married to Charles Addison Pomeroy, Jan. 21, 1859, at South Butler, N. Y. To this union were born five children. Ralph, Mary, Essie, Thomas and Samuel, of whom Mary, Essie, Thomas and Sam-

boiled water.

Now for your final objections:

Solomon answers your first, as we have referred to in Eccl. 3.

No. 2 is answered by David, Paul and John; David in Psa. 104:29-30, Paul in Eph. 2:1 and 2 Cor. 5:17 and John in Rev. 20:5. In these scriptures we find that to be quickened from the deadness of sin is to become a new creation ('recreation') that if God took away the breath of animals then restored it (the spirit) they would be 'created', and it would 'renew' the face of the earth; and that to have a resurrection is to have lived again.

Would it not be well to be careful how you object to the word of the great Eternal?

No. 3. Here you repeat part of your summary, making no new objection. We have already replied to this, but as you introduce the new argument that if man is wholly mortal, one animal is just as apt to be converted as another, we will answer you that since Jeannette saw the angel, according to your proposition and your argument on the nature of man and beast, she surely had an inner, immortal principle to be converted and saved, just as much as Balaam, so why do you not begin preaching to donkeys?

4, 5 and 6, being based on a supposition of our faith which is erroneous, call for no reply. For we do not teach that we become immortal at conversion.

Yes, we deny your assertion that the righteous and the wicked receive equal punishment. There are abundant statements in the Book that the wicked, after death, will receive judgment and at the same time the righteous receive life.

7. We have already answered you why there is to be a resurrection of man and not of other animals.

If refusal to believe assertions, Platonic philosophy and the serpent is infidelity, we of course are infidels, for infidelity is unbelief. But what about those who refuse to believe Bible statements?

Your final trilemma: Is man the offspring of God, the devil, or an animal? God has fixed us all in the animal class, whether we like it or not.

We are all animals. Eccl. 3:18. Men, beasts, fishes and birds are all flesh. 1 Cor. 15:39, Gen. 7:21-22. So that you and I are both offspring of animals whether we admit what Solomon makes manifest or not. But we are not Darwinian disciples either. Can you tell why your assertion is not true in our case? All men are also offspring of God, Acts 17, as we have before explained.

Before birth you could not choose your father in any of the three fathers of your trilemma.

But since birth you can have your choice of the two remaining. But the Master told those who believed your faith in spirits of the dead and called him ugly epithets falsely, that they were the offspring of satan. They were trying to kill him, so were murderers, hence children of the devil, who he said, was a murderer from the beginning. How a murderer? By the lie, "Ye shall not surely die." Do you believe that? To which was God speaking the words, Thou shalt surely die, to body or spirit? You say the spirit is what does the seeing, hearing, understanding, etc. So the devil talked to the same spirits and said, Ye shall not surely die. Isn't that your belief? The mere body cannot hear either God or satan, can it? So your inner soul was sentenced to die, and Ezekiel says, The soul that sinneth it shall die.

These people addressed by our Master thus had 'doctrine' that contained 'leaven', rottenness, against which he warned his disciples. By reading their creed in Acts 23 we can detect the leaven. There are only three doctrines stated in the creeds of the Pharisees and the Sadducees, the belief in resurrection, angels and spirits. The first two are true doctrines, hence the only possible error of faith on the part of the Pharisees was the belief in spirits of the dead, hence in condemning their leaven, the Master condemns yours.

So replying to your trilemma, we say, that all are offspring, both of God after the flesh, and of animals, according to Acts 17:28-29 and Eccl. 3:18, but that we have a choice whether or not we will be children of the devil by believing his lie and doing his deeds of hatred, and also a choice whether or not we will be God's children after the spirit by faith in Jesus Christ.

Then the Lord opened the eyes of Balaam and he saw the angel of the Lord. Num. 22:31. Hence, he was not translated to see the invisible, merely his eyes were opened. The same is true of Elisha and the young man in 2 Kings 6:17. Before that, if Elisha must be translated to see the invisible, then the visible (young man) saw the invisible (Elisha translated). So also of Lot in Gen. 19. If Lot must be translated to see the angels, then the visible (his wicked fellow citizens at the door) saw the invisible (Lot translated), and if he was not translated, the visible (Lot) saw the invisible angels. These and what other like scriptures we have before given are only a fraction of what the Book gives in contradiction of your oft repeated proposition.

Now we will give some additions to your summary which

you neglected to insert:

Your first argument is your picture, and your last, the statement that you are a faithful worker, to which we say, Do not sound a trumpet before your altar giving and "Let another man praise thee and not thine own mouth; a stranger, and not thine own lips."

You have stated your proposition six times and used syllogisms three times, in all nine times for what God declares of the wisdom of the world that it is foolishness before him.

You have used the scripture 29 times and misquoted it 15 of the 29. Mostly in unimportant words, it is true, but it shows carelessness, and if careless of that, why not of the truth it contains, since "He that is unjust in the least is unjust also in much"?

Your thirty arguments the reader must judge if answered, along with your four defiant challenges.

You have made thirty-one assertions with not even a hint of scripture for proof. Along with these you have made five base taunts and thirteen vulgar epithets that merit, and have received no replies. Therefore, we say to you, Repent and be converted to the acknowledging of the truth.

J. W. Williams.

Berean Service.

In our Berean work, since the beginning, our service has been in caring entirely for the local societies. The state (as it should), has fostered and built up and strengthened the local societies. In fact, we have been cared for so well and so long that we have grown to think that we must always be fed. Some of the local societies have, by this time, reached a full growth and some are quite lusty infants, and all of us are old enough in the work to realize that the time has come for us in turn, to render services to our state society and to our National society, both, in time, willingness of endeavor and money. We are trying to organize all over the country, into one band, for the study of God's word, the training of the young people and the spread of the gospel. This must have organized effort in order to do the most effective work and the best work. What are you doing to help the cause along? Are you spending your time criticizing the officers who are doing more work than you have any idea of, or are your sending a kindly word of encouragement once in a while and an offer to help? Do you pay your local dues promptly so that the state treasurer can send the quarter-

ly dues from the state to the national, or are you waiting for the other fellow to provide the necessary money that is needed for the work? Have you sent in your twenty-five cents annual dues to the national treasury? Has the Berean society been of any benefit to you? If so, are you willing to do your share towards helping some other society that is just struggling along or towards spreading the good work in other places?

Says one, "What do we need of organization? We get along very nicely without. All we want is just to buy the books." Pray where would you get the Berean books if there was not organization somewhere and money advanced for you and saved for you? Are you always willing to accept and are you never going to give? The Berean work has been of the greatest value in gathering into one band our isolated members. Surely the command to "Feed my lambs" applies as much to them as to those who can meet together and how can they be reached but by a central organization. I am going to ask every one who has put on the all saving name through the Berean work or who has felt the benefit of the work to write to your state president. Don't wait. Do it now. Then the state presidents can bring the good news to the national conference. Can't you come to that conference your self early in August? Come with plans for work. Let every society send one, if possible. We have a great deal of work to do and need your help.

If you have no state president and if you have been helped by the Berean work, will you not write the good news to our national secretary, — Evelyn K. Harsch, 325 W. Marion St., South Bend, Ind.?

Then, when you who have not joined us in the work, hear and realize what has been accomplished by a little organized work here and there, you will surely be glad to come into our national organization where we can all work together and gain so much from the experience of others and not waste so much time in trying to reach people.

Turn around dear Bereans, and put your shoulders to the wheel and help your officers with your whole strength. The time is short for work.

Leila E. Whitehead

We are on trial ourselves whenever we condemn another.

The man who is willing to learn one thing at a time will soon know much.

Wishing, of all employments, is the worst.

Future Probation.

In several of our exchanges recently, and in some of the clippings which have been sent us, there appears to be a general criticism of the doctrine of future probation. In one article it is called "Larger Hope," "Fair Chance," and other names with an evident desire to make the subject appear as obnoxious as possible. What has stirred up this wave of criticism is not for us to know, unless, perchance, articles appearing from time to time in our columns have done the work.

In place of the names which are hurled at this doctrine, we choose to call it the gospel hope. One of the incentives which leads the writer to love and worship God is the belief that He will not condemn to eternal damnation any person which His love has seen fit to bring into existence, until that person has had all opportunity to know and do His will. It seems that this doctrine is but in keeping with all of the divine attributes of God and they constitute the beauty of character it is His wish to implant in all of His children. When once this doctrine reaches the heart it has a tendency to drive out all selfishness and to make us think of the welfare of others as well as that of ourselves. To find one who believes, is to find one who is open hearted and unselfish.

We wish to review a few texts which to our mind can have little place with us once we determine that the doctrine is not taught by the scriptures. First, if we are asked what is the hope of our calling, we have one text that comes first to mind, as follows: "And they sung a new song. Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Kings and Priests.

Kingship and priesthood call for the exercise of kingly and priestly authority. If that kingship and priesthood to which we are called is to be but an empty title and honor, then disappointment possesses us. If the terms mean what they say, then there is every reason to strive. Kingship implies that there will be governments needing the execution of right laws by righteous kings. Priesthood implies that there will be those under that government needing priestly care. Anything short of this will make these titles meaningless. This thought is in harmony with that expressed in Isa. 2:3, wherein it

says, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This thought is in harmony with the promise made of God through the prophets to Israel whose shepherds had been false to their charge, wherein it is said, "And I will set up shepherds over them which shall feed them: etc." Jer. 23:4. In New Testament teaching we find the Savior carrying this thought right along with what He has to say to Peter in Matt. 19:28, after Peter has asked Him a great question. The Master in answer says, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In this will God fulfill His promise to Israel by Jeremiah, for we have learned from the work of the Judges of old, while Israel received their care direct from God through judges, that it was a work of instruction, direction, and all that could be found in a good government.

If at Christ's coming all probation ends and there comes utter destruction to all not in Christ, then there is another text that would have to have a word changed to suit the situation. We will quote it to accommodate thought. "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of DESTRUCTION of all things, which God hath spoken by the mouth of all his holy prophets." etc. Let the question be, When Christ comes, does He come to destroy or to restore? There will be destruction of some things and conditions when He comes as there has been destruction at other times when God's judgments have been in the earth. We call attention to the second Psalm in which the nations of the world are admonished to "Kiss the King, lest he be angry and ye perish from the way." In Rev. 6 also, we read that the first seal that breaks shows a rider on a white horse with a bow in his hand, which properly interpreted means that when Jesus is again revealed from heaven, He will come offering mercy, for the white horse is a symbol of purity and power. The nations rejecting this gracious offer bring upon themselves their doom as nations.

This line of thought could be carried further, but this is enough for this time. As we have access to papers published in 1850 and later, we find that our people then had to fight for every bit of the ground upon which we now stand as to this doctrine. The writer came into the heritage

thus won and we do not mean to have it lightly taken from us now. We believe it to be the very meat and marrow of the gospel. "In thee and in thy seed shall all the families of the earth be blessed", was said to Abraham. We know that Jesus is that seed. If the nations of the earth are cursed and by that curse doomed to everlasting damnation for no fault of their own, then we fail to see where there is blessing instead of curse. Let the members of the Church of God rally to the help of proclaiming this gospel. The time is short. Let us be faithful.

S. J. Lindsay.

Reply to Chapter Five.

"And their eyes were opened and they knew him; and he vanished out of their sight." Luke 24:31. Therefore the invisible was for a time visible to the visible. For the disciples saw the risen Lord. If they were in the flesh, the visible saw the invisible, and if they were translated, how could the invisible become invisible to the invisible by vanishing out of their sight?

They were not translated; merely their eyes were opened. For before, the eyes of the two were holden that they should not know him, v. 16. If they had to be translated to see him, how could the eyes of the invisible be so blurred as not to know the invisible when they saw him? If the invisible, when visible to the invisible, is unrecognizable, what profit in it? For you say the purpose of the invisible becoming visible to the translated visible is that the latter may bear testimony to the reality of the other life, that man may not be required of God to believe a thing till it is proved to him. In cases like the above, when eyes are holden till the beings of the other life are unrecognizable, will not the witnesses have to come back and say, We saw something but we don't know what it was?

Mary would say, I saw a gardener in heaven, Jno. 20:15. The disciples would fear Jews there, Jno. 20:19. Manoah and his wife would say, We don't know it was an angel, and Peter would say the same, thinking it was a vision, Acts 12:9, and also testify to a city with gates, streets and a prison in the spirit realm. But he was not translated. He merely came to himself, v. 11, not his spirit came back into its vacated body.

The above uncertainty in testimony would be similar to that of your brother in faith of Acts 23:1-9, who believed in spirits of the dead, but did not know whether it was the spirit of the crucified king or an angel that had spoken to Paul, though loath

to admit that it was what Paul testified, the risen Lord. There is your real spirit, one with a bodily form, scarred and eating fish with the astonished disciples on the shore of Galilee, not the superstitious spirit they thought they saw, the kind you advocate when he said, Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. Like us, it took them some time to be rid of superstition.

If witnesses (translated visibles) of the invisible are to assure man of the existence of the invisible, how is it possible that some doubted. Matt. 28:17?

In such doubt, they and Manah and Peter would not know they were translated, would they? And will you then know you are a spirit when you are dead?

You say, The inner (invisible) man plans the sin, and the body (visible) puts it into action. Then why punish the sinner's tools instead of the sinner? Since death is the penalty for sin, why should not the deathless spirit die, instead of the body, for such diabolical plotting? What if it continues such plotting till death? And even after, if it can think out of its body? Why do saints who have died not keep up the plotting in the invisible state? And what plans the sins that animals commit, such as fighting, stealing, killing, etc., if they have no inner, invisible spirits, as you say? Is there a heaven and a hell condition for them too? In No. 7 of your summary, you say, if men and other animals are of the same mortal nature there must be a resurrection for beast as well as man. Well, we have quoted and referred you to Moses, David and Solomon, that both are mortal, so why not you begin preaching to Jeanette? If donkeys' spirits plan their mean kicking they surely should be converted, shouldn't they? And if she really saw the invisible, has she not spirit to be converted?

The other eight points of your summary need nothing said. It is needless to review our replies to them. We reply to No. 7, as it is not a summary, but a new assertion. In Psa. 104:29-30, God declares his power to raise animals from death if he chose. But resurrection is either to confer immortality on the righteous or to execute judgment on the wicked, and animals, not having knowledge of good and evil, as men have, their otherwise sins are not imputed as sins, hence being irresponsible, there is no promise of their resurrection.

You say you consider No. 8 unanswerable. Perhaps you can answer it yourself after you test your corn in the burnt earth and

THE RESTITUTION HERALD.

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The Reign of Peace.

Sometime—in the shadowy future
Sometime—when the years have
flown,
Peace will reign on the throne
triumphant,
And wars will be unknown.

Sometime—in the coming ages—
How remote we cannot tell—
There will be a time of rejoic-
ing,
When man will wish man well.

When he will discard the weap-
ons

Which mangle and tear and kill,
And cast them away forever,
In accord with the Higher will.

When his thoughts will be turn-
ed from destruction
To kindness and brotherly care,
And the powder-grimed, blood-
crusted visage,
Be cleansed and smiling—and
fair.

In that day all things will be
peaceful.
The wolf and meek lamb will
sleep
Side by side in the fold togeth-
er,
With no shepherd his vigil to
keep.

The lion, so wild and ferocious,
Will quietly feed in the stall
With the calf and the harmless
fatling—
“And a child shall lead them
all.”

Then will the earth be free from
The curse of the viper's sting,
Then the nation worlds will cease
to look
On life as a worthless thing.

Then will the angry passions,
That stir in the human soul
Be blotted out and extinguished,
While love regains control.

All that is tending to baseness,
As anger and hatred and strife
Will give way to peace and af-
fection,
The features of beautiful life.

So be not aweary or saddened,
There's a Peace that is sure
to be;
For “the earth shall be filled
with knowledge
As the waters cover the sea.”—
Frank C. Hunt.

And He Faced The World Alone.

While strolling through Chicago
Art Institute one day, I noticed
a black-haired, keen-eyed
boy who was doing excellent

work for his age. I stopped and
spoke to him for a moment, then
passed on. Several days after this
I went into a down town restaur-
ant for lunch, and to my vast
surprise, met this same boy be-
hind the counter. I at once spoke
to him, but his only answer was,
“I am too busy to talk now sir,
but I will be at the institute a-
bout five, should you want to
see me.”

I did want to see him, and that
afternoon I met him again, and
after a little persuasion, the boy
told me all about himself. Born
in Italy, he had been left an or-
phan in Chicago as a mere child,
and had faced the world alone.
Little by little he had mounted,
and now at an age when most
other boys would be in school, he
was supporting himself by work-
ing in a restaurant and attend-
ing the night school at the insti-
tute. I was struck by the resolu-
tion of the boy, and when I asked
him what his purpose in life
really was, and how he had raised
himself from the streets, he led
me down the corridor
to Leopardi's statue of the
great general Coleoni. Stand-
ing on the balcony, on a
level with the old soldier's face,
he said:

“My friend, look at that face.
When I was a little ragmuffin
selling papers and shining shoes
and sleeping in alleys, I would
come here and gaze at that face
for hours at a time. It expresses
the loftiest courage, the noblest
determination and strength; and,
as I came to appreciate the won-

derful character that must have
been Coleoni's, I became filled
with his determination, and re-
solved that I would become some-
thing more than a mere waif. I
found that I had some talent,
and little by little, I have made
my way along. Whenever I be-
came discouraged, I would come
and visit with Coleoni, and he
would send me away with new
strength. Look at his face—
isn't it a beautiful one, a grand
one?”

Some day this Italian boy will
do great things. He has the right
spirit, the grip that will never
give up, the will to do and be
something worth while in the
world. The mere spirit of imita-
tion is not a good one, but this
is not his. Rather, he has the
spirit of winning strength from
the great men of old, of profit-
ing by their deeds and failures,
which is the greatest benefit of
the study of history. And when
this is combined with such iron
determination as to bring a boy
from the gutter up to the school
of art, it is indeed a great les-
son for some boys I know of, who
are content to sit at home and
wait for something to turn up.—
O'Brien in the *The Boy's World*.

Failure Walks With To-Morrow.

A man once dreamed that To-
day and To-morrow were walk-
ing along beside him, each beg-
ging to be chosen as a comrade.
But before the man chose, he
noticed that each of them had
a second person almost hidden

THE CRISIS HOUR



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,
Gog and Magog to the fray;
Hark! what soundeth is creation
Groaning for its latter day?

Will ye play, then, will ye dally
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.
Hark! the onset! will ye fold your
Faith-clad arms in lazy lock?
Up! O up, thou drowsy soldier;
Worlds are charging to the shock!

Worlds are charging, heaven beholding,
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On---right onward for the right.
On! let all the soul within you,
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages---tell for God! ---*Stephen Tyng.*

in the shadow of his cloak.

“Who is this that you keep
so close to you, Today?” asked
the man.

“That is Success,” said To-day
proudly. “The man who chooses
To-day and does not put off do-
ing his duty has Success for his
comrade, too.”

“And who is it that walks with
you, To-morrow? I have always
liked you, and if I like your
comrade there, I will walk with
you.”

“Alas, I must confess that it
is Failure who walks with me,”
said To-morrow. “He who puts
off his duties till to-morrow usu-
ally has failure for his com-
rade.”

“Oh,” cried the man. “I do
not want Failure for a comrade,
and as much as I have liked you,
I must walk with you no longer.
I will choose you. To-day.”

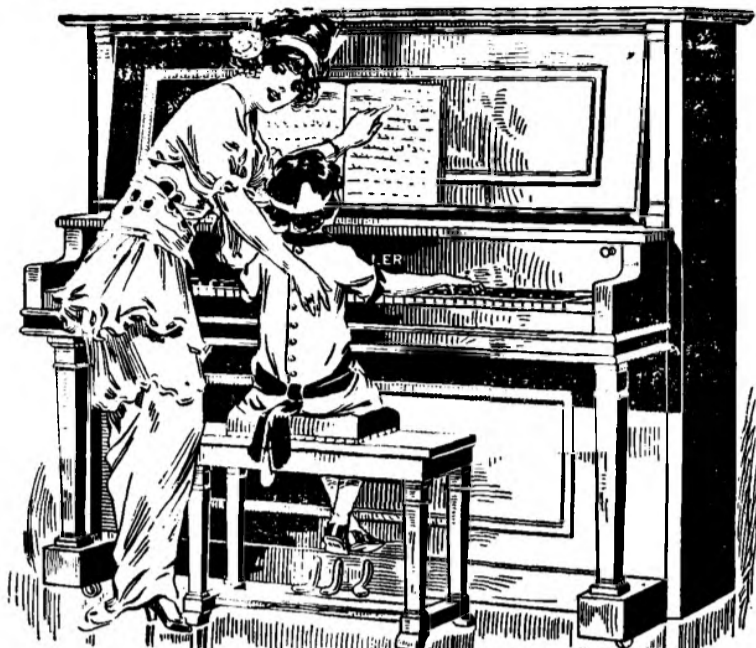
So the man walked with To-
day and did his duties on time
instead of putting them off. And
he found that Success was real-
ly his comrade after that.

You have a chance to choose.
Whom do you walk with, To-day
or To-morrow? Remember, you
must take the comrades they
bring with them.—Sel.

It is not that I feel less weak
but thou
Wilt be my strength; it is not
that I see,
Less sin; but more of pardoning
love with thee,
And all sufficient grace. Enough
and now,
All fluttering thought is still-
ed; I only rest,
And feel that thou art near and
know that I am blest,—F.
Havergal.

Speak kindly in the morning;
it will brighten all the cares of
the day, turn sorrow into glad-
ness, make household, profession
al and all other affairs move
smoothly, giving peace to one
who thus speaks, and grateful
joy to the one who hears. Speak
kindly at the evening hour, for
it may be that before the dawn
of another day some tender loved
one may finish his or her span,
and then it will be too late to
recall an unkind word, or even
to seek forgiveness for an in-
jury inflicted upon the heart of
a loved friend departed.—Sel.

• Noble blood is an accident of
fortune; noble actions character-
ize the great.—Goldoni.



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"Put a backbone into your joy. Make it of sturdy stuff. Some people's happiness is a poor weakling that on the approach of trouble turns into discontent and repining. Joy should be wedded to persistence. It should go hand in hand with courage. Unless it can bear and resist and fight, and yet be itself, it is unworthy its name."

If Smiles Were Costly.

If a smile were a costly ornament, how we should envy the lucky mortal who could afford to wear one. How we should scrimp and save and hoard our pennies so as to be able to make the purchase. And yet, while they can be had for nothing, a good many of us are doing without them.—Sel.

The book to read is not the one which thinks for you, but the one which makes you think. No book in the world equals the Bible for that.—McCosh.

Difficulties are things that show what men are.—Epictetus.

Constantinople is the Russian Desire.

Russia will claim Constantinople at the termination of the war, whether it is taken by her own forces or by those of her western allies. The assertion was made to the International News Service correspondent by a high official of the government who knows the country's aim and the means it is taking to gain them.

He said that Russia was working in entire harmony with France and England, and that while it was yet too early to discuss what the allies would gain when the war ends, it was not too soon to state that the Turks would be driven from Europe.

"Our economic future demands that we have possession of Constantinople and free egress to the Mediterranean," he said. "This is not only a patriotic desire, but also a national necessity."

Telegrams exchanged by Foreign Minister Sazonoff and a Russian patriotic society with reference to Constantinople were made public. In its message they expressed the hope that the orthodox Greek cross would soon be raised over the mosque of St. Sofia at Constantinople and that Russia would have a free outlet to the sea.

Replying, M. Sazonoff declared that Russia is "fighting for the great idea."

The "great idea" in Russia for many years has been that the Russian flag should float over Constantinople.—Sel. by Sr. Densmore.

Who Knows.

After the Bible has been at last successfully adopted by the public schools, the next important movement will be to get it introduced into the churches, where at present it is only read from occasionally. In this way it might in time come to take the place of flutes and harps, popular lectures, vaudeville performers and other more or less unpopular forms of entertainment.—Life.

Chinese Proverbs.

Deal with the faults of others as gently as with your own. A man thinks he knows, but a woman knows better. Armies are maintained for years to be used on a single day. Oblige, and you will be obliged. If you fear people will know, don't do it. He who rides a tiger cannot dismount.

The best navigation—steering clear of the lacerating rocks of personal contention.

that bringeth good tidings, that publisheth peace. O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass through thee; he is utterly cut off." "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." The closing time of probation should be passed in seeking God, and in seeking to make our calling and election sure. When the man in the street beholds the motor car, let him be assured that he is living in the hour of judgment, and in the day of the Lord's preparation.—Juan, in The Signs of the Times.

The Letter of Jude, the Brother of James.

This letter, although a short one, has given rise to many theories and endless discussions, and yet I venture to think that taking our stand from Jude's viewpoint, the whole letter is perfectly plain and simple of explanation. Jude was evidently of a humble nature. He does not introduce himself with any high sounding title but says he is a bond servant. (Greek word *doulos* is used). He does not say he is a Christou adelphos, or a brother of Christ's as he might have done, nor does he say he was a Christadelphian, which literally means a follower, or a brother of Christ. The 'ian' is a latin termination and means a follower of. Christ had four brothers by his mother Mary. Matt. 13, 55. James and Joses and Simon and Judas. We would infer from that statement that Judas was the youngest of the four. In Mark 6:3, Judas is named the third. We know from various sources that James was the eldest of the four and became afterward the most prominent. We are told in Jno. 7:5, "Neither did his brethren believe in him." They all seemed to have remained in doubt notwithstanding his many miracles, till after Christ's resurrection. Then we find on the day after Christ's ascension when the believers were assembled that Mary the mother of Jesus, was there with his brethren. Acts 2:14. The reason no doubt that Jesus' brethren did not at first believe that he was the long-looked for Messiah, was because like all others of their country, they looked for a Messiah to come with regal power and assert his authority over the Romans, and they could not conceive if he was the long looked for one, why he did not do so. After Christ rose from the dead Paul tells us, 1 Cor. 15:7, he appeared to James. Whether the three other brothers saw him we do not know but they evidently received sufficient evidence that he was

the long looked for Messiah and that he had risen from the dead. Of the other two brothers, and of what they did after, we know very little, but it is evident from Paul's statement, 1 Cor. 9:5, that they all became missionaries spreading the gospel. It is altogether likely that they confined their preaching to the Jews as Paul was the main apostle at least to the Gentiles. This letter of Jude's then was no doubt directed to Christians among his own countrymen. He had found in his travels that certain men had crept in unawares who were turning the grace of our God into lasciviousness and denying the only God and our Lord Jesus Christ. Therefore to his brethren, he sends this letter of warning against such characters that the faithful ones might not be deceived by them. He lays no claim to be making any fresh revelation, but says, v. 5, I will therefore put you in remembrance, though ye once knew this.

He is writing as I have said to his countrymen, the Jews, who were all more or less instructed in the scriptures from their earliest youth. He is not writing as Paul was, for instance to the Corinthians who had been heathen and consequently knew very little about the Hebrew scriptures. Paul in 1 Cor. claims to be giving revelations which had not been before revealed. 1 Cor. 15:51. He says, Behold a secret I disclose to you (Emphatic Diaglott). Jude on the other hand is reminding them of facts which they had known and drawing lessons from those facts for their guidance that these seducers who had crept in amongst them might not lead them astray.

His first quotation was a very well known one, The Lord having saved the people out of Egypt, afterward destroyed them that believed not. Although Jude was of the royal line of David by birth, he succeeded in transmitting his humility as well as his profound faith to his descendants as the following extract from Gibbons' Decline and Fall of the Roman Empire will show this incident occurred under Domitian near the end of the first century. "As a very numerous though still declining party among the Christians still adhered to the law of Moses their efforts to dissemble their Jewish origin were detected by the decisive test of circumcision, nor were the Roman magistrates at leisure to inquire into the difference of their religious tenets. Among the Christians who were brought before the tribunal of the emperor, or as it seems more probable, before that of the procurator of Judea, two persons are said to have appeared, distinguished by their extraction

which was more truly noble than that of the greatest monarchs. These were the grandsons of Jude the apostle, who himself was the brother of Jesus Christ. Their natural pretensions to the throne of David might perhaps attract the respect of the people and excite the jealousy of the governor; but the meanness of their garb, and the simplicity of their answers, soon convinced him that they were neither desirous nor capable of disturbing the peace of the Roman empire. They frankly confessed their royal origin, and their near relation to the Messiah, but they disclaimed any temporal views and professed that his kingdom which they devoutly expected was purely of a spiritual and angelic nature. When they were examined concerning their fortune and occupation, they showed their hands hardened with daily labour and declared that they derived their whole subsistence from the cultivation of a farm near the village of Cocaba, of the extent of about twenty-four English acres and of the value of nine thousand drahms, or three hundred pounds sterling. The grandsons of Jude were dismissed with compassion and contempt."

The real trouble in reading this letter of Jude's is in assuming that in it he is making fresh revelations that had not been given in the Old Testament, but he makes no such claim. The question then is, What historic events is he quoting?

To be continued.

A. Wallace Mason.

Why Not?

Brethren, can any of you tell me, why it is that none of our people, of the Church of God, ever leave any means for the cause of truth to be used after their death? Why do we not have an endowment fund, or emergency fund? Do we love the truth so little that we do not care how many are lost to eternal life? If we can only reach it ourselves, so selfish that we do not wish any one saved but ourselves? I hear some one say, Well I have not much to leave my children, and I think they need it more than any one else. Is that a right view to take of it? If you truly belong to the family of God, is it not your duty to help support that family as well as your earthly family? If you have children in the faith, they will be glad to know after father and mother are sleeping, their names still live, still workers together with God, helping to save humanity for God's kingdom. If they are not in the faith, your money may be the means of their salvation. Some Godly man paid from your fund to preach the gospel, and your boy or girl

heard the glad tidings and accepted it. But aside from the selfish thought of our loved ones salvation is this, all are precious in God's sight, and some mother's child has caught the glad words and by your thoughtfulness and willingness is saved. O the many fields white for the harvest, reapers willing to go, but their families must be provided for, and because there is no means to send them, they have to resort to farm work or any lawful work they can find to do. If there was an emergency fund or endowment fund, these men might be used as pastors or evangelists and much good work accomplished. I think I hear some one saying, Is Sr. Woodward wanting to do something like other churches are doing? Yes, but not because others are doing it, but because we ought to be doing more, O so much more than we are. If others have been more thoughtful with their money than we have been, if they are more zealous, less selfish, if they are doing more with less truth than we have it would not be wrong to imitate them, would it? We are sometimes so afraid of doing as others do that we are letting many golden opportunities for doing good, slip by, that are lost to us forever.

If this horrible Holocaust in Europe is the beginning of the end we must not stop working but rather renew our efforts. We believe there are still prophecies to be fulfilled before the Lord comes, and he has told us to occupy till he comes. Brethren are we sure we are doing all we should while we are waiting for our Lord's return? When he comes will he find us with willing feet running out to meet him, or will we be found wanting? If we have willingly worked here and now, let us not stop because death has overtaken us, but let us leave behind us substantial evidence of our love for his cause. Why not begin now before we are too old to think clearly what we wish done, and in making our last will and testament, leave some part of our means to the endowment fund of the Church of God. If every conference would take up this matter this spring, make a beginning, we would be surprised how fast it would grow into a large fund for future use.

Submitted in Christian love.

M. A. Woodward.

LOOK!

Until July 1st, we will mail you 500 good envelopes with your business card neatly printed thereon, for \$1.00, you to bear half the postage. Place your orders at once.

He who would gather roses, must not fear thorns.

Nahum's Motor Cars Are Here.

Nahum the prophet prophesied long ago that the chariots would rage in the streets, and he locates the time when this raging in the streets would take place, viz., in the day of his (the Lord's) preparation. It has been reserved for this generation to behold the raging of the chariots spoken of by Nahum. Nahum was one of those whom the skeptical part of the world today calls the old Hebrew prophets. The world however, would be wise if it paid more attention to the prophecies of these ancient Hebrews. Anyone, however, who looks upon the streets of today cannot but notice the chariots or the motor cars which jostle one past the other in the broadways. Ten years ago the streets of any large city were comparatively free from the danger of the motor car; now the traffic of the street has undergone a change, and the motor car with its continual toot, toot, is everywhere to be seen and heard. This is one of the signs which plainly indicate that the masses who throng the streets are living in the day of the Lord's preparation.

The man upon the street, however, thinks very little about the day of the Lord's preparation. The streets of the world's cities are crowded with men and women whose thoughts are intent upon their own business worries and cares; very little thought is given to the session which God has allotted to the judgment, the closing of human history, the time of the end, and the greatest event of ages; viz., the coming of Christ in the clouds of heaven accompanied by the armies of angels. These events are of no moment to the man in the street of today. He does not believe that these events are anywhere in the vicinity of his lifetime. The streets of any great metropolis do not impress the mind of any true student of Scripture that the masses are composed of God fearing units. No; the whole education of life is against men. Their scientists inform them that the earth is yet in its infancy, that it has millions of years to run ere it may be struck by a comet and knocked hors de combat by a problematical collision. Some are waiting for a remote day when the earth and the life upon it may be frozen into icicles and in to regions like the north and south poles. They shudder no doubt, at the thought; feel rather cold at the anticipation of such an event, but the accustomed temperature is soon regained with the consolation that perhaps such events may be many millions of years hence, and that this generation is not likely to

live long enough to experience them.

When the man in the street sees the motor car as it jostles with its fellow in the broadways, he should believe the fact that he is living now in the day of the Lord's preparation and that the end is near, even at the doors. Thousands often attend the meeting of a so-called scientist who, with a flourish of trumpets, informs the vast audience that end, if there ever will be one, is a long way off. The further these philosophers place the end, or attempt to postpone it, with assertions which show the profound plunge which they have taken in the ocean of error, the better the world likes them. After calming the troubled waves of doubt by the utterance of philosophical fallacies or by the delivery of phrases which proved a balm for public unrest, these philosophers, after the meeting, may ride home to some suburban retreat in one of Nahum's motor cars. The very car in which they are seated informs them positively that they are mistaken enthusiasts, that their science is at fault, scripturally and prophetically at fault, and that as philosophers, they are soothsayers for the times. All this the car should tell them; that is, if its toots were regarded as it rages in the streets, and as it jostles its rivals in the broadways.

The day of the Lord's preparation is here. This is what the motor car, the electric car, the tram and the railway train indicate. They indicate this to every man in the street whether he believes it or not. Unbelief will not obliterate a fact which has been outlined by inspiration and established by prophecy. No. The chariots which are in use round about us tell us plainly by their presence where we are. The earthquakes, volcanoes and tidal waves tell us also. The unrest of nations is another sign, also the preparation for Armageddon. The heady, high minded, and fierce intentions of the times are another. The rise and reign of confederacy is another, while many prominent signs, both natural and spiritual, though too many to enlarge upon here, inform the person who wishes to realize the true state of affairs the position in which he stands in the prophetic chart. Ample evidence surrounds men everywhere to convince them, should they desire conviction, that they are now living in the days of the Lord's preparation, and in the closing years of human probation. Figures also can be produced which force upon the mind the truth of the now world wide announcement that the human race since the year A. D. 1844

has been living in the hour of the investigative judgment, a work which is done as preparatory to the coming of Christ in the clouds of heaven.

Spiritism at this time is preparing the world for a false Christ who very soon will appear upon the earth, one which will do great signs, exhibit great power and who will deceive those who do not obey the truth by a series of lying wonders which will deceive the world. When Christ the Son of God comes, that coming will be after Satan has manifested great power. Christ does not come upon the earth at His coming. He stays in the air, and His angels are sent with a great sound of a trumpet to gather His people unto Him, those who have made a covenant with Him by sacrifice. The heavens will be ablaze with thousands upon thousands of angels. The resurrection of the righteous then takes place. Millions of resurrected forms clothed with the light and grandeur of immortality, will appear upon the earth. The graves give up the righteous dead. The old ocean does the same. Each saint will have an attendant angel. Millions from every generation will come forth clothed with immortality.

Great events are in front of this generation. This is the day of the Lord's preparation, everything upon the earth indicates it. The nations as nations are not preparing to meet God. No; the nations have intentions of their own which they are determined to carry out. The armies which they are constructing will not save them in the day of the Lord's visitation. These armies manifest the spirit and the intentions of the times. Anyone who looks around upon human affairs can plainly see that the times are perilous, very perilous. Armies are agencies of destruction. They show that the intentions have not been moulded by the principles of Christianity. True Christianity at any time could do without armies. An evil spirit has moulded the character of the times. Satanic spirits working miracles will yet by their wonders seduce to discord and destruction the nations of the earth. The present state of international affairs is no exhibition of the principle of love. The very reverse is presented in the universal exhibition of armaments. A peace which could be purchased by the universal discharge of cannon would not be worth much towards the permanency of human happiness. War has proved to be a complete failure, for with all its battlefields, the world is as dissatisfied and as unruly as ever, and Peace today is preparing to spread her wings and to leave

the nations forever.

Christianity would have redeemed the world, but the world as a world today rejects the principles of Christianity. The law of God is disrespected. The divinity of Christ is doubted. The Bible is supposed to be an allegorical fable. Christianity is a name today which covers anything but that which the term was originally intended to convey. Unbelief, scepticism, infidelity and ceremonialism mark the tendencies of the age, our age. Satan, the fallen angel, has rushed this generation into the fields of pleasure. Thousands upon thousands are picking up the roses which have been scattered by the devil. Pleasure today presents a beautiful and diversified show of allurements and deceptions. Pleasure today strews the fields with her sweet smelling roses. The millions are intent upon smelling them, and are become intoxicated and stupefied by the poisonous perfume of the world's wild briars. A generation which, according to the troubles which are coming upon it as a visitation of wrath, the wrath of the Most High, and which should have been the most solemn of centuries, is the one which is noted for its unfaithful proceedings. Satan and his angels have prepared manifold and special allurements for the people of today, for the people who are living in the day of the Lord's preparation, for those who are living at the close of probation, and for those who will fall, when the time comes (and that time is near), beneath the outpouring of the seven last plagues.

The world today is running upon wheels. These wheels are going round with the speed of electricity. The tires of the chariots are made of india-rubber, the india-rubber which comes from the Congo. The Congo! Who has not heard of the Congo and the lives which have been sacrificed to provide the world with india-rubber? The motor car is here with its india-rubber wheels. The chariots would be with flaming torches in the day of the Lord's preparation. The night proclaims this prediction to be true. The streets are aglow with flaming torches. They flash past one another in the broad ways. The cars run like the lightnings. The motor car is a sign of the times. Many run to and fro. The world is crying, 'toot toot.' The street for ourselves and our chariots is the cry of the age. "Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions." "He that dasheth in pieces is come up before thy face." "Behold upon the mountains the feet of Him

see
A mighty task awaiting me,
My happy sky grows overcast,
Life's duties are so great, so vast.

Help me dear God to know the way,
From out the tangles of each day.
To guide him safe to manhood's prime,
And all the glory shall be thine.
—M. E. Platt.

The Sunday School.

By Anna E. Drew.

The Blessedness of Forgiveness.
June 13, 1915. Psalm 32.

Golden Text.—Blessed is he whose transgression is forgiven, whose sin is covered. Psal. 32:1.

Time.—If this Psalm was written by David soon after Nathan's rebuke, it was written about B. C. 1043. (Beecher).

Place.—Jerusalem, David's new capital.

Questions.

Why believe David wrote this Psalm? Rom. 4:6-8. Who alone can forgive sin? Isa. 43:25; 45:22. What does God do to the sin he forgives? v. 1; Psal. 51:1, 9. "God blots the sin out and purges it from the heart." Are all the consequences of sin removed by forgiveness? What is the state of the forgiven sinner? v. 2; Psal. 51:10, 12. What is meant by "in whose spirit there is no guile"? "The clear, uninterrupted communion with God, when the deceitfulness and perverseness of sin has been put away. It corresponds to the clean heart of Psal. 51:10." What of David's condition before confessing his sin? vs. 3, 4.

Bones here mean the whole body. It had the effect upon his physical frame of premature old age.

What does Selah mean? "It is evidently a musical term, and being derived from a word signifying to pause, it may have been a direction to the singers to pause or be silent for a season. It is not to be read in reading the Psalms aloud."

What is the first step toward the forgiveness of sin? v. 5; 1 Jno. 1:9. What further? v. 6; Isa. 55:6, 7. Who may pray for forgiveness of sin? v. 6. If the "godly" only may pray, and God heareth not sinners, Jno. 9:31, how can the sinner expect an answer to his call? 1 Jno. 1:9; Isa. 65:24; Luke 15:18, 20. When pray for forgiveness? v. 6. (A time when God is near, when we

are conscious of our need, and his presence). Rev. 22:17. Is acknowledging sin, and praying for forgiveness all that is required? Matt. 3:8; 7:21. Acts 3:19; 2:38. When we come to God as obedient children, what assurance should we feel? vs. 6, 7. How is God a hiding place? Psal. 27:5; 37:39, 40.

Many commentators believe that in the remainder of this Psalm, God speaks in response to David's appeal, or that it is in dialogue form like many others of the Psalms. What is needed after one is forgiven? v. 8. See revised for last clause. How long have we this promise, if we trust him? Psal. 48:14. To what is man who will not listen to instruction, compared? v. 9. See R. V. Job 11:12. R. V. Does man need training in trials and afflictions to bring him to submission and obedience? Does God require obedience for our own good? How does God instruct and teach us? Psal. 119:9; 105; 2 Tim. 3:16; Jno. 5:39; 1 Pet. 1:25. What of the life of such as follow his instructions? v. 10; Prov. 21:21. What will be the result? v. 11. Psal. 64:10. Does this mean they will have no more troubles or sorrows in this life? What does it mean? Why are trials necessary for us in this mortal life? 1 Pet. 1:6, 7; 4:12-14. When will our trials be over and all the earth learn righteousness? Isa. 26:9; Dan. 7:13, 14, 27; Rev. 21:3, 4. Through whom is salvation? Acts 4:12; Rom. 6:23; Heb. 7:25.

Letters.

Dear Bro. Lindsay:

Am very well pleased with the Restitution Herald. To me, it has the spirit of justice, love and mercy; not puffed up in the fleshly mind. All can have their say. Bro. Williams' letters are very fine as well as many others. To me they are springs of living water in a dreary land. Over 45 years ago, wife and I first heard of the kingdom of God out of his word, the Bible, and we have been travelling in the narrow way toward the heavenly kingdom and if we are not mistaken as to the time and location the time is short and the kingdom near.

Satan the ruler of this present evil world seeing his time is short, is desperate. His history is being written before the world. None but the children of the kingdom can read that history. Not many more pains until the Christ body will be born, (the Church of God).

Yours in the faith, praying thy kingdom come,

Benoia Scott.

The Christian's Book Account. (Debtor Side).

Doubtless all worldly organizations keep some form of book account of their business in order that they may know whether or not it is a paying investment.

Will it pay, is the first question. This fact, this question, was very much in evidence in a religious point of view after Christ's followers had answered his call, Come and follow me and I will make of you fishers of men. Mark 1:17. They had obeyed Christ's voice. But after a time and in looking over their book accounts, the apostles began to feel a little uneasy at its appearance. And Peter, more impulsive than the rest, exclaimed to Christ, Behold we have left all and followed thee; what shall we have therefore? And Jesus said, Verily I say unto you that ye that have followed me in the regeneration, when the son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matt. 19, 27, 28.

Ever after that statement of Christ to his twelve apostles they appeared satisfied with the promised reward, and worked on, suffered on and at last all but one, noping on, died in the harness. And I have wondered at times when these apostles struck a balance on the great ledger of time how it stood with them.

How did Paul foot up his account? Listen and hear it. 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. Rom. 8:18.

The following is a portion of the sufferings Paul endured and has called our attention to as light afflictions as compared with the glory that is to come. In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Five times received I forty stripes save one. Once I was stoned. Thrice I suffered shipwreck. A night and a day I have been in the deep. In journeys often, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in cold and nakedness. Besides these things which are without, that which cometh upon me daily the care of all the churches. 2 Cor. 11:23-28. Summed up, Light afflictions which are for but a moment. 2 Cor. 4:17. Total debit.

Credit Side.

1. For we know that if our earthly house of this tabernacle were dissolved we have a build-

ing of God, a house not made with hands, eternal in the heavens.

2. Eye hath not seen nor ear heard, neither hath it entered in to the heart of man the things that God hath prepared for them that love him.

3. That he might make known the riches of his glory on the vessels of mercy which he hath before prepared unto glory.

4. Henceforth, there is laid up for me a crown of righteousness which the righteous judge shall give me at that day and not to me only, but unto all them that love his appearing.

5. When Christ who is our life shall appear, then shall ye also appear with him in glory, and so shall we ever be with the Lord.

6. Behold I come quickly and my reward is with me to give to every man according as his works shall be. Total credit.

Come Lord Jesus and come quickly.

L. S. Bronson.

The Ascension of Jesus.

In the first chapter of Acts we see some men gathered together on the side of a hill. All of them are gazing up into the air at the disappearing form of one of their number, who has been taken from their midst and is being carried right up towards a bright cloud into which he passes and the men see him no more. Suddenly the watchers hear some one speaking to them and so they looked around. They saw two angels, here called men, who tell them that the same Jesus whom they have just seen go away into heaven, will surely come again. This assurance made them very glad. They loved Jesus very much and we ought to be glad also for the same promise to us. We, his people, should watch and be ready to go out to meet him at his second appearing. After the ascension of Jesus as we were reading about, the disciples returned to the city of Jerusalem and waited, as Jesus told them that the holy ghost should come upon them. They waited for ten days which seemed a long time to some of them. While they waited they chose a man to take the place of Judas, the one who betrayed Jesus. The man's name was Matthias. After his resurrection he could witness to the fact. Then these disciples spent the rest of the time in holding a meeting and praying for the holy ghost to come.

Suppose you children were out together and all at once one of you should begin to talk French and another German. What would you think had happened? Well this was something like what happened on he

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.

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.

Word comes of the graduation of Miss Ella Hanson as trained nurse from the Jewish hospital in St. Louis, Mo. Ella is sister to Sr. Leota Hanson and Sr. Mae Miller, both of whom are well known to our young people.

Sr. Anna E. Drew of Dixon, Ill. is reported on the sick list with tonsillitis.

We have just turned out a job of work from this office to Murphy Bros., (Bros. Silas and Zenas), Marshall, Ill.

Bro. C. T. Stevenson, of Clifton, S. C., writes of forthcoming baptisms of which he will write later. Bearing date of May 23rd,

he says: "Our service this afternoon is rather a debate with a Russellite: a good crowd is expected."

Sr. Cordelia Gray and daughter, Ethel, of Lanark, Ill., are on a three months' trip in the west, where they will visit members of the family in California, Montana, and Minn. We wish them a safe and pleasant journey.

We have received announcement of the graduation, May 27, from the Rockwood, Tenn., high school, of Miss Grace E. East. Miss Grace is the granddaughter of Sr. Sarah Lindsay of Rockwood. We are glad to hear that such a height is about to be attained by you, Grace. Pluck and hard work will win every time.

We have just learned with deep regret of the critical illness of Sr. Jessie Wilson of Chicago. She has just undergone a very severe and dangerous operation on the throat at the Mary Thompson hospital in Chicago and at last report is just holding about even. The operation took place Friday, May 21st. We esteem Sr. Jessie greatly for her faithfulness and ask all the faithful to remember her at the throne of grace.

Indirectly, we learn that recently Sr. Elizabeth Reed, of Chicago, had the misfortune to break her hip. From the same source, also, we learn that Bro. Turner, former editor of the Gospel Trumpet, has been called upon to undergo an operation for appendicitis. We pray for the speedy recovery of both.

Wishing to rid our shelves of many back numbers of the Restitution Herald, we will gladly send free as many as you think you can use to profit as long as they last. Drop us a card now.

There will be no issue of the Restitution Herald for the week of June 30th. We are allowed a week's vacation each year and prefer to take it at this time since we will be away from the office assisting in the work in Michigan.

Announcements.

National Berean Conference.

In a short time the official call to Bereans for the second annual conference will be made.

The meeting this year is at Argos, Ind., a point all can reach in the central west. The date Aug. 9 and 10 is during the vacation period, so all can attend. Now

begin to plan to come. Be there for the first session. Stay until the close. Programs will appear soon.

C. C. Maple, Pres.

To the brethren scattered throughout Michigan and elsewhere greetings.

The annual conference and Bible school of Michigan will be held at Dutton for one week, conference and Bible school commencing Thursday evening, June 24th, to June 30th, 1915.

It is expected that Bro. S. J. Lindsay of Oregon, Illinois, will be at the conference and Bible school to teach the word of truth, and there will be other good speakers present. All interested in the Lord's work are earnestly entreated to "come to the feast" of good things from the word of God.

Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids.

Emma Jackman, Sec. F. V. Blakely, Pres.

Be Sure To Read This.

There seems to be a great deal of confusion about the Michigan yearly conference. Letters come asking if the secretary has made a mistake in the date, others asking why there is to be no yearly conference this year. Friends, the secretary has made no mistake, and there is to be a yearly conference in Michigan (D. V.) as usual, at Dutton. But the time was changed to a later date to accommodate the young people who are attending school, and wished to attend the Bible class which comes in connection with the conference. so the conference begins June 24th, a Bible class each afternoon except Sunday. The Bible class will be taken up again Monday morning and continue until Thursday, July 1, with Bro. Lindsay as teacher. So prepare for a good conference and an instructive Bible study. And be sure to come, for I imagine if the young people do not take advantage of this meeting, the conference will go back to its original time, the 1st of June. We hope to see a large delegation present.

M. A. Woodward.

Reports.

Dear Bro. Lindsay:

In 1 Cor. 10:13 we find these words, There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able to bear, but with the temptation also make a way of escape that ye may be able to bear it. I am glad that these

words are in the book. Yes, I am glad that God will not suffer us to be tempted above what we are able. Sometimes we must suffer for the truth. Yet, we have the promise that if we suffer with him, we shall also reign with him.

Sunday, May 23, at 2:30 p. m., the writer, who had had the blues all that day, had his heart filled with joy when Bro. Clifford J. Griffeth went with the writer down into the water and took upon himself the sin covering name of Jesus, and as Bro. Griffeth came out of the water, his wife, Sr. Gertrude, was buried in baptism. Sunday evening, the Roll church gave to Bro. and Sr. Griffeth the right hand of fellowship.

J. H. Anderson.

Obituaries.

Pearl R. Johnston.

Pearl R. Johnston was born Nov. 24, 1901 and died May 17, 1915, aged 13 yrs., 5 mo., 28 das. Pearl made the good confession and was baptized by Bro. C. C. Maple, during his meetings held in the Fonts school house last winter. Sad as it is to see this young life go out, still we sorrow not without hope, for we expect to meet Pearl in the morning of the blessed resurrection. Sr. Woodward spoke from 1 Cor. 15:22.

Byron J. Henry.

Byron J. Henry was born in East Paris, Paris Twp., Michigan, Jan. 9, 1877, and died at his home, May 19, 1915, of heart trouble. He was the only child and the poor mother's heart was nearly broken. He leaves a father, mother, wife, one son by a former wife, and two daughters, and a son 48 hours old, by the present wife. The friends will remember her better as Ruby Peck. Mr. Henry had just left Ruby's bedside, stepped into an adjoining room, reached the couch and expired. May God give her strength to bear this great sorrow. Sr. M. A. Woodward gave a short talk at the home from Psa. 30:5. Weeping may endure for a night, but joy cometh in the morning, reading the following verses at the close.

I hold within my arms today, A priceless bit of mortal clay, Divinely fashioned, and so fair. The angels well might kinship share.

My soul with gratitude is filled, My heart with mother love is thrilled,

My eyes brim over with new born joy,

While gazing on my darling boy.

O precious one through tears I

Time of Trouble.

Brother Lindsay, don't you think that the time of trouble is on the world 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. Dan. 12. And again we read: Come my people, enter thou into thy chamber 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. 26:20, 21.

Jeremiah saw the same pictures. Let us read. Therefore prophesy thou against them all these words and say unto them: The Lord shall roar from on high and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes against all the inhabitants of the earth; 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, and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. They shall not be lamented neither gathered nor buried. Jer. 25:30, 32, 33.

Yours for the truth,

Alfred Driskill.

Is It Necessary?

In casually looking over our exchanges and in examination of manuscript for our own columns we are constantly impressed with the absence of that spirit which so characterized our Lord and Master. There seems to breathe through so much of the writings for our religious papers a feeling on the part of the writer that he alone is a saint of God while all others are imposters. There is so much room for thought, and our poor little brains are so inadequate when it comes to comprehending all thought, that it does seem we should have brain enough to conclude that some one else may know something as well as we ourselves. As we read some articles we cannot help but feel the writer's spiritual weakness in the words he uses. For instance, in an article recently the writer made use of

the expression, "artful dodgers." The writer evidently assumed and would have his readers understand, that those who saw fit to differ with him had the little end of the argument, knew they had it, and were trying by artful means to keep themselves in the wrong, etc. Isn't it just possible that these "artful dodgers" are just as honest as we and may they not have put as much of honest toil and sacrifice into the subject as we? And may they not have come to their conclusions by as logical a line of reasoning as we, and have not they as good a right to their position as we have to ours, until in a kindly way we have shown them the weakness of theirs and the strength of ours? Surely there must be something wrong with the spirit that cannot do this. We would carry this spirit even in our dealing with the vast difference we will find in what we are pleased to call "sectarianism." Not all people are fools and knaves because they believe in the natural immortality of the soul or in the old fashioned hell of orthodoxy. The best way to win them from error unto truth is to show them that the Bible is not with them and that we can tell them so in a spirit that will not offend and crush.

In looking over another article we find the writer speaking of those who do not see as he does as "blind." Still another speaks of them as "hypocrites," etc. Now the question, is it necessary? Does it convert anyone? Does it really elevate the mind of any true thinker? What effect will it have on the opposition should it ever get that far? Abuse and epithet are not argument. There is only one way to treat an opponent, and that is to regard him as honest as you are, and as worthy of consideration as you. If you cannot regard him conscientiously, let him alone. We have heard it said that Jesus and the apostles used harsh terms to send truth to the spot. You however, are neither Jesus nor an apostle. Leave that to them. It is our constant effort to weed out this evil spirit from all articles coming to us for publication. Will you help us by getting yourself in the right spirit?

S. J. Lindsay.

I know thy works that thou art neither cold nor hot; I would thou wert either cold or hot, so then because thou art luke warm, and neither cold nor hot, I will spew thee out of my mouth. Rev. 3:15, 16. Every class of people is mentioned in the above verses. There are three classes, lukewarm, cold and hot spoken of, but in God's judgment there are only two ways, the right

and the wrong. Of the two extremes, cold or hot, most of the world might be able to judge, but of the third, who can say?

Why does God judge the lukewarm most severely of all? Is it because the lukewarm Christian's (?) influence is more far reaching for evil than if they were cold? Is lukewarmness the bridge that leads to coldness and death? Are we going backward, standing still or pressing forward? Which position are we in collectively? Which, individually?

These things saith he that hath the seven spirits of God and the seven stars. I know thy works, that thou hast a name, that thou livest and art dead. Be watchful and strengthen the things that remain that are ready to die, for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief and thou shalt not know what hour I will come upon thee. Rev. 3:1, 2, 3. As many as I love, I rebuke and chasten. Be zealous therefore and repent. Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. Rev. 3:19, 20, 21. When we read these glorious promises we feel like saying, Who shall separate us from the love of Christ? Shall tribulation, or distress or persecution or famine or nakedness, or peril or sword? As it is written, for thy sake, we are all the day long. We are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels nor principalities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Let us be watchful and prayerful for we are surely living in perilous times.

Your sister in hope,
Laura Skeels.

Insult.

What is an insult? We often hear the expression used, "That is an insult."

It is possible to insult another and not utter a word. Let me suggest a few things which are insults. First, to treat with contempt by paying no attention to the speaker who is addressing you.

Many speakers are insulted by

those in the congregation paying no attention, and a gross insult when whispering and laughing while the speaker is addressing them. Pastors have been driven from their field of labor by such insults.

Second, it is an insult to a teacher in Sunday school to pay no heed to the lesson during the Sunday school hour. Young men and even young ladies are often thoughtless in this matter. While the teacher is doing his or her best to interest and instruct, they are paying attention to other things; this is very insulting.

Third, it is an insult to God's house to act in any other way than reverently while in it. We have sometimes seen and heard things that would make one think it was a house of mirth and pleasure, rather than a place dedicated to God's service.

Fourth, it is an insult to the Bible, God's holy word, to treat it as you would treat a comic almanac, or some story paper or magazine. Do not use the Bible to make puns out of, or jest and turn its truths and sayings into laughter. If you wish to joke, don't take the Bible as a joke book. It is an insult to God and his word to treat it in any way but solemnly and reverently.

Fifth, it is an insult to deny what God has said, or to attempt to say that God did not mean this or that. God means what he says, and his prophets and apostles wrote under his divine guidance, and it is our business to take heed and believe.

It may be a light thing to insult humanity, but it will surely be a serious thing to insult the Almighty. Beware, my reader; speak carefully, tread softly. There may be many things connected with this life that you can take your chances and trifle with, but you cannot play with heavenly and divine matters.—II. A. Mitchell in Crisis.

A Little Help.

There's help in seeming cheerful,
When a body's feeling blue,
In looking calm and pleasant.
If there's nothing else to do.
If other folks are wearing,
And things are all awry,
Don't vex yourself with caring,
'Till be better by and by.

Do not be discouraged because your work is not appreciated. God never tires of making flowers and sunsets, although so few stop to admire them.

There is no rule or catechism or precedent that is a good substitute for thinking.

The greatest men have been these who cut their way to success through difficulties.

day of Pentecost in Jerusalem. Now suppose you were in Paris where all the boys and girls spoke French you could not understand. And one day one of them should begin to speak English, which you could understand. Then how would you like it. Suppose he told you some good news, something you never heard of before. How would you feel? God had some good news for a lot of people and right here he begins to tell them and carries it on down to us today.

Trusting this may be to the glory of God. Amen.

George W. Anders.

Exposition of 2 Peter 3:10.

(The following continued article is taken from the Herald of the Coming Kingdom of Jan. 1870.—Ed.).

Continued from last week.

The fire of which Peter speaks will then have accomplished its great work, and every particle of the present world, or heavens and earth will have passed away, and a new world introduced which shall not pass away, but it shall stand forever. This is the third heaven which Paul saw in vision, when he heard unspeakable words which it is not possible for a man to utter. 2 Cor. 12:4. The first heaven perished with the flood; the second, or present heaven, will pass away with a great noise, in the day of the Lord (Jesus), and the third, or new, heaven, which shall remain forever, will then be created, where all shall be immortal and glorious, death and the grave having been cast out into the lake of fire together with all the enemies of God. Do not forget, however, that the same literal heavens and earth witness these successive changes. This gross earth, as it is called by many who are straining every nerve to obtain a few of its broad acres, has been the theatre of operations for the Antediluvian world, or heavens, and it is still the theater of the present heavens, and will be the theater of the third heavens—the great and glorious kingdom of God,—the everlasting abode of the Saints.

Having ventured to defend the figurative interpretation of Peter's language, relative to the heavens and earth, it now remains for us to furnish a precedent for so doing. The only safe rule for interpreting Scripture is to allow it to interpret itself. This rule we will now apply to the case in hand.

A Figurative Exposition Not Unprecedented.

Some 2500 years ago, the Lord determined to visit the land of Idumea with judgment on account of the relationship it had sustained to Zion and her peo-

ple. He determined to bring ruin and desolation upon it, and thus make an utter end of that country. The prophet Isaiah predicted the approach of this judgment as follows: "The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." Speaking of this slaughter, he says: "Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the tree. For my sword shall be bathed in heaven, behold it shall come down upon Idumea, and upon the people of my curse to judgment." Isa. 24:6, 3-5. Here is a prophecy that has had its fulfillment, and the land of Idumea today continues under the curse pronounced upon and executed upon it. But can any one say that the host, or stars of the literal heaven were dissolved at that time, or that the literal heavens were loosened and passed away, being "rolled together as a scroll" or that the stars fell down literally, as a leaf drops off a vine, or a fig from a fig tree? We think no one will venture to assert a literal fulfillment of this prophecy. Suppose our friends who insist on a literal interpretation of Peter's prediction, had lived previous to the destruction of Idumea, and had read the prophecy concerning it, would they not have been compelled by their rule, to interpret it literally? Yes, its fulfillment shows that such an interpretation would have been false. Equally inconsistent and fallacious, we believe, is their interpretation of Peter.

Again, at about the same period, the Lord caused Isaiah to prophesy concerning the judgment of Babylon. In the 13th chapter, we read, "The burden of Babylon, which Isaiah the son of Amoz saw." "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it; for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."... "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."

The accomplishment of this great prediction is summed up in the following language, in verse 17,—"Behold I will stir up the Medes against them, (the Babylonians), which shall not regard silver, and as for gold they shall not delight in it, and their bows also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb, their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency shall be as when God overthrew Sodom and Gomorrah." The ruins of this great city tell us, in language unmistakable, of the fulfillment of this great prophecy, yet does any one suppose that the literal sun stopped shining then, or that the literal moon refused to give forth her light? Did the literal stars grow dark, or the literal heavens shake? Dare any one say that the great earth on which we stand was removed out of its place at that time? We think not. All that we can claim for this language is a figurative interpretation, if we confine our conclusions to the actual fulfillment, which we are bound to do, seeing it is all in the past. If God could predict that the mountains would melt with blood, the stars of heaven be dissolved, the heavens be rolled together as a scroll, the host thereof drop down as a leaf from the vine; the sun, moon and stars be darkened, the heavens be shaken, and the earth removed out of her place; we say, if God saw fit to predict all these wonderful events in connection with the overthrow of two kingdoms, Edom and Babylon, need we be astonished if through the mouth of Peter he repeats the language, in connection with his prediction of the approach of the great day of the Lord—a day which will not only witness the passing away of one or two kingdoms, but of all kingdoms and dominions under the whole heaven? If it was not literally fulfilled in the past, why contend for a literal fulfillment in the future? As we have seen, the removal of the heavens and the dissolution of the stars has been fulfilled in the past, by the removal and dissolution of the kingdoms of Babylon and Edom. When all the kingdoms of earth are dissolved, and made like the chaff of the summer threshing floor, so that the wind shall carry them away, will not the language of Peter be as perfectly fulfilled as was that of Isaiah? Most certainly it will.

Space forbids the introduction of other testimony equally explicit. We do not see however, how any one can escape the conclusions reached by fairly canvassing the texts adduced.

We shall now conclude our evidences by reference to the Prophets concerning the new heavens and earth spoken of. Peter, in the outset of his admonition, requests his brethren to be mindful of the words which were spoken before by the holy prophets. 2 Pet. 3:2. He also adds that we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness, v. 13. We will heed the Apostolic injunction, and refer to the prophetic word concerning this long looked for heavens and earth.

Isaiah 65:17 says, Behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind. Here we have a plain prophecy concerning a new creation of both heavens and earth. But did God mean that he was going to burn up the present literal heavens and earth and replace them by creating new ones? Not at all. Let us read on. Referring to this new creation, he adds: But ye shall be 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. Let the reader refer to the text, and read the balance of the chapter. He will then learn that when the new heavens and earth are created, Jerusalem will be there. Agreed says one; but this Jerusalem is that which shall descend from God out of heaven. Not so, my friend, unless you can first show that the voice of weeping and crying have been heard there, and that infant of days and old men who have not filled their days have lived there. No. It is the ancient city whose history is stamped on nearly every page of the Bible—that city which has witnessed the stoning of the Prophets, and the killing of those that were sent unto her. That city which shall say, Blessed is he that cometh in the name of the Lord when the Redeemer shall come to Zion. We conclude, then, that the city will not be melted by fire, but will exist in the new earth. If the present literal Jerusalem becomes a part and parcel of the new earth, may not other terra firm be incorporated with it? This new heavens and new earth God says, shall remain before him. (Isa. 66:22), consequently Jerusalem will remain with it.

To be continued.

Daily Thought.

There is no life so humble that if it be true and genuinely human and obedient to God, it may not hope to shed some of his light.—Brooks.

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Being and Doing.

As the man is in the integrity of his character, so is his strength. Being is everything. It conditions happiness; it determines and measures service. A man's happiness depends upon what he is in himself. A man's service to others is conditioned upon what he is in himself. Being is basal to doing. As the speed of the electric car is determined by the energy stored in the power house, as the power of the piston rod is determined by the push of accumulated steam, so personal power is determined and measured by character. This is supreme power, a character filled with the divine presence and radiant with a divine holiness.—Sel.

The Jews As Factors.

On the floor of the United States senate, the other day, there was delivered a somewhat remarkable tribute to the Jews by James A. Reed of Missouri, formerly of Cedar Rapids. He showed that the elimination of the Jews and the Jewish element would leave this country and this civilization very poor indeed. We would be even without Christ, the center of the Christian religion and without a God, for our God is the enlargement of the Jehovah of the Jews, and not the Jupiter of the Romans or the Zeus of the Greeks. But who has talked about eliminating the Jews, where did Senator Reed get that notion in his head? And it would be something of a problem to eliminate them, for they thrive in persecutions of all kinds. That is the way their racial greatness has been nurtured and developed. In the countries where the Jews have been most beset it will be found they have most been superior to the rest of the people, especially in commerce. In other words, where the Jews succeed most in contrast with the other populations, there they are most hated and most persecuted. The way to overcome such feelings is for the rest of the people to make themselves just as alert and just as smart in trade as the Jews are.—Daily Republican, Cedar Rapids, Iowa.

Ability.

Ability is that which performs the labors of the world and leaves

them to speak for themselves. It is usually so humble and always so busy that it does not care to appear on parade day or blow a horn in the band of self praise.

Ability is sometimes born and sometimes made, but the best type and the kind most in demand is the kind that is both born and made. Mere genius can easily be a failure, but genius trained into ability does not long go looking for work. Sooner or later the world always comes looking for a hand to do its work which will do that work well.

Ability concentrates itself upon some one task, learns to do that task as it should be done, and all the while keeps a keen watch for defects and opportunities for possible improvement. It does not resent being shown its faults. It wants to know them, that it may mend them.

Genius may be arrogant, scattering, and uncertain. Ability is careful, steady and sincere. Genius may neglect the task it already has while it tries to find another which it thinks worthy of itself. Ability stands by the task it has and seeks, through the best performance of it to fit itself for a better one. Genius may have the brilliancy, but ability has the poise and the balance.—Girl's Companion.

"The strength of will is the test of a young man's possibilities."

Punctuality is the soul of business.

WISHING

DO you wish the world were better?
Let me tell you what to do—
Set a watch upon your actions;
Keep them always straight and true;
Rid your mind of selfish motives;
Let your thoughts be clean and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Weil, suppose you make a start
By accumulating wisdom
In the scrap-book of your heart.
Do not waste one page in folly;
Live to learn and learn to live;
If you want to increase knowledge,
You must get ere you can give.

Do you wish the world were better?
Then remember day by day
Just to sow the seeds of kindness
As you pass along the way.
For the pleasure of the many
May be oft-times traced to one,
As the hand that plants the acorn
Shelters armies from the sun.

—Selected by Florence L. Nunn.

The Art of Conversation

"Tell me," pleaded the artless maid, "wherein lies the secret of the art of conversation."

The sage struck the attitude he was wont to assume when in the act of imparting wisdom and said:

"My child, listen."

"I am listening," breathlessly she answered.

"Well my child," he rejoined "that is all there is in the art of conversation."

"Lord, for tomorrow and its needs I do not pray;
Keep me, my God, from stain of sin,

Just for today.

Let me no wrong or idle word

Unthinking say;

Set Thou a seal upon my lips,

Father, today.

Let me both diligently work,

And duly pray;

Let me be kind in word and deed,

Father, today.

Let me in season, Lord, be grave,

In season gay;

Let me be faithful to thy grace

Dear Lord today."

The calm or disquiet of our humor depends not so much on affairs of moment as on the disposition of the trifles that daily occur.

He who rushes heedlessly, in pursuit of little pleasure will find big sorrow stepping on his heels near the end of the course.

Franklin's Maxims.

1. Temperance.—Eat not to dullness; drink not to elevation.

2. Silence.—Speak not but what may benefit others or yourself; avoid trifling conversation.

3. Order.—Let all things have their places; let each part of your business have its time.

4. Resolution.—Resolve to perform what you ought; perform without fail what you resolve.

5. Frugality.—Make no expense but to do good to others or yourself; that is, waste nothing.

6. Industry.—Lose no time; be always employed at something useful; cut off all unnecessary actions.

7. Sincerity.—Use no hurtful deceit. Think innocently and justly; and if you speak, speak accordingly.

8.—Justice.—Wrong none by doing injuries, or omitting the benefits that are your duty.

9. Moderation.—Avoid extremes; forbear resenting injuries as much as you think they deserve.

10. Cleanliness.—Tolerate no uncleanness in body, clothes or habitation.

11. Tranquility.—Be not disturbed at trifles, or at accidents, common or unavoidable.

A good tongue has seldom need to beg attention.

It costs more to revenge injuries than to bear them.

That which was bitter to endure may be sweet to remember.

"There's never a rose in all the world,

But makes some green spray sweeter;

There's never a wind in all the sky

But makes some bird wing fleet-er;

There's never a star but brings to heaven

Some silver radinace tender;

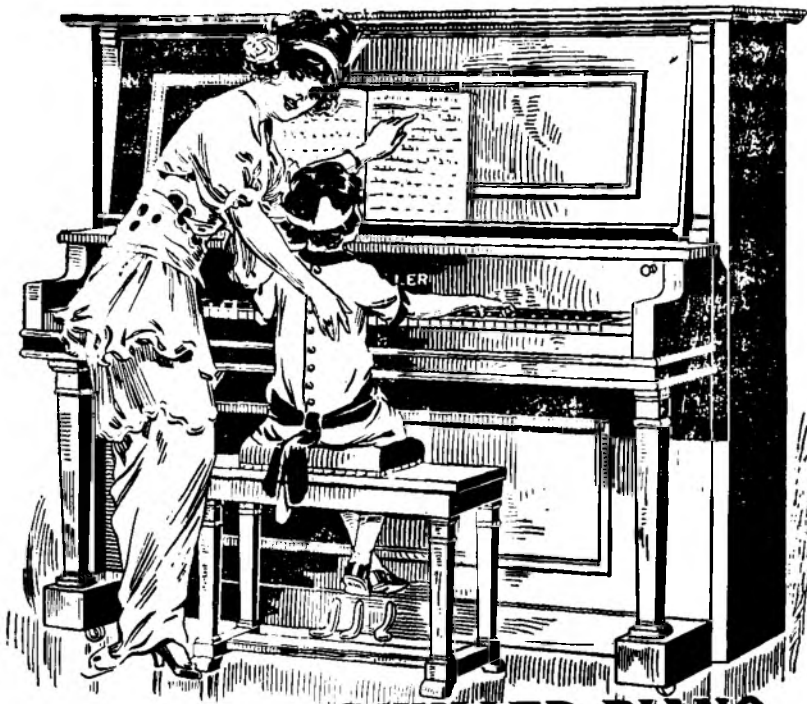
And never a rosy cloud but helps To crown the sunset splendor;

No robin but may thrill some heart

His dawn-light gladness voicing. God gives us all some small, sweet way

To set the world rejoicing."

To be happy, give. To be successful, take. To be both happy and successful, give and take.



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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glotfelty.

Dixon, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mr. Roy Cuffel, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Wednesday evening at the homes of members. Bro. R. C. Railsback, 621 S. Wellows St., is the elder.

Rensselaer, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. M. A. Woodward holds regular appointment.

Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Roll, Ind., Church of God. Preaching by Bro. J. H. Anderson on Saturday evening and over the fourth Sunday in each month.

Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple or first Sunday in each month at 11 a. m.

Brush Creek, O. Preaching first and third Sundays in each month, at 11:00 a. m. and 7:30 p. m. Sunday School each Sunday at 10:00 a. m. Bible class each Wednesday evening. J. H. Anderson, Troy, O., Pastor.

Springfield, Ohio. Preaching second Sunday in each month, 10:35 a. m. Sunday school each Sunday at 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Waterloo, Iowa. Preaching every Tuesday evening at 7:30 at Kistner Chapel, 316 3rd Ave., West Waterloo. "Bible Prophecies" is the subject of these winter evening sermons, by A. J. Eychaner.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10 a. m.

Gas. Manken, Teacher. W. A. Cooper, Supt. P. J. Graham, Sec.

Month, Clark Co., Ill., Church of God Sunday School each Sunday. Vernon Lansbery, Supt. The adult class being a Bible Class.

Ripley, Ill. Sunday School, Berean and Communion Service each first day of the week. J. W. Cooper, Elder. Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p. m., every Sunday, at 441 E. Blackwell Ave., Blackwell, Okla., at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Ill., Church of God meets for bible study, Sunday at 10:30 a. m. Sunday School at 11:15 each Sunday. Preaching the fourth Sunday in each month, morning and evening, by S. J. Lindsay, Pastor. Berean meetings Wednesday evening of each week.

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C. C. Maple, North Ridgeville, Ohio.

Wouldst thou fashion for thyself a seemly life?
Then do not fret over what is past and gone,
And spite of all thou mayst have left behind,
Live each day as if thy life were just begun.—Goethe.

about these men. Historians of the past have speculated about them. Evidently they were looking for him and were conversant with the prophecies concerning him. They no doubt believed Jesus would relieve the Jewish people from bondage. The star that led them stood over Jerusalem. Therefore they inquired, Where is he that is born king of the Jews? Their presence and question disturbed Herod the king and he called the chief priests and scribes of the people together and demanded of them where Christ should be born. They said unto him. In Bethlehem of Judea: for thus it is written. And thou Bethlehem in the land of Judah, Art not the least among the princes of Judah; for out of thee shall come a governor, that shall rule my people Israel. Herod the king called the wise men privily and inquired of them diligently what time the star appeared. He then sent them to Bethlehem, directing them to search diligently for the young child and when they had found him bring word that he might come and worship him also. They then departed and lo, the star which they had followed went before them, till it stood over where the young child was. They then rejoiced and worshipped him. They presented unto him gifts, gold, frankincense and myrrh. Being warned of God in a dream that they should not return to Herod, they departed into their own country another way. It is not known how long after the birth of Jesus that the wise men came to Jerusalem. He was yet a babe and Mary still remained in Bethlehem. Luke states that when eight days were accomplished for the circumcision of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

The circumcision of the child was required by the law and had been given to Abraham as a sign of the seal of his faith. When the days of the mother's purification, according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord. The mother could not enter the temple to offer a sacrifice until forty days had expired.

During this time she and the child must remain in Bethlehem. Previous to this the wise men must have visited and worshipped the child and returned to their own country.

While in the temple Simeon, a just and devout man, waiting for the consolation of Israel the Holy Spirit was upon him. It revealed unto him that he should not see death before he had seen the Lord's Christ. When the parents brought in the child

Jesus 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 lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel. Simeon said unto Mary his mother, Behold this child is set for the fall and the rising again which shall be spoken against, yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed. How true was this prophetic utterance and how this just and devout man rejoiced when the child Jesus was revealed to him. He had seen many children brought in the temple to do for them according to the law but none had stirred his devout heart like this one. The thought that he would redeem Israel and be a light to the Gentiles was a great message to him. He could now see the promises made to Abraham and David fulfilled.

The prophetess Anna who departed not from the temple but served God with fastings and prayers night and day, she coming in that instant, while Simeon was blessing the mother, gave likewise unto the Lord and spake of him to all them that look for redemption in Jerusalem. What an impression these scenes must have made on Joseph and Mary. They marvelled at those things which were spoken of him. When they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

The child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. It is stated that Jesus increased in wisdom and stature and in favor with God and man. The mother's faith led her to exercise great care with the child. He must be taught the law and taught to obey the moral, sacrificial and hygienic codes of the law. He must also become wise in the prophetic word as he must meet the learned doctors of the law. Jesus was obedient unto his parents until the time that he must do the work that his Father had assigned him. It is recorded that his parents went to Jerusalem every year to the feast of the pass-over.

D. C. Robison.

The Salvation of Creation.

"All creation, gazing eagerly as if with outstretched neck, is waiting and longing to see the manifestation of the sons of God." Rom. 8:19, Weymouth's trans.

The Bible is a book, sorrowfully looking back to the fall of man, and eagerly looking forward to his final redemption from the grave. But in this book surveying as it does, the sum of all human misery, hope and restoration), we find that Nature itself is a partner with man, both in his groans and his joy. The scriptures set forth to us the joint agony of the believer and Nature in a common and present suffering, and their joint expectation of a future and common glory, which glory is so immeasurably superior to the suffering as to make any comparison between the two utterly unworthy. Over against all the trials of the present life—in connection with Nature as well as providence—is set the salvation ready to be revealed at the time of the resurrection of the just, when Christ comes to earth the second time. Beyond the range of present agony and expectation, beyond even the resurrection itself, there is a land where pain and sorrow shall never be, where tears never fall and hearts never ache.

Some limit their thoughts to what they call "heaven," a locality somewhere beyond the Pleiades, or near Sirius, away in the blue sky the other side of Venus and Jupiter, an intermediate state and place of disembodied souls between death and resurrection. They call it "Paradise." But in this 8th chapter of Romans, Paul makes no reference to any such place. Indeed, through this epistle heaven is only twice referred to, i. e., in connection with God's wrath and a reference to the ascended Saviour whereas the earth and world are mentioned twelve times. It is of the earth we tread, that inheritance to which Abraham is heir through the righteousness of faith, and to which we are heirs if we are Abraham's children sharing his faith. See Rom. 4. And when Christ returns, he will unite the inheritance and the heirs together. This is the crown of Paul's whole argument. He starts from the fall of the first Adam and the damage to man and Nature on that account, and then treats of the recovery of man and Nature by the second Adam, and the glorification of both together at the time of the resurrection, the time also when the veil that is now spread over all nations like a pall of death shall be removed, and the groaning creation shall be freed from curse.

And what is Nature's present attitude? Agony and expectation. It groans and waits. It travaileth in pain until now, but it is anxiously looking forward for the dawning of the millennial glory, when all its groans will

cease, its sighs be hushed, and its chains be broken. Unnumbered calamities have beset her. What sin stricken hearts, and plague smitten bodies, and cities crowded with guilt, and bloody battlefields and dens of corruption and cemeteries piled with the dead. From every department of Nature, Nature's groaning ascends, begging for redemption. And she groans not alone. "We too, who have the first fruits of the spirit, even we, ourselves groan within ourselves," burdened with sin—sin without us, sin within us; with vanities of heart and head, bereavements, afflictions, losses, crosses, wounds, pangs and grief.

The groaning of God's people and the groaning of Nature synchronize. The limit for both is the resurrection of the just. How long already that groan? "Until now," said Paul in the year A. D. 57, the year he wrote the epistle to the Romans. From man's fall till then was 4000 years. And we may say, too, until now—1900 years more, for creation's groans are not yet stilled. Nature's agony then has uttered in one unbroken groan for nearly 6000 years, "long, loud deep, piercing, dolorous, immense."

God's word is simple and true. It does not mock us. There is no relief for the Creation till Christ, who alone can still Nature's groans, shall return. There is no millennial deliverance for either man or earth until the Saviour shall personally reappear, exert his omnipotent power, remove the curse, set creation free, and transform the world into a Paradise of God. May that day be hastened.—C. C. Brown in New Zealand Bible Standard.

Today.

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the Great Whole, we may not understand, but we are here to play it, and now is our time. This we know, it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward weakness and misery.—David Starr Jordan.—Sel. by F. L. Nunn.

Temptation lies in wait till the time we feel so sure of ourselves that we forget to watch.

Think much, speak little, write less.

If there is no good in a thing, it is pretty safe to let it alone.

THE KING OF THE JEWS.

Or the Impending Universal Monarchy. A Brief Statement of "The Things Concerning the Kingdom of God, and the Name of Jesus Christ."

(The following continued article is taken from the Herald of the Coming Kingdom of Jan. 1870.—Ed.).

To modern ears this may sound like a droll and far fetched theme. Indeed all habits of thinking have become so perverted from the right way, that it would not surprise me to hear some one say that this is not a religious subject at all. The great mass of people professing Christianity, rarely ever use the expression, "The King of the Jews." They see in it no part of the Gospel and Faith, consequently nothing whatever that has to do with the justification and final salvation which that Faith secures to us. But birth and history of these three Bible teaches concerning the King of the Jews, will prove that such persons, like the Sadducees of old, "do greatly err, not knowing the scriptures."

And here let me remark that if we would become "wise unto salvation through faith which is in Christ Jesus," we must, with a sort of noble recklessness, resolve to believe any doctrine the Bible teaches, however strange or unpopular that doctrine may be, and whatever consequences of temporal disadvantage may follow such belief. We must of necessity do this if we would be saved, for all the highest knowledge derived from a merely human and uninspired source is but the wisdom of this world, which is foolishness with God, and alienates from that holy, happy and eternal life which he alone can give. The right way for us therefore, is to empty our minds and hearts of every human prejudice and notion and receive with meekness the engrafted word.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, there came wise men from the east to Jerusalem saying, where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him." Matt. 2:2. You see it is not far fetched, for we have only to go as far as the 2nd verse of the 2nd chapter of the New Testament to find it. Nor is it droll or uninteresting, for it is one of the titles of the blessed Jesus; all of whose titles deeply concern us, not one of them being without its important doctrinal meaning. Thus he is called the Savior, because he will save his people from sin and death. "The Apostle and High Priest of our profession,"

(Heb. 3:1), because he is the one sent to make atonement and reconciliation, "Emmanuel," because he will be God with us.

Notice that those who applied the title King of the Jews to our Lord, are not called in scripture foolish or deluded men, but wise men. And a wise man might properly ask the same question now—"where is he that is born King of the Jews?" The scriptural answer to which would be that he had gone by invitation to a seat at the right hand of the Father, who said unto him, Sit thou at my right hand until I make thy foes thy foot stool. Acts 2:34, 35; Psa. 110:1. He is therefore, in heaven, waiting until the time comes for him to take unto himself his great power and reign. Acts 3:21; Rev. 11:17. The wise men did not use this title as a name of reproach or disrespect; for they said, "we are come to worship him." Nor is it to be supposed that they would have used any title but one of profound respect and homage, for the new born King, when they supposed themselves to be in his very capital, and at his palace gates, as they probably knew full well that at any other court such conduct would have endangered their lives. Could they, in their own hearts, do otherwise? than honor the title of a King whom the very heavens had so honored as to send a star to guide the way to his cradle? To the well instructed mind, this title indicates none of the mean, groveling and carnal ideas which are associated with mortal kings. But as applied to the blessed Jesus, it carries with it all the halo and splendor of divine royalty, and all the dazzling effulgence of heaven's ineffable glory.

Observe that the wise men in searching for him came directly to Jerusalem. And what more appropriate place could they go to in search of a new born king, than to his capital? Unless for some special reason, kings are usually born in their capitals. But here, however, there was a special reason why he should not be; for as David's Son and Lord, he being also called David in scripture, the prophet had declared that he would be born in Bethlehem, where David I. was born. It is remarkable that Bethlehem means the house of bread; suitably named, since that from here was to offered bread of life which came down from heaven; and which will be to all who partake of it, a more than sovereign remedy for that bread of death—the forbidden fruit of Eden's garden. Jno. 6:33, 35.

But the birth of our Lord in Bethlehem, was a matter of which the wise men had not yet been informed, and therefore they

came directly to Jerusalem. Here no doubt, on such an interesting occasion, they expected to find all the royal family, and may be, to see the populace keeping a festal season in honor of the joyful event. But lo, what sudden disappointment in this. Instead of being welcomed unto the palace, with the cordiality usually extended to distinguished strangers on such occasions, they are met with blanched faces and startled looks. The King and people are troubled at the mention of another King. The tyrant then usurping the position of King of the Jews, is troubled, not knowing but what the new King, or some of his adherents, might dethrone him, and bring his career of crime to a close. And the people are troubled, not knowing but what the news will incite some of the groaning populace to revolt from Herod, and thus bring about a war, and probably cause Herod to inflict on the whole nation some new act of cruelty. But would Herod, or the people have been troubled for a single moment, if their idea had been that this King, if he ever reigned at all, would only reign in some far off region beyond the skies? and that his kingdom, so far as this earth is concerned, would only be a question of doctrines and morals, having nothing to do with the actual overthrow of any government here, and the establishment of another in its place? If such had been the nature of Christ's kingdom; having nothing to do with the visible and literal overturning of human governments; how easily the wise men might have explained this, and thus quieted all those fears which their inquiry had excited in the Jewish capital. But no, the wise men were not such foolish men as to say the King of the Jews would never actually and literally reign over the Jews.

Herod therefore, rightly believing that the King for whom the wise men were searching, would at some day occupy the throne of Israel, but being as ignorant as a babe of the times and seasons which the Father hath appointed for the accomplishment of this event, very naturally supposed that the new reign would interfere with his own little brief authority, or with that of some of his sons and successors. Troubled by this thought, the ambitious monster now forms a most bloody resolve. He calls together the chief priests and scribes and demands of them, as the interpreters of the sacred writings, where Christ should be born, in order that he might murder him while yet an infant and thus prevent his coming to the throne of Israel. What a foolish and inconsistent idea, as if the same prophecy up-

on which he was willing to rely as having truly foretold the birth, could, by any human power be falsified or prevented in that part of it which just as plainly and literally foretold his reign over Israel. And would it not be exactly imitating the inconsistency and blind folly of Herod, to say that Christ was literally born in Bethlehem, according to Micah 5:2. and yet deny that he will literally reign over Israel, according to the same prophecy?

Observe the peculiar titles which are here indiscriminately and interchangeably applied to our Lord. Thus the wise men call him King of the Jews, but Herod in searching for the place of his birth calls him Christ; and the chief priests in answering Herod quote Micah, who calls him neither King of the Jews nor Christ, but a "Governor that shall rule my people Israel." Thus proving that his title Christ necessarily involves his being King of the Jews, and ruling the people of Israel. There is no avoiding this conclusion; for if all three of these titles do not equally and as properly belong to the Lord Jesus, then there are three different personages spoken of here, and Matthew is relating the an investigation of what the instead of one. Or, besides this impossibility, we must suppose another, namely that the wise men, the Chief Priests, and Herod, were most lightly and foolishly tampering with one another in their questions and answers; just as much as I would be if you were to ask me where was the first president of the United States born, and I were to answer, In England, for thus it is written in modern history that Queen Victoria was born in that country. But if I were to answer, In Virginia, for thus it is written in American history, that George Washington was a native of that state, the meaning would be plain enough to any one acquainted with our history, that both these names belong to the same man; and that the answer would be equal to affirming that George Washington was the first President of the United States.

To be continued.

Jesus the Great Teacher.
No. 14.

One of the most important events of our Savior's birth was the visit of the wise men from the east. Matthew records it thus. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the east and are come to worship him. Much has been written

and eaten with their choicest be an integral part of our own. wines). Have we in these days As the apostle Paul included him- any reason to pray against temp- self in the question, What is tation? Show in what way. In our hope? let us for a few mo- what way do the saloons tempt? ments contemplate the hope What kind of smiting did David that animated him, during his call a kindness? v. 5; Prov. 15: 31. 32; 19:25; Gal. 6:1. How is' fice and final martyrdom, for such correction like excellent' the truth's sake. Paul's hope in- oil? See R. V. "He will regard cluded in its far reaching scope their words as an oil of welcome: the personal coming of the Lord such as was poured upon the himself, the second time, and head of favored guests, and his: the wonderful events connected head will not refuse it. Oil is al- therewith, as essential factors in so soothing and healing, so it the plan of salvation. 1 Thess. fully symbolizes the healing ef- 4:15; Heb. 9:28. For what is our fect of correction." How does hope, or joy, or crown of rejoic- prayer for evil doers help also ing? Are not even ye in the pres- the one who prays? Matt. 5:44- 48; Luke 6:27, 28, 35-37. What at his coming? 1 Thess. 2:19. Bible examples have we of this Hear him again, for his in- kind of love? Luke 23:34; Acts spired utterances sound just as 7:59, 60. strange and new to people today

Verse 6 seems to be consider- ed a difficult one. Some students contemporaries many centuries ago. Acts 17:16-20. And now I think it refers to David's gener- stand and am judged for the ous treatment of Saul in the hope of the promise made of cave of Engedi and among the God unto our fathers: unto which "rocks of the wild goats," when promise our twelve tribes, in- they heard him talk in such a manner that even Saul lifted up stantly serving God day and his voice and wept. 1 Sam. 24:8. night, hope to come. For which Others, that it pictures the judg- hope's sake, King Agrippa, I es (leaders) of the wicked as suf- am accused of the Jews. Why fering the punishment that was should it be thought a thing in- common in ancient days,—being credible with you that God hurled to death from the sum- should raise the dead? Acts 26: mit of some high rock. Verse 7 6-8. is also considered difficult as to Men and brethren, I am a meaning. See R. V. Some think Pharisee, the son of a Pharisee: it alludes to the massacre of the of the hope and resurrection of priests at Nob, 85 persons, by the dead. I am called in ques- Doeg, the Edomite. at the com- tion. Acts 23:6. Please turn to mand of Saul. Paul's masterly argument in

What was the Psalmist's prayer his first Corinthian letter, and for help in temptation and tri- get your mental vision clarified al? vs. 8, 9. How are one's eyes on the subject of future life, to be kept upon the Lord? Psa. brought about through Jesus and 119:9, 11, 18, 37, 130:133; Psa. the resurrection—not the inher- 121:1, 2. What are some of the ent immortality of the soul, as temptations that come to the popularly believed. Acts 17:18; children of God? How do the 2 Tim. 1:10. Now if Christ be wicked "fall into their own preached that he rose from the nets"? What of saloon keepers? dead, how say some among you How do the righteous escape that there is no resurrection of from the snares of evil? 1 Cor. the dead? But if there be no 10:13. What is the earnest pray- resurrection of the dead, then er we all need to make to our is not Christ raised: And if heavenly Father? Psa. 139:23, 24. Christ be not risen, then is our

What Is Our Hope?

The above question, propound- ed by the apostle Paul to the brethren at Thessalonica, is one of great importance, inasmuch as it concerns the everlasting destiny of all true believers, from Abel down to the last son or daughter of Adam's race, who hears and heeds the gracious invitation to accept life through Jesus' name. Jno. 20:31; Acts 4: 2; Jno. 3:14-17; 6:40; 1 Jno. 5: 11, 12.

As there is but one hope re- vealed in the sacred scriptures, it is useless to talk of conflict- ing hopes, being realized in the consummation of God's plan of redemption. Eph. 4:4. Whatever constituted Paul's hope, should

men most miserable. Acts 24: 14, 15. Listen to the inspired words of Paul again, as he scat- ters the gloom of the grave, with the glorious beams of resurrec- tion light. Our hearts are made to rejoice, as we read his inspir- ing words, "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the res- urrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But ev- ery man in his own order: Christ the first fruits; afterward they that are Christ's at his com- ing. The last enemy that shall be destroyed is death." 1 Cor. 15:12-23, 25. Paul's hope did not

ignore the redemption of our body, as is evidenced by the fol- lowing language addressed to the saints at Phillippi: For our conversation (or citizenship) is in heaven; from whence also we look for the Savior, the Lord Je- sus Christ: who shall 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. Rom. 8:23. Phil. 3:10, 11, 20, 21. To the saints at Col- osse, he wrote, For ye are dead, and your life is hid with Christ

Christ, who is our life shall appear, then shall ye also appear with him in glory. Col 3:3, 4; 1 Pet. 5:4. Eternal life, according to Pauline theol- ogy, is promised to believers and is to be bestowed in the world (age) to come, hence it should form a part of our hope. Luke 18:30. In hope of eternal life which God, that cannot lie, prom- ised before the world began. Ti- tus 1:2; 3:7; 1 Jno. 2:25. Paul's hope of being with the Lord can- not be dis severed from the com- ing of the Lord. 1 Thess. 4:15, 17; 2 Thess. 1:7; 2:1. Not until that day, the day of Jesus appearing and his kingdom, will the belov- ed apostle Paul receive a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing. 2 Tim. 4:8.

May we ever cherish the res- urrection hope that sustained Paul in all of his trials, and made him more than conqueror through Christ that loved us. Rom. 8:37-11; Rom. 8:37; 2 Cor. 2:14. And the Lord direct your hearts into the love of God and into the patient waiting for Christ. 2 Thess. 3:5; 1 Thess. 1:10. In this age of indifference, and skepticism, when many are turning away their ears from the truth and being turned un- to fables, how timely is Paul's exhortation: Be not moved away from the hope of the gospel. Col. 1:23; 2 Tim. 4:3, 4.

Affectionately yours in the

blessed hope of soon seeing Je- sus, and being made like him, when he shall appear. Titus 2: 13; 1 Jno. 3:1-3.

Rufus A. Curtis.

Prophecy.

Prophecy is fulfilling so rapid- ly that we must not sleep longer lest we be found with no oil in our lamps. Truly the "times of the Gentiles" have closed. Ac- cording to the Palestinian Cove- nant, given in Lev. 26, the Gen- tile supremacy over the land had continued exactly the "seven times," i. e., 2500 years, and the war began "on the selfsame day," the ninth day of Ab according to the Jewish reckoning. God is pre- paring the land for the restora- tion of his chosen people. Ameri- ca has the privilege, in this time of crisis, of working with God to accomplish his own purpose for his land and people.

He has said: "And I will bless them that bless thee, and curse him that curseth thee." And the United States of America is the only so-called Christian nation that has not persecuted the Jew—the only one that has blessed the Jew.—The Christian Herald.

Doing One Thing.

There are some substances which can be turned to an aston- ishing variety of uses. Take alu- minum, for instance. Because of its combination of lightness and strength it is pressed into ser- vice for making articels varying in importance from household u- tensils to airships. And the prob- ability is that its range of use- fulness will be still more exten- sively widened in the near fu- ture. Coal, on the other hand, is useful for only one thing, and that is for fuel. But nobody de- spises coal because it cannot be used for a variety of purposes.

Versatile people are generally the envy of their less gifted ac- quaintances. The girl who can play and sing and sketch charm- ingly, and is an agreeable con- versationalist and stands at the head of her class at school, is envied by the other girl whose talents are of the concentrated variety, who does just one thing. But here is a grain of comfort for these limited people. No one can make a success of more than one thing at a time, and at any given moment you are as well off as the most versatile friend you have. To be able to do one thing well is enough for any body, provided you keep doing it.—Girl's Companion.

One of the notes jotted down by Longfellow reads: "A great part of the happiness of life con- sists in not fighting battles, but in avoiding them. A masterly retreat is in itself a victory."

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

- Dixon, Illinois, the first Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

At our services at Adeline, Ill., Sunday, May 30, the house was well filled both morning and evening. It is a pleasure to speak words of truth to one's old classmates and old boyhood friends. It was also a pleasure to participate in the graduating exercises of the old school of boyhood days, on Friday evening.

We have received the announcement of the marriage of Sister Bernice Canode of the Oregon, Ill., church, to Mr. Loyal Sittler of the same place, June 1, 1915. We extend congratulations to them in their new relation.

Sr. L. A. Crouch of Grand

Island, Neb., is now in Lincoln, Neb., to undergo an operation. We trust and pray that she may come through the ordeal in first class shape.

The last word from Sr. Jessie Wilson, of Chicago, says that her chances for recovery are good for which we are all thankful.

There will be no issue of the Restitution Herald for the week of June 30th. We are allowed a week's vacation each year and prefer to take it at this time since we will be away from the office assisting in the work in Michigan.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Chas. Hickox. .50.

Notices.

National Berean Conference.

The annual conference of the National Society of Bereans will be held at Argos, Marshall Co., Ind., Monday and Tuesday, Aug. 9th and 10th, 1915. A general rally of Bereans will be called for Sunday, Aug. 8, at 4 p. m.

Mrs. Ella DeMont, Recording Secretary.

By order of president and corresponding secretary.

To the brethren scattered throughout Michigan and elsewhere greetings.

The annual conference and Bible school of Michigan will be held at Dutton for one week, conference and Bible school commencing Thursday evening, June 24th. to June 30th, 1915.

It is expected that Bro. S. J. Lindsay of Oregon, Illinois, will be at the conference and Bible school to teach the word of truth, and there will be other good speakers present. All interested in the Lord's work are earnestly entreated to "come to the feast" of good things from the word of God.

Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids.

Emma Jackman, Sec. F. V. Blakely, Pres.

Be Sure To Read This.

There seems to be a great deal of confusion about the Michigan yearly conference. Letters come asking if the secretary has made a mistake in the date, others asking why there is to be no yearly conference this year. Friends, the secretary has made no mistake, and there is to be a yearly conference in Michigan (D. V.) as usual, at Dutton. But the time

was changed to a later date to accommodate the young people who are attending school, and wished to attend the Bible class which comes in connection with the conference, so the conference begins June 24th, a Bible class each afternoon except Sunday. The Bible class will be taken up again Monday morning and continue until Thursday, July 1, with Bro. Lindsay as teacher. So prepare for a good conference and an instructive Bible study. And be sure to come, for I imagine if the young people do not take advantage of this meeting, the conference will go back to its original time, the 1st of June. We hope to see a large delegation present.

M. A. Woodward.

Obituaries.

Lydia Martitia Sullivan.

Lydia Martitia Thrift was born near Jamestown, Guilford Co., N. Carolina, Oct. 28, 1838. She was a member of a large family, five boys and five girls, all of whom have preceded her except two brothers and one sister. She moved with her parents to Hendricks Co., Ind., about the year 1857. She was married to Peter F. Sullivan, Nov. 12, 1858. To this union were born ten children, eight boys and two girls, all of whom survive her to mourn her loss. All of her children except one daughter who lives in Oakland, Cal., were present at her funeral. She moved with her husband to Lawrence Co., Mo., in 1867. From there they moved in 1885 to Hodgeman Co., Kans., and from there to Harper Co., Kans. A few years later they moved to near Ashley, Woods Co., Okla., where she resided until her death, May 22, 1915. Age, 76 yrs., 6 mo., 4 days. Her husband preceded her in death about seven years.

At the age of 15 years she united with the Baptist church. In the year 1892 she changed her faith and united with the Church of God in which faith she remained a true Christian, a good and loving wife, mother and neighbor until the end.

Bro. S. C. Oliver spoke words of comfort to the sorrowing family and large concourse of neighbors and friends, after which we laid her to rest in the cemetery at Hazelton, Kans., to await the coming of the Lord Jesus to awaken her from her sleep.

Contributed by one who has known her for more than 40 years.

R. S. Sullivan, Attica, Kansas.

Success comes from courage.

The Sunday School.

By Anna E. Drew.

Prayer for the Tempted. (Temperance Lesson).

June 20, 1915. Psalms 141. Golden Text.—Keep me from the snare which they have laid for me. Psa. 141:9.

Time.—The common opinion of those who assign this Psalm to David is that it was composed during the time of his persecution by Saul.

Place.—Probably Jerusalem.

Questions.

How does the Psalm begin? (With the realization of God's presence and of the speaker's great need of him). Should that be the attitude of all our prayers? Do the words of verse one infer that God was distant or inattentive to his call, or was it only an expression of earnestness and eagerness? Incense was a composition which when fire was applied, emitted a sweet fragrance and was used mornings by the Hebrew priests in their services. The ingredients of the sacred incense are enumerated in Ex. 30:34-37. Show how prayer is like incense. What was the outward symbol of prayer? v. 2; Psa. 134:2; 1 Tim. 2:8. How is prayer like a sacrifice? Rom. 12:1; 1 Pet. 2:5; Heb. 10:19-22.

"The altar of incense inside the holy place of the tabernacle stood in the closest connection with the altar of burnt offerings, without the court. Coals from the altar of burnt offering were brought to kindle the incense fire. Morning and evening as soon as the sacrifice was offered, the censer poured forth its fragrant contents, so the incense within ascended with the burnt offering outside."

What is said of our bodies? 1 Cor. 3:16, 17; 2 Cor. 6:16. Is prayer necessary to keep this body pure? Mark 14:38; Col. 4:1, 2; Jude 20, 21. What petition for the mouth and heart does the Psalmist make? vs. 3, 4. How may the door of our lips be kept? Eccl. 5:2; Eph. 4:29 1 Pet. 3:11; Psa. 119:9, 11. Why does David pray that his heart be not inclined to evil? Matt. 15:18, 19. What dainties would tempt him? (During David's persecution by Saul he fled among the Philistines, and it is thought by some that having taken refuge with idolaters, he prays that he may be kept from eating their sacrifices which he calls their dainties, and which no doubt were the richest delicacies of their tables

gainst "the cunning and secret morality of business." ... It is war which really awakens in a man the human powers of love, and it is war which makes possible in a state the great ideals of human community, as opposed to the loose and external bonds which are the result of peace."

Can you, reader, find herein any ground for hope that the unthinkable German will grant any reply to the note of our President that can be acceptable to the American people? Although "loathe" to do so, the superabundance of evidence compels us to admit that Germany—the people as well as their Kaiser and their government—is making this war a religious war — a "holy war."

In his utterances at Philadelphia, in his communication to the imperial German government, in ALL that our President has said and done, he has set for us, the people of the United States, the highest, sublimest concept of our present duty, as being one, not of selfishness, but of paramount devotion to the best interests of mankind. Let us, each and every one, rally to his support in every possible way.

F. E. Harrington.
Denver, Colorado.

Some Doctrinal Pointers.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." 2 Cor. 5:1-4.

This scripture has been a fruitful source of much controversy upon the question of the state of the believer in death. It is thought by many to furnish unmistakable evidence that the righteous go immediately to heaven when they die. If we come to this scripture with the mind impregnated with the traditional teaching of the immortality of the soul, it would seem at first sight to lend support to that view. It must however, be remembered that if this scripture does so teach, it is at the expense of other scriptures, especially those of the glorious doctrine of the resurrection.

There is in Hymnology a paraphrase which expresses the view most generally held:

"We know that when the soul,
unclothed,
Shall from this body fly,
'Twill animate a purer frame

With life that cannot die."

Now, it will be manifest to all having the mind to see that that paraphrase is based not so much upon what is written in the scriptures of truth, as it is on preconceived ideas concerning man's nature, "the soul unclothed" for the word "soul" is not mentioned in the scripture under consideration. Laying aside all thought of human creeds, and the speculative theories of men, we will note two or three points of importance in the exegesis, that we may come to an understanding of the hope of the apostle as set forth in this passage. The language of the writer is highly figuratively throughout: 'clothed,' 'unclothed,' 'clothed upon,' are the terms employed; these must be carefully noted or we shall fail to apprehend the apostle's meaning.

What is it to be clothed? Answer, to be alive in this mortal state or condition. Speaking of the present transient mortal state, Paul compares it to a tent, or describes it as a tabernacle, a temporary covering or protection with which we may be said to be clothed. But this state being only transitory, it is liable to be dissolved at any moment. To lose this tent like protection without any other being substituted would be to be unclothed, or as the apostle declares, to be naked. The death state is, then, a state of nakedness. vs. 3, 4. The present mortal state is described as fleeting, frail and unsatisfactory; it is more, it is grievous and burdensome, hence Paul is heard to say: "For we that are in this tabernacle do groan, being burdened." To be clothed is to be burdened. What then, is the apostle longing to be unclothed, to be dead? Most people say yes. Paul says no, and surely he ought to know his own mind better than we. What does he say? "Not that we would be unclothed." This is his unambiguous statement, and it should be remembered, that it is no sign of loyalty to put into a man's mouth words he never intended.

But the holy apostle longed for a change of some kind. What was it? "In this we groan," Groan for what? "Earnestly desiring to be clothed upon with our house which is from heaven." Paul does not speak of going to this eternal house which is now in heaven, but of having it come to him—"our house which is from heaven," "out of heaven."

We believe the eternal house here embraces more than merely the body of flesh; it embraces the present perishable things which are seen and temporal of this sin-stained tent-like habitation. chap. 4:18. Hence, the eternal house embraces more

than merely the glorious body or nature we shall presently have, but also the eternal imperishable things of our new earth home. It seems to comprise the better inheritance as a whole; it certainly includes the hope of an immortal nature. Hallelujah.

Now, the apostle looked and longed for that life of immortality which he knew his Lord would bring out of heaven at his second coming, but he longed for more than that. What was it? It was that he might be clothed upon, or overclothed. This expression means more than being made immortal, it means to be made immortal without undergoing death, that is, to keep the life he had till Jesus came with "the more abundant life." To be clothed upon is to be found alive and to be changed to immortality without dying. In that case "mortality would be swallowed up of life," and not of death.

The apostle had not the remotest desire to put off his clothing—to be dead. This he distinctly affirms, but he ardently desires that he might have the heavenly raiment (immortality) to put on over it which would swallow up the old imperfect one. "That mortality might be swallowed up of life," not only exchanged, but engulfed and done away with forever. This could only happen to one who was still alive in the flesh. The natural order of the construction of the words are, "if so be that clothed, not naked we shall be found." It is so rendered in Luther's Conybeare and Howson's American Revision, 1872. Conybeare and Howson translated it thus: "If indeed, I shall be found clothed and not stripped of my clothing." And they add an explanation: "If, at the Lord's coming I shall be found still living in the flesh."

To be unclothed is to be naked or dead. The death state is described as a state of nakedness. To be clothed is to retain the present life till Jesus the Giver of the more abundant life comes. To be clothed upon or over clothed, is to take an immortal life by translation at the coming of Christ. Verses 2 and 3 convey the apostle's meaning.—Samuel Forsey in *The World's Crisis*.

The Church.

To many people professing Christianity, perhaps a great majority, the church is but an ethical organization having for its sole purpose the fitting of its members for the proper ideals of the ethics of the day. This, perhaps, is seen more vividly exercised in the larger churches of the large cities where it is distinctly understood that people of certain rank or class only are

sought for membership. It is openly taught that right living from a moral standpoint is all that is necessary to entitle the member to all the emoluments of the church and hereafter, with the stress laid on the present. Many have little or no knowledge of what the future beyond this life may have in store for them. The churches, therefore, are fast becoming mere social centers where people of certain classes or clans may assemble to be entertained in the common amusements of the world and it is fast becoming the case that the church which does not subscribe to such an idea is soon found almost empty.

If the church which has been named for our Lord Jesus Christ is only a meeting place for social environment and amusement alone, then it is a miserable failure as to that. There are many other organizations which excel it from the standpoint of a place for amusement and entertainment. The various lodges can claim as much or more along that line.

The church which is presented to us by the Bible nowhere promises us a good social time in which we may be entertained with all kinds of amusements.

The church is the place where the true disciples of Christ draw together for the purpose of exhorting one another in love and for study and prayer and the great head of that organization has said that since the world hated him, it will just as certainly hate us. The apostle has told us that all who will live godly in Christ Jesus shall suffer persecution. The love of the world and the love of God do not go well together according to the Word.

The church is not organized necessarily to make things better for us in this life, as the world would look upon it, but it does promise to make it much better for us in the world to come. Good works follow faith as a fruit of faith. There can be little good works fruit where there is not the faith of the gospel. Brethren, I am satisfied that if we were preaching the gospel without compromise in these days, we would not be looked upon with more favor than were the faithful in the time of the apostles. Let us ask God fervently to give us the power to see ourselves as he sees us.

S. J. Lindsay.

There is more trouble in having nothing to do than in having much to do.

We ought to weigh well what we can only once decide.

When you do not know what to do—wait.

The Successor of "The Unspeakable Turk."

The Crescent Eclipsed by the Sun.

"The unspeakable Turk." For many years this term has been used to designate the barbarity and savagery of the Turks. It has also come to be used as a term expressive of revolting crimes and atrocities (committed by sanction of governments or some one in authority), the inhumanity and unrestrained savagery of which are too horrible to be related in the daily press.

During the months of the past winter we heard somewhat of the Turk in the European war; but of late there has been scarce any mention of him, as he is now being eclipsed by

His Successor.

Many have been the surprises of the present war, from its very announcement—so astonishing and indefensible. These surprises have followed in rapid progression, coming in groups of events that brought crisis transcending crisis; increasing the amazement of the entire civilized world, culminating in the sinking of the Lusitania:—which we dare not hope may be the ultimate. All "signs" are absolutely contrary to such a hope.

There is no need to rehearse the starting of the war program in neutral Belgium; and the continuous violation of all international codes, contracts, and conventions; not to mention the entire absence of humane considerations for anybody, anywhere.

As the "Sun" ascends toward the zenith, the "Moon" fades into insignificance: and the gaze of an astonished world beholds—

The "Unthinkable" German.

Now, reader and neighbor, do not push this article aside as a mere partisan tirade. It is intent on bringing your attention to the gross violation of the principles of righteousness. Listen. It is none other than our own President whose thought and perception framed this characteristic designation of the "unthinkable" German:—not express quite so bluntly in words, but the thought is there.

Once again read thru that note to Germany and mark well the climatic line of thought. The President first states FACTS as grounds for the unanimous sentiment of our people and the (within) demands of our government. The premises is laid in designating the "series of events" as being "acts so absolutely contrary to the rules, the practices and the spirit of modern warfare." After alluding to the "rights" of neutrals upon the high seas, and of Americans in particular, he recalls the warning given, that "this government must hold the imperial German

for any infringement of those rights, intentional or incidental." He takes then an advanced step in declaring that certain modes of modern warfare "cannot be used against merchantmen without an inevitable violation of many sacred principles of justice and humanity." Mark well how the President led the thought through careful and deliberate consideration to its culmination: examine his expressions:

"Recalling the humane and enlightened attitude assumed by the imperial German government in matters of international right, and particularly with regard to the freedom of the seas; having learned to recognize the German views and the German influence in the field of international obligation as always engaged upon the side of justice and humanity,.....the government of the United States is loath to believe—it cannot now bring itself to believe—that these acts, so absolutely contrary to the rules, the practices, and the spirit of modern warfare, could have the countenance or sanction of that great government."

Reader, have you read between the lines? Do not "read into" the note aught that is out of harmony with its whole tenor and intent: yet there IS much to read "between the lines," and blazing its way throughout the length of the note is that supreme idea of the "unthinkable" German—successor of the unspeakable Turk.

The supreme seriousness, the intense earnestness of this profound thought of the President, is manifest in the closing paragraph where he unmistakably states the exact stand of the United States by saying what "the imperial German government will not expect of the government of the United States.

Again. You must have noticed that not a single "neutral" government has declared itself as endorsing these inhuman, barbaric acts. Even the "unspeakable Turk," is shamed into silence. What means it?—But that this one time advocate of peace (here recall the President's words—"the enlightened attitude hitherto assumed") has thrown aside the Peace mask, and donned the helmet of the unthinkable War Lord.

This "Sun" of Lawlessness approaches the zenith of his career; the pinnacle of Imperialism; the apex of Militarism. But when attained it will prove a dizzy height. Already is he in the delirium of Nebuchadnezzar's egotism. And ere long will his downfall be as disastrous and complete as that of his predecessor in the olden time.

Do you wish the description of the rise, glory and downfall of this "unthinkable" Kaiser? Read

Isa. 14:9-17. I know the current idea that this prophecy refers to Satan: but close study will show its fallacy. As other writers have pointed out, this prophecy seems to be fulfilling before our own eyes in the unthinkable Kaiser, who can be shown to be the "Son of the morning,"—but its explanation is too lengthy for inclusion herein. That statement in vs. 16, that Lucifer is the man that did shake kingdoms is alone sufficient proof that there is no reference to Satan, who never is termed a man in the scriptures. Even when he counterfeits the Son of God, and becomes in essence of character, incarnate in human form, the scriptures call this satanic incarnation the "Anti-Christ", but they never say that Satan has become "a man," or visible to men.

Some recent writers claim to find the expected, and soon coming Anti-Christ in this unthinkable Kaiser. They have misread or misconstrued the plain statements of scripture prophecy, wherein it is evident that the Anti-Christ comes into power, prominence, position, not as a "War Lord," but as a Prince of Peace: he will be the great pacifier, unifier, and tranquilizer of the civilized nations: bringing them into that colossal world alliance, the "United States of the World," with himself seated on the pinnacle of world power—now being vainly fought for by the War Lord. Then: when this wonderful man of Peace has brought the nations into what they now are looking forward to as the Era of Universal Peace, he, in his turn, will tear off the "Peace" mask and be manifest as the very embodiment of satanic deceit, malice and enmity: bringing in those foretold times of Jacob's trouble, the "Great Tribulation," etc.

The downfall of Lucifer, evidently including the government and the people in the same fate, is followed by some condescension of nations; wherein and whereby this coming Personage becomes the hero of the "Universal Peace" sentiment, speedily rising to position and power. Our study thus far fails to discover aught in the signs, either those given in prophecy or those evolving in current events, whereby to discover the identity of this coming man. That he is now gaining some prominence in national affairs seems more than probable: as not many years can pass ere his career will assume its destined ascendancy.

As the war progressed through the fall and winter, week after week bringing new and more horrible modes of operation on the part of the German army and navy, our people began to discover that this was not "the Kaiser's

war," nor the war of the "imperial government,"—as we had been calling it. Our opinion of the people of Germany, our esteem of them as a highly cultured and civilized nation, was such that while we admired their patriotism, we were "loathe to believe" that the people, even the rank and file of their fighters, did or could endorse the methods being used by their war officials. But the public utterances of their prominent men, their editorial and other writings, and the hearty endorsement of their officials by the masses of the people in various ways,—these, together with the experience of American citizens and other neutrals whom the war-coming found in Germany, these have forced upon us the unwelcome conviction that the people have been schooled all too well by their lord, the Kaiser, and that at least a large portion of them endorse him and his methods to the limit.

Perhaps the most significant, portentous phase of this surprising discovery, is to learn that it is essentially on a par with that pretense of the Turk which is termed "holy war." That is: the German people together with their Kaiser and the imperial government, have based their war program on their religion. For this is a discovery, indeed, to most Americans, that the present day religion is far-and-away from what we had deemed it to be. Most of us have not been familiar with the writings, the teachings, the beliefs of their most recent religious leaders and manipulators. However there have recently been published in many journals and magazines such articles as have opened our eyes in a measure to these new conditions in Germany. For instance, The May 15th issue, Literary Digest (one of the most strict and careful of neutral journals), has an article on Germany's "New Spirituality." A few lines will indicate the drift.

"The Germans themselves are anxious to emphasize the birth of a new spirituality," says a Berlin correspondent of The Christian World (London). The people of Germany, he says, "are of the opinion that a new spirituality of regenerative power, and indicative of something hitherto latent, but distinctly inherent in their race, has been called forth by the war, and that it is a movement that will differentiate them from all other nations. ... The new spirituality has been already felt by the masses of the people at home; it has been still more assimilated by the nation in arms at the front." ... Germans, in the opinion of Dr. Scheler, will establish "public war morality," a-

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Be of Good Cheer.

There come times to each of us when we feel cross and irritable and out of sorts; when it is a great deal easier to find fault, even with kindness than to be pleased. We are apt to think at the moment that it matters very little if we give way to this temptation to be fretful instead of bravely trying to be of good cheer whatever happens. But perhaps nothing brings more discomfort than indulgence in the habit of fretfulness; and surely nothing brings greater happiness than a boy or girl who resolutely tries to be cheerily helpful at all times, even when they feel that it would be so easy to be fretful and moody.

Think a moment. To whom do you go when you are tired or want to be comforted and brightened? Not to those who are very apt to be in the blues themselves, irritable and downcast, but to one who makes an effort to be always joyful and glad, and ready to help. It is easy to see how much more useful is the person who resolutely sets about serving cheerfully as a child of God. Do not think that this is something that comes easier to grown people than to children, for that is a great mistake. What we are now very largely decides what we shall be twenty years from now, and every day of our lives makes it harder to break bad habits. The next time you feel cross, try your best to be very helpful to some one else instead.—Girl's Companion.

When Does It End?

There isn't any great amount of credit due a fellow because he gets a chance to do something important. So far, he has only the chance to prove what he can do. It isn't time to congratulate him; it won't be time until he has stayed with that task until the very last bit of it has been finished, and he is master of it.

"Is there a chance for me to get a job with your house?" a young man asked an older one. "If I could only get in with a house like that, I'd be happy." "That isn't difficult," the older man replied. "Almost any young man of good character can get a job there; but it takes a lot of energy to hold the job after he gets the chance to try. On-



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 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 a worded praise.

—J. G. Whittier.

ly about one out of three can do it."

When you have gained a chance to do a thing that will satisfy your ambition in that direction, remember that you have taken only the very first step, and one of the easiest ones at that.

Two boys in college aspired to become members of the rowing crew. Both filled all the requirements and became members of the crew. It was a place that many of the students coveted.

The first one was elated over his appointment. The distinction of being one out of many swelled his pride. He submitted to the adulation of his admirers. Three days before the final race with the strongest competing college, he was supplanted by another. The star of his ambition had a very small orbit. The chance was all he wanted; he did nothing with it after he got it.

The other was just as much pleased—perhaps a little more so. His friends gathered around him, but he waved them off. "This is no time for congratulations, fellows," he said. "Wait, I haven't done anything yet. Save your congratulations until the end of the year."

He then gave himself up to severe training. He kept regular hours, and made everything bend to prove his right to remain on the crew until the last contest had been won. It was not until the end that he thought of himself as having succeeded.

If you will learn now that there is a big difference between an opportunity to do a thing and actually doing it, you will be the possessors of an invaluable principle of success.—The Boys' World.

Lord, Teach Mine Eyes To See.

Lord, teach my blinded eyes to see
Thy glories in this world of thine
May vision clear be given me
For things divine.

So many things of little worth

Press on my sight to make it dim;
And though I see the dross of earth,
I see not Him.

Help me to see Him in the field,
The flowery vale and leafy wood
To know that from his bounteous hand
Come all things good.

To hear His whisper in the breeze;
To feel His presence in the air;
To know wherever I may go,
That He is there.

Lord, teach mine eyes, again I pray,
To look for Thee in works of Thine;
And guide my feet from day to day,
In ways divine.—Sel. by F. L. Nunn.

The English Bible is the greatest literary production in the language. Macaulay spoke of it as "a book which, if everything else in our language should perish, would alone suffice to show the full extent of its beauty and power;" and Carlyle said of the book of Job that there is "nothing written in the Bible or out of it, of equal literary merit."

Conversation.

Conversation is but carving,
Give no more to every guest,
Than he's able to digest;
Give him always of the prime,
And but little at a time;
Give to all but just enough,
Let them neither starve nor stuff,
And that each may have his due,
Let your neighbor carve for you.
—Sir Walter Scott.

The Simple Life.

All the strength of this world and all its beauty, all true joy, everything that consoles, that feeds hope or throws a ray of light along our dark paths, everything that makes us see a-

cross our poor lives and a boundless future, comes to us from people of simplicity; those who have made another object of their desires than the passing satisfaction of selfishness and vanity, and have understood that the art of living is to know how to give one's life.—C. Wagner.

A Hard Word.

Perseverance. Can you spell it?
And its meaning, can you tell it?
If you stick to what you're doing,

Study, work or play pursuing,
Bravely each attempt repeating.
Trying twice and thrice and four times,

Yes a hundred, even more times,
You can spell it. You can spell it.

And its meaning, you can tell it.

Don't outlive that habit of worry for something to worry about. You may some day have your search rewarded.

Sometimes people complain of their individuality being crushed out when it would really be the best thing that could happen to them.

Gratitude is a strange thing. You never find where it should be found, but in cases where there is seemingly little or nothing to be grateful for, it abounds.—Atchison Globe.

Bear Ye One Another's Burdens.

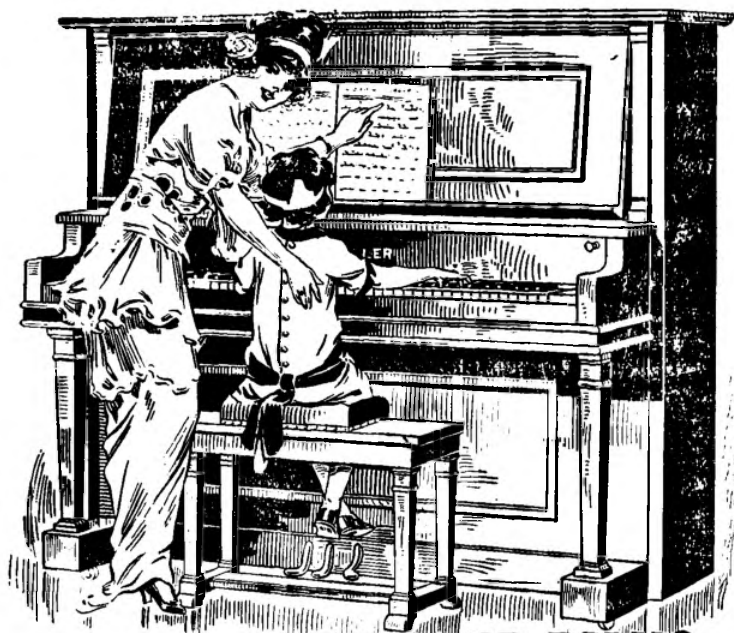
"My burden is too heavy, Lord," I tremblingly said.
'I can no farther carry it,'
And tears I shed.

Then came a sudden cry for help
From one sore pressed;
I ran to seek him, gladly gave
Him of my best.

Then tho't I of my heavy burden,
But lo, 'twas gone.
The gloom and doubt had vanished quite,
And Love's light shone.

When we another's burden lift,
Or try to bear;
Love's gentle hand removeth swift
Our load of care.—Sel.

To speak angrily to a person, to show your hatred by what you say or by the way you look, is an unnecessary proceeding—dangerous, foolish, ridiculous and vulgar.—Schopenhauer.



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The Second Coming of Christ.

(A New Zealand Confession of Faith).

In the New Zealand Bible Standard for March, the Editor, Mr. George Aldridge, gives prominence to a simple Confession of Faith, which has just been drawn up and signed by the Baptist ministers and students in New South Wales. We willingly find space for the Confession, which is as follows, and like Mr. Aldridge, hope that it will be a "trumpet blast" to many readers:—

"The startling events now transpiring amongst the nations of the earth, the issue of which none can forecast, have imparted a new and vivid interest to the study of prophecy, especially in its bearing on the great Hope of the Church. It seems to us that the time is opportune for a brief statement of the things most certainly believed by those who cherish the Blessed Hope, for the encouragement of our brethren in all the churches who, with us, are looking for the speedy coming of the Lord, and to induce, it may be, those who have neglected this most profitable field of Bible study to investigate the subject for ourselves. For the purpose of greater clearness we embody our central beliefs in a short series of propositions:—

I.

We believe that the coming of the Lord is personal, and is not to be explained as having its fulfillment in any historic or providential events such as the destruction of Jerusalem, the overthrow of ancient civilizations, or the reformations and revivals experienced in the course of church history.

II.

We believe that the coming is imminent, that is, that no unfulfilled prediction lies between the present hour and that coming.

III.

We believe that the theory of the gradual progress of the world towards millennial conditions culminating in a reign of universal righteousness, peace and prosperity is absolutely without foundation in the Scripture, and that, so far from moving on to such a goal, the world as at present constituted is fast ripening for judgment.

IV.

We believe that we are fast ap-

proaching the supreme crisis in the history of this dispensation, which is the return of the Lord, for the two fold purpose of receiving the church to himself, and subsequently, of entering upon his millennial reign.

V.

We believe that the reign will be ushered in by the putting down of all rule, authority, and power, the restoration of Israel, and the exaltation of Christ as the son of David, and king over all the earth.

VI.

We believe that in the administration of that coming kingdom, the saints of this and of all preceding ages will share; those who sleep being raised at the first stage of Christ's coming, and those who are alive and remain, being changed in a moment, in the twinkling of an eye.

VII.

We believe that the preaching of the gospel in the fast closing dispensation is to result, not in world wide conversion, which is nowhere taught in Scripture, but in the gathering out of a people from every kingdom and nation and people and tongue.

VIII.

We believe that while the present world wide war is not the battle of Armageddon, which is clearly to be decided in Palestine and the neighborhood of Jerusalem, it is one of the fast multiplying signs of the end, and may immediately precede the great final conflict, in the midst of which Christ and the white robed armies will appear, to the total discomfiture of the Anti-Christ and all his hosts.

IX.

We believe that before that awful conflict begins, the church will be removed from earth, to the place appointed by her Lord, there to celebrate with Him the marriage supper, and then to reign with Him over the millennial earth.

X.

We believe that these articles are fully substantiated in the Word of God, and that the time for fulfillment of this supreme event is near at hand.

"Let us all then be on our watch tower, with girt loins and burning lamp, ready to go forth to meet the Bridegroom."—Words of Life.

Perfect valor consists in doing without a witness all that we should be capable of doing before the whole world.

The best remedy against annoyance from small things is to battle with great.—Ivan Panin.

It is much easier to suppress a first desire than to satisfy those that follow.

dead ones). It is called the word of faith. Rom. 10:6-10. 17. But the righteousness which is of faith, speaketh on this wise, Say not in thine heart who shall ascend into heaven, that is to bring Christ down from above; or who shall descend into the deep (unseen) that is, to bring up Christ again from the dead, (out of dead ones). But what saith it? 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 shalt believe in thy heart that God hath raised him from the dead (out of dead ones), thou shalt be saved. v. 17. And so then faith cometh by hearing and hearing by the word of God. Rom. 14:9. For to this end Christ both died and rose and revived that he might be both Lord of the dead and living. This is surely proof enough to shew that it was Christ that died and was made alive for ever more.

And dear brothers and sisters of like faith, we should be rejoicing always for we have the promises of being like Christ. 1 Jno. 3:1-2. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not because it knew him not. Beloved now are we the sons of God and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is.

The promises are to the overcomers, so let us be faithful until death. Let us have some more good letters from our brothers and sisters of the southwest. Keep yourselves ready for the coming of the Lord.

J. M. Morgan.

Present Truth.

A fearful spreading of infidelity is at hand, and the present war will hasten it. Some think the battle of Armageddon is right before us. But its time is determined by the advance of infidelity. For according to the scripture, infidelity is to become universal first; but the battle of Armageddon is the last great event just before Christ's advent. It is the great battle between the merchants of Tarshish (England) and her young lions (all English speaking peoples) against Russia (God) with the Slavonic nations and the whole house of Togarmah. Nearly all that northern army will then be destroyed, Ezek. 38, and the ships of Tarshish (England's power) will be broken, Psa. 48, and the kingdom of Christ and his saints will be set up over the whole earth. Dan. 7.

Stones of stumbling are in-

creasing fast before them who do not study the sure word of prophecy, and these begin to say, "where is the promise of Christ's coming?" This ignorant time setting which is followed by disappointment is one reason for stumbling. Jesus said, "When the Son of Man cometh will he find faith on the earth?" This shows that infidelity will become far worse than it now is.

The power which for three and a half years ruled in a Reign of Terror in France from Oct. 1791 to April 1795 was Atheism. It destroyed every semblance of religion. It overcame the two witnesses, state and the so-called orthodox church, which in union had ruled the earth with rigor 1260 years. This power of atheism that arose in the great French Revolution is called in Rev. 11:7, 8, the beast of the bottomless pit. Then we learn from verses 3 and 8 of Rev. 17 that this beast of the bottomless pit is scarlet colored. All know what kind of societies unfurl the red flag and that it was the same element that reigned in the French revolution. This is plain enough.

In Rev. 17:3, we see the beast when it has seven heads and ten horns. It is clear that it did not have them when it arose in the French revolution, for it had power only in France (or better, in Paris), see 11:7; but it will appear again and then it will receive universal power, namely the power of all the ten horns. Then it will carry the whore into the desert and make her desolate, Rev. 17:16, 17. The beast of the bottomless pit is the seventh "king" who is coming the second time, or, as the eighth, see v. 11. Then he will have his great power and do short work before Christ's coming and then go into perdition.

Under the fifth "king" the whore had her great power. She had the governments (mountains) under her. Spiritually speaking, she sat on the mountains. The governments executed her commandments and enforced them with fire and sword 1260 (until 1791). In the fifth year of Justinian the Byzantine empire united with the papacy which soon brought about the destruction of all Arian nations, and the controversy between them and the papacy was drowned in blood. Now the governments have withdrawn from the woman already to a great extent, and they are going to give their power to the infidel element to destroy her great and unjust privileges and to proclaim full religious liberty, but it will also make war with the Lamb through ignorant infidel literature. With scornful insinuations it poisons the minds and prejudices the young people. Touches of this we already find in school books.

When Christ returns the beast of the bottomless pit, which is Atheism will go into perdition, and Satan will be bound, and Christ with his elect will reign a thousand years before the great and general resurrection. What is this binding of Satan and his being shut up in the bottomless pit?

The Revelation was given under metaphors. There are no such beasts in nature as we find there, but they are illustrations of conditions, etc. Said imprisonment is bound to be in great measure through the universal knowledge of God and the reign of the saints. God's word is the truth. It is a rock upon which we can stand. But lies and deceptions are a bottomless pit, and Satan will be bound and shut up in them. Nobody will follow him then, for the knowledge of the Lord shall then fill the whole earth like the waters that cover the sea. The truth will be open before all, and no one shall say to his neighbor, now thou the Lord, for all shall know him from the least unto the greatest, and Satan's fabrics and lies have no more strength.

J. Nuesch.

Malvern Ark.

Narrow Mindedness.

We know of no other epithet hurled at anyone that is given or received with more calculation to hurt than to be called narrow minded. Our young people feel it perhaps more keenly than they would feel any other thrust when they are told by their friends that the body to which they belong is "narrow minded"; and because of not having reached that point of stability through experience that older ones have, it hurts more in proportion and often does the work it is calculated to do. The danger becomes still more acute when the cry of "narrow mindedness" is taken up by some one within the body. We wish to say something, therefore, about narrow mindedness.

There may be a narrowness that is ruinous, but we do not feel that we as a church stand in nearly so great danger through being too narrow as we do through being too broad. By the term "broad" we mean that spirit which leads some to be liberal toward all kinds of doctrine, regardless of what it may be, just to be thought liberal.

Bible writers were narrow. While Christ gathered around him a few who were fairly faithful to him, yet he suffered on the cross practically alone. It was a very narrow way for him and he teaches that what the world would do for him, they will do for us.

Paul was very narrow. He spent his time preaching the gos-

pel and he became so narrow in his knowledge of it that he uttered a curse against either men or angels who dared preach any other gospel than that which he had preached. Paul also says that they who will live godly in Christ Jesus shall suffer persecution. He confirmed the churches of Asia saying that it is through much tribulation that we must come into the kingdom of God.

We have heard it said that times have changed since then. Yes, they have, but for better or worse? Is sin the same black thing it was then? Has humanity succeeded in perfecting itself? Do the motions of passion run through flesh much the same now as then? Is the world growing better or worse in the sight of God?

It is not that conditions change so much as we through lust are apt to lose sight of the sinfulness of sin.

Peter says it is by the "exceeding great and precious promises" of the "like precious faith" that we are made partakers of the divine nature. If by knowledge of and exercising within us these exceeding great and precious promises we become partakers of the divine nature, may we lay these aside and take up some other promises which God has not made and hope to reap the same divine nature by them? Is God's word so narrow that it would convey the idea that we can escape the corruption that is in the world through lust only by belief of certain promises? If so, will it not be the part of wisdom for us to be just that narrow?

If God's promises are to the effect that "Blessed are the meek, for they shall inherit the earth" and that they who are wicked shall be destroyed; that the only hope of life after death is by means of a resurrection from the dead, etc., will it be safe for us to cheapen these by granting that the man who believes in heaven going at death for the righteous, or hell fire torments for the wicked, or that men never die, is in just as good position for life, provided he lives a good moral life, as we are who believe God's promises?

Our people need to be aroused to greater loyalty to God's promises. He who is willing to trade off his loyalty to the promises in exchange for the applaud of those who will say in that day, Lord, Lord, have we not in thy name cast out devils, etc., and who will hear him say to them, Depart, ye workers of iniquity, I never knew you, has no good reason to believe other than that as he has been a good fellow with them in this life he will be obliged to keep it at this time of sorrow also.

S. J. Lindsay.

Jude's Letter.

The next quotation that Jude makes is in verse 6. And the angels which kept not their first estate, but left their own habitations, he hath reserved in everlasting chains under darkness unto the judgment of the great day. All kinds of theories have been built upon this passage, but let us briefly analyze this passage and see what it calls for. It is a historical quotation; Jude as he states, putting them in remembrance of things which they knew. That historical fact he is here quoting. These men were angels or messengers, for that is what the word angel means in the Greek. They kept not their first estate or principality as given in the margin. They were therefore individuals who had held high positions. Their crime was that they left their own habitations and for this they were punished with death and to be brought up for judgment at the great day. What historical characters then in the Old Testament answers to that description?

The one it seems to me that fit all the conditions best in this quotation are the ten spies. See Numbers 13 and 14. God directed Moses to send twelve men to spy out the land and every one of them was to be a ruler amongst them; consequently they were messengers and also men who held the highest positions; ten of them, when they came back, gave an evil report of the land and so raised a rebellion against Moses and God, as a result, sent a plague upon the people, v. 37. Even those men that did bring up the evil report upon the land died by the plague before the Lord. It has been objected to this being the historical incident that Jude refers to, that they had not yet entered the land to take possession of it, consequently, it was not yet their habitation, but God had given it to them and in the wilderness had made most extensive laws for their guidance when they entered into possession. Surely then, it was their habitation when God had given it to them for a possession.

Jude's next quotation, v. 7. Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication and going after strange flesh are set for an example suffering the vengeance of eternal fire.

There is no trouble here to know who God is referring to. See the history in Gen. 19. He says they are set forth as suffering the vengeance of eternal fire, our King James version reads. The Greek words are puros aioniou, which might be translated fire of the age, the age which that fire lasted which destroyed these cities, must have

been a short one, but it lasted till it had accomplished the purpose for which it was sent, to destroy those people and their cities.

Jude's next quotation has given rise to many conjectures as to what he is referring to. It says, Likewise also these filthy dreamers defile the flesh, despise dominion and speak evil of dignities. Here he is evidently referring to those ungodly men of whom he has spoken in v. 4. Then he goes on to say, Yet Michael the archangel, when contending with the devil (diabolo) he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Now there is only one place where this form of words occurs in the Old Testament. They occur in Zech. 3:2. And the Lord said unto satan. The Lord rebuke thee, O satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?

The first verse says. And he shewed me Joshua the high priest standing before the angel of the Lord, and satan standing at his right hand to resist him. Satan means an opponent. He may be either good or bad. Jude uses the word diabolo that means a slanderer. A satan may or may not be a slanderer, but he was in this case in Zechariah. Jude says the contention was about the body of Moses. What does Jude mean by that expression? Evidently from Zech. 3:2. the contention was about Jerusalem and its people whom Joshua the high priest represented. Moses was dead long ages before this contention took place and his body buried in a valley in the land of Moab over against Bethpeor; but no man knoweth of his sepulchre unto this day. Deut. 34:6. So the contention could not have been about the actual body of Moses, but we become the body of Christ by baptism. We are told by Paul that all the children that came out of Egypt were all baptized unto Moses in the cloud and in the sea. 1 Cor. 10:2. So they thus became the body of Moses. We will see in my next who were the contending parties and what the contention was about.

A. Wallace Mason.

The Faith That Saves Is The Belief of The Truth of God.

Dear brothers and sisters of the one faith, if you will call to memory that in closing my last article that we shewed by Luke 20:36 that those which shall be accounted worthy to obtain that world (age) and the resurrection from the dead (out of dead ones), Luke 20:35. This is the resurrection which Paul was trying to attain, but read what he says

in his letter to the Philippians in 3:9-10-11. "And be found in him (Christ) not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, (the one faith), that I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead (out of dead ones).

In Heb. 11:35, Paul speaks of it as a better resurrection and in Rev. 20:5-6, it is called the first resurrection. You will remember in our last that we shewed that man and Christ were in the image and likeness of God, but because anything is in the likeness of some other thing is no proof that it is of the same nature. Some men believe that Christ was a personal being before he was made of woman and that he was transmigrated from one form to another, but not so. For if it be so, then man pre-existed, for the same thing is said of man as to his being made lower than the angels, that is said of Christ. Now read Heb. 2:7-9. See 1 Cor. 15:45. And so it is written, the first man Adam was made a living soul. Was man a living soul before he was made one? No. The last man Adam—Christ—was made a quickening spirit. Was Christ a quickening spirit before he was made one? No, for if he was then St. Paul misinformed us in 1 Cor. 15:46. "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." St. Paul is here speaking of the two Adams, man the first, and Christ the second, and Paul here says that the natural was first, and afterwards that which was spiritual. But if it as some think, then the man Christ was and is preexistent, personal, spiritual being. Then it would be just to the reverse as to Paul's statement for he says the natural was first.

God did exist as the maker of all things. But the material of which man was to be made and the spirit or breath of life were both in existence before man was formed out of the ground, and so was the material, and life was in existence before the first woman was made. And just so we find the same rule is applied in the great question of the making of the one Lord the anointed, or Christ.

The man was made of the ground. Gen. 2:7. The woman was made of man's rib. Gen. 2:23. The son of God was made of a woman. Gal. 4:4. But when the fullness of the time was come, God sent forth his son, made of woman, made under the law. The question now is, when

was Christ made a quickening spirit and was it the same one flesh and bones that was made a quickening, or life giving, spirit? Yes, it was the same Jesus the seed of the woman. Isa. 7:14. Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son and shall call his name Immanuel. (God with us). Matt. 1:23. Isa. 9:6, 7. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

Yes, the one that was crucified between two thieves, Matt. 27:38, is the one that was made a (life giving spirit) quickening spirit. He died and was buried. He rose again the third day, according to the scriptures. 1 Cor. 15:1-4. It was at the time he rose from the dead that he was made a quickening spirit for then he could come and go just as Jesus said a man could when he is born of the spirit. St. John 3:7-8. Marvel not that I said unto ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one (or man) that is born of the spirit. Luke 24:30, 31. And it came to pass as he sat at meat with them, he took bread and blessed it, and break and gave to them. And their eyes were opened and they knew him, and he vanished out of their sight. Acts 1:3. He showed himself alive after his passion by many infallible proofs. Rev. 1:18. I am he that liveth and was dead and behold I am alive forever more, Amen. And have the keys of hell and of death.

Yes it was the same Jesus that lived and died and was raised never to die any more. Rom. 6:9-10. Knowing that Christ (not a part of) being raised from the head (out of dead ones) dieth no more, death hath no more dominion over him. Acts 3:13. The God of Abraham and of Isaac and of Jacob, the God of our Fathers, hath glorified his son Jesus, whom ye delivered up and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One (not the Holy two in one), and the just and desired a murderer to be granted unto you, and killed the Prince of life (not the house only but the Prince of life), whom God hath raised from the dead (out of

Show how the Lord is like a shepherd? How he feeds and leads us. What he promises us for this life and that which is to come.

Lesson IV.—1 Sam. 17:1-54.

Who was Goliath? How was he armed? What challenge did he make? Tell the story of how David came on the scene and what the result. In what did David trust? vs. 45-47. What lesson for us from David's victory? Are there giants for us to fight.—how may we overcome them?

Lesson V.—1 Sam. 19.

What was the cause of Saul's jealousy of David? 1 Sam. 18:5-9. Yet he feared him,—why? vs. 12-16. Tell of the snare laid for David and the various ways in which Saul sought his life. Tell of Jonathan's intercession. Why did God allow David to be so tried and persecuted? How may we obtain for ourselves the same protection David received in his trials?

Lesson VI.—1 Sam. 20.

Who was Jonathan? How and when did he and David first meet? Tell of some of the experiences in which Jonathan proved his friendship. What do we learn from this lesson of the characteristics of true friendship?

Lesson VII.—1 Sam. 26.

Show how Saul greatly wronged David and the mercy David showed to him. What effect had his treatment upon Saul? vs. 21-25.

Lesson VIII.—2 Sam. 2:1-7; 5:1-5.

Tell the story of Saul and the witch of Endor. What followed? 1 Sam. 28:20; 31:1-4. Of what part of the country was David first made king? When and where was he made king over all Israel? 2 Sam. 5:1-5. What were the secrets of David's success?

Lesson IX.—2 Sam. 6:1-19; Psa. 24.

What was the ark and what did it contain? Heb. 9:4-5. Where was it at the time David was made king, and tell of his attempt to carry it to Jerusalem. In the Psalm of praise, David sang on this occasion, who is the king of glory spoken of? Does it teach the place of his reign to be heaven or earth? Give proof. What are the characteristics of those who shall abide with him? Psa. 15.

Lesson X.—2 Sam. 11:1-12:7.

What plan had David after his wars ceased? 2 Sam. 7:1-2. What did God tell him through Nathan the prophet? 2 Sam. 7:12-16. Why was David forbidden to build a temple? 1 Chron. 28:23. Tell of David's sin. Of his repentance and punishment.

Lesson XI.—Psalms 32.

Who alone can forgive sin? What are some of the sorrows of sin? What are the steps toward forgiveness? What is needed after forgiveness? What are

some of God's promises to those who become a child of God?

Lesson XII.—Psalms 141.

Show how prayer can be compared to incense and sacrifice. How can we keep the 'door' of our lips? Why are reproofs oftentimes a kindness? What are some of the snares of intemperance? How guard against them?

Letters.

Dear Bro. Lindsay:

Thank you for kind notice in Restitution Herald. I am doing well. Doctors are delighted with my progress. Everyone is so kind to me. God is good.

Your sister,

Jessie Wilson.

Chicago, Ill., June 7, 1915.

Sister Jessie:

Your card is a delight to us in every way. Hurry up and get well so that you may be in your accustomed place in Bible School.—Editor.

Dear Bro. Lindsay:

I take this opportunity to renew for my Restitution Herald. You will find \$2.00. Fifty cents you may give to Anna Drew. She has been so faithful with her Sunday school lessons, I feel as though we owe her some thing. Also a card for you and Mrs. Lindsay. Well dear brothers and sisters of the blessed hope, may our Father above grant we may all meet and sup and eat with their hearts burned within them when he was with men.

Amy Johnson.

Albion, Iowa.

Dear Bro. Lindsay:

I want to thank you for the bundle of papers you sent me for the people seem to always take the Restitution Herald out of my box first. Now I am sending postage for some of your back numbers, and I want to thank you for the good paper you are giving us. Every number seems to be better. May the Lord bless you in your work with wisdom and patience for many years or until the Lord comes to reward you for your labors.

I know you haven't time to read long letters, but I want to tell you our school was out last week and for several reasons all my work stopped; the teachers going away and children at home to help, was the cause. So it looked as if I was almost ruined, but I had two calls this evening to work next week. It is not regular, but the Lord is able to take care of us and I believe he always does when we trust him. Remember me in your prayers.

Your sister in hope of life when the Lord comes, and hoping it will be soon.

The foregoing letter is from a humble washer-woman sister. She earns her daily bread by washing and doing other hard labor and is well advanced in years, yet she has money to spend for tracts, extra papers, and sends the Restitution Herald to others.—Ed.

Dear Bro. Lindsay:

It appears as though it has been a long time since I have written you a word of encouragement in your labors of love and work for God in his vineyard. But my heart has throbbed on for you as ever if I have not spoken the word of cheer for several weeks. God bless you. Hope to be able to see you face to face in a few weeks from now at the Michigan conference. I must say I was somewhat attracted to M. A. Woodward's article, "Why Not?" in the last Herald. But after reading this article and pondering it over in my mind as a plan perhaps better than some others, I thought how very much better a plan a very beloved sister (after reading the same article) suggested to me in a letter received today in these words, "If some gave or did more while living as some I know, they then would not have so much to leave at their death." Oh Bro. Lindsay, how much beautiful truth is contained in those few words of my friend and writer. There is a two fold enjoyment in giving of what God has blessed us with. First, our work of love or mercy begins before we are dead and while we are yet living. Second, we (in life) can see something of our labors going on. Feel and realize the truthfulness of Christ's words when he said, "It is more blessed (Oh yes), to give than to receive." Surely Christ knew what he was saying when he uttered those cheering words to the humble and cheerful giver.

Don't hold in your covetous hand all God has blessed you with as long as you have life and then when death overtakes you, say to God as the man with the one talent, "Here Lord, here is thine. If there is any left after my children are thro quarreling over it, give it to the church. It is all thine dear Lord."

Remember friends, in olden times under the law, God required the first of the flock. Gen. 4:4. Ex. 13:12. Lev. 27.

Shall we presume to give only the crumbs, fragments, the last dregs of the cup of life and that too, when we can hold it no longer to our lips and those of our own household? No. Oh no. God forbid. We have a duty to perform while we are living

and not trust to do so very much after death. It is now while we are living we should bless others and warn them of the approaching storm as we now behold its near approach. May our God wake us all up to a greater desire to do and bless others and thereby receive God's blessing, "Well done," by so doing.

Yours in hope,

L. S. Bronson.

Trumpet

Column.

Dear Bro. Lindsay:

I like the Restitution Herald fine. I was glad when I received it and learned about the union of the two papers. I was very sad when I heard the Gospel Trumpet was no more, but the Gospel Trumpet family can help the Restitution Herald and hear from the brothers and sisters through its columns and have a paper full of good things. Enclosed you will find money order for \$1.00 for my renewal.

S. E. Hays.

Honest Toil is Holy Service.

Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftsmen at the oar—
Hewing wood or drawing water, splitting stones and cleaving sod—
All the dusty ranks of labor, in the regiments of God,
March together toward His triumph, do the task his hands prepare;
Honest toil is holy service; faithful work is praise and prayer.—Van Dyke.

The little sharp vexations,
And the briars that catch and fret,
Why not take them to the Helper,
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings too;
Tell him the baffled purpose,
When we scarce know what to do.
Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden
And carry away the song.—Phillips Brooks.

He fails who climbs to power and place,
Up the pathway of disgrace;
He fails not who makes truth his cause,
Nor lends to win the crowd's applause;
He fails not who stakes his all upon the right and dares to fall,
What though the living bless or blame?
For him the long success of fame.

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.

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.

Illinois Bible School, Aug. 10-19.
 Illinois State Conference, Aug. 10-22.

Let all plan to attend the full time. Please write that you are coming.

We can furnish envelopes just the right size for mailing the Berean booklet at the rate of 25 for 5 cents postpaid.

The June issue, 1915, a Souvenir Number of the Last Days, published by Bro. Thos. Wilson, 1712 East Twentieth St., Oakland, Cal., is at hand. It is an especially attractive number and filled with good things. We congratulate Bro. Wilson on having reached his 80th anniversary and

pray that he may live until the Lord comes. Send him 50c for a year's subscription.

The many friends of Sr. Seraphine Ritenour, of Maurertown, Va., will be pleased to learn of her marriage, June 1st, to Mr. George W. Cleek, at her home near Maurertown. The best wishes of all will go with her in her new relation in life.

Sr. Leta Railsback, of South Bend, Ind., graduated May 25th, with the 1915 class of Nurses from the Illinois Training School for Nurses, Chicago, Ill.

How our young people do grow up and into business life. It seems only a fortnight since Leta was just a little girl attending the public school. Now she is equipped for a life work—a noble one. May success attend her.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Charles Anderson, \$1.50
 Miss Alice Vann, .25

M. A. Woodward.

Announcements.

National Berean Conference.

The annual conference of the National Society of Bereans will be held at Argos, Marshall Co., Ind., Monday and Tuesday, Aug. 9th and 10th, 1915. A general rally of Bereans will be called for Sunday, Aug. 8, at 4 p. m.

Mrs. Ella DeMont, Recording Secretary.
 By order of president and corresponding secretary.

To the brethren scattered throughout Michigan and elsewhere greetings.

The annual conference and Bible school of Michigan will be held at Dutton for one week, conference and Bible school commencing Thursday evening, June 24th, to June 30th, 1915.

It is expected that Bro. S. J. Lindsay of Oregon, Illinois, will be at the conference and Bible school to teach the word of truth, and there will be other good speakers present. All interested in the Lord's work are earnestly entreated to "come to the feast" of good things from the word of God.

Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids.

Emma Jackman, Sec.
 F. V. Blakely, Pres.

Be Sure To Read This.

There seems to be a great deal of confusion about the Michigan

yearly conference. Letters come asking if the secretary has made a mistake in the date, others asking why there is to be no yearly conference this year. Friends, the secretary has made no mistake, and there is to be a yearly conference in Michigan (D. V.) as usual, at Dutton. But the time was changed to a later date to accommodate the young people who are attending school, and wished to attend the Bible class which comes in connection with the conference, so the conference begins June 24th, a Bible class each afternoon except Sunday, The Bible class will be taken up again Monday morning and continue until Thursday, July 1, with Bro. Lindsay as teacher. So prepare for a good conference and an instructive Bible study. And be sure to come, for I imagine if the young people do not take advantage of this meeting, the conference will go back to its original time, the 1st of June. We hope to see a large delegation present.

Reports.

The tenth annual May meeting of the Church of God at Fonthill, Ontario, Canada, was held on May 28, 29 and 30. We had with us Eld. H. V. Reed of Chicago and Dr. Mason of Toronto, Ontario. We had much satisfaction in getting a well filled house, the church being filled to its fullest capacity. These meetings are becoming very popular in this section as indicated by the larger crowds each year.

The young people's meeting was exceptionally good, showing the interest they are taking in their Sunday School work.

Dr. Mason gave a very interesting address on the war in the light of Bible prophecy. H. V. Reed gave the final sermon on Sunday evening on the Three World Theory, which was listened to with much interest, after which the meetings were closed by singing, "God be with you till we meet again."

Horace Haines, Sec.

Mr. Lindsay:

Our annual June meeting was held at Brush Creek Church of God, June 6, 1915. The Springfield church came over and assisted in the services. Mr. and Mrs. George Hodson and son, Edgar, Misses Pearl Schmidt, Maggie Johnson and Mr. C. Drabentstott from Roll, Ind., were with us. Mrs. Hudson and Elsie Vance from Cleveland, Ohio, and Eld. J. F. Wagoner and his sister of Indiana were also with us. Eld. Wagoner was the first man to preach the truth in this part of Ohio, and we were glad to have him

with us and hear him proclaim the words of life.

My father, J. H. Anderson, said this was the most pleasant meeting that he had been to since he came to Ohio. We feel sure that everyone was pleased and that the Lord was with us. Saturday eve my father preached from Psa. 19:1-7. The following program was carried out on Sunday:

9:30, Address of welcome, D. K. Lehman.
 Response, J. F. Wagoner.
 9:45, Song service, H. D. Pearson.
 10:00, Prayer, J. H. Lehman.
 10:05, Sunday School, C. Drabentstott and R. Brewer.
 10:45, Social Meeting, Jessie Kauffman.
 11:15, Address, David Beck.
 11:45 Dinner.
 1:15, Bible School, A. E. Overholser.
 1:45, Song Service, Mrs. Netts.
 2:00, Prayer, George Antrides.
 2:05, Sermon, J. F. Wagoner.
 3:00, Communion, D. Beck.
 Closing song, "God be with you till we meet again."
 Benediction, N. Westfall.

Miss Jessie Kauffman read a letter from Mr. and Mrs. D. C. Robison which was appreciated by all present.

We hope to meet again one and all.

Mellie Anderson.

The Sunday School.

By Anna E. Drew.

David the Shepherd of Israel. June 27, 1915. Review.
 Reading Lesson. Psa. 78:65-72.

Golden Text.—I myself will be the shepherd of my sheep. Ezek. 34:15.

Lesson I.—1 Sam. 15.

What command had the Lord given Saul through Samuel, regarding the Amalekites? 1 Sam. 15:2, 3. How did Saul obey? vs. 7-9. What excuses did he make for his disobedience? With what great truth did Samuel answer Saul? v. 22. How did Samuel characterize Saul's sin? v. 23. What is the obedience God requires of his children?

Lesson II.—1 Sam. 16.

To what town was Samuel sent, and for what purpose? v. 1. Who was Jesse and how many sons had he? Why were the seven sons rejected? v. 7. What son was chosen and what is said of him? v. 12. What change came over Saul? v. 14. How did David help Saul? If we would receive positions of honor in the future kingdom of God, when and how must we fit ourselves for them?

Lesson III.—Psalms 23.

which do such things shall not inherit the kingdom of God."

Here is envy classed with all the evils that flesh is heir to, even to murder, and the dire saying that whosoever doeth these things shall not inherit the kingdom of God. How careful must we be then, to root out this evil from our lives so that we may stand approved at the last day. Then it goes on to give the opposite characteristics.

"But the fruits of the spirit are love, joy, peace, long suffering, gentleness, goodness, faith; meekness, temperance, against such there is no law, and they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit let us also walk in the spirit. Let us not be desirous of vain glory, provoking one another, envying one another." Rom. 8:5 says: "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." Then it follows that if we are Christ's, we will put all these things from us and strive to live in meekness and lowliness of mind, not envying those in higher positions in life or those whose talents are greater than ours, for we will not have to account for talents we do not possess, for the more ability we have, the more will be required of us when we have to give an account at the last day. Let us therefore give to others all the praise due them and give not in a grudging spirit, but with a heart felt warmth so that your praise will be felt to be genuine and there is nothing but a Christ like spirit back of it. Thus will we follow out the teaching of God's word. Thus only can we follow the golden rule to love our neighbor as ourself.

The time is too short for us to waste time and thought on foolish and evil thoughts in this life. We should turn our mind to the things that are fast coming to pass upon the earth, and upon the near advent of our Savior, and if we do this our minds will be so occupied that there will not be room for the petty jealousies of life; we will be looking forward and anticipating the beauty and glory of the age to come which will lift us out of our present worldly cares and we will be able to see more clearly the joy that awaits those who are watching and waiting the Savior's return, and will live with love in our hearts to all mankind. Let us therefore put away from our minds all envy and hatred and follow in the Master's steps which will at last lead us to that perfect day and life eternal through our Lord and Savior Jesus Christ.

Yours in hope of life eternal,
Josephine Barnebee

Dear Bereans:

I am going to try to show by the Bible itself if the subject under consideration in 2 Sam., 7th chapter, from the 12th verse to the end of the chapter, refers to Solomon or Christ.

In the 12th verse the prophet Nathan is speaking to David, saying that when he, David, is sleeping with his fathers a kingdom is to be established. Christ is the builder of this house and God will establish the throne of his kingdom forever. It was not to be taken away as it was from Saul. Now we know that Solomon reigned over all Israel forty years and not for ever. In the 19th verse, David realized that God had spoken of his house for a great while to come. Christ was the builder of that house.

In Isa. 42:1 God says: "Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." And in the 6th verse: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles."

It is through Christ this house is built and God is to give him the whole earth for his possession and the uttermost part for his habitation. In Psa. 89 it is promised: v. 4, "Thy seed will I establish forever and build up thy throne to all generations." v. 29, "His seed also will I make to endure for ever, and his throne as the days of heaven." v. 35, "His seed shall endure for ever, and his throne as the sun before me."

God refers to Christ when he says, "Thou art my son, my first born, this day have I begotten thee." We have no record that he committed iniquity but we find a record of him being chastened with the rod of men and with the stripes of the children of men. Isaiah 53 reads, "We did esteem him stricken, smitten of God and afflicted." "He is despised and rejected of men; a man of sorrows, and acquainted with grief."

He is now "The head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."

I have tried to show the subject of Nathan's conversation with David was Christ and not Solomon, as the nature of the kingdom is so vastly different from that of Solomon's kingdom which had an end after forty years.

Submitted in love,
Selma Samuelson.

Get The Habit.

The habit of attending church,
like reading the church papers

and other church literature, is one of the absolute essentials to consecration, loyalty and efficiency in the Christian life. We are to study to show ourselves approved unto God, workmen that need not to be ashamed. We are also enjoined to fail not to assemble ourselves together. We cannot, therefore, neglect it without going counter to God's will. In the careful study of all divine injunctions, we can but see that they are given for our good. They are given in wisdom and love. In wisdom, because God knows what is best. In love because God wants us to have and achieve the best.

Christ is our exemplar. He never failed to attend the regular appointed services of the synagogue. The Bible speaks of it as his custom. He was often grieved at the worldliness and formality and practice of heresies he saw among the teachers and worshippers; but this did not cause him to deviate from his custom. It becomes more imperative, if possible, as we follow Christ to be more punctual in our attendance when there is an apparent deflection from duty on the part of its members. Such are the times when the devil is making most severe attacks upon the church and is achieving his greatest victories. To absent ourselves from the scene of action at such times is to play the traitor to the cause of the church. It is treason to the commonwealth of Israel.

It is a means of grace which cannot be safely neglected. Those who are deprived of it feel the need of spiritual help which it alone can supply. The Psalmist while being forced to live under such privation, said, How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord: My heart and my flesh crieth out for the living God.

Nothing can take the place of public worship as a means of grace. Every faithful pastor knowing this fact visits and holds services for the "shut-ins" of the church as often as possible. Those who do not go to church except when the pastor suits them or when they feel like it are not only hurting the church by withholding from it an influence for good but are hurting themselves more. They are developing in themselves a selfishness which is anti-Christian and at the same time depleting their spirituality by the neglect of the ordinances of God. They are also violating a most solemn obligation. They said they would, by the help of God, attend upon the ordinances of the church and support its institutions.

It is truly said that he who says he believes in the church and absents himself from its wor-

ship, belies his profession. This reminds us of the boy who said he "would not be so rude as to call his father a hypocrite, but he does not believe what he says he believes."

It is God's plan to save the world. The gospel is the power of God unto salvation to everyone that believeth. God has chosen that by "the foolishness of preaching" this gospel, sinners shall be saved. All religious revivals mentioned in the Bible occurred when the people had gathered themselves together. Of course there are instances where individuals were saved, as in the case of the jailor, and Cornelius and Saul. But they were immediately taken into the church.

It gives a fellowship which is essential. We are social beings. It is a crime to neglect any part of our God given nature. To educate one part of our nature to the neglect of another part produces abnormality and is criminal. It also shows a degree of baseness for any one to be satisfied with any kind or degree of culture lower than the best.

There is nothing more elevating to the whole man than the public worship of God. In addition to the inspiring influences with which the worshippers are endowed in the church services, there is the blending of mind and purpose as the congregation enters into the worship in song, in prayer, and listening to the messages given by the men chosen for that purpose. By such means we learn to think of things in common and all obstacles to fellowship are broken down. All the lodges have as their basis good fellowship and mutual helpfulness. Take these away and they could not exist. Those who deprive themselves of such Christian fellowship as the church provides must of necessity develop and maintain the social side of their nature in some coarser or bases way.

It is a meal time when our souls are to feast and gain spiritual energy to be expended in service during the week and to enable us to resist all temptations of evil.

Those who are regular in their habits of attending public worship do not find it difficult to confess their Lord every day in the week.—Sel. by F. L. Nunn

In a school in New York City where an annual prize is given the pupil who is credited with the most heroic action through the year, a small girl who acts as her father's housekeeper, and "mothers" the younger children recently received the prize. The heroes and heroines of peace should be honored equally with those of war, and it is a splendid thing that the world is enlarging its ideal of heroism to include brave, everyday living.

Obituaries.

John P. Bitner.

John P. Bitner, who died at the home of his daughter, Mrs. Hattie Armstrong, near Bendena, May 24, was born at Ligonier, Westmoreland Co., Pa., June 11, 1833. In 1856 he was married to Miss Ellen Louise Rob in Ligonier, by Rev. Winn. Shortly after the marriage, they came west locating for a short time near Chariton, Iowa. In October 1857, they came to Kansas traveling in a wagon drawn by a yoke of oxen. They settled on a farm just south of the present site of Severance, now owned by Wm. Warner, and familiarly known as the Foster place. There they resided many years. Five children were born to them, two of them surviving—George Bitner and Mrs. Hattie E. Armstrong. Mrs. Bitner died in 1904. Mr. Bitner had a prominent part in early day struggles when the pioneers set their hands and heart to the task of conquering the wilderness. For many years he served as trustee for Wolf River township and was faithful to his trust. His watchword was honesty, his aim was duty. Firm he was, but generous and exact. Deliberate in action, he sought the right road and followed it fearlessly. He spoke unkindly of no man, but judged the acts of man with mercy and kindness. He used to shake his head and say: 'God knows what a man is; he is our judge.' In reviewing the acts of the erring, he sought to dwell on the good he could find. He was deeply religious, although not demonstrative. He led a good clean life, full of good deeds and sacrifices, and his life was a lesson in good citizenship and exemplification of the influence of christianity properly applied. Mr. Bitner was educated to kindness and his mind to wisdom. His memory was stored with useful knowledge acquired by reading and by observing. Light and trivial matters he would not consider or discuss. He possessed the discerning qualities of a judge. An advocate of peace, on many occasions he helped bind many a broken tie, and by the chemistry of charity has converted the hate of enmity in men into friendship and lasting love.

In the death of John Peter Bitner, Doniphan county has lost not only another of her sturdy pioneers who gave nearly sixty years of his life for her betterment, but also she has lost a citizen of the fine old type now rapidly passing away, a man who lived for the good he could do, for the sowing of the seeds of kindness along the rugged pathways of this life. Mr. Bitner was for 40 years a member of the congregation of the Church of

God.—Exchange.

Mrs. Frederick Speigle.

Augusta Wagner was born in Germany, July 18, 1843, and fell asleep near Adrian, Mich., June 4, 1915. She came to America in 1867 and in the same year was united in marriage to Frederick Speigle. To this union was born one son, John, who died Aug. 8, 1910. She has left to mourn their loss, the husband, one daughter-in-law, and five grandchildren.

For years Sr. Speigle has been an ardent and faithful worker in the cause of truth and righteousness. One month before her death, she drove eight long miles to hear the writer speak at the little church by the Raisin River.

The funeral was conducted on June 7th, a brief service being held first at the home, with the funeral discourse later at the Methodist church in Deerfield. In accordance with request, we withheld nothing," but presented to the large audience the benefit which she so dearly loved. May we who remain profit by the examples lived in these old days who drop off one by one.

Frank E. Siple.

Notices.

Remember the time set for the Illinois Bible School, to be held at Oregon, Ill., Aug. 10-19, and lay your plans accordingly. By request of the Executive Board, Bro. Lindsay has been secured as teacher. This fact insures thoughtfully prepared lessons. Let all who can take advantage of this grand opportunity to grow in grace and in the knowledge of the truth.

Former students need no urging to attend, for all acknowledge value received with interest for their time spent here in the past and are anxious to return. Let each one put forth an effort to bring a friend this year, that they may share with us the blessings and pleasures. A pressing invitation is extended to all. Please notify Bro. S. J. Lindsay, Oregon, Ill., of your intentions that he may make the necessary arrangements.

The annual conference begins Thursday evening, Aug. 19, and continues over the following Sunday, Aug. 22nd. Nothing preventing, Bro. J. H. Anderson, of Troy, Ohio, and Bro. L. H. Shelton, of Driggs, Ark., will be with us. We have the promise of a splendid program of good things. Come.

Almeda Glotfelty, Sec.

No viper so little but hath its venom.

To break a bad habit acquire a good one to displace it.

Danger is next neighbor to security.

Berean Column.

Dear Bereans:

I think sometimes it as well to leave doctrinal points and consider our every day faults and failures, so I have taken as my subject, Envy. I think of all our faults this is one of the greatest. Those of us who have so little of this world's goods are very apt to be envious of others who have more than we have, and enjoy life more from a financial standpoint.

There are many other things also that we might be envious of, viz., we can envy the talents another possesses and be jealous minded enough to depreciate in some one else what we cannot do ourselves. This is not a Christ like spirit and we should guard against any such feeling. Because you cannot do what they do is not any reason that you may not have an equally good talent in some other direction and be just as capable as the one that you speak slightly of.

Have grace enough in your heart to give to every one his just dues and expect to accord to others what you would wish others to give you credit for, or in other words, "Do unto others as you would have others do unto you."

The Jews were envious of Paul and spoke against those things which were spoken of by Paul, contradicting and blaspheming as recorded in Acts 13:45. It states in Mark 15:10, that Christ was delivered by the chief priests through envy. They would rather have Barnabas released who was a murderer, than Christ against whom Pilate could find no fault, and when Pilate asked what evil Christ had done, all the answer he got was, "Crucify him."

This is about the spirit we show when we try to find fault with others when there is nothing to find fault about, but on account of the envious feelings we have towards them, we try to see things in an unfair light and let our jealousy get the best of us.

We are cautioned in 1 Pet. 2:1, in this wise. "Wherefore laying aside all malice and guile, all hypocrisies and envies, and all evil speaking." For you cannot be envious and not say some thing detrimental to the one you envy. If we have charity (a love), the words in 1 Cor. 13:5 will be our attitude, for it says, "Charity suffereth long and is kind; charity vaunteth not itself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all

things, believeth all things, endureth all things."

In Gal. 5:26 it says, "Let us not be desirous of vain glory, provoking one another, envying one another." Herein is another phase of the subject. Let us not be desirous of vain glory. Perhaps we may hold a position where we can control certain things and do about as we like. Then if any one succeeds us we will be so envious that we will not even do what we can to help because some one else has taken the place we once occupied. Our influence can be just as great in another way perhaps, and because we cannot dictate to others just what they can do and what they can not do, is no reason why we should drop everything and make ourselves disagreeable.

Adjust yourselves to the places and conditions that you are called upon to fill and do it with a Christ like spirit or you are none of his. Do the work because it is the Master's and not for any vain glory of your own.

Even Paul in directing Titus says, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." This is what envy leads to and we must fight against it. It leads to grave errors. Envy will result in back biting, saying things that there may be a semblance of truth but is so distorted as to make it practically a falsehood. There is no end to the evil that follows this spirit of envy. If we would only stop and think a moment where it leads us we would stand aghast at the thought of the consequences.

Be broad minded enough to think that others know as much or more than we do and then we will never get so narrow as not to be able to see the good in others. In James 3:13, 16, it says:

"Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts glory not, and lie not against the truth. This wisdom descendeth not from above but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

In Gal. 5, commencing with v. 18: "But if ye be led of the spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, of the which I tell you before as I have told you in times past that they

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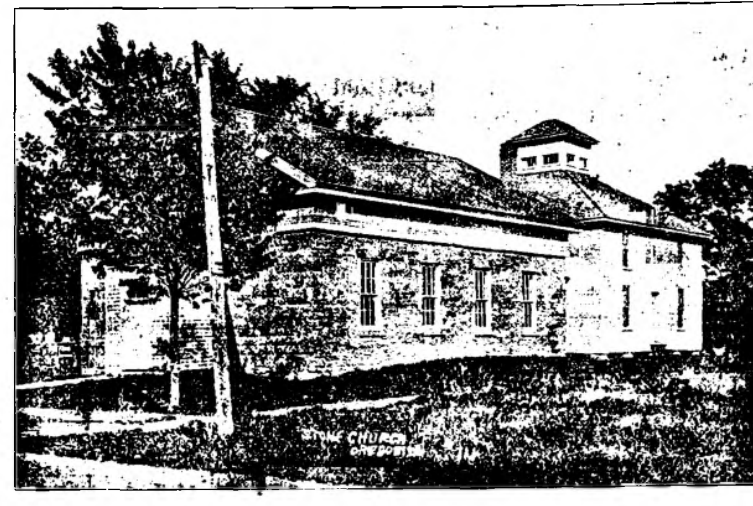
A Cow Boy's Views.

"Lots of folks that would really like to do right think that servin' the Lord means shoutin' themselves hoarse praisin' his name. Now I'll tell you how I look at that. I'm workin' for Jim here. Now, if I'd sit around the house here tellin' what a good fellow Jim is and singin' songs to him and gettin' up in the night to serenade him when he'd rather sleep, I'd be doin' jest like what lots of Christians do, but I wouldn't suit Jim and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right and not sufferin' for water and feed, or bein' off the range and branded by cow thieves, then I'm servin' Jim as he wants to be served. And if I was ridin' for the Lord I'd believe it was his wish that I'd ride out in the ravines of darkness and the hills of sin and keep his herd from bein' branded by the devil and run off to where the feed was short and drinkin' holes in the creek all dry, and no cedars and pines for shelter when the blizzards come.

I don't see how I'd be helpin' the Lord out if I'd jest laid round the ranch eatin' up the grub I could get, and gettin' down on my prayer bones and taffyin' th Lord up and askin' for more. The Bible says somethin' somewhere, I've got the place marked with an ace of diamonds, about how to serve the Lord by feedin' and waterin' and lookin' after the herd, and I'd think it would do lots of people good to read it over. When a critter has had his moral nature starved ever since he was a calf, and been let run till the devil took pity on him, jest cause nobody else didn't look after him and put brand on him so deep that even in the spring when the hair is longest, it's no trouble to tell whose herd he belongs to, it shows mighty plain that the cow punchers of the Lord has been huntin' salary harder than they've been huntin' souls."

Things Beyond.

It is a good thing for us to revel in the delights of herbal summer; to imbibe with enthusiasm the significances of the ripening year; to husband the beauties of nature with which to sweeten our lives; partaking of these



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

---MARY FRANCES BUTT.

THERE will be no paper next week. We are taking a vacation at the Michigan Conference and Bible School.

things with gladness of heart, to the continual exclusion of everything tainted by gloom or sourness.

But all these things perish with the using; they pass away as a dream of youth; and though we may cull, analyze, until the essence of them is crystalized, becoming our own, setting our very being in harmony with all that is excellent and beautiful in the walks of life, what, after all, is it to us if we fail to hear the still small voice of God and feel not the effects of the spirit wind that blows an assurance of still better things—things beyond—where things counted as excellent here will remain only as shadows—only the buds of a glad fruition?

It is our business, our privilege, our duty to consider our interests, to see that our fields are tilled for the best possible results, to persevere till the glorious science of agriculture shall reveal to the world its perfected front, not a single problem of

it remaining unsolved, nor a single feature unenlightened.

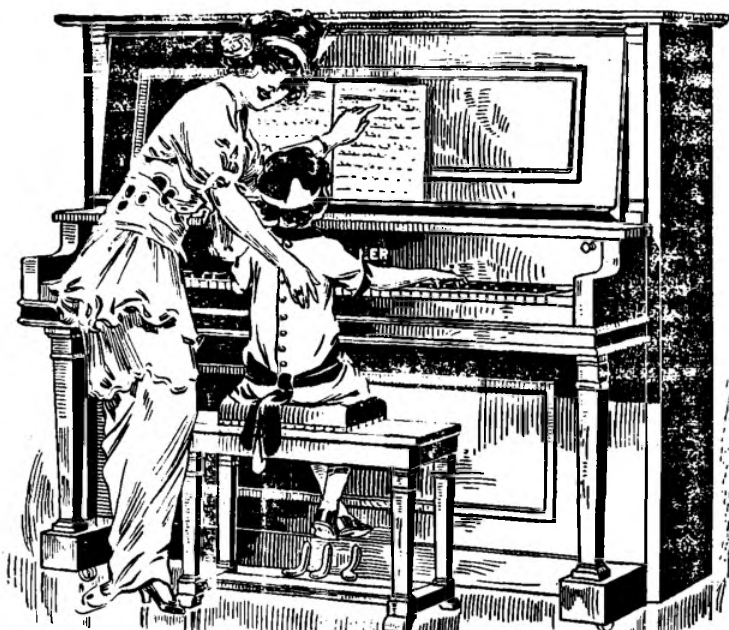
But after this attainment, what are we if we fail to obtain an inheritance in the new earth—the land beyond—wherein dwell eth righteousness? Our fruit trees of the years will die at the top, our plowshares will rust into dust, our houses cease to be remembered. O mortal man, what then? Amid these scenes, these environments that appeal to action, that claim much of our mental and physical energy—the things that we must pursue for the world and ourselves—there comes a voice from above, from the streams whereof shall make glad the city of God. And though the landscape is very beautiful, the fields rife with promise, the front yards ablaze with bloom and fragrance, the orchestra of woodbirds inspiring with delight; there are better things beyond. And we are more than dullards if, enchanted by the shadows, we do not desire a better country.—Sel. by F. L. Nunn.

The Lesson of Today.

"Let us learn well the lesson of today." If we will master this one secret, we shall have the key to a beautiful and successful life. No one ever can fail who always makes today what he might make it. On the other hand, thousands of life failures are caused by letting today pass empty. Begin tomorrow morning. Make the day a shining one. Rise early and get God's blessings. Give the day to God and yours. If to God for the day. Regard the day as doomsday for you, the most important day of your life, the day whose influence will pour down through all the future, the day whose deeds, words, decisions, and achievements will mould all your tomorrows. Decline no duty, however unpleasant—a duty not done will leave a blank in this day's record and a trail of regret in days and days to come. Never loiter on the way. Haste not, but rest not. Give every moment something to keep. Love God, love your fellowmen. Live today as you would live if you knew it were your last day—live it for God and for judgment. Yea, that is life; make this forenoon sublime. This afternoon a psalm, this night a prayer. And time is conquered and thy crown is won.—Sel.

When we hear, as we do every day, young girls from fourteen to twenty years, and older, saluting each other with "hello kid, how're kid," etc., we feel like wishing they would read and take to heart the following, clipped from an exchange: "Young people should acquire the habit of correct speaking and writing, and abandon as early as possible any use of slang words and phrases. The longer you put this off the more difficult the acquirement of correct language will be, and if the golden age of youth, the proper season for the acquisition of language, be passed in abuse, the unfortunate victim will most probably be doomed to talk slang for life. You have merely to use the language which you read, instead of the slang you hear, to form a taste in agreement with the speakers and poets of the country.—Decorah Public Opinion.

If people are the right kind, they are never unkind.



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- Jesus the Christ, Whose Son is He? Eld. J. Aug. Smith, 1121 N. Church St., Rockford, Ill.
- Will it Pay to Become a Christian? (By Jas. Wilson, deceased). Mrs. W. H. Wilson, 625 Long Ave., Austin Sta., Chicago, Ill.
- Where Are the Dead? L. S. Bronson, 405 Courtland, Dowagiac, Mich.
- Sabbath Rest. Eld. J. W. Williams, Cyclone, Ind.
- The Two Sons of God. S. J. Lindsay, Oregon, Ill.

The Committee has on hand, ready for distribution, the following tracts, which may be had for the postage, a cent for each two ounces. Do not send for more than a pound at a time and send all orders to Mrs. J. E. Cross, Oregon, Illinois.

- "And He Baptized Him."
- "The Coming of Christ."
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- "The Reasons Why."
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Exposition of 2 Peter 3:10. (The following continued article is taken from the Herald of the Coming Kingdom of Jan. 1870.—Ed.).

Continued from last week.

In conclusion then, we think we have proven from the Word of God—

1. That the language of Peter cannot be interpreted literally, unless we are prepared to relinquish all the prophecies concerning the future glorious restoration of Israel, and the establishment of God's kingdom on the earth. Also, all the statements relative to the everlasting perpetuity of the earth's foundations, and of God's covenants with Abraham and David.

2. That there is no necessity for a literal interpretation, if we allow Scripture to interpret itself, seeing that predictions equally strong have had their fulfillment in the past by the removal and blotting out of kingdoms from the face of the earth; therefore Peter's words may be fulfilled in like manner, and with equal consistency.

3. That Peter, by using the words, "The heavens and earth which are now" compels us to look back to a time when another heavens and earth existed, else there is no force in his comparison. Again, in searching the past for the heavens and earth referred to, we are shut up to the Apostle's own allusion to them, in the following language—"the world that then was."

The world that then was, and 'the heavens and the earth which are now,' are placed by him in juxtaposition, and are synonymous terms. After declaring the accomplishment of God's word in the destruction of the world, or the heavens and earth that then was, he affirms a future destruction of the heavens and earth which are now, therefore we conclude that if the first heavens and earth passed away, and was destroyed without a literal destruction of the heavens and earth, then the second heavens and earth, those which are now, will also pass away and be utterly consumed, and yet the literal heavens and earth will remain forever.

With the Apostle Peter, then, we exclaim, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy con-

versation and godliness?" "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace without spot and blameless."

Let us remember that in that burning day "all the proud and all they that do wickedly shall be stubble, and they will be burned up, leaving of them neither root nor branch." Mal. 4:1. If we desire to be preserved through that day, we must have on spotless robes of righteousness, and maintain a holy conversation and godliness. All who persistently walk in a contrary course will be reckoned as dry branches and be gathered into bundles to burn. Then shall the righteous shine forth as the sun in the kingdom of their Father, and righteousness shall cover the earth as the waters cover the face of the deep. All this mighty work will move on to rapid completion when Jesus the mighty King shall come. In view of this, then may we not say with the Apostle John, "Even so, Lord Jesus, come quickly?"

It is the man of voluntary or compelled leisure who mopes and pines and thinks himself into the madhouse or the grave. Motion is all nature's law. Action is man's salvation, physical and mental. He only is truly wise who lays himself out to work till life's latest hour, and that is the man who will live the longest and live to the most purpose.

It is better to admonish than to reproach; for the one is mild and friendly, the other harsh and offensive; the one corrects the faulty, the other convicts them.—Epictetus.

Wisdom may be compared to water. As water leaves the heights and gathers in the depths, so is wisdom received from on high and preserved by a lowly soul.—Talmud.

Loving words will cost but little, Journeying up the hill of life; But they make the weak and weary.

Stronger, braver for the strife. Do you count them only trifles? What to earth are sun and rain? Never was a kind word wasted, Never was one said in vain.

If you do not wish for his kingdom, don't pray for it, but if you do, you must do more than pray, you must work.—Ruskin.

Choose always the way that seems the best, however rough it may be; custom will soon render it easy and agreeable.

Deceit is in haste, but honesty can wait a fair leisure.

faithful. From the foregoing we have learned that all of Abraham's and Christ's children are included as heirs according to the promise. Hence, according to Paul's reasoning, Abraham and all who are Christ's are joint heirs to all the land of Canaan. God made an everlasting covenant and confirmed it with an oath, to give to Abraham and his seed which is Christ, and all who are his, for an everlasting possession. Have these promises ever been fulfilled? Surely no one will claim for a moment that Abraham, Christ and all the saints from Abel, down to the present have received that land or that they have come into possession of it at all, much less for an everlasting possession. I know that some claim that they were fulfilled to Abraham's literal seed under Joshua and Caleb. But that view can not be sustained, for Israel never possessed but a small portion of the land promised. Again the promise was not made, so Paul says, to the numerous seed who followed Joshua and Caleb out of the wilderness into the land of Canaan. Again, God promised Abraham an everlasting possession of it, but all history, both sacred and profane, show that they had only a temporal possession, and afterward were removed from the land of promise and scattered to all parts of the world and among all nations. Still further, conditions on which God promised the land to Israel under Joshua, were that they should possess that goodly land as long and no longer than they should obey his commandments, and statutes and judgments. They failed to comply with those stipulated conditions, and as a punishment were driven from the land. But no where will you find any conditions or provisos attached to the Abrahamic covenant whereby its promises could be forfeited. This will appear plain if we carefully weigh the statements God made to Abraham, Isaac and Jacob. God said to Abraham, And I will give unto thee and to thy seed after thee, the land—all the land of Canaan for an everlasting possession, and I will be their God. Gen. 17:8. To Isaac, God said, "Sojourn in this land and I will be with thee and will bless thee; for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father. Gen. 26:3. To Jacob, God said, I am the Lord God of Abraham thy father, and the God of Israel: the land whereon thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north and to the south: and in thee and thy seed shall all the

families of the earth be blessed. Gen. 28:13-14. From the above we conclude that God's word and oath must fail, and he must cease to be the God of Abraham, Isaac and Jacob and Christ, the promised seed from the foundation of the world, or else he must place them in possession of that promised land, as described in the covenant, or deed, to Abraham and his seed for an everlasting possession.

Now let us see if we can prove that either Abraham, Isaac or Jacob ever entered into any portion of the promised land. If they have not, then they must do so in the future. If they have not in the past, nor cannot possess it in the future then they will never become a blessing to all nations, and God's promise to them must fail.

In Acts 7:1-5, the martyr Stephen, speaking on this subject, said, Men, brethren and fathers, hearken: The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans and dwelt in Charran. And from thence when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. By this we plainly see that Stephen denies that God's promise to Abraham had ever been fulfilled to him or his seed; but claims that God had declared he would do so. Matt. 5:19.

Stephen agrees with what Paul wrote. He says, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out not knowing where he went. By faith he 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. Heb. 11:8-9.

Please note that Paul said that Abraham dwelt in Canaan as a stranger in a strange land. A land of promise and of possession are very much different. We may be an heir of great wealth but the day of possession may be long delayed. An heir is not a possessor, but is one who is expecting to become in possession of an estate. When an heir comes into the possession of the estate, he is no longer an heir. His heirship ceases and he becomes a possessor. Did Abraham, Isaac and Jacob come into possession dur-

ing their life time? Steven says no. But God promised them that they should sometime come into an everlasting possession, hence it must be in the future.

We have now learned that the blessings which will flow to all nations and families through Abraham, Isaac and Jacob, and Christ will be in the future. Our next object is to learn more definitely when and how the inhabitants of earth will receive the blessings so long ago promised. In the 5th chapter of Matt. 3:11, we read of the blessings promised by Christ to the poor in spirit; to them who mourn; to the meek to those who hunger and thirst for righteousness; to the merciful; to the pure in heart; to the peace makers, to those who are persecuted for righteousness' sake, and to those who shall be reviled and persecuted and shall have all manner of evil said against them for Christ's sake.

To be continued.

Lyman Booth.

The Old Stone Church.

We are giving you a good view of the old stone church, Oregon, Ill., in this issue. For 16 years now this church has been the home, not only of our people living in Oregon, but of our annual state conference and Bible school as well. Because Oregon was made the permanent meeting place for our state conference, the members of our conference decided to build the building which is seen at the rear of the church. In this building we have kitchen, dining hall, waiting room, and rooms for lodging those who come. No charge is made for this so that the poorest brother or sister may come and be at home. Everything is done through free-will offerings.

Our annual gathering begins with our Bible school which convenes on Tuesday morning, Aug. 10th, and together with the conference will last two weeks. We already have promise of several from other states as well as from our own. It is very essential for your comfort and the good you expect to get that you write saying that you are coming, if you have not already done so, that all necessary provision may be made.

If you have visited Oregon's beautiful scenery and our beautiful stream, Rock River, we can add nothing to what you already know. Those who have not seen these will find none more beautiful this side of the Rockies. Come and be convinced.

The school work, by unanimous and determined decision of the board members present at our quarterly meeting, is placed entirely in the hands of your hum-

ble servant, the writer of this article. We can only say of this that it is our determination with God's help to give all who come the very best work we can do. If you are coming, and feel the need of work in any particular line, please write us your need and we may be able to help you.

Let us make our coming together one long to be remembered for the good it has done.

In our next issue we expect to give you one of the beautiful views which may be had at a point less than a mile from our home.

S. J. Lindsay.

Let us help our fallen brother,
Lift him gently by the hand,
Speaking words of cheer and comfort,

Point him to a better land,
In this world of toil and sorrow
Many hearts are full of care,
Let us live to serve our Master,

And each other's burdens bear.
Nearer thee in joy, in sorrow,
His the same where'er I roam,
Nearer thee today, tomorrow,
Nearer thee my God, my home.

—Grandma Gragg.

Brent, Okla.

What is temperance? Is it merely to sign your name to a pledge—to refrain from indulging in the intoxicating cup? I believe not. One can be intemperate in eating, drinking, dressing and working. We are living in a fast age. Listen to what Paul says: "Let your moderation be known unto all men. The Lord is at hand." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "And every man that striveth for the mastery is temperate in all things.—Sel.

"One of the real secrets of happiness is in being content with what we have. Not that we are not to seek better things; not that we are to sit back and let the world go on as it will without endeavoring to do our part; not that we are to secure fame or fortune or power; but to be content with what we have until we have earned and secured the things we are striving for."

No one is useless in this world who lightens the burden of it to anyone else.

Do the truth you know, and you shall learn the truth you need to know.

Two things a man should never be angry at: what he can help and what he cannot help.

The best method of instruction is to practice what we teach.

Jesus the Great Teacher.
No. 11.

The things that make this life worth living are obtainable through trials and tribulations. The dross in our nature must be burned out in order that the gold may remain. We find in the life of Jesus a great many very important lessons. It was his work to do the things that pleased his heavenly Father. He spake as never man spake. In the parable of the Good Samaritan, we find the Master teaching the grand principle of divine love. It required this to be made a partaker of eternal life and a position in the kingdom of God. It requires the activity of the mind and physical strength. If we are to judge righteously in the kingdom we must practice it in this life. If we are wanting in these elements, we will not be able to stand in the day when Jesus will gather together his elect. In the examination of the parables we find the Pharisaic character ever with us. It never changes from the selfish and egotistical character.

We wish to call attention of our readers to the parable of the Prodigal Son. Many an emotional sermon has been delivered from this parable showing how anxious our heavenly Father is to have those who have wandered from his fold to return. There is no doubt that there will be rejoicing in heaven when this younger son shall return and seek reconciliation with the Father. He does not return every time a sinner is converted from his evil ways. To reclaim sinners is the work of the church during this age. The return of the son is a very different event. Jesus did not explain this parable and therefore we must seek for an explanation.

We must remember that the parables were given to teach the truth and to denounce the evil that was in the world. These were spoken to those who were opposed to Jesus as the Christ and the Son of God. The characters alluded to in this parable are mentioned in verses one and two of this chapter, Luke 15.

They drew near unto him to hear him and to murmur. The publicans and sinners had ears to hear, the Pharisees had ears to murmur. Then Jesus recites two short parables. In these we find the same thought. First, rejoicing over the lost sheep that was found. Second, rejoicing over the finding of the lost coin. This expresses the thought that Jesus was interested in the lost sheep and the lost coin. He came to seek and to save that which was lost. The Pharisees were a murmuring class.

Note please, that the publicans

and sinners desired to hear. The Pharisees desired to find fault with his teachings and his works of healing the sick, etc. They were the class who needed no physician in their own mind. They rejected the counsel of God. They honored not Jehovah in their worship, but self. The rejoicings of the angels were heard when Jesus was born. "Glory to God in the highest and on earth, peace, and good will to men." It was an announcement that Israel, God's son, would return to the Father's house. Notice the actions of the younger son. He departed from his father's house and wasted his substance in riotous living. When he was reduced to want and compelled to subsist on the swine's food in his extremity his thoughts were directed to his former home.

Note his humility. "How many of my father's servants have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say to him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." He arose and went to his father. It was only in adversity that he remembered that there was always plenty and to spare in his father's house. He did not ask for his former position, but that of a servant.

The Psalmist expressed it thus: I would rather be a door keeper in the house of my God, than to dwell in the tents of wickedness. Psa. 84:10. Many ask, Can it be that the stubborn heart of the Jew he changed to acknowledge the Father's blessing? We must wait until the sons of Abraham shall see that the human arm is not strong enough to save when they will recognize their Redeemer in the despised Nazarene.

When Jacob's trouble comes upon him, he will think of his former relation with Jehovah's promise when he will accept a servant's position. What a blessed thought to know that the Father will put a ring on his hand and shoes on his feet and invest him with the best robe and make a great feast in honor of his return. While all this rejoicing is being enjoyed another character appears on the stage of action. He is the elder son who had remained at home when he was informed of the cause of the rejoicing, he was angry. He refused to rejoice with those who rejoice. His complaint to the father was that he had never been given a kid to make merry with his friends. He complained of the father's recognition of his son as he had spent his inheritance among harlots and was not worthy to be called his son. The elder son is the Pharisee in character.

They obstructed the way into the kingdom. They complained that Jesus associated and ate with the publicans and sinners. They complained that his disciples violated the traditions of the fathers when they washed not before eating. Jesus teaches in this parable the divine principle of forgiveness when repentance precedes. Israel lost her opportunity to become a holy nation and a kingdom of priests, but will be made subjects for the Father's sake. They will be made Jehovah's battleax and the instrument that will bless all nations. First subjugation, then peace.

D. C. Robison.

Abraham's Seed.

The great aim and work, or mission of Abraham's seed, as told to him by the Lord was to bless all nations.

By referring to Gen. 3:15, we find the first intimation of a redeemer when the Lord said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; It (not they) shall bruise thy head and thou shalt bruise his heel."

From that time until the call of Abraham the record is silent concerning the subject. But in Gen. 12:1, we read that the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

We read that Abraham with other members of his family, departed and went into Canaan. Gen. 12:4-5. After Abraham and Lot separated, the Lord said unto him, "Lift up now thine eyes, and look from the place where thou art, northward, southward, and eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever, and I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall all thy seed also be numbered. Arise walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Gen. 12:14-17. This is the first deed of title to land ever given to man, of which we have any record, and although others may claim it, their claims are fraudulent, for to Abraham and his seed the title was made perpetual.

In Gen. 15:18 we read, In the same day the Lord made a covenant with Abraham, saying, Unto

thee and thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: by this we learn the boundaries of the land God deeded to Abraham and his seed.

When Abraham was ninety years old and nine, the Lord appeared to Abraham and said unto him, I am the Almighty God; walk before me, and be thou perfect and I will make my covenant between me and thee, and will multiply thee exceedingly. And Abraham fell on his face and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make many nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God. Gen. 17:1-8. The same covenant was renewed to Isaac in Gen. 26:3-4, and it was also made with Jacob and recorded in Gen. 28:13-14. All of the foregoing quotations tell us that Abraham's seed is to bless all nations. In Gal. 3:16, we are told who the seed is who will bless all nations. In Gen. 22:15-17 we read that the angel of the Lord called unto Abraham out of heaven the second time and said. By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing, I will bless thee and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed. By this scripture we discover that the seed spoken of who is to possess the gate of his enemies is singular and must refer directly to Christ, which agrees with Gal. 3:16.

By referring to Gal. 3:29, we find that all Christians belong to the great Abrahamic family. Christ being the head, and all Christians being included in the Christ body, they constitute a unit, and are one, and all are included in the term Christ, and are joint heirs with Christ in the promised inheritance, which God will give to those who prove faithful as did Abraham, whom Paul called the father of the

While a very young man, the deceased went to Fremont, Neb., to engage in business, and on Apr. 29, 1884, was married to Miss Emma Baldwin of that place. To this union one son, Raymond H. was born, who with the wife remain to mourn the loss of a kind husband and father.

In 1897, he was called to northern Illinois to engage in the work of the American Sunday School union in its work of organizing Sunday Schools in rural and neglected communities, making their home in Oregon, Ill., where he became acquainted with Bro. S. J. Lindsay, with whom he took up a more systematic study of the scriptures.

Owing to illness, he was obliged to give up the Sunday School work, but was always active and enthusiastic in the work of the Lord whenever and wherever he could find a hand during all the years that followed.

In 1903, he was baptized in the Rock River at Oregon, Ill. by Bro. S. J. Lindsay, and has been faithful in witnessing the truth of God to the day of his death.

In 1913, he with his family, moved to Elyria, Ohio, where he engaged with his son in business. He was highly respected by those with whom he had become acquainted and with whom he transacted business. In the early spring he contracted pneumonia, and after a long illness which was born with unusual patience and courage, he peacefully fell asleep.

Everything that medical skill could do to combat the fatal illness, and that kind hands could do in nursing were freely and anxiously done; but the enemy was too strong for mortal strength and prevailed.

Funeral services, conducted by the writer, were held in the home, 1017 East Ave., Elyria, O., after which we laid him in the grave to wait, a little while until our Lord returns to call for him.

L. E. Conner.

The Sunday School.

By Anna E. Drew.

Absalom's Failure.

July 4, 1915. 2 Sam. 18:1-15. Read chapters 15-18.

Golden Text.—Children, obey your parents in the Lord: for this is right. Eph. 6:1.

Time is uncertain, but somewhere near the close of David's life.

Place.—(1) Jerusalem, the capital and home of David. (2) Hebron, the oldest town of Pales-

tine, 20 miles south of Jerusalem, where Absalom began his open rebellion. (3) David encamped at Mahanaim, a fortified town east of the Jordan, near the Jabbok, memorable for Jacob's wrestling in prayer. Half way between the Dead Sea and the Sea of Galilee. (4), The battlefield was in the wood of Ephraim in Gilead, east of the Jordan, within one day of Mahanaim.

Questions.

Who was Absalom? 2 Sam. 3: 3. What description have we of him? 2 Sam. 14:25-26. Among the different influences under which Absalom grew up has been given that of heathen influence, as his mother was the daughter of a heathen king; that of polygamy, for David had many wives. "A young prince, amid court flatterers and self indulgence, was in great moral danger." During all the early life of Absalom, David was away, or busy conquering his enemies and organizing and developing his kingdom, so had little attention for his family, but it is probable that Absalom was also brought under the teachings and worship of the true God.

What was the message given David through Nathan the prophet? 2 Sam. 12:10. Also that the Lord would raise up evil against him out of his own house. How did Absalom cause the death of his brother Amnon? 2 Sam. 13: 23-29. Where did Absalom flee? 13:37-39. By what means did David's general, Joab, seek to restore Absalom to his father? 14:1-24. What impressive truth in verse 14 of the above text? After Absalom was returned to David's favor, how did he regard this kindness? 15:1-6. He schemes to become his father's successor and steals the hearts of the men of Israel from David. Under what false pretense did he make himself king? 15:7-12. What did David do when he learned of Absalom's plan? 15:13-17. What verses show how truly repentant and humble David has become? 15:24, 26, 30. What two young men were sent to bring David the news of Absalom's plan? 15: 27. Who of David's counsellors had gone over to Absalom? 15: 12, 31. Who did David send as his spy? 15:32-37. What incident shows the forgiving spirit of David? 2 Sam. 16:5-14. At what place did David encamp until he learned of Absalom's plans? 17:27-29. How did David divide his army? 18:1, 2. What did the army request of him? vs. 3, 4. What did David ask for his son Absalom? v. 5. (How different from Absalom, who, when Ahithophel proposed to smite the king, chap. 17:2, gave no such charge respecting David). Where was the scene of battle? v. 6. Who

gained the victory and what was the loss of the enemy? Tell the story of Absalom's death? Where was he buried? v. 17. "This was the ancient method of burying, whether hero or traitor, the heap of stones being designed to perpetuate the memory of the event, whether good or bad. How were the tidings of Absalom's death brought to David? vs. 19-23. Tell of David's grief for his son.

Absalom during his life time built a monument for himself near Jerusalem on the slope of Olivet, in the valley of Kedron. It is called in verse 18 Absalom's place, R. V., monument, to keep his name in remembrance. His life was a failure and should be a lesson of warning. Point out its teachings from the following texts:—Prov. 13: 15; Psa. 1:4; 37:1, 2, 16, 17; Prov. 4:19; 13:1; Gal. 6:7, 8; Hosea 8: 9.

For what purpose are the sins and failures of Bible characters recorded? 1 Cor. 10:6, 11-14.

Solomon Anointed King.

July 11, 1915. 1 Kings 1-2; 12. Lesson Text: 1 Kings 1:28-40

Golden Text.—Know thou the God of thy father, and serve him with a perfect heart and with a willing mind. 1 Chron. 28:40.

Time.—B. C. 1024, or by the Assyrian Canon about B. C. 972. Not long after the last lesson.

Place.—Jerusalem, the capital, and its vicinity. Adonijah's royal feast was near Enrogel, situated S. E. of Jerusalem, near the junction of the Kidron on the east of the city, with the valley of Hinnom on the south. Here is a well 125 feet deep.

Questions.

Who was Adonijah? 2 Sam. 3: 2, 4. When his father David became old and stricken in years, what did Adonijah do? 1 Kings 1:57, 9. Absalom was the oldest son of David, Adonijah, second. By the death of Absalom, he would be heir to the throne, if the succession were determined by strict descent. Taking advantage of his father's increasing feebleness, 1 Kings 1:1, he resolved to make himself king.

How was Adonijah's plan made known to David? 1 Kings 1:11-14, 22, 27-13. Was it David who had chosen Solomon? 2 Sam. 7: 12-16; 1 Chron. 22:7-10; 28:5-7. What plans were made to recognize Solomon as king? vs. 32-35, 38-40.

It was a public offense for any one to ride on the king's mule, to sit on his throne, or to handle his scepter without permission and as David ordered Solomon, amid the sound of pipes and trum-

pts to ride on his own mule, it was ample evidence that he had appointed him his successor.

What effect had this upon Adonijah? 1 Kings 1:41, 43, 49-53.

What was the name of Solomon's mother? 1 Kings 1:11. What is the meaning of the name Solomon? 1 Chron. 22:9. See margin. What was some of the good advice given Solomon by David? 1 Kings 2:1-4. What does David mean by, "I go the way of all the earth"? See v. 10; Acts 2:29, 34; Acts 13:36.

What was his prayer to God for Solomon? 1 Chron. 29:19.

What were some of the last prophetic words of David, and how is he described? 2 Sam. 23: 1-5 Who is meant in verses 3 and 4 in the above text?

In the book of the Psalms we find many instances of a double sense of prophecy. The figure used in these verses could only be applied partially to David, but it applies fully to the Messiah (Jesus), who is expressly called the Sun of Righteousness, whose rising was with healing in his wings. Mal. 4:2. And this corresponds fully to the description of a morning without clouds, or storms, a clear shining after the rain which produceth the tender grass from the earth.—"In his day shall the righteous flourish."

What is meant in 2 Sam. 23: 5, by "my house be not so with God"? His sons were princes ruling in the fear of God. What was the everlasting covenant he refers to? 2 Sam. 7:12-16; Psa. 89:34-36; Psa. 132:10, 11; Isa. 55:3.

What then was "all my (David) salvation, all my desire"? How long did David reign? 1 Chron. 29:27. What is said of his last days? 1 Chron. 29:28. Does David's desire in any way concern us? Acts 13:22, 23, 32-39; Rom. 1:1-5, 16. Find other texts showing what is our hope, if the same as David's.

The Hope of a Future Life.

The hope of the promise of God to Abraham, Isaac and Jacob—"our fathers"—is the only hope of a future life; hence, for the righteous only, as they alone are the seed of Abraham; Col. 3:29; and the only inheritance of the saints is—this earth restored. Thus redemption will be complete when the immortal saints of every age and clime shall shout victory on the earth renewed. And the mission of Christ will have accomplished its end in the glory of God filling the earth as the waters cover the sea. Thank God for the plan of redemption, and for Jesus who has sought and saved that which was lost.—Sel.

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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.
- Oregon, Illinois, the fourth Sunday each month.

We have just laid in an order for 10,000 envelopes. We have a first class envelope that we can furnish you with your card address at the rate of \$1.00 and half the postage for 500 envelopes. Why mail your letter without your own address in the proper place to have it returned in the event it does not reach the one to whom it is addressed, when you can have them at the rate of 5 for a cent?

Bro. F. M. McCrory, of Plymouth, Ind., makes a request in a private letter which we are glad to grant if we can get some one to do the work. He asks that some of our brethren write some able articles on the essentials of

our faith. As a large part of our list of subscribers is made up of such as are not with us in faith, this is the ideal view of the matter. Who'll be the first?

Owing to the fact that there will be no issue of the Restitution Herald next week, we are publishing two Sunday School lessons in this issue so that those who are using the lessons may not be deprived of them.

The report comes to us that Sister Elizabeth A. Reed, of Chicago, is still very critically ill. We pray that she may soon be fully restored to health.

Announcements.

Remember the time set for the Illinois Bible School, to be held at Oregon, Ill., Aug. 10-19, and lay your plans accordingly. By request of the Executive Board, Bro. Lindsay has been secured as teacher. This fact insures thoughtfully prepared lessons. Let all who can take advantage of this grand opportunity to grow in grace and in the knowledge of the truth.

Former students need no urging to attend, for all acknowledge value received with interest for their time spent here in the past and are anxious to return. Let each one put forth an effort to bring a friend this year, that they may share with us the blessings and pleasures. A pressing invitation is extended to all. Please notify Bro. S. J. Lindsay, Oregon, Ill., of your intentions that he may make the necessary arrangements.

The annual conference begins Thursday evening, Aug. 19, and continues over the following Sunday, Aug. 22nd. Nothing preventing. Bro. J. H. Anderson, of Troy, Ohio, and Bro. L. H. Shelton, of Driggs, Ark., will be with us. We have the promise of a splendid program of good things. Come. Almeda Glotfelty, Sec.

National Berean Conference.

The annual conference of the National Society of Bereans will be held at Argos, Marshall Co., Ind., Monday and Tuesday, Aug. 9th and 10th, 1915. A general rally of Bereans will be called for Sunday, Aug. 8, at 4 p. m.

Mrs. Ella DeMont, Recording Secretary. By order of president and corresponding secretary.

Reports.

Dear Bro. Lindsay and all the household of faith:

As it has been a long time since I have written to the Restitution Herald, I will ask a small space to report our labor for the Master.

In March 1914, we organized a Bible Class at Emory Gap, Tennessee. Three were lead to the light of truth, and were baptized into the all saving name of Jesus; my wife, Lela Stevenson, and daughter, Fay Stevenson, and Daisy Goddard, a daughter of Sr. Tidwell.

We are now in Clifton, S. C. On last Sunday, June 6th, we met on the banks of a beautiful stream, called Lawson's Fork. Bro. J. W. Good read the latter part of Matthew, 3rd chapter, and gave us a short but very good talk on the importance of believers being baptized. Then six were led into the water and were baptized into the all saving name of Jesus: Marvin Becknell, of Buffalo, S. C., Lloyd Johnson and wife, Elizabeth. Blackwater, Va., J. G. Maness and wife, Minerva, and son, B. A. Maness, of Clifton, S. C. After the baptism, we met at Bro. J. G. Maness', and the Lord's supper was partaken of. Our services throughout the day were beautiful and impressive, and we pray God to help our young brothers and sisters to be overcomers and gain eternal life.

Dear brethren, it is very common to hear people say. If I were in different circumstances I could do more for the cause. The fact is we can do what we can wherever we are, and we should do no more than that any where. We will leave this place, the 25th, if the Lord wills. We are planning now to spend July and August in western N. C. Any one having good tracts they want out in the field, send them on and we will do the best we can with them.

I am, your brother striving to enter in at the straight gate when Jesus comes.

C. T. Stevenson. Clifton, S. C. Rfd. 1.

Live Forever.

Sunday, June 6, 1915, as I had three disciples for baptism, we gathered at the edge of a large body of water. There were a number of people, mostly young, gathered to see and hear what they could. I read Gen. 3:22-24, teaching that the Live Forever was in the tree and not in Adam, and that our lives here were only temporary, and that by believing the gospel and promises made of God unto our fathers, Acts 26:6, repenting and being baptized in the name of Jesus the Christ, Acts 2:38; 4:12, that they were the children of God by faith in Christ Jesus, for as many as have been baptized into Christ, have put on Christ, (the saving pow-

er), and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Gal. 3:26, 27, 29. And if children, 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. Rom. 8:17. And our life is hid with Christ in God. When Christ, (or rather Jesus the Christ) who is our life shall appear, then shall ye also appear with him in glory. Col. 3:3, 4. Then I read the 6th chapter of Romans, teaching the true sense of baptism.

Then Mrs. Lorcan Chambers, aged 79, was baptized. This dear sister in Christ, said she was sprinkled when she was twelve years of age. Now with her age, cataract has grown over her eyes, so she needs help to see to walk. With her, "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. And how glad she was to receive it, and put on the all saving name. Her sense of understanding was exceptionally bright.

The next was Mrs. Mary F. Branham, age 57. This dear sister in Christ never belonged to any church, but hearing the word of truth rightly divided, and studying, (2 Tim. 2:15), she has found rest for her soul. Jer. 6:16.

Then Mrs. Susan Shepherd, age 61. This dear sister in Christ, as the one above, could never reason with the worldly teachings, but living in hope of some time learning the truth. I first met her a year ago, and taught the "Glad Tidings," Luke 1:19, and with the first lesson she thought her hope was coming true. Then my wife and I often visited her, teaching and reading, and the adversary (a blind leader), tried to mine it away, but Ah, "the gate of hell shall not prevail against it." Matt. 16:18. Often times speaking of the truth she will say, It is in the Bible.

The above is the result of cottage meetings that wife and I were having last winter. Last March, the 27th, I baptized Wm. B. Ritz. He and his wife and four bright little children were with us at this baptizing. Then we served the Lord's supper, and sang. "God be with you till we meet again." We all enjoyed a good time.

L. J. Sweet. Chanute, Kansas.

Obituaries.

Solon H. Smith.

Solon H. Smith was born in Woodstock, Ohio, Nov. 24, 1858, and fell asleep in Jesus, June 6, 1915. He grew to manhood in Ohio, where his father was a pioneer of sturdy Scotch parentage.

les. And it shall come to pass that whoso 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: 9, 16. "And the name of the city from that day shall be The Lord is there."—Last words of Ezekiel's prophecy. "Swear not by Jerusalem, for it is the city of the Great King." Matt. 5:35.

This Jerusalem must be on earth, because, first, nations in the mortal or flesh and blood condition, subject to being punished by plague and scarcity of rain, will be required to come up to Jerusalem once a year to worship the King enthroned there; which of course they could not do if Jerusalem were beyond the skies. Second, this state of things is represented as obtaining after his coming to earth, in great power and glory, and not after his departure from it. Third, in the next to the last chapter of the Bible, we read of the New Jerusalem coming down from God out of heaven," but never afterwards do we read of its going back to heaven again.

It is customary, in these apostate times, to attach very little importance to what the Scriptures teach concerning the reign of Christ, and the territory, subjects, etc., of his kingdom. It is deemed absolutely essential to understand what is said about his birth, and that man would be justly regarded as a lunatic and a fanatic who would deny that Christ was literally born in Bethlehem, according to this prophecy of Micah. And yet when the same prophet in the same verse, says just as plainly and literally that the one thus born, "shall rule my people Israel," a man is foolishly called, by some people, a heretic for believing that it will be literally accomplished.

To deny that he will reign over the people of Israel, is to deny that he has a right to the title, "King of the Jews;" a right which none but his enemies denied, and some of them even admitted it; for about thirty-three years after the question had been asked in Jerusalem, his enemies found him there: and though they nailed him to the cross, yet they wrote over his head, as if in answer to the wise men's question, "This is the King of the Jews." Nor did the very bitterest of his enemies deny unconditionally his right to be the King of Israel, for they said, "if he be the King of Israel, let him now come down from the cross, and we will believe him." Matt. 27:37, 42.

Reader, he has done more than come down from the cross while yet alive; he has come up from his grave after having been of-

ficially pronounced dead by his murderers. And now after this greater evidence than even his murderers called for, will you not believe him; that he is indeed the King of Israel, and that he will some day make good this title by reigning over Israel on the throne of David? Remember that his resurrection is given as a pledge or assurance unto all men that God hath appointed a dispensational day in which by that resurrected one, he will righteously rule and judge, not the Jews only, but the world of nations. Acts 17:31.

In defining the Greek word here translated judge, Greenfield's lexicon says, "since in the East the King is judge, hence, to regulate, rule, reign, judge with regal power and splendor." The same word is used in Matt. 19: 28; Luke 22:30. That the judges were also rulers, see Ruth 1: 1. And that the King also exercised the office of judge, was exemplified in Solomon, whose reign was in some respects typical of the reign of Christ. 1 Sam. 8:5, 20; 1 Kings 3:9, 28. The day here spoken of is not merely a period of twelve or twenty-four hours, but a dispensation of time, as we say in scriptural language, "the day of salvation, or in common parlance, the people of the present day, or of that day or time. By comparing this with other scripture we learn that the day of thus judging and ruling the world in righteousness will be the millennium or one thousand years, as it is said, "a day is with the Lord as a thousand years and a thousand years as one day." 2 Pet. 3:8; Rev. 20:4.

Since we have mentioned the throne of David on which Christ is to reign, it is proper to know how it came to be temporarily discontinued and overthrown,

Zedekiah, a profane and wicked prince, was the last descendant of David who reigned on David's throne. The Lord said to him by Ezekiel, 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. 26:26, 27.

This decree was promulgated about 600 years B. C., but David in his life time about 400 years earlier, had prophesied of this event, for after alluding to the solemn covenant made with him, which would, at some day, cause his throne and seed to come into perpetual manifestation, he sees and describes a great chasm and interregnum between himself and that time, saying, But thou hast cast off and abhorred, thou hast been wroth with thine

anointed Thou hast made void the covenant of thy servant; thou hast profaned his crown by casting it down to the ground. How long Lord, wilt thou hide thyself forever? shall thy wrath burn like fire? Psa. 79:34-36.

In the decree announced to Zedekiah concerning the throne, the Lord Jesus is the one spoken of as he whose right it is. Lu. 1:32, 33; Isa. 9:6, 7. See also marginal references.

To be continued.

The Peace Palace.

They have builded a beautiful palace
Beside the wild heart of the sea—
A pledge before earth and high heaven,
Of peace to humanity.

And love was the stone of foundation,
Its pillars the honor of kings.
Within the white walls of that palace,
The spirit of peace spreads her wings.

As fair as the dream of an angel,
Resplendent, majestic it stands.
But alas for the beautiful palace,
It is built on the shifting sands.
For the passions of men have assailed it,
And around it the storms never cease.

They beat in their passionate fury
Against the fair palace of peace.

Dishonor and greed and hatred,
Have triumphed o'er right again.
Forgotten the oath of nations,
The brotherhood of men.
The fields are reeking with slaughter,
And the menace of famine and plague
Is among the grim host of the spectres,
That haunt the fair palace of Hague.

Oh world, you have builded blindly,
Oh kings you have planned deceit.

For the army of peace defenceless
Has met with a crushing defeat.
For while in those halls you were pledging,
In that beautiful palace of light
You were making new weapons for slaughter,
You were keeping your sabers bright.

Oh world, you have builded blindly,
On the shifting words of men,
For not in mere stone and marble
Shall peace come to earth again.
For the Prince of Peace will triumph,
When the passions of men shall cease,

And in every heart is builded,
A beautiful palace of peace.

They have builded a beautiful palace
Beside the wild heart of the sea.
Around it the moans of the dying
In the winds cry mockingly.
The souls of the vanquished soldiers
And the wraths of famine and plague,
Are among the army of specters
That haunt the fair palace of Hague.—M. L. F.

One of the most charming traits of human character is an even tempered and unruffled disposition. It never fails to attract. And a life full of obstacles rightly viewed and bravely met is very often adorned by this feature.

You gave on the way a pleasant smile,
And thought no more about it;
It cheered a life that was sad the while,
That might have been wrecked without it;
And so for the smile and its fruitage fair,
You'll reap a crown sometime—somewhere.

He liveth long who liveth well,
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.
Be what thou seemest; live thy creed;
Hold up to earth the torch divine,
Be what thou prayest to be made,
Let no faltering steps be thine.—Bonar.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a heart ache,
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent dear,
Are your haunting ghosts at night.

There are times when the still small voice of conscience is as audible as a brass band.

We hear men often enough speak of seeing God in the stars and the flowers, but they will never be truly religious till they learn to behold him in each other also, where he is most easily, yet most rarely discovered.—J. R. Lowell.

Friendship is the golden thread that ties the hearts of all the world.
The credit that is got by a lie only lasts until the truth comes out.

Marriages.

Married.

At the home of the bride's father at Maurertown, Va., on the first day of June, 1915, at nine o'clock, in the presence of relatives and friends, Sr. Seraphine Catharine Ritenour was united in marriage to George W. Cleek, by Mr. White, a minister of the Presbyterian church.

After a two days' visit in the city of Richmond, the bridal party went to the groom's home at Warm Springs, Bath Co., Va., where our sister will make her future home. The friendship which has thus ripened into nuptial ties was begun several years ago when each was teaching in the same school. They have the very best wishes of their many friends and relatives in their new relation in life and may God bless the new home thus established.

Virginia R. Kincheloe

Letters.

Dear brothers and sisters of the one faith:

I will write a few lines to let you know that I am still strong in the faith. Brothers and sisters, let us try to serve our blessed Saviour what few days we have. Let us watch and pray. If therefore thou shalt not watch, I will come upon thee as a thief and thou shalt not know what hour I will come upon thee. Behold I come quickly. Hold that fast which thou hast that no man take thy crown. Rev. 3:10,11. Beware of surfeiting and drunkenness lest that day overtake you as a thief. Watch ye therefore and pray always.

Oh brothers and sisters, consecrate yourselves holy to the Lord. Deny yourself and take up your cross and follow Christ. Overcome the flesh. Trust not in the help of the world or man but in the Lord alone. He will give his angels charge over you in all your ways. Brothers and sisters, why don't you write some good letters and let us know how you are getting along. Pray for me.

Phebe Gragg.

Brother Lindsay, I find the following in my file of clippings. I do not know where I found it. It is so good that I thought it would do to fill some niche in the Herald so send it, and if you have not used it heretofore, I presume you will be glad to insert it in the paper.

L. Booth.

At Lubeck.
In the cathedral of Lubeck, in Germany, there is on the wall an inscription in German, which in English, is this:

"Ye call me Master, and obey me not;

Ye call me Light, and see me not;
Ye call me the way, and take me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;

Ye call me Mighty, and honor me not;

If I condemn you, blame me not.' "As I stood there and read it, I hardly knew what it meant. Thanks to God I know it now, and it teaches me a lesson."—Selma Weichelt.

Mr. Lindsay:

Can you tell through the columns of your paper where one can secure the book written by M. Joblin, Law or Gospel—Which? A popular discussion of the Sabbath question?

From an interested reader of the Restitution Herald.

We do not think the book is any longer in print, but it is possible some reader may have a copy to spare. If so, please make it known through these columns.—Ed.

Dear brothers and sisters in Christ:

Just a few lines to let you know that I am home again after a stay of three weeks and one day in the Mary Thompson Hospital of Chicago, Ill. I had a very serious and dangerous operation, the removal of a fibroid tumor from my throat. There were some who thought that I would never live through it, even some of the doctors who witnessed the operation. I had two of the best skilled surgeons in the city. I had a special nurse who gave me her watchful care. I am not very strong, but am gaining every day. Am able to be up most of the day, and lie down to rest occasionally.

My doctors say they are proud of the case because it is a very unusual one, and that when I commenced to improve, I gained steadily, and not the slightest set back.

I thank my heavenly Father for his watchful care over me. I put my full trust in him and felt that he would help me to recovery and that he would care for my mother whom I was obliged to leave alone. All the while I was in the hospital, even the thought of our Lord's soon coming was continually on my mind. Many verses that I had learned in our Berean lessons, I would think of. It was such a

comfort to me.

The kind friends and Bereans kept me supplied with beautiful flowers. As I lay in my bed I admired the flowers and could see the faces of those who had either brought or sent them to me.

I wish to thank all for the letters and cards that were sent to me with their messages of love and encouragement.

Your sister in the blessed hope,
Jessie M. Wilson.

THE KING OF THE JEWS.

Or the Impending Universal Monarchy. A Brief Statement of "The Things Concerning the Kingdom of God, and the Name of Jesus Christ."

(The following continued article is taken from the Herald of the Coming Kingdom of Jan. 1870.—Ed.)

Continued from last week.

When Herod demanded of them where Christ should be born they did not say in the absurd cant of certain modern teachers, "Your Highness will please excuse us from giving any answer to this question; for we have no means of doing so, but by the aid of a little scrap of prophecy which occurs only once, and that was written hundreds of years ago, and must therefore, have been long since fulfilled. And indeed if it has not been fulfilled, we believe that no prophecy is intended to be understood until it is fulfilled. Moreover it does not harmonize with our ideas of the fitness of things, to say that he who is to be called the Mighty God (Isa. 9:6, 7, can ever be literally born in any literal city on this earth, inhabited at the same time by mortal men, women and children. According to our ideas of dignity, it would be dishonoring him to suppose such a thing; and although Micah does say that he will be born in Bethlehem, we cannot for a moment suppose that he means the literal Bethlehem, about six miles from here on this very earth; but rather some city far beyond the bounds of time and space—some figurative Bethlehem."

No; the Chief Priests and Scribes with all their cavilings and hypocrisies, yet did not hesitate to answer Herod, with a plainness and positiveness almost amounting to grandeur—In Bethlehem of Judea, for thus it is written by the Prophet."

Micah, about seven centuries before, had predicted in the same verse, and in the same plain and literal style, both the city in which he would be born and the nation over which he would reign. And as that part of the prediction concerning his birth was most exactly and literally

fulfilled, so may we expect that part concerning his reign to be as literally fulfilled in due time.

If two friends, as Simeon and Zechariah, for example, had been warmly discussing this prophecy in Micah 5:2, a few years before the birth of our Lord; one maintaining that it was all figurative, both in regard to his birth and reign and the other maintaining that it was to be literally accomplished in both respects; when these two friends had lived to see Christ literally born in Bethlehem, would not the advocate of the literal interpretation have gained a great triumph, his former opponent being judge? And surely if it was not an improper lessening of his dignity, for the adorable Redeemer to be humbly born in Bethlehem, it will not be for him to be gloriously enthroned in Jerusalem. Indeed his literal and visible birth in the one city is a sort of pledge of his literal and visible reign in the other; for if the prophecy which speaks of his birth in Bethlehem means a visible Bethlehem on earth, why should not that which speaks of his reign in Jerusalem mean a visible Jerusalem on earth?

If a modern ruler, as the Queen of England should assemble all the Chief Priests and Scribes of her dominion and demand of them where Christ should reign, would they not be right in answering, In a glorious and heaven like city called Jerusalem, to be located on this earth, for thus it is written in many places, and not only once as in regard to his birth in Bethlehem. "The moon shall be confounded, and the sun ashamed when the Lord of Hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously." Isa. 24: 23. "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths. for the law shall go forth out of Zion and the Word of the Lord from Jerusalem. Micah 4:2. (The same prophet who speaks of a literal Bethlehem, in the succeeding chapter here speaks of a literal Zion and Jerusalem).

"And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one. And it shall come to pass that of every one that is left of all the nations that 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—"

THE RESTITUTION HERALD.

Volume 4.

Oregon, Illinois, July 7, 1915.

Number 38.

Oregon Scenery.

We give in this issue a view looking south from Eagle's Nest Bluff and down the river toward our city. It is a view of Rock River with Margaret Fuller Island. Across the river and to the right in the distance is Liberty Hill. At the foot of this hill, which has a height of about 200 feet above the level of the river, is the home of the Restitution Herald. It is on Eagle's Nest Bluff near the point where this view is taken that the famous Indian statue by Lorado Taft is situated. All of this beautiful scenery is within a mile of the church where the Illinois Bible School will be held, Aug. 10-19. There will be opportunity for boat rides during the time.

Write us that you are coming.

S. J. Lindsay.

The Encouragement of Defeat.

Two young fellows had applied for the same position. They were friends and talked the matter over freely. Though neither one of them secured the place, each had his own explanation for his failure.

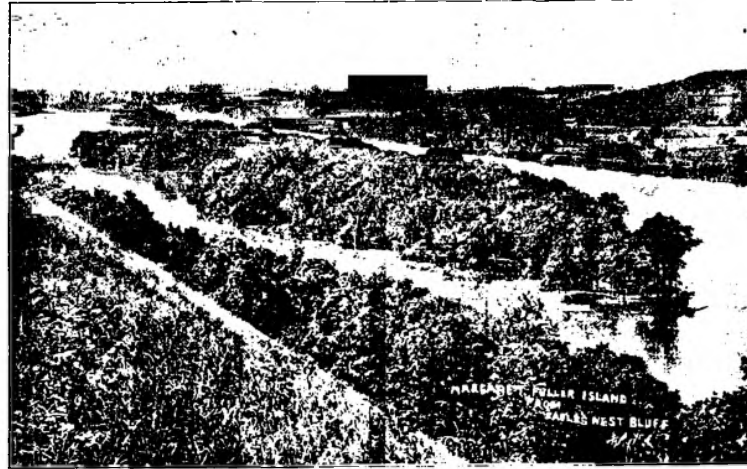
"It's useless," one of them said. "I've made a great many applications for places during the past several months, but some one else always beats me. I guess they have more influence than I have; so I'll have to take anything that comes along and be satisfied."

The other young man took quite a different view of it. This is how he estimated his defeat:

"Some other fellow convinced that employer that he could do the work better than any of the rest of us. I'd like to congratulate him. If my statement of what I can do didn't convince him, I must be short somewhere. I must find out where I fell down, and correct the defects."

You have a winning disposition if you can take defeat in that spirit. That fact itself will encourage you. It matters not how you are defeated whether it be in your ambition for advancement, your loss through misplaced confidence, or some personal injury. In any one of a hundred ways, you may suffer defeat. How are you going to get any encouragement out of it?

If you look at it soberly, in the cool light of reflection, you



will probably see some of your own defects protruding rather prominently. If so, you have discovered one of the causes of your failure. Clear the way for advancement by making the necessary correction.

"I'll never make that mistake again," said a student who studied the red ink correction the professor had made in his work. It would have been a disgrace if he had repeated the same mistake.—Boys' World.

The Dark Corner.

A lady who had purchased a very beautiful fern placed it in an alcove between two large rooms where she had never been quite satisfied with the effect. The fern provided the needed picturesque touch. The owner rejoiced for a week or more, and then made the discovery that the fern was growing yellow, and that some of the fronds were loosening their grip. Another week made it plain that the fern would die, unless placed where it could get the benefit of a little sunshine for though ferns flourish in the shaded outdoor world, they do not thrive in some dark corners indoors. The lady was obliged to move her purchase into the neighborhood of a window.

Most people who love flowers fully realize the importance of giving house plants sunshine enough. The ideal place for them is of course a conservatory, larger or smaller, with glass on all sides, so that not a ray of light is lost. And those who do not have this, utilize the sunniest window in the house for the accommodation of the growing things. No one expects them to thrive without the sun.

It is a curious fact that some

young people are more particular about giving their plants the right environment, than they are to provide it for themselves. Human hearts need the sunshine as much as plants do, yet there are thousands who give themselves up to the influence of morbid, depressing thoughts. They read books which give them the feeling that nobody is to be trusted and nothing is worth while. They seek the companionship of people who take the same attitude. And they do not realize that the process of deterioration going on in their own natures, is as unmistakable as that which takes place in a plant stationed in a dark corner.

If you are going to have house plants, give them a sunny window. There is nothing beautiful and much that is depressing in sickly vegetation, the buds blighting, the leaves dropping, the stems turning yellow. But it is of vastly more importance that you yourself should have the sunshine you need for beauty and growth and fruitfulness. Do not put yourself in some darkened corner where the health giving joy giving rays cannot reach you.—Glenn Martindale in Girls' Companion.

Sayings of Renowned Persons.

Seize life where you will, it is interesting.—Goethe.

There is nothing of which men are so fond and withal so careless as life.—Bruzere.

An angry man is (again) angry with himself when he has returned to reason.—Publius Lyons.

Good nature is the very air of a good mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers.—Goodman.

There are chords in the human heart—strange, varying strings—which are only struck by accident; which will remain mute and senseless to appeals most passionate and earnest and respond at last to the slightest casual touch.—Dickens.

One Son.

"No many boy likka Enrico," remarked an Italian, referring to his son, a college graduate, and a prosperous young business man. "He come home all dressed up big and fine. No 'shamed of his poor father and mother."

It was true, I thought. I had seen him on numerous occasions escorting the old folks down the street, he exceptionally well dressed, they in rough garb. He was evidently proud of them. It was a sight well worth seeing.

I have learned that the son assists the old folks in a financial way, but what pleases them most of all is the fact that the son is not ashamed of them.

The boy or young man who is proud of his father and mother and lets the world know it, no matter how shabby or illiterate they may be, is on the right road. In after years, when the old folks are gone, it will be with a feeling of keen pleasure that he will recall the fact that he gladdened their hearts by thus honoring them.—F. E. Burnham.

The Best.

The best education—self-knowledge.

The best statesmanship—self-government.

The best medicine—cheerfulness and temperance.

The best science—extracting sunshine from a cloudy day.

The best war—to war against one's weakness.

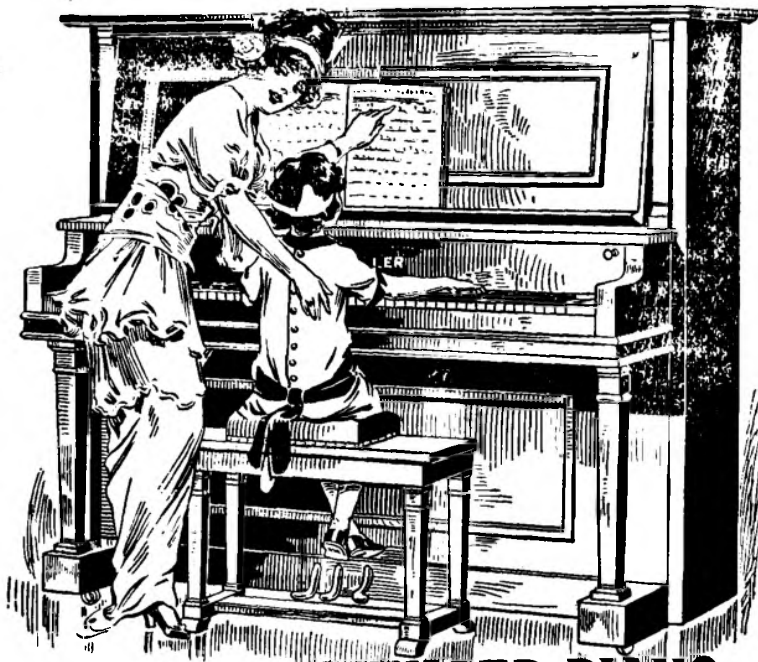
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"Oftentimes we do not recognize our blessings because we blindly shut our eyes to them, preferring to think only of our disappointments."

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The Time of Trouble.

Dear brothers and sisters in the Lord:

We are certainly in a great time of trouble, the trouble spoken of in Daniel 12:1. 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 time, and thy people shall be delivered, every one that shall be found written in the book.

My dear brethren, let us all watch the work of destruction on the earth. Look at this great war that is going on now, and the floods and fires, storms and earthquakes on the earth. Christ says these things all are the beginning of sorrows. The things may come at any time too. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. Alas for that day is great, so that none is like it. It is even the time of Jacob's trouble, but he shall be saved out of it.

Dear brethren in the Lord, we can look for the Lord's coming at any time now and my prayer is that when he does come, that he may find us all watching. I will write a short sketch about what a grand meeting the Church of God had last Sunday. It was one of the grandest that I ever attended. Bro. Wagoner spoke on the second coming of Christ, and I thought it was one of the best sermons I ever heard. The brethren were over from Springfield, Ohio, and some from Indiana. Well dear brethren in Jesus, my prayer is that he will come before long.

Ora L. Worley.

An Impression.

We are impressed from time to time as we read copy from writers to our paper and articles in the various exchanges which come to our table, how easy it is for Christians to forget the Spirit and to get back to flesh and blood.

Concerning the war now raging in Europe, a writer in an English publication speaks of the 'cruel methods of the Germans.' In other articles from an English source we find brethren allowing themselves to participate in the racial feeling and oftentimes giving themselves over to epithet and denunciation in bitter terms.

Recently we have received articles favoring the Germans and condemning the English, etc.

It is the recommendation of the scripture for those who are true Christians to be patient. Wait. Take no sides in the cruel and unrighteous works of the world. War is ever cruel, no matter who the participants are. There is no such thing as polite or painless warfare. War is the result of sin and we must not participate in it nor get wrought up in favor of any war party. It is for us to await the coming of our Lord in patience.

S. J. Lindsay.

Where Is The Proof?

"We believe that before that awful conflict begins, the church will be removed from earth, to the place appointed by her Lord, there to celebrate with Him the marriage supper, and then to reign with Him over the millennial earth."

Would like to ask those who believe the foregoing in regard to the church being removed from earth somewhere to celebrate the marriage supper, to furnish Bible proof if they have it.

The following texts prove they do not leave the earth, but go to the mount of transfiguration, Mt. Hermon, southern end of Lebanon range, south and west from Damascus, "the secret place of the most high."

In that high mountain Christ met his disciples the first time after his resurrection. Matt. 28: 7, 10, 16. John was one who saw him transfigured. The same John wrote the Revelation. The seven thunders, Rev. 10:4, are undoubtedly the seven who were in the boat on Galilee fishing after the resurrection and will most undoubtedly speak from that high mountain, Mt. Zion, what was not to be uttered before that time. Obad. 17; Zech. 9:1; Psa. 18:15, 16; 48:1, 2; 132; 13; 50: 2-5; 24; 15; Deut. 4:48; Isa. 21: 5; 25:6, 7; Micah 5:5; Isa. 18:7; 65:25; 56:7; 40:9; 13:2; Ezek. 34: 26; Psa. 29:6, 7; Deut. 3:8, 9; Rev. 15:1, 2; Jer. 3:11.

L. Reynolds.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it ... and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

Beware of little expenses; a small leak will sink a great ship.—Franklin.

The happiness of your life depends upon the character of your thoughts.—Marcus Aurelius.

Be slow to promise, quick to perform.

Jude's Letter.

In order to understand Jude's quotation from Zechariah 3. it is necessary to understand the historical conditions existing in and around Jerusalem at the time that Zechariah saw this vision. The Jews had returned from Babylon by the command of Cyrus, and they had been given the vessels of gold and of silver belonging to the house of the Lord which had been carried away at the time of the captivity. The Jews had also by the same decree been commanded to build the temple and the walls of Jerusalem. See Ezra 5. Haggai and Zechariah were the prophets that encouraged them in building but opposed to them were Tatnai, governor on this side of the river, and Sheharbognai and their companions. These men hindered them in building. They sent a letter to Darius who was now on the throne asking that a search be made in the treasure house of Babylon for the decree issued by Cyrus. Then Darius caused search to be made and there was found at Achmetha in the palace in the province of the Medes, a roll with the order written on it for the Jews thus to build and Darius then ordered them to go on with their building, and whoever attempted to hinder them, their houses were to be pulled down and they were to be hanged on the beams of their own houses.

Now instead of the word roll being translated, if they had made it tablet, that would have been much nearer to describing what the order was written on by the command of Cyrus. This particular tablet that this order was written on has not so far been found for it was not in Babylon where it was kept but at Achmetha or Ecbatana. The order that Cyrus issued when he conquered Babylon has been found and is now in the British Museum, which was a general order commanding that all the conquered peoples in and around Babylon be restored to their own land and that their gods be returned with them. It was at this time of trouble to the Jews at Jerusalem that Zechariah saw this vision that is recorded in the 3rd chapter. Joshua was then high priest and he was representative of God's people and the object of the vision was to encourage the people to go on building and let them know that God would protect them. The satan then was Tatnai, Shetharboynai and their companions, for these were the men opposing and contending for the destruction of the body of Moses.

Joshua we are told was clothed with filthy garments when he stood before the angels of the Lord, but his filthy garments

were taken away and he was to be clothed with clean garments and this was to occur, as the vision goes on to show, through God, bringing forth his servant, the branch, another promise concerning the coming Messiah. The word satan is used in different ways in the scriptures. Matt. 16:23. Christ said to Peter, Get thee behind me satan; thou art an offense unto me. Here are a few places where the word satan occurs in the Hebrew, but translated adversary or to withstand. Num. 22:22. The angel of the Lord stood in the way of an adversary. v. 32. I went out to be an adversary to thee. 1 Sam. 29:4. Lest in the battle he be an adversary to us (that is David). 1 Tim. 1:26. And he was an adversary to Israel all the days of Solomon. v. 23. And God stirred him up another adversary.

In 1 Tim. 3:11, the word diabolos is rendered slanderer. Even so must their wives be grave, not slanderers. Jesus uses this word diabolos to Judas, but here it is translated devil. Have not I chosen you twelve and one of you is a devil.

The other historical characters that Jude quotes in this letter there can be no difficulty in knowing who they were, or as to what were their misdeeds. Unbelief, jealousy and murder started with Cain and have continued down through the ages. This letter of Jude's along with Christ's message to the seven churches in Revelation, proves that grossly evil characters of different kinds had crept in among the Christians even early in the first century. It is a most extraordinary thing that people will profess to be followers of Christ and yet go on transgressing apparently deliberately all his laws and yet seem to expect to be welcomed by him when he comes again. But unless they repent, they will have this terrible message, And then will I profess unto them, I never knew you; depart from me ye that work iniquity. Matt. 7:23 But the faithful ones will enter into everlasting life.

A. Wallace Mason.

Figurative and Literal.

Do we get Paul's meaning when we interpret his figurative language according to literal facts? 2 Pet. 3:16-17. If we take Paul to mean literally dead, where work, knowledge, love and hatred, all cease as in the grave; when he speaks of being baptized into his death. Why does he say, They that are Christ's have crucified the flesh with the affections and lusts—that denotes action on the part of the "they that are Christ's."

If Paul considered Christians really dead, why say, Let us al-

so walk in the spirit? Walking indiciates activity. Sowing also indiciates action. Paul says, But he that soweth to the spirit shall of the spirit reap life everlasting. If Paul addressed a class whose ears were cold, why the warnings, Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. Eph. 5:6,7.

Paul's general teaching seems to be to promote a watchful, diligent activity in the Christian warfare, in the resistance of evil and the choosing of the good. 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. And if Christ be in you the body is dead because of sin, but the spirit is life, because of righteousness.

But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. When this mortal body is quickened by the indwelling spirit, or word which is spirit, will the body lose its identity, or will it become a co-worker with God by doing his will (or doing the word)? Paul still realized his identity. 2 Cor. 10:1 reads. Now I myself beseech you by the meekness and gentleness of Christ. If Paul meant so dead that they cannot sin, why so many letters by Paul, James, Peter and John to the churches warning against sin and exhorting to good works?

When Paul speaks of being dead in sin, dead to sin, or being baptized into death, we know the language is only figurative and should not be interpreted to mean literal death. Where their love and their hatred are perished as in the grave; for they that are dead in sin hate one another, and they that are dead to sin love one another. Therefore Paul does not teach cessation of action or responsibility for Christians until death takes place.

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

Your sister in love and hope,
Sadie Skeels.

The Changeless One.

In this world of change 'tis good to know,
That there is one who changes never.
One loving friend time cannot

estrangle,
One who will faithful be forever,
Jesus Christ is the same alway,
Today and forever unchanged is he;
We all our hope on him may stay,
He will abide through eternity.

Time's ruthless hand leaves his mark on all,
Nothing escapes his changing touch,
Nations and empires before him fall,
As the centuries slip from his mighty clutch,
But God changeth not, his years shall not fail;
His years like a golden circle run,
And to him, time's web seems a fabric frail,
That he weaves from the thread the years have spun.

The Lord the foundation of earth has laid.
"He stretched the north o'er the empty place."
By him the universe was made,
With the mighty orbs that fly through space,
He telleth the number of the stars
And calleth each of them by its name.
Nothing their beauty and order mars.
True to his laws, they put man to shame.

His glory shines forth in their living light,
Their eloquence reaches every clime,
Day unto day and night unto night,
They've uttered his praise since the birth of time.
When I behold what God hath wrought,
And look upon his vast domains,
I wonder that he ever thought
Of man who oft his love disdains.

But the heavens wax old as a garment worn,
And God's mighty hand shall fold them away,
As a vesture frail; but God doth not turn
The degree of a shadow, still doth he stay,
Invariable, perfect; ever do we
Long for the golden age to come,
When we like our Maker shall changeless be,
And walk in his light in our perfect home.

Alice B. Curtis.

The mind that is cheerful in its present state will be adverse to all solitudes to the future, and will meet the bitter occurrences of life with a placid smile.
—Horace,

Try this for one day: Think as though your thoughts were visible to all about you.

Abraham's Seed.

Continued from last week.

After reciting the above blessings to his disciples he told them to rejoice and be exceeding glad, for great was their reward in heaven; for so persecuted they the prophets which were before you. Then he said to them, Think not that I am come to destroy the law, but to fulfil. Then he assured them with these words, that, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." All of which show that the blessings promised to the world through Abraham, Isaac, Jacob and Christ were still future. Later on in his ministry, when Christ was seated upon the Mount of Olives, looking toward Jerusalem, his disciples came to him privately and asked him to tell them when Jerusalem should be destroyed, what would be the sign of his coming and the end of the world (or end of the age).

They were prompted to ask this question by the things which Christ had been telling them would happen to Jerusalem, his coming again and the end of the world. Jesus answered unto them, Take heed that no man deceive you for many shall come in my name, saying, I am Christ, and shall deceive many, and ye shall hear of wars and 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; and there shall be famine and pestilences and earthquakes in divers places. All these things are the beginning of sorrows. Matt. 24:6. Then after reciting the awful things that would come upon the earth in the way of persecution, offences, betrayals, hatred, the rise of false prophets, the increase of iniquity, and the love of many shall wax cold—when the abomination spoken of by the prophet Daniel, stand in the holy place, there would be a great tribulation, such as was not since the beginning of the world to this time, no, nor never shall be. After showing the dark side of the picture he said, Except those days should be shortened, there should be no flesh saved; but for the elect's sake those days shall be shortened. In the 29th verse he says, Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven: and then shall appear the sign of the son of man in heaven, and then shall all 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 an-

gels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other. He said to them, Learn a parable of the fig tree; when his branches are yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see these things, know that it is near, even at the doors. Matt. 24:32.

Then he cautioned them to watch for his coming because no one except his Father knew what hour your Lord doth come.

From this lesson we learn that up to the time he comes, the promised blessings have not come to all nations, therefore the work of blessing them will be after his second appearing, at which time Christ will be given the reigns of government and will establish his kingdom on the earth, and will begin the great work of blessing every kindred, nation and tongue and people. In Ezek. 21:25-27, we read the Lord through the prophet said to Zedekiah, Thou profane wicked prince of Israel, whose day is come. When iniquity shall have an end, thus saith the Lord God: remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn it, and it shall be no more, until he come whose right it is and I will give it him. In Rev. 20:6, we read, Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. In the 5th ch., 9-10 vers., the writer, speaking of the Lamb before whom the four beasts and the four and twenty elders sung a new song saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests: and we shall reign on the earth. The Revelator states in the 11th verse that, "I beheld, and I heard the voice 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. Thus we see from the testimony of the Revelator that the redeemed shall reign with Christ one thousand years on the earth. According to these scriptures they who sang that song were those who were selected from among every kindred, tongue, people and nation. While the primary object of the gospel was to bless all families and nations of earth, it was not the design that the

preaching of the gospel during this present age was to convert the world, but to select from among the nations a people for Christ's name, (a body or company of rulers). This idea is clearly defined by the Apostle James when he stood before a wrangling multitude who had been arguing with Barnabas and Paul concerning the necessity of circumcision.

After they 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 prophets; as it is written, after this I will return, (after the people have been selected from among the Gentiles), and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. Acts 15:13-17. From this it is clear that the tabernacle or throne will not be rebuilt until the gospel shall have completed its mission of selecting a people for the name of Christ. The object of this selection, or election, is to obtain the very best people from among all kindred, tongues, peoples and nations to serve as kings and priests during Christ's reign of a thousand years on the earth.

No nation, city or village or hamlet has ever been wholly redeemed, and no such thing will occur before the return of Christ to earth. This is proven by the song which the saints sing, as recorded in Rev. 5:9.

Neither Christ or his people receive their kingdom until he returns from heaven whither he went. Luke 24:51; Heb. 1:3; 8th ch. 8:14, ch. 12:2. Christ is not now on his throne, but on his Father's. For he says through the Revelator, To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne. Rev. 3:21.

It is evident that Christ cannot receive his kingdom until he shall have received his power and authority, neither can the saints reign with him until he reigns. By referring to Matt. 19:27-28 we read that Peter said unto Christ, Behold we have forsaken all and followed thee, what shall we have therefor? And Jesus said unto them, Verily I say unto you, that ye which have followed me (in this age or dispensation) in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. Thus we learn that he will not be seated in his throne until in the regeneration, or the next epoch or age in the world's his-

tory of heaven and earth, which will be the new birth period. Then will he be crowned King of kings and Lord of lords, and will then be seated upon his throne in the New Jerusalem, which will be the capitol city of his kingdom. In Micha we read, For the law shall go forth out of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Micha 4:3.

On one occasion when Christ and his disciples were near Jerusalem, and because they thought the kingdom should immediately come, he said, Therefore a certain nobleman went into a far country to receive for himself a kingdom and to return. You will recall that Christ lived at a time when the Roman empire was the ruling power. That the Jews were then under the rule of that empire. The Roman law made it necessary for a nobleman who was to be elevated to rulership over the Jews to go to the palace of the Caesars and present himself before the emperor and from him receive power and authority to rule. This Roman custom suggested the above parable. So Christ has ascended to his Father's throne, where he will receive his power and authority, where he will be clothed with royalty, and will then return to the place from whence he went to exercise his kingly authority. Hence his kingly authority will be exercised in the earth instead of in the heavens. He did not enter into heaven to reign, but to receive power to reign. He is not now king, but a prince. Isa. 9:6.

Under the Levitical priesthood a priest was not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercessions for them. Heb. 7:23-25.

In Jno. 18:36, Jesus told Pilate that his kingdom was not of this world or age, nor was it from hence. Jesus showed Pilate that his kingdom belongs to a future dispensation and not to heaven. During this dispensation this age or arrangement of worldly governments he was to be the Prince of the kings of earth, and all his joint heirs will be princes of peace.

To be continued.

Lyman Booth.

Even wit's a burden when it talks too long.

ids nearly all his life, while Sr. DeMann has lived nearly all her life at or near Eastport. Mich., being a life-long acquaintance and friend of the undersigned.

They were attended by the sister and brother-in-law of the groom, Mr. and Mrs. Kwant. Only a few of the immediate relatives and friends were present. Mrs. F. V. Blakely served dinner for the party of fourteen.

Sr. DeMann was baptised into the One Faith several years ago, and is a faithful Christian. She is always ready and willing to give a reason for her hope. Her husband being much interested in the truth, we predict a happy companionship, with Jesus Christ as their constant guest.

They will leave about July 10th for their future home at Eastport, Mich. The good wishes of a host of friends go with them, and sorrows and disappointments few, is the prayer and wish of
F. V. Blakely.

Married.

At the home of the bride's parents, Mr. and Mrs. Jos. Drew, Dixon, Illinois, Miss Olive Drew to Dr. John A. Guttery, of Pilger, Nebraska, June 22, 1915.

Sister Olive is the only daughter of Mr. and Mrs. Drew, and while business has for some time called for her absence from home, yet this event means the severing of ties not before severed, and the more so because she is to make her home so far away. Not only in the home will she be missed, but in the church at Dixon as well. We trust that she may always retain her faithfulness to the cause of truth.

Dr. Guttery is a dentist living at Pilger where he has a good business. We predict a bright future for these two sensible, business-like young people.

They have the love and best wishes of a large circle of friends. They left at once for a brief honeymoon, after which they expected to return to the Dixon home for a final farewell before leaving the old home for good. They will be "at home" to friends in Pilger after July 10th. May God bless them and may the new home thus formed make Him continually their stay and comfort.

S. J. Lindsay.

Obituaries.

Annie Miller.

Dear ones of like precious faith I bring the sad tidings of the loss of another one of our little band.

Our beloved sister Annie Miller, fell asleep in Jesus. Friday morning, May 28, 1915, after a long and painful illness lasting

THE WORLD'S HARVEST



HE rebuke of the world's angry nations
Will I send upon them most speedily;
The rich with the poor shall exchange stations,
And the oppressed will ever be free.

On the field of bloody Armageddon
Where the implements of war shall rattle,
There their armored hosts shall be led on
To destruction in earth's last battle.

"The thrones of their kings shall be shattered
And the prisoners and serfs shall ge free;
I will harvest the seed I scattered
On the borders of Blue Galilee."

The fruit of that harvest shall be
The meek, the humble, the lowly and poor;
They who, through tribulation, have followed me
Will I crown with joy forevermore.

But you who hold back the laborers' hire,
That you may live in wantonness and sin,
Shall yet feel the fire of my heated ire
When earth's jubilee shall be ushered in.

You, who to the winds have scattered your seed,
And lived in pleasure with the haughty and proud,
Shall be made to feel the curse of your greed,
And your plea for mercy'll not be allowed.

"Ye have stolen my land and my cattle;
Ye have kept back from Labor its meed;
Ye have challenged the outcast to battle,
When they plead at your feet in their need."

"And when clamor of hunger grew louder,
And the multitude prayed to be fed;
You have answered with prisons and powder,
The cries of your brothers for bread."

"I turn from your altars and arches,
And the mockings of steeples and domes,
To join in the long, weary marches
Of those you have robbed of their homes."

"The thrones of your kings shall be shattered
And the prisoners and serfs shall go free;
I will harvest the seed I scattered
On the borders of Blue Galilee."

--L. Booth.

four months. Our sister was born Dec. 23, 1871, near Pleasanton, Kansas, a daughter of L. G. and Harriet Ragains, and was married to W. H. Miller, Mar. 4, 1896. Always of a devout spirit she early sought the Lord and was immersed into the Baptist church at Hume, Mo., at about the age of 12 years. Soon after she transferred her membership to the United Brethren church.

After several years devoted allegiance, the reasoning of maturer years, well timed remarks from friends and finally the persuasions of Sr. Saddler, of Okla., induced her to join the Advent Christian church at Kansas School House, Choctaw, Okla., under the ministration of Eld. C. S. Norman. Here with a little band of five, she boldly held up her light to the world that all might see the matchless beauty of the love of God. But now having begun to feast on the good things of God, milk could no longer satisfy. She eagerly grasped each new truth and four years ago, stepped out into the full gospel faith, being baptized by Eld. C. G. Denning, at Arlington, Ariz.

Her life abounded in good works, doing all to the glory of God. Even her sickness also, for until the last month prayer meet-

ing was held at her house every Thursday night, her tongue never failing in praise, willing to suffer, that some might heed, who otherwise would not listen. Within a week of her death her little form wasted by disease, and wracked by suffering, propped up with pillows, she gave assurance of her faith to a few friends gathered to visit her. As she told of the victory won and the crown of life laid up for her till his appearing, she clapped her hands and shouted for joy, the glories just rolling from her tongue.

She chose as text for her funeral sermon, 1 Cor. 15, with excerpts from Job and others; which was ably delivered by Bro. J. C. Wilson, making one of the most notable discourses to which I ever listened. Bro. Wilson paid her a lasting tribute when he said, "Death has uttered our band and the very best worker of all has gone down."

Yes, well we know the value of the one we have lost and we miss her. We miss her at church, at prayer meeting, at Bible study, we miss her sweet voice in our songs, we miss her smile of loving comradeship, her cheery greetings, her frequent words of appreciation and encouragement, her ready sympathy in sickness

or trouble. But knowing the grief of a lost friend, our hearts go out in sympathy to those who have lost their very dearest, their heart of home, the wife and mother.

But words fail us. Nothing human friend can say can lessen the torture of those wounded heart strings; no word of comfort can assuage their grief; in this hour of trial, the Almighty God is their only haven of refuge.

But his word reveals the blessedness of those that trust in him, that lean upon him in their distress, that gather strength from his merciful providence, believing that all he has promised, 'he is able to perform, and that although we must lie down in the silence of death, our dearly beloved ones, yet he who bought them will surely claim his own and bring them forth into abundant health and bounding, joyous life.

And so we yield our treasure
Our darling to him to keep,
Rejoicing in blest assurance,
He giveth his loved ones sleep.

We laid her to rest in the beautiful Greenwood Cemetery, at Phoenix, Ariz., near others of our dear ones, who like her, are silently awaiting the coming of the life giver. We earnestly pray
Come Lord Jesus and come quickly.

She leaves beside her husband four sons to mourn her loss, an aged father, a sister and a brother in Okla. We tender them our heartfelt sympathy. She was greatly loved and will be sorely missed.

Your sister in Christ Jesus,
Mrs W. W. Perry.

Short Sermons.

Of all the evil spirits abroad in the world, insincerity is the most dangerous.—Froude.

Every individual has a place to fill in the world and is important in some respect, whether he chooses to be so or not.—Hawthorne.

The finer the nature, the more flaws it will show through the clearness of it; and it is a law of this universe that the best things shall be seldomest seen in their best form.—Ruskin.

Joy in one's work is the consummate tool without which the work will always be done slowly, clumsily, and without its finest perfection.—Brooks.

They shall not hunger nor thirst; neither shall the heat nor sun smite them; for that hath mercy on them shall lead them; even by the springs of water shall he guide them.—Isa. 49:10.

Trying to do too many things is often the reason for failing in all.

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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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.

Bro. R. P. Story writes that the brethren living south of Holbrook, Neb., have suffered the loss of much of their crops again this year because of the hail. He says the hail lay against buildings in drifts as deep as three feet. We know of no locality where our brethren have suffered greater losses from drouth, hail and general weather conditions than at this place and yet when we were there we heard few complaints. We are indeed sorry for their loss.

Sister Elta Fitz, of Cedar Rapids, Iowa, has our thanks for many short items of truth and interest nicely arranged for the

use of the Restitution Herald. These short items are just the thing to help us in fitting out our columns where longer ones cannot go.

Inquiries are coming in as to the probable expense of attending the Illinois Bible school. There is no necessary expense above railroad fare. Lodging and board are met by free will offerings and we want no one to remain away because of expense after they get here. Come, you are just as welcome as if you were bearing the whole expense. We want you to have the good of the school and its associations.

Sister Elizabeth A. Reed is dead. We have received none of the particulars except that she was buried on Saturday, June 19, after a funeral service by Bishop Fallows of the Episcopal church.

In the passing of Sister Reed, the church loses one of its bright and shining lights. Her work in literature classed her with the foremost of the land. It will be a long time before her equal will be found among us.

The governor of Georgia has given the convicted slayer of Mary Phagan, Leo M. Frank, the sentence of a life term in prison instead of the death sentence which had three times been pronounced. To one who had followed the case in any degree closely, it must be clear that there was a great chance that a mistake was being made. On this the governor gave the man the benefit of the doubt. Yet we read of angry mobs which assailed the governor in his home, threatening to do him violence. Is it because they really thought Frank guilty, or is it because he was a successful business Jew?

Sr. Mercy Scott of Imperial, Saskatchewan, Canada, who was recently hurt quite severely in a run-away, is able to be about again.

The young people of the Illinois Bible school will remember Bro. John and Sr. Mae Miller of St. Jacob, Ill. Well, they are now Pa and Ma Miller, a nine pound girl having arrived June 23rd. After this when you write these good people, do not forget to address Miss Maurine Mae Miller also. We rejoice with these young people.

Announcements.

National Berean Conference.

The annual conference of the National Society of Bereans will

be held at Argos, Marshall Co., Ind., Monday and Tuesday, Aug. 9th and 10th, 1915. A general rally of Bereans will be called for Sunday, Aug. 8, at 4 p. m.

Mrs. Ella DeMont, Recording Secretary.

By order of president and corresponding secretary.

Remember the time set for the Illinois Bible School, to be held at Oregon, Ill., Aug. 10-19, and lay your plans accordingly. By request of the Executive Board, Bro. Lindsay has been secured as teacher. This fact insures thoughtfully prepared lessons. Let all who can take advantage of this grand opportunity to grow in grace and in the knowledge of the truth.

Former students need no urging to attend, for all acknowledge value received with interest for their time spent here in the past and are anxious to return. Let each one put forth an effort to bring a friend this year, that they may share with us the blessings and pleasures. A pressing invitation is extended to all. Please notify Bro. S. J. Lindsay, Oregon, Ill., of your intentions that he may make the necessary arrangements.

The annual conference begins Thursday evening, Aug. 19, and continues over the following Sunday, Aug. 22nd. Nothing preventing Bro. J. H. Anderson, of Troy, Ohio, and Bro. L. H. Shelton, of Driggs, Ark., will be with us. We have the promise of a splendid program of good things. Come.

Almeda Glotfelty, Sec.

Arkansas-Oklahoma Annual Conference.

Notice is hereby given that the churches of God in Ark. and Okla., will meet in annual conference with the church of God at Old Sculleyville, Okla., on Friday, July 30, 1915, and continue over Sunday. There will also be preaching the night before by some of the brethren.

All going to conference on the Iron Mountain R. R. from the east or on the Frisco from the north should get their tickets to Fort Smith, Ark., and there take the Fort Smith Western to Sculleyville. All going on the Kansas City Southern, either from the north or the south should get their tickets to Spiro, Okla., and then to Sculleyville. All going on the Rock Island either from the east or the west should get their tickets to Howe, Okla., and then go on the Kansas City Southern to Spiro and there take the Ft. Smith Western to Sculleyville. All going on the Frisco from the south should get tickets to Poteau, Okla., and there take the Kansas City Southern to Spiro

and then the Ft. Smith Western to Sculleyville.

All brothers and sisters of the faith, and friends of the cause are urged to attend and let us make this one of the best meetings in the history of our conference.

L. H. Shelton, Pres.

The Northwest Conference

of the Church of God will be held at Felida, Wash., July 15, 1915.

Brothers and sisters, it seems to me that the time for lifting up our heads and rejoicing has come, for surely men's hearts are failing them for looking after the things that are coming upon the earth, and the powers being shaken as never before since there was a nation.

"And he spake a parable, Behold the fig tree and all the trees; when they now shoot forth, you know summer is nigh at hand. Likewise when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:26.

When I read in the papers that Russia and England contemplated giving the promised possessions to its rightful owner, the Jews in case they should subdue the Turks. I thought of two particular passages of scripture. The first is in Isa. 66:8 and reads Who hath heard such things? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? If the Jews were given possession of that country would that not be fulfilling prophecy?

The other is Luke 13:18 to 22, where Christ gave the parable and likened the kingdom of God unto a grain of mustard seed or three measures of meal, showing that when the kingdom of God is established it will have a small beginning.

Jer. 18:9 reads, And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it.

Seeing these signs coming to pass in our day, we should have great hope and expectation, so let us get together, study and meditate on the wonderful thing the Lord has promised.

H. B. Hathaway, Sec. Northwest Conference, Vancouver, Wash., Rfd. 3, Box 101.

Marriages.

DeMann-Coburn.

On Saturday, June 12th, there occurred at the home of F. V. Blakely, Grand Rapids, Mich., the wedding of William DeMann and Sr. Alpha L. Coburn. Mr. DeMann has lived in Grand Rap-

a strong nation is to be settled as liege-tenants in the land of promise, and to be reigned over by an immortal king and his immortal viceroys or subordinate rulers. Matt. 19:28; Rev. 2: 26, 27; 3:21; 5:10; Ps. 149:8, 9.

When this nation formerly dwelt in this land, and was reigned over by mortal monarchs, it was called the Lord's throne and kingdom. 1 Chron. 17:14; 28 5; 29:23; 2 Chron. 9:8. Much more therefore will it be his throne and kingdom when the Lord, Jehovah, shall occupy the throne in the person of his immortal Son, who himself is called the Mighty God. Ps. 132:11; Isa. 9: 6,7.

This then will be that kingdom of God or kingdom of heaven which the Christian desires when he understandingly prays thy kingdom come; and the gospel, or glad tidings of which our Lord commanded to be preached in all the world. Matt. 24:14.

The kingdom of God, while for a little moment confined to the 'Garden'—the promised land and the Jewish nation—will be in a comparatively small or mustard seed condition; but its increase will be most rapid and miraculous, until our Lord has obtained the heathen for an inheritance, and the uttermost parts of the earth for his possession. Lu. 13:19.

The word 'Garden' here suggests the triple classification of affairs in the millennial state. Thus on all well regulated plantations we see, 1st, the family mansion; 2nd, the contiguous garden of high and fine culture; 3rd, the outside farm at large. And so there will be, 1st, Jerusalem with its many mansions for the saints' secure abode; 2nd, the promised land around it, peopled by Israel after the flesh; 3rd, the outside world at large, peopled by the Gentiles of every clime and race. The parable of the three measures of meal, Matt. 13:33, also indicates the same truth. In that age then will be the Church, the Jews, and the Gentiles; the divine government permeating and extending over them all.

In the generations of the heavens and earth, we may perceive shadowy intimations that this will be the arrangement in the period of the regeneration thereof. 1. There was the garden eastward in Eden—a garden within a garden; 2, Eden; 3, the world at large. Also in the plan of the temple these good things to come, seem to be pictured by 1. the court of the priests; 2. the court of Israel; and 3, the forbidden to measure the court of the Gentiles. John was forbidden to measure the court of the Gentiles, but as for the land of promise, Israel's court.

Abraham was commanded to, as it were, measure this, 'Arise, walk through the land, in the length of it and the breadth of it. Rev. 11:2; Gen. 13:17.

David in prophesying of his divine Son and Lord says, His kingdom shall extend from sea to sea, and from the river to the ends of the earth. All kings shall fall down before him, all nations shall serve him. Ps. 72:8, 9. If any monarch now were to write thus concerning one of his future descendants, we should readily understand his meaning. We should know that he was predicting that his kingdom, however small it might be at his writing, would yet in the hands of that illustrious descendant, break in pieces and subdue all other kingdoms, and become itself the only and universal monarchy in the world. I say that if we had any doubt about his words, it would not be as to their meaning but as to their truthfulness—whether they would really be fulfilled.

Well, there can be no doubt as to the truth and ultimate fulfillment of David's words, for he was a prophet and spoke as he was moved by the Holy Ghost. And our Lord has said that all things written in the Psalms concerning himself, must be fulfilled. Lu. 24:44. But did this prophecy refer to him? Undoubtedly, for it never has been and never can be fulfilled in any less personage. And besides, the same language is most unmistakably applied to him in Zech. 9:10.

To be continued.

Woman Is The Glory of Man.

"For until the law sin was in the world, but sin is not imputed when there is no law." If sin is not imputed when there is no law, and until the law sin was in the world, then Adam was a sinner before God placed him in the garden of Eden. As there was not a man to till the ground, the Lord God formed man of the dust of the ground, so man must have been a tiller or feeder of the ground with no authoritative instruction or direction given unto him. The law is not of faith, but of unbelief, so the law was not made for a righteous man but for the lawless and disobedient. For this purpose, "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." It was the effect of God's great love when he planted a garden eastward in Eden. There he put the man whom he had formed. Adam's own soul could not have been more zealous for his own good than what God was. God caused the garden to grow every tree that was pleasant to see, and

good for food, including the tree of life which Adam could freely eat of, but the tree of knowledge of good and evil, he was forbidden to eat, lest he die. These two trees stood in the midst or most holy place of the garden.

Without the law sin was dead, but as many as are of the works of the law are under the curse, which is 'Touch, taste, handle not.' This rule of action prescribed, placed Adam and Eve under the trial of faith and obedience, in other words, their duty to God and to each other had a tendency to rule. The tree of knowledge was a fixed object serving to guide Adam and Eve. This tree was a thing aimed at, to convey some information. The almighty God disposeth all things wisely, hath of his abundant goodness denied it. Why? Because too much mixture of the earth makes us unfit to judge. We can't remain rude, lacking in delicacy of refinement, for that which is undeveloped is not fit to judge of high raptures and illuminations.

Despise not thou the chastening of the Lord, for whom I love I chasten and scourge, and if ye endure chastisement God dealeth with you as sons. "Love is the bond of perfection—follow after charity and desire spiritual gifts, but rather that ye may prophesy." According to the fruits we bear, we receive the gift of the holy spirit by measure—why? According to thy faith be it unto thee. If thy faith were made perfect, we get the spirit without measure. Without full measure; or spirit of truth, there can never be the perfecting of saints, for the edifying of the body of Christ.

"Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire. If any man's work abide which he hath built thereupon, he shall receive a reward." "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." If ye be dead with Christ from the rudiments of the world, why be subject to touch, taste, handle not? If the unjust know no shame, the ungodly do not stand in the day of judgment, and obey not, and die without knowledge, did Eve meet her downfall by obeying the wise serpent? As many as are the works of the law are under the curse. If a brother or sister be naked and destitute of daily food, ye have despised the poor, and draw them before the

judgment seat if you are not your brother's keeper. None of you shall approach to any that is near of kin to him, to uncover their nakedness. I am the Lord. Uncover is to make known, (some thing concealed or kept secret). To communicate (what could not be known without supernatural agency). So Eve lifted the veil and made known what was concealed. Were their sins brought to light by unlawful carnal passion? Ah no, because of unbelief or disobedience was why they could not eat. The god of this world blinded the minds of them that believed not, for they went about trying to establish their own righteousness. What doth it profit though we say we have faith and have not works? The natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned. God knew the way of learning, knew what nature does willingly, and what, when it is forced by fire, knows the way to honor.

God assigned to Adam a particular guardian angel so she must loose nothing of that which has given her power over mankind. Woman is endowed with gifts of heart and soul that man does not possess and that go to make his life complete and full. God who is able to prevail wrestled with Eve, for he let satan cast out satan is why the food looked pleasant to her and a tree to be desired. It is impossible to escape the adversary's king, for the prescribed guide for conduct is sure to complete if we humble ourselves under the mighty hand of God. Eve was not like the deaf adder that stoppeth her ear and would not hearken to the voice of the charmer, but she ate in due season for strength and not for drunkenness.

To be continued.

Submitted in love,

Kathryn Townsend.

The Success Alphabet.

If you would succeed in the highest meaning of the word, you must be

- Active, Noble.
- Beneficent, Optimistic.
- Cautious, Positive.
- Discreet, Quick.
- Earnest, Reliable.
- Faithful, Sensible.
- Generous, Truthful.
- Hopeful, Understanding.
- Intelligent, Virtuous.
- Just, Watchful.
- Kind, Xpeditious.
- Liberal, Yielding.
- Manly, Zealous.

—The Classmate

The manner of speaking is as important as the matter.

Much talk, little work.

The Sunday School.

By Anna E. Drew.

Solomon Chooses Wisdom.
July 18, 1915. I Kings 3:4-15.

Golden Text.—The fear of Jehovah is the beginning of wisdom. Prov. 9:10.

Time.—Immediately after the last lesson.

Place.—Gibeon, a sacred place five or six miles northwest of Jerusalem, where the tabernacle had been erected for a time, and with its buildings had been a center of religious worship. Gibeon means, "pertaining to a hill." It was a hill in the midst of a basin of broad valleys in a high state of cultivation. Here was a fine fountain and a small lake, "the waters of Gibeon."

Questions.

What was the extent of the kingdom over which Solomon was established? Gen. 15:18; Ex. 23:31; 1 Kings 4:20, 21. What alliance with Egypt did Solomon make? 1 Kings 3:1. "This nation was the nearest of the two great powers then controlling the world, and would be dangerous as an enemy, but invaluable as a friend. This act of Solomon's has been thought contrary to divine law, that the Hebrews were not permitted to take wives of other nations, but it seems from Ex. 34:12-16, that a Hebrew might marry a woman of any nation except a Canaanite upon one condition only, that of her giving up idolatry. Deut. 21:10-14. So Abraham had an Egyptian concubine, Hagar, and Moses married a Cushite or Ethiopian, but both gave up the profession of idolatry, as we may reasonably believe was the case with Pharaoh's daughter, who is not in scripture charged with that offense."

Had the people been offering their sacrifices? 3:2. Was this according to God's will? See v. 3. Deut. 12:13, 14. (Since one place had not been fixed, they still adhered to the ordinance of Ex. 20:24, and we find that God accepted the sacrifice of Gibeon at Ophrah, Judges 6:23).

How did Solomon begin his reign? 1 Kings 3:4. Why was this assembly held here? 2 Chron. 1:1-6. Why so many burnt offerings? "This large number of sacrifices was necessary for the food of the immense crowds assembled. Meat was a luxury, used on festivals and special occasions. The king provided a feast

for the nation, for only a very small part of the victim was real food—only the fat of the inwards—while the shoulder was the portion or fee of the sacrificing priest, and the rest was eaten by the guests."

What happened to Solomon the night following the sacrifice at Gibeon? v. 5; 2 Chron. 1:7. What did Solomon say God had shown David? v. 6. Why was this kindness? (Because of David's sin. "Though God took from him the child which should have perpetuated his guilt and shame, he gives him another, Solomon, which would give glory to his name, a descendant in his line in whom all nations and all generations shall be blessed").

What does Solomon say as to the people over which he was called to reign? v. 8; 2 Chron. 1:9. What does Solomon make known to God as his great need? v. 9. 2 Chron. 1:10. What did Solomon already have as to wisdom? v. 3. Prov. 9:10. "To him that hath shall be given." Had Solomon not been wise before he would not have known the worth of wisdom. Why did he desire wisdom? Do we all need divine wisdom to discern between truth and error? How are we to get it, in the same way as Solomon? Jas. 1:5, 6; Isa. 8:20; 2 Tim. 3:16, 17. What was God's answer to Solomon? vs. 10-13; 2 Chron. 1:11, 12. Why did this speech please God? "It was right, noble, unselfish." What promise was made Solomon? v. 14. What example have we of Solomon's wisdom? 1 Kings 3:16-27. What effect had this upon Israel? v. 28. What is said of the extent of his wisdom? 1 Kings 4:29-34. What collection have we of Solomon's proverbs and songs? Book of Proverbs, and Songs of Solomon.

"Solomon's great desire seems to have been not for speculative but practical wisdom, as it applied to his government, the improvement of his country and the instruction of mankind." Is not the best knowledge that which enables us to do our duty, to discern between good and evil, truth and falsehood, the knowledge which will teach us what is required to gain eternal life? Where and how can we acquire it?

THE KING OF THE JEWS.

Or the Impending Universal Monarchy. A Brief Statement of "The Things Concerning the Kingdom of God, and the Name of Jesus Christ."

(The following continued article is taken from the Herald of the Coming Kingdom of Jan. 1870.—Ed.).

Continued from last week.

In the foregoing pages we have

elaborated and made very plain this great truth, namely, that Christ Jesus will most assuredly at some future time, reign on this earth, over the restored and submissive twelve tribes of Israel. The territory which these tribes will be permitted to occupy is

The Land Promised to Christ and The Saints.

This land is accurately described in the covenant made with Abraham. See Gen. 12:1, 5, 7; 13:14, 15; 15:7, 18-21; 22:17, 18; 24:3, 4. It extends from the great river Euphrates on the east, to the Mediterranean Sea and the river of Egypt on the west—a territory of about 300,000 square miles according to British survey. The river of Egypt mentioned here, is not the Nile as some have supposed, for that would make the promise include half of Egypt, the Nile being the central and not the border stream of that kingdom; as the Mississippi is the central stream of the United States. The river of Egypt is a much smaller stream between Egypt and Palestine, and was a part of the actual boundary of the land occupied by the children of Israel under Joshua. Josh. 15:4; Num. 34:5; 1 Kings 8:65.

When the Lord said to Abraham, "To thee and to thy seed will I give this land for an everlasting possession, Paul settles forever the meaning of the promise by saying, He saith not and to seeds as of many, but as of one, and to thy seed, which is Christ. Gal. 3:16. And he shows that the interest which the saints will possess in this promise, after they have been endowed with immortal and glorified natures, will be by virtue of their union and oneness with Christ, saying, As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Gal. 3:16, 27-29. Heirs of God and joint-heirs with Christ. Rom. 8:17; Eph. 5:30-32.

It must be born in mind that the word 'forever' does not always imply endless duration. The Encyclopedia of Religious Knowledge, says of the word aion, translated forever. The primary and proper signification of aion is, that which always exists. But in this word, as in others, usage always modifies the original meaning. In this sense of unlimited duration must it always be taken, unless something appears in the subject or connection in which it occurs, to limit its signification.

Two of the plainest instances in which it means a limited per-

iod, may be found in Ex. 21:6; Lev. 25:46. Here are the meanings given in a standard Greek Lexicon, 'duration, finite or infinite; unlimited duration, eternity; a period of duration, past or future, time, age, life time; the world, universe.' Forever, it will thus be seen is different than everlasting (aionios) which it defines thus, 'unlimited as to duration, eternal, everlasting.'

And therefore when the scripture says that the Jews in their flesh and blood or mortal nature will be restored to the promised land, and that the Lord will there reign over them forever, we can understand by comparing this with other scripture that it means the limited period of one thousand years; at the end of which time the eternal state will obtain, in which there will be no longer a human being in the flesh and blood, or mortal nature: seeing that the necessary consequences of such nature, namely death, sorrow, crying and pain, will all have passed away. But the glorified saints, being endowed with deathless natures, will for an everlasting possession eternally occupy the land of promise and its accruing territory—the uttermost parts of the earth. Ps. 2:8; 37:22, 29; Prov. 2:21, 22; Matt. 5:5.

The thousand years reign of Christ and the saints over the Jews and over other nations remaining in the mortal state, will thus be the transition period or vestibule conducting us, as through a preparatory ante room, from the present sin stained condition of things into that ineffably glorious and blissful Holy of Holies—the boundless eternity.

But this does not lessen the importance of the doctrine concerning that period of one thousand years called the Millennium, during which Christ will reign on earth. There is another period, much shorter than this, the history and doctrine pertaining to which is nevertheless a most indispensable item and link in the gospel plan of salvation; and that period is the time of thirty three years, during which our Savior sojourned on earth at his coming. What would the gospel be, and of what would the Christian's faith consist, if all that transpired in those thirty three years was ignored and passed by lightly? And can we, without sin expunge from our faith and studiously ignore the doctrine pertaining to a period many times longer and just as wonderful in its events; being no less than the consummation and full fruition of that great salvation our Lord shed and died on the cross to secure?

Here then we perceive that during the first thousand years of the kingdom of God on earth,

THE RESTITUTION HERALD.

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Sentence Sermons.

Many mistake fluidity of mind for faith.

You cannot help this world by hiding from it.

You lift no one up by looking down your nose.

When a man is puffed up he is easily blown away.

Love's sacrifices are life's most satisfying luxuries.

The man with money to burn seldom gets up any steam.

The rambling preacher seldom hits the green pastures.

People do not push ahead by patting themselves on the back.

Even the Almighty cannot use people who are born petrified.

Sin's crown is so constructed that it soon becomes Satan's collar.

The liar does not become a moral athlete by his mental gymnastics.

As soon as a man is satisfied with himself, the angels begin to be sorry for him.

It's a poor kind of faith that never feels its need of a father until it gets dark.

It's the wabby man that complains that the platform is not broad enough for him.

The man who sees with only half an eye always thinks the world is waiting for his views.

When you see a man who puts all his religion in a safety deposit you may know he hasn't any.

Many a man casts his eyes up to heaven that the world may forget that his hands are in his pockets.

—Henry F. Cope.

Trios.

Three things to love: Courage, gentleness, affection.

Three things to admire: Intellect, dignity, gracefulness.

Three things to hate: Cruelty, arrogance, ingratitude.

Three things to delight in: Beauty, frankness, freedom.

Three things to like: Cordiality, good humor, cheerfulness.

Three things to avoid: Idleness, loquacity, flippant jesting.

Three things to cultivate: Good books, good friends, good manners.

Three things to contend for: Honor, country, friends.

Three things to govern: Temper, tongue, conduct.

The tongue wounds more than a lance.

SOME DAY



SOME day the fog will lift,
And I shall clearly see;
And things, now so mysterious,
Will then be plain to me.

Some day the clouds will pass,
That now obscure the light;
Then I shall see Him face to face
Who doeth all things right.

Some day the doubts that rise
Between me and my Sun
Will vanish in that morning light,
And I shall hear, "Well done."

Some day will be made smooth
The rough and thorny way;
Then friends will meet, each other greet.
In that blest land,—some day.

And when that morning comes,
Then grant, dear Lord, to me,
An entrance in Thy kingdom fair
Ever to reign with Thee.

—Lodson.

Jewish Shekel Now Worth \$5000.

Charles Lunn and J. J. Shrage of Winnipeg, Minn., are the possessors of a rare coin. Numismatists say that it is worth from \$5000 to \$6000. The coin is a Jewish silver shekel, worth intrinsically about 52 cents, and about as large as an American or Canadian half dollar. It appears to be very ancient. On the one side is a representation of Aaron's rod, with the words, "Jerusalem the Holy" in Hebrew characters, and on the other a pot of manna and the inscription, in the same characters, "Shekel Israel."

Above the pot of manna there is supposed to be a sort of effulgence or scroll, bearing in the middle a Hebrew character. Upon the presence of this mark, which experts can detect by heating the coin, depends its genuineness. Experts state that the coin is the shekel coined by Simon Maccabeus, high priest and ruler of the Jews, 140 B. C.

Old Fashioned Philosophy.

Scorn not the homely virtues.
We are prone
To search through all the world
for something new,
And yet sometimes old fashioned
things are best—
Old fashioned work, old fashioned
rectitude,
Old fashioned honor and old
fashioned prayer,
Old fashioned patience that can
hide its time,
Old fashioned firesides sacred
from the world,
Old fashioned satisfaction with
enough,

Old fashioned candor and simplicity,

Old fashioned folks that practice what they preach.—J. A. Edgerton.

A Hive of Bees.

B patient, B prayerful, B humble, B mild,

B wise as a solon, B meek as a child,

B studious, B thoughtful B loving, B kind,

B sure you make matter subservient to mind,

B careful of conduct, of money, of time;

B cheerful, B greatful, B hopeful, B firm,

B peaceful, benevolent, willing to learn;

B courageous, B gentle, B liberal, B just,

B aspiring, B humble because thou art dust.

B penitent, circumspect, sound in the faith,

B active, B devoted, B faithful till death.

B honest, B holy, transparent and pure,

B dependent, B Christ-like, and you'll B secure.—Sel.

Youth is pretty sure to have enthusiasm in plenty, but sometimes the direction is not all that could be wished. Some young people are more enthusiastic over what they eat than anything else and wax fairly poetic describing a new kind of ice cream soda. Some girls are wildly enthusiastic regarding dresses and talk of 'dreams' when they mean a shirt waist. And most of us have

seen at least one girl whose enthusiasm was all for herself, and never waned or wavered.

It is a fine thing to be enthusiastic if your enthusiasm is for the right thing. But enthusiasm may mean greediness or vanity as well as what is better. Turn this great force of your nature to that which is worthy of it: Be enthusiastic over life's high and beautiful possibilities, instead of wasting it on trifles.—Sel.

Zionists Want Palestine.

Boston, Mass., July 2.—The Zionist conventions, which have been in session for a week, were brought to a close with the announcement that a national congress of representatives of all the Jews in the United States would be held as soon as the European war is over.

The purpose of this congress is to take action to obtain for the Hebrews the same freedom and civil status in all countries as is accorded to other races, and to obtain national individuality by obtaining Palestine from the Turkish government for Jewish colonization.

Song.

He that is down need fear no fall;

He that is low, no pride;

He that is humble ever shall

Have God to be his guide.

I am content with what I have,
Little be it or much,

And Lord, contentment still I crave,

Because thou savest such.

Fullness to such a burden is

That go on pilgrimage;

Here little and hereafter bliss

Is best from age to age.—John Bunyan.

The people in all lines of duty who do the most work are the calmest, most unhurried. Duties never wildly chase each other in their lives. One task never turns another out, nor even compels hurried, imperfect doing. The calm spirit works methodically, doing one thing at a time well, and it therefore works swiftly, though never appearing to be in haste.

The best thing to take people out of their own worries is to go to work and find out how other folks' worries are getting on.



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THE TRACT COMMITTEE OF THE ILLINOIS STATE CONFERENCE of the Churches of God in Christ Jesus

recommends, but does not have on hand, the following tracts which may be had at addresses given: Jesus the Christ, Whose Son is He? Eld. J. Aug. Smith, 1121 N. Church St., Rockford, Ill. Will it Pay to Become a Christian? (By Jas. Wilson, deceased). Mrs. W. H. Wilson, 625 Long Ave., Austin Sta., Chicago, Ill. Where Are the Dead? L. S. Bronson, 405 Courtland, Dowagiac, Mich. Sabbath Rest. Eld. J. W. Williams, Cyclone, Ind. The Two Sons of God. S. J. Lindsay, Oregon, Ill. The Committee has on hand, ready for distribution, the following tracts, which may be had for the postage, a cent for each two ounces. Do not send for more than a pound at a time and send all orders to Mrs. J. E. Cross, Oregon, Illinois. "And He Baptized Him." "The Coming of Christ." "Behold, the Lord Cometh." "The Reasons Why." "The Resurrection."

CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study. J. M. Glotfelty. Dixon, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St Berean meeting each Monday evening at one of the homes. The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mr. Roy Cuffel, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Wednesday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the elder. Rensselaer, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill. Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor. The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society. Coats Grove, Mich. Meeting each third Sunday in the month. Sr. M. A. Woodward holds regular appointment. Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor. Niagara Falls N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor. Roll, Ind., Church of God. Preaching by Bro. J. H. Anderson on Saturday evening and over the fourth Sunday in each month. Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple on first Sunday in each month at 11 a. m. Brush Creek, O. Preaching first and third Sundays in each month, at 11:00 a. m. and 7:30 p. m. Sunday School each Sunday at 10:00 a. m. Bible class each Wednesday evening. J. H. Anderson, Troy, O., Pastor. Springfield, Ohio. Preaching second Sunday in each month, 10:35 a. m. Sunday school each Sunday at 10:00 a. m. J. H. Anderson, Troy, O., Pastor. Waterloo, Iowa. Preaching every Tuesday evening at 7:30 at Kistner Chapel, 316 3rd Ave., West Waterloo. "Bible Prophecies" is the subject of these winter evening sermons, by A. J. Eychaner. Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10 a. m.

Czas. Manken, Teacher. W. A. Cooper, Supt. P. J. Graham, Sec. Monah, Clark Co., Ill., Church of God Sunday School each Sunday. Vernon Lansbery, Supt. The adult class being a Bible Class. Ripley, Ill. Sunday School, Berean and Communion Service each first day of the week. J. W. Cooper, Elder. Jennie Cox, Sec. The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p. m., every Sunday, at 441 E. Blackwell Ave., Blackwell, Okla., at the home of S. C. and E. A. Oliver. Any one coming this way please call on us. Oregon, Ill., Church of God meets for bible study, Sunday at 10:30 a.m. Sunday School at 11:15 each Sunday. Preaching the fourth Sunday in each month, morning and evening, by S. J. Lindsay, Pastor. Berean meetings Wednesday evening of each week. Church of God, Argos, Indiana.—Bible school, 9:30; preaching twice a month; Berean class every Wednesday evening.

Killing Time.

We often hear people say they are doing this or that to kill time. Some read paper covered dime novels for this reason. Perhaps one each evening. Each one takes two hours to read. Therefore a boy who spends his spare time that way, kills two hours every day, fourteen golden hours every week. A young man of our acquaintance attends an evening preparatory school. It is his ambition to become an LL.D. His course takes ten hours a week. "Jack, what do you do to kill time?" a friend once asked him. He laughed shortly. "I don't kill it," said he; "I spend it." Of course this is not an avowal that every boy must go to night school to secure enough points to enter college, but it is an assertion that every boy who has his evenings to himself has the opportunity to enter college. Opportunity is always with us. To the man who has ambition, life is but a synonym for opportunity. A young man who reads the works of Hugo, Thackeray and Dickens instead of dime novels, is giving himself one of the finest educations possible for "a collection of books is a good university." "The best part of every man's education is that which he gives to himself." The harder you have to work for success, the sweeter it is when it comes. In yourself alone lies the power to succeed. Success is made up of hours of toil. It is the natural outcome of spending time instead of killing time.—The Boys' World. Manhood is not measured by the size of the chest, but by the quality of the heart.

die. It was through the disobedience of one man that sin was produced, therefore it must be through the obedience of one man that righteousness is counted. The favor of God granted no immunity to the race. It was and is the acceptance of this favor through faith. Our faith must enlighten our minds regarding God's purpose which embraced his plan. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in heavenly places. To be counted righteous requires an intelligent conception of God's purpose in the creation of the earth and man. We must see that the slaying of the lamb by Abel signifies the final destruction of sin by the lamb of God. No sentimental ideas of human opinions regarding goodness of character. We must rid ourselves of the idea that God's mercy grants us the right to exercise our own wills as to what he requires. It is embraced in a plain statement, 'Who soever heareth these sayings of mine and doeth them, I will liken him to the man who built his house upon a rock.' So it is hearing and doing the sayings of Jesus that places our feet upon the rock. There are two ways of seeing, one through faith, the other through human opinion.

Through faith we focus the rays of scriptural light on Christ as the son of the living God.

Through human opinions the rays are scattered and we are only able to see very indistinctly. The process by which faith brings righteousness is so simple that men reject it. It is foolishness to the present evil mind. It is found simplified in the following: Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. Mark 16:15, 16. The apostles were to preach the gospel and baptize those who believed. Belief and baptism are inseparably connected. This is hearing the sayings of Jesus and doing them. There is not one command recorded in the scriptures where eternal life is promised from any other source. A faithful obedience to God's will has ever brought righteousness.

D. C. Robison.

To feel much for others and little for ourselves, to restrain our selfish and to indulge our benevolent affections, constitutes the perfection of human nature.

The Sunday School.

By Anna E. Drew.

Solomon Dedicates The Temple.
July 25, 1915. 1 Kings 8:1-53.
Lesson Text, 1 Kings 8:22-30.

Golden Text.—My house shall be called a house of prayer for all peoples. Isa. 56:7.

Time.—About the first of October, the year the temple was finished, or the year following, the eleventh or the twelfth of Solomon's reign. The temple was begun in the fourth year of Solomon's reign, 1 Kings 6:1, in the second month, May, and was seven and one half years in building, being completed in the eighth month, Bul-November, of the eleventh year of Solomon's reign. 1 Kings 6:38.

Questions.

How long was the temple in building? 1 Kings 6:38. Preparations for the building had been made for a much longer period. 2 Chron. 3:1, 2; 1 Chron. 29:1-5. Who gave the pattern for the building of this temple? 1 Chron. 28:11, 12, 19. Where was it situated? 2 Chron. 3:1, 2. How many people employed in its erection? 1 Kings 5:13-16. The temple itself appears to have been nearly in the same form as the tabernacle, but it was twice the size. The whole building was 120 to 140 feet long, 60 to 70 ft. wide. It faced the east, built of white and rose tinted marble, and of the choicest and most enduring woods.

What was peculiar about the building? 1 Kings 6:7. Another circumstance worthy of mention is that heathens, even Canaanites were employed to prepare the temple of Jehovah, an intimation, some have suggested, that many may be employed in forwarding the designs of God who have no personal interest in him.

What were the parts of the temple? 2 Chron. 3:3, 4—the porch; 2 Chron. 3:5—the greater house (the holy place); verse 8—the most holy place; 2 Chron. 4:9—2 courts; 1 Kings 6:5, R. V.—chambers; 2 Chron. 3:15-17—pillars. What was the furniture of the temple? 2 Chron. 3:10-13; 2 Chron. 4:1-8, 19-22. The brazen sea was an immense laver, 15 ft. in diameter, seven and one half feet high, resting on 12 brass oxen. It held about 16000 gallons of water. Besides this great laver, there were in the temple 10 lavers of brass of a less size. These lavers were for the use of the priests in their sacred offices, particularly to wash the

victims that were to be offered as burnt offerings, we learn from 2 Chron. 4:6, but the brazen sea was for the priests to wash in.

After the temple was finished what was done? 1 Kings 8:1, 3-7. What happened after the priests came out of the holy place? 8:10, 11; 2 Chron. 5:11-14. Next follows Solomon's address. 8:10-20; 2 Chron. 6:4-11. Usher thinks that the dedication of the temple was the year following the completion, because that was the year of Jubilee. What follows Solomon's address? 8:20-30; 2 Chron. 6:12, 13. This is the first instance mentioned in the scriptures of kneeling for prayer.

In this sublime prayer, what does Solomon express as always in the heart of God? Mercy, long suffering, forgiveness, etc.

What does he ask for the house of prayer, and for Israel? What followed when Solomon had ended his prayer? 2 Chron. 7:1-3, 12-22; 1 Kings 9:1-9. What was the promise to David concerning his kingdom? Do any of the promises relating to an everlasting kingdom or inheritance place it any place besides in this earth? Give texts.

How long was this feast of dedication held? 1 Kings 8:65-66; 2 Chron. 7:9, 10. Of what is the temple a type? Eph. 2:22. How so in its foundations? 1 Kgs. 5:17; Eph. 2:20. To what do the parts compare? 1 Pet. 2:5. Of what is the altar of burnt offerings typical? Heb. 9:13, 14; 1 Jno. 1:9; Rom. 12:1. The great brazen laver? Eph. 5:26, 27; 1 Pet. 3:23. There are many types. Point out some of them.

What other symbol have we of the temple? 1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16. Show how the Christian can be likened to the temple.

The more we come to realize that Christ's teachings, especially the gospel, are political as well as religious, the less will be our doubts about not voting under the present political arrangement.—Alta King.

Did it ever occur to you that the author, originator and leader in every reform that has blest humanity, was always unpopular in the age in which he lived? It is easy enough after the ramparts are carried, to find people to plant the flag on the topmost tower. The difficulty is to find people who are willing to go first into the breach.

He that can heroically endure adversity will bear prosperity with equal greatness of soul; for the mind that cannot be dejected by the former is not likely to be transported with the latter.—Fielding.

The best of us have no right to be self-righteous or to look with scorn on those whose actions perhaps have been more wicked than ours. If we have not committed any of the more glaring crimes, such as murder and theft, we may be very sure it is because the particular weakness of the flesh which leads to those sins, was not very marked in our natures. This gives us no room for pride, for we did not form our natures. We must be humbly grateful to the father for any goodness there may be in us by nature.

On the other hand if we have overcome a weakness so that it is under control and does not crop out in sinful actions, we may be very sure such control has been made possible by the direct influence of God's word through personal study or by the indirect influence of God's word through others who have studied it. Furthermore we must remember that control of a weakness does not mean elimination. It is still in our natures and cannot be eradicated except through Christ at the resurrection. Any way we may look at our virtues, we can see no loop hole for pride but only another cause for humble thankfulness to God.—Alta King.

It is not the rare gifts, the possessions of the few; it is not great wealth, great learning, great genius, or great power; it is not these things that make the possessors happy. It is health, it is friendship, it is love at home; it is sunshine. It is the blessings that are commonest, not those that are rarest; it is the gifts that God has scattered everywhere.—Morrison.

A man takes contradiction and advice much more easily than people think, only he will not bear it when violently given, even though it be well founded. Hearts are flowers; they remain open to the softly falling dew, but shut up in the violent downpour of rain.

Home Atmosphere.

Cultivate "the sweet flower of courtesy," as George Eliot terms it. Whatever other plant you may have indoors or out to beautify the home and delight the eye, cultivate at all seasons the sweet flower of courtesy. Courtesy and cheerfulness are two primary elements necessary to the sweet atmosphere in our homes.

There is nothing which more denotes a great mind than the abhorrence of envy and detraction.—Addison.

Facts are stubborn things.

Abraham's Seed.

Christ or his followers never resorted to arms to establish his kingdom, and he told Pilate, If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from thence. When he returns he will come as the conqueror of the world. In Rev. 17: 12, 13, 14, we read that the ten kings shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings: and they that are with him are called and chosen and faithful. Thus we see that Christ's servants will fight and continue to reign until he shall have put down all rule and authority. He commences his reign immediately after his appearing and the resurrection of his saints. That his reign will be on earth is evident from the fact that his work, assisted by his saints will consist of subjugating the nations and filling the earth with the knowledge of the Lord. Their work will continue during the thousand years, closing with the destruction of the last enemy, death, for he must reign till he hath put all things under his feet. 1 Cor. 15: 23, 24, 25.

All nations will be represented by their kings and armies on the plains of Palestine at the time Christ descends with his saints to the Mt. of Olives. There will be a tumult among the nations, so much so that every man's sword shall be against his brother. There will be a very great slaughter and those who pass through that struggle will be destroyed by judgments; such as pestilences, disease and famine. The nations shall be gathered there for battle; some to take a spoil from the Jews who will be dwelling there and possessing great wealth; others will be gathered there to defend them, but Christ and his saints will put an end to the controversy for Zion, "for it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. 34:8.

Thus far our discussion has shown plainly, First, that the seed of Abraham, who is to bless the world is composed of Christ and his followers. They are all known in scripture language as Christ and as joint heirs of the promises.

Second, that the time when they will bless all families will begin at the second appearing of our Lord with his saints, and will continue for one thousand years. Then will begin the new creation, the new earth, the new heaven, as Peter said, Nevertheless, we, according to his promise look for a new heaven and a new earth, wherein dwell

eth righteousness. 2 Pet. 3:13.

We will now proceed to that portion of our subject which shows how that Christ and his retinue of associate kings and priests will bless all kindreds, tongues, and peoples and nations during their reign of one thousand years on the earth.

The first thing a successful schoolmaster does when he enters a school where the pupils are ungovernable, is to kindly, but firmly instill into their minds the necessity of strict obedience to his rules or laws, and to inflict just punishment upon the first willful act of disobedience as an example to others, and to sanctify (or vindicate) his authority, his precepts and his laws. This method if properly pursued, will serve to command respect and admiration in the minds of the entire school. So it will be with the Master when he enters upon the work of teaching the nations. When he comes he will find the nations all angry and prepared to oppose him; utterly unable to govern themselves and unwilling that another should govern them. The lust for power, and the greed for gold and the ambition to obtain territory have dulled their sense of justice and right. They will be equipped for war, ready and eager for the conflict. They will have reached that state of anger when words and agreements fail of correction, therefore, like as the teacher has to inflict corporal punishment on the incorrigible pupil, the Lord will visit upon the multitudes assembled there in the valley of decision, the just punishment of God. That will be the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion, spoken of in Joel 3:13, where he says, Put ye in the sickle, for the harvest is ripe, the fates overflow; for their wickedness is very great. Multitudes, multitude in the valley of decision: for the day of the Lord is near in the valley of decision.

It will be at this time that God and all his bands will come up against Israel and will meet with just punishment which will demonstrate Christ's power and authority to govern and discipline the world. Speaking of that event, Ezek. in the 38th ch., and v. 16, And thou shalt come up against my people, Israel, as a cloud to cover the land: it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O God, before their eyes. That the infliction of this punishment will have the affect of breaking the rebellious spirit of the nations, will be manifested shortly thereafter for the prophet declares 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. Isa. 2: 2-3, Of this time, Ezekiel says: 'Thus saith the Lord of hosts: In those days it shall come to pass that ten men shall take hold out of all nations, even shall take hold of the skirt of him that is a Jew saying, We will go with you, for we have heard that God is with you.' Micah, in speaking of the same time, says, 'But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths for the law shall go forth out of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it.'

To be continued.

Lyman Booth.

Jesus the Great Teacher. No. 12.

In seeking for great truths, we find them in the teachings of Jesus, the son of the living God. None but these have satisfied the longings of the human mind. Our minds may be burdened with science and philosophy and still there is a void yet to be filled. A cloud that is still dark and ominous. Paul with all his learning was only a religious bigot and a destroyer of the church. No truths are more forceful than those which have fallen from the lips of the living Christ.

It is possible that no teacher has ever condensed in so narrow a space as we find in the sermon on the mount. For broadness and depth it is not excelled. In the close of this memorable discourse Jesus marks out two ways, the narrow way and the broad way. The tree that produces good fruit

and the tree that producest evil fruit. These two trees existed in the beginning, and partaking of the evil tree brought into existence the present evil world. It brought the race under the law of sin and death. Paul says that it required the power of the law of the spirit of life to make him free from the law of sin and of death.

In this connection Jesus brings to view two systems. The one built on the rock and the one built on the sand. These two systems began very early in the history of the race. One is built on faith, the other on human opinions. Faith in what the angel taught him, led Abel to offer an excellent or acceptable sacrifice. These two offerings were the product of the two systems of teachings. It is recorded that Cain built a city therefore establishing a political system. So he originated the first religio-political system. This system is altogether human and is the basis of our present human governments.

Man was created with the will to obey and disobey. He could have willed to choose righteousness instead of sin. The consequences of his choosing resulted in the introduction of sin and death. He must therefore choose righteousness or forever remain under the law of sin and death. It has ever been a pleasure to our heavenly Father to give his creatures the benefit of his mercy providing they willed it. The Lord is not slack concerning his promises as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance. 2 Pet. 3:9.

Our will must be brought into harmony with Jehovah's. God has provided a means whereby we may accomplish his will. We find it plainly expressed in the following scripture, By faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh (is spoken of, margin). His faith was exhibited in the character of the blood sacrifice. It was a blood offering. Without the shedding of blood there could be no forgiveness. This was God's irrevocable plan. Abraham believed God and it was counted to him for righteousness. The trouble with the present evil world is that they substitute character for righteousness whereas it is or must be the product of righteousness. Paul says, By grace or favor are you saved through faith, and that not of yourselves: it is the gift of God. Eph. 2:8. God's favor was extended to the race when the law said, Thou shalt surely

was a great Bible student and during his last days talked little else. He closed his eventful career telling those who were standing by, that the prophecies were all fulfilled except one, and was too weak to tell them what that one was. Bro. Gould kept his faculties to the last and talked and acted like a man of middle age. He was a man of sterling character liked and respected by all who knew him. The funeral was conducted from his late residence, the commodious rooms being filled to capacity by loving friends and neighbors who brought flowers and shed a parting tear for the one who had been so long with them. He sleeps in Jesus, but will rise again to a brighter and better age. The writer pointed the survivors to the only hope of the dead—the resurrection.

Almus Adams.

Anna Ames.

Anna Ames was born in Ottawa Co., Ohio, June 21, 1852; and died in Marshall Co., Ind., June 18, 1915, aged 63 years, 11 mo., and 22 days. She was married to David Reese, in Dec. 1781. To this union were born two sons, Elmer Ellsworth and Ralph Raymond, of near Plymouth. She leaves to mourn, two sons, twelve grandchildren and three brothers, David, Abel and George Ames.

She has been a constant sufferer for the past eight months and while at times her suffering was almost unbearable, yet she was always patient and cheerful, and rejoiced when friends called to see her. While we will miss her, we will not grieve for we know she was ready to go.

Funeral was conducted by D. E. VanVactor of Argos, Ind., at Fairmount church, Sunday at 2:30 June 20, 1915. Burial at Fairmount cemetery.

Benjamin E. Switzer Jr.

Benjamin E. Switzer, Jr., was born in Lincoln, Neb., on Dec. 20, 1888, the son of L. P. and Clara Switzer, and died June 26, 1915, at the home of his mother in Plymouth, Ind., after an illness since last September. He went to the Battle Hill Sanitarium, Atlanta, Georgia, on Feb. 23rd, where he remained till May 29, just a month ago, when he came north to his old home.

His parents came to Plymouth when he was small, and his entire school life was passed there, where he graduated from the High School with the class of 1907. He was ever popular with his schoolmates, and took part in the sports of the day with them. He was then employed in Plymouth, South Bend at the Oliver Plow Works, and in Atlanta, Ga., where he was a partner with C. C. Cawley in the Atlan-

**INDIANA
STATE CONFERENCE PROGRAM
Argos, Indiana, August 2-8, 1915**

The Indiana State Conference and Bible Study will commence on Monday, August 2, 1915, at 9:30 a. m., in the church building on north Michigan Street, Argos, Indiana. A session of Bible study will be held at 9:30 a. m., and 2:30 p. m., Monday to Thursday, inclusive, with Elder C. C. Maple and Elder J. W. Williams as teachers. A song and devotional service will be held at 7:30 p. m., followed with a Bible lecture at 8:00 by one of the teachers, Monday to Wednesday. The Conference proper commences Thursday evening according to the following

Program

Thursday Evening

- 1. Song Service led by Choir, 7:00 - 7:30
- 2. Opening Address by Pres. F. A. Stilson. 7:30 - 8:00
- 3. Sermon, H. V. Reed of Chicago, 8:00

Friday

- 1. Devot'n'l Service, Mrs. Clara Chaffee, Chicago, 9:00-10:00
- 2. Sermon, J. H. Anderson, Troy, Ohio, 10:00-10:45
- 3. Business Session of Conference Delegates, 10:45
- 4. Dinner, 12:00-2:00
- 5. Song Service, 2:00-2:20
- 6. Sermon, C. C. Maple, North Ridgeville, Ohio, 2:20-3:00
- 7. Bible School, J. W. Williams, 3:00-4:00
- 8. Song Service, led by Choir, 7:00-7:20
- 9. Devotional, Richard Railsback, 7:20-8:00
- 10. Sermon, H. V. Reed, 8:00

Saturday

- 1. Devotional Work, Mrs. Chaffee, 9:00-10:00
- 2. Sermon, J. F. Wagoner, Rochester, Indiana, 10:00-11:00
- 3. Business Session of Conference Delegates, 11:00
- 4. Dinner, 12:00-2:00
- 5. Song Service, 2:00-2:20
- 6. Sermon, C. C. Maple, 2:20-3:00
- 7. State Berean Conf., Emma Railsback, Pres., 3:00-4:00
- 8. Devotional, J. R. Fox, Aurora, Illinois, 7:00-7:30
- 9. Song Service led by Choir, 7:30-8:00
- 10. Sermon, H. V. Reed, 8:00

Sunday

- 1. Devotional Work, Mrs. Chaffee, 8:00-9:00
- 2. Teachers' Training for S. S., Mrs. Phebe Willey, 9:00-9:30
- 3. Song Service, Choir, 9:30-10:00
- 4. Sermon, C. C. Maple, 10:00-10:45
- 5. Communion, D. E. Vanvactor, 10:45
- 6. Dinner, 12:00-2:00
- 7. Song Service, Choir, 2:00-2:20
- 8. Sermon, J. W. Williams, Cyclone, Indiana, 2:20-3:00
- 9. Model Berean Lesson, Evelyn K. Harsch, South Bend, Indiana, 3:00-4:00
- 10. Devot'n'l, Wm. Huffer, Michigantown, Ind., 7:00-7:30
- 11. Song Service, Choir, 7:30-8:00
- 12. Sermon, H. V. Reed, 8:00

Notice

Notice is hereby given that amendments will be offered at the Business Session of the Indiana State Conference of the Church of God of the Abrahamic Faith, on Friday, August 6, 1915, relative to the legal incorporation of said Conference, and relative to the status of Bible School, Sunday School and the Bereans in the Conference, and relative to the holding of Conference meeting and conduct thereof, and relative to the collection of funds for Conference work.

Notes

Trains arrive over the L. E. & W. from the south at 11:00[o] clock, a. m., 4:01 p. m., and 9:14 p. m. From the north at 9:33 and 10:14 a. m. and 5:39 p. m. Trains over the Nickel Plate R. R. arrive from the west at 12:40 a. m., 1:27 and 5:53 p. m., and from the east at 4:20 a. m., 1:50 and 6:22 p. m. Parties attending the Conference please notify Mrs. F. P. Boggs, Sec. of the local church.

Meals will be served at a common board to the Conference attendants, free, and free-will offerings will be taken at the church to help defray expenses. Free lodging will be furnished by the local members.

The program will be changed to suit conditions in case of the absence of those named, but it is hoped that it may be carried out as outlined.

John M. Railsback
Martha Boggs
D. E. Vanvactor } Program Committee

Miss Bertha Sweitser of Three River, Mich., and they have one daughter, born Nov. 26, 1914.

Besides his wife and daughter, he leaves his mother, two brothers, Claude and Donald, and one sister, Edna, besides many other friends who are left to mourn for a young life of promise which is gone so quickly. His father died Oct. 31, 1913.

He had been brought up in the Sunday School and church and felt at ease and had no fear of death. The funeral was held at the family home, 810 N. Walnut St., Plymouth, on Monday afternoon at 2:30, conducted by D. E. VanVactor of Argos, with the burial in Oak Hill Cemetery.

Letters.

Dear Bro. Lindsay:

Enclosed please find \$1.70 of the Lord's money for the Herald. Am well pleased with the paper. I think it is getting better all the time. I hope it will be able to live till the coming of our dear Saviour. Pray for me and mine.

Your sister,

Mrs. F. T. Powers.

Dear Bro. Lindsay:

I want to thank you for your notice in the paper. I am getting along fine. Came from the hospital Sunday. Through your notice in the paper, Sr. L. D. Romine looked me up, telephoned to all the hospitals in Nebraska till she found me, and then came to see me. We had lost all trace of her; did not know where she lived since she left Grand Island. I was more than pleased to meet her and her mother. Every one has been so good to me. I want to thank every one in the truth for their kindness shown me.

Your sister,

Mrs. L. A. Crouch.

The Restitution Herald is a splendid means by which the brethren may reach each other. —Ed.

Starting Wrong.

Starting wrong means wasted time and wasted strength. If you are walking to another town and take the wrong road, you have to come back where you made the wrong turning. If in working an example you use the wrong principle, your figures are good for nothing but to throw away and to start at the beginning again. Most important of all is to start your life right. The one who starts with bad habits and friends who do harm, loses what he can never get back again.

All weeds grow apace.

ta Radiator Co., until illness compelled his withdrawal from business. He married on Sept. 18, 1913,

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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S. J. Lindsay, Sec. and Treas.

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.
- Oregon, Illinois, the fourth Sunday each month.

In writing letters to this office, please say, "for publication," or, "Not for publication," as the case may be.

Bro. Lawrence Howell has been called home from his work in the west to the bedside of his father at Northup, Ohio. Bro. Howell is very sick with pneumonia. We pray for his recovery.

Word from Ripley, Ill., states that a "wee-bit" baby girl came on Friday morning, July 2, to gladden the home of Bro. and Sr. Cooper. All are doing well.

We learn with deep regret of the death of Bro. John Freder-

ick of Thomson, Ill. He had been in failing health for some time and death finally came to end his sufferings. He was laid away to rest in the cemetery at Argo, Ill. Bro. M. T. Aslaksen, of Adeline, Ill., spoke words of comfort from 1 Thess. 4:13-18. We hope for a more detailed obituary.

We are pleased to note this good fortune to Bro. VanVactor and the resolve of Bro. Earl Taber to put on Christ.

"D. E. VanVactor left this week for Los Angeles, Cal., upon the kindly request of Earl R. Taber, formerly of Argos, who wishes our townsman to administer unto him the ordinance of Christian baptism. This exceptional call is a request and most gracious recognition on the part of Mr. Taber which is reciprocated by Mr. Van Vactor, both in the Master's spirit. On behalf of hosts of mutual friends the Reflector is pleased to commend and congratulate both. Mr. VanVactor will be gone several weeks and will visit the exposition and other points of interest.—Argos (Ind.) Reflector.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Miss Lillian Mason.	\$3.00
A. C. Boyer.	1.00
Mrs. R. J. Worthington.	1.00
Mrs. Sarah Griggs.	.50
Mrs. F. T. Powers.	1.70
Chas. Anderson.	1.50

Announcements.

National Berean Conference.

The annual conference of the National Society of Bereans will be held at Argos, Marshall Co., Ind., Monday and Tuesday, Aug. 9th and 10th, 1915. A general rally of Bereans will be called for Sunday, Aug. 8, at 4 p. m.

Mrs. Ella DeMont, Recording Secretary. By order of president and corresponding secretary.

Arkansas-Oklahoma Annual Conference.

Notice is hereby given that the churches of God in Ark. and Okla., will meet in annual conference with the church of God at Old Sculleyville, Okla., on Friday, July 30, 1915, and continue over Sunday. There will also be preaching the night before by some of the brethren.

All going to conference on the Iron Mountain R. R. from the east or on the Frisco from the north should get their tickets to

Fort Smith, Ark., and there take the Fort Smith Western to Sculleyville. All going on the Kansas City Southern, either from the north or the south should get their tickets to Spiro, Okla., and then to Sculleyville. All going on the Rock Island either from the east or the west should get their tickets to Howe, Okla., and then go on the Kansas City Southern to Spiro and there take the Ft. Smith Western to Sculleyville. All going on the Frisco from the south should get tickets to Poteau, Okla., and there take the Kansas City Southern to Spiro and then the Ft. Smith Western to Sculleyville.

All brothers and sisters of the faith, and friends of the cause are urged to attend and let us make this one of the best meetings in the history of our conference.

L. H. Shelton, Pres.

The Northwest Conference of the Church of God will be held at Helida, Wash., July 15, 1915. H. B. Hathaway, Sec. Northwest Conference. Vancouver, Wash., Rfd. 3, Box 101.

Illinois Bible School, Aug. 10-19. Illinois State Conference, Aug. 10-22.

Let all plan to attend the full time. Please write that you are coming.

The Church of God of southwestern Nebraska will hold their annual conference one mile south of Holbrook, in the Rankin Park again this year, beginning Aug. 28, and closing Sept. 5th. Meals will be served at the usual price of 10c per meal. Beds will be furnished free.

Once more we will have the privilege of meeting together to renew our strength and help to fortify us against the cyclonic effect the world is causing by its rapid moving. May the love for the truth cause a goodly number to draw themselves from the rushing crowd and seek comfort in the precious promises of God. Come and lend encouragement by your presence.

Mrs. Cora Harlan, Sec.

Notices.

To the Illinois Brethren. The call for the yearly dues of one dollar each, to defray the expenses of our Bible School and Conference was made in the report of the last board meeting in May. Some responded promptly to this notice. We would ask those who have not to please do so as soon as possible. This is done that all may help bear the expense and burden none, and

to do away with collections during our meetings.

Anna E. Drew, Conf. Treas. 629 N. Galena Ave., Dixon, Ill.

A short time ago we published a request from some one living at Roll, Ind., for a book entitled "Law or Gospel—Which?" The request had no name attached. We have received at this office 3 copies and as soon as the person sending the request makes himself known, we will forward the book. It would expedite matters if the name is signed to all articles. Hereafter we will accept nothing for publication if name is not signed.—Editor.

Marriages.

On Saturday, July 3rd, at the home of Bro. and Sr. E. C. Railsback, South Bend, Ind., their second daughter, Verna, was married to Mr. Geo. J. Rahn, of Detroit, Mich.

We left Dutton on Friday morning and stopped off at South Bend for this event which to us was indeed a pleasant service, since we have been intimately acquainted with the family for a number of years, having baptized four from this home, Verna being one of the number. By her home training she is qualified to preside in her new home in first class shape. Mr. Rahn is a painter by trade and a capable young man and we predict for them a pleasant and happy home. May their lives be lead together in such a way that they may glorify God and be entitled to a home in God's kingdom when the King comes.

S. J. Lindsay.

Obituaries.

Norton N. Gould.

Norton N. Gould was born in Washington Co., Ind., Sept. 14, 1828; died, June 27, 1915; aged 76 yrs., 9 mo., 13 das. Bro. Gould came to Washington Co., Neb., in 1867, settling near Blair where he lived for 20 years. He then moved to Douglas Co., Neb., in 1887, where with his sons, he built up a fruit growing industry. Surviving are the wife, five sons, Mark, George, John, William, of Omaha, and Nelson of Long Beach, Cal., and four daughters, Mrs. Addie Peterson, Mrs. Ada Parish, Mrs. Ann Snyder, of Omaha, and Mrs. Arvada Smith of Lampwai, Idaho.

Bro. Gould had been in the faith for 50 years, having first learned the truth under the preaching of W. P. Shockey. He had delayed baptism till some 15 years ago, when the writer helped him to put on Christ. Bro. Gould

Michigan, to be present at the annual conference and Bible School held at Dutton, beginning June 24th, and lasting a week.

Wednesday evening we reached Grand Rapids and much before the station gate was reached, we saw in the waiting crowd the smiling face of Bro. F. V. Blakely, at whose home we stayed that night and until the afternoon of the next day when we proceeded to Dutton with a number of others going from Grand Rapids. As the report of both conference and Bible School will be sent in by Sr. Jackman, Sec., we will say only that the meeting of old friends and acquaintances was a great treat. Those who attended were so numerous that accommodations were taxed to the utmost and we wish here to speak especially of the splendid care given all who came. The brethren of Dutton are to be congratulated on the able manner in which they entertained so large a number. Especially do we wish to speak of the activity of our beloved Sr. Woodward who had not only a house full to entertain all the time, but whose counsel and time seemed to be in demand all along the line. The conference was a profitable meeting. We hope to be able to attend many more like it.—The Editor.

Dear Bro. Lindsay and all the household of faith:

On Sunday, June 27th, 1915, the Church of God at Guthrie, S. C., enjoyed one of the most interesting services ever held at this place. Some time ago the Sunday School decided to have children's day on the fourth Sunday in June and give our children a chance to show their interest in the faith, something Guthrie Grove had never undertaken before and a committee was chosen to arrange the program and make all necessary preparation for the occasion. A long program was gotten up as follows. All day service with the young people was arranged, service to begin at 10 a. m. Two songs, It's Just Like Jesus, and Oh the Joy When He Comes, the last song being written by our singing clerk, Prof. P. A. Guthrie. Opening remarks by the Sunday School Supt., Bro. J. S. Brewer. Song, Children May Come, by the little ones. Rec., All I've got to Say, by Willie Pearl Durham, age 5 yrs. Rec., The Message, by Dewey Chandler. Rec., The Old Earth, by Lilly Browning. Song, Wave the Banner for the King, using with this song a banner with the motto, The Banner Over Us Is Love, Guthrie Grove Bible School. Rec., Jesus is Coming, by Ella James. Rec., Death of John the Baptist, by Weldon McCoy. Rec., Exclusiveness of Truth, by Lu-

lu Pack. Dialogue, Our Emblems, by Emmie and Lulu Pack, Sallie Guthrie and Lullie Chandler. Song, Look Away From the Cross to the Crown. Rec., Dare to be True, by Hulen Durham. Rec., Popular Theology, by Lullie Chandler. Dialogue, Questioning by Sadie and Bell Smith. Song, After Awhile. Duet, sung by John Guthrie and Thomas Pack. An address to the children by the pastor, A. N. Durham. Song, A child at Mother's Knee, duet by Othello Pack and Sallie Guthrie. One hour for dinner. Song, Some Day. Rec., The Coming of the King, by Ruth Chandler. Rec., Christ's Coming, by Gertrude James. Rec., Do the Saints Go To Heaven? by Othello Pack. Song, The Resurrection. Rec., We Would See Jesus, by Annie Kate Durham. Rec., Our Passover, by Eddie James. Rec., Our Lord's Coming, by Vera Chandler. Song, Jesus is Coming Again. Dialogue, Choose, by six little girls. Rec., The Coming King, by Angie McCoy. Song, Jesus Loves Me, by the little ones. Rec., Awake. Edith Durham. Rec., Path of Life, Charlie Durham. Rec., My Mother's Sleeping, Vernie James. Song, Only Sleeping. Rec., Watching for Christ, Lillian James. Rec., An Old Story in a New Dress, Ella Chandler. Quartette, Lost, by Prof. G. M. Pack, P. A. Guthrie, James Pack and John Guthrie. Rec., S-ek ye the Lord, by Mamie James. Dialogue, Four Hearts, Lilly Browning, Vera Chandler, Angie McCoy and Othello Pack. Song, The Beautiful Home. Closing song, God be with you till we meet again.

We wish every one of the household of faith could have been present with us and heard the truths that fell from the tender lips of our little ones and the young men and ladies reciting from memory some of the best sermons written by the best writers of the faith. Popular Theology, the recitation by Sr. Lullie Chandler was especially fine. Also, Exclusiveness of Truth, by Sr. Lulu Pack. This was written and revised by the editor of the Restitution, and was one of the best on the authority of the church of God and what the church is, we ever heard. Our Lord's Coming by Sr. Vera Chandler thrilled many hearts as she spoke very beautifully and with much force of the return of the Lord and his mission back to earth again. Unbelief, by Joscelyon Pack was fine and to the point, and well spoken. This piece was written by Bro. S. J. Lindsay in the Restitution Herald some time ago. Guthrie Grove will remember the children and young folks with pride and give them another chance sometime in the future.

Yours in hope of the soon com-

ing kingdom of God,

Emmie L. Pack.

Christ the Firstfruits.

The above expression of Paul, the apostle of the Gentiles, when alluding to the great harvest of the 'holy' dead, that will be gathered in by angel reapers, at the first resurrection, is very appropriate and suggestive. 1 Cor. 15:23; Rev. 21:6. It is recorded in Lev. 23:10, 11, And the Lord spake unto Moses saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest; And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

Just as the first ripe sheaf was a pledge and pattern of the multitudinous sheaves of the incoming harvest, so Christ is both pledge and pattern for his sleeping saints. As Christ has become the firstfruits of them that slept, the first born of every creature, the first born from the dead, the first born among many brethren, the many brethren will be born from the dead, as tangibly and really as he was. 1 Cor. 15:20; Gal. 1:15; Rom. 8:29. This miraculous transformation will be instantaneous. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we (the living saints which are alive and remain unto the coming of the Lord. 1 Thess. 4:15) shall be changed.' 1 Cor. 15:52. Changed from mortality to immortality. v. 54. Changed from dying to deathless creatures; neither can they die any more. Luke 20:36.

Changed and fashioned like unto his glorious body. Phil. 3:21; Rom. 8:23. I praise God daily for such a glorious redemption as this. It appeals to my reason as something altogether desirable, that I may live through limitless ages, with just as real and tangible a personality as I now possess, but divested of the heart aches and sorrow, that sin and mortality entail. Calloused indeed must he be, who does not, at some time in his life, contemplate the future, with its fulness of joy, and pleasure forevermore, that God has in store for those who are willing to be shown the path of life. Psal. 16:11; Matt. 7:13, 14. We must come to the fountain of life, which the loving father has provided, if we would be abundantly satisfied and drink of the river of his pleasures. Psal. 36:8, 9; 65:4; Jer. 2:13. Just as really as Christ the first fruits abolished death in his own person, and triumphantly arose from the

dead, so has he made it possible for his many brethren to escape from the gloom of the grave and be also in the likeness of his resurrection. 2 Tim. 1:10; Rom. 6:3-5, 9; 1 Cor. 15:49, 50-58; Isa. 25:8. Jesus was just as tangible and visible a person, after his resurrection as he was before.

Thomas, one of the twelve disciples said, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Eight days afterwards, Jesus said to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing. Jno. 20:25, 27. And he (Jesus), said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and feet, that it is I myself; handle me and see, for a spirit (or phantom) 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 broiled fish and of an honeycomb. And he took it and did eat before them. Luke 24:38-43. Two of the five senses were called into requisition by the resurrected Prince of Life, to prove his personal identity, namely, seeing and feeling,—handle me and see. We have here ocular demonstration, that the same Jesus who once was dead is now alive and we have this assurance from him, that he is alive forevermore. Rev. 1:18. He asked life of thee and thou gavest it him, even length of days forever and ever. Psal. 21:4. Do you not desire such a glorious and endless life? If so, earnestly and prayerfully seek for glory and honour and immortality, as God's gracious gift through Jesus Christ our Lord. Rom. 2:7; 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 John 5:11, 12. Let us, dear brethren, strive to be like him morally now that we may be like him physically when he shall appear. 1 Jno. 3:2, 3.

Yours for a redemption that is real, glorious and eternal. Job 19:25-27; Isa. 11:10; Heb. 9:12.

Rufus A. Curtis.

It is very easy to find faults in the lives of Christians. Is it as easy to equal them in the excellence, the purity, and usefulness of their lives? Give as much prominence to the good in them, and you may be surprised at the report you will make.

Notices.

With this issue we are dropping about 60 names. These have been notified two or three times and we have not so much as received a line from them in response. There is a business side to our work that must be observed by us. After this issue, no more papers will go forth to these.

Reports.

The annual conference and Bible school of the Church of God of the Abrahamic faith in Mich., met at Dutton, Thursday evening, June 24, 1915, and continued one week. Meeting called to order by our Pres., Bro. F. V. Blakely. Opening hymn. Sunshine in the Soul. Words of welcome by Bro. B. W. Woodward, in which he extended a hearty welcome to all. Response followed by our Pres., Bro. Blakely, with a few well chosen remarks.

Ministers present: Bro. S. J. Lindsay, Oregon, Ill., Bro. F. E. Siple, Adrian, Mich., pastor of Little Hope Church, Raisin Center, Mich. Bro. F. V. Blakely, Grand Rapids, Mich. Bro. P. W. Woodward and Sr. M. A. Woodward, Dutton, Mich.

The attendance was very good, the brethren coming from all parts of the state, from Ohio, Ind., and Ill. All were royally entertained by the brethren and friends at Dutton. Friends from a distance were, Bro. S. J. Lindsay, Oregon, Ill., Bro. and Sr. Railsback and daughter, Leta Railsback, of South Bend, Ind., Bro. and Sr. Presley of South Bend, Ind., Bro. and Sr. A. Stilson, near Plymouth, Ind. Sr. Edna Hill and Sr. Mary Logan, near Plymouth, Ind., Bro. and Sr. Armitage, Bowling Green, O. Sr., Clara Chaffee and husband, Chicago, Ill., Sr. Boice and son, Milford, of Champaign, Ill. Their company was very pleasant and we ask each one to come again.

The following officers were elected for the ensuing year:— Pres., F. V. Blakely, 1037 South Lafayette Ave., Grand Rapids, Mich. First Vice Pres., B. A. Cummings, Rfd. 3, Lake View, Mich. Second Vice Pres., Rose Miller, 125 W. Maumee St., Adrian, Mich. Sec., Emma Jackman, Rfd. 11, Burton St., Grand Rapids, Mich. Treas., Lawrence Bridgman, 2150 Horton Ave., Grand Rapids, Mich. Auditing Committee, Bro. McCrodan, and Sr. Blakely. A committee of three was appointed to arrange for the evangelistic work during the coming year. Sr. M. A. Woodward, Bro. Edwin Coats, and Rosetta Hill. Sr. Woodward was appointed chairman of the committee.

Just preceding the ordinance of the Lord's supper, Sr. Harriet Boice, at her request, was committed to the Lord's work, by prayer and exhortation, thus giving her the legal rights of a minister of the gospel in the Church of God of the Abrahamic faith. Bro. Blakely and Sr. Woodward officiated at the ceremony.

We, the committee appointed by the conference of the Church of God, which convened at Dutton, Mich., June 24-27, 1915, do heartily recommend the book written by Sr. Harriet E. Boice, known as the Visitor. After reading said book, we endorse it as a clear and concise exponent of the truth, and wish all might read and hold its truths as precious as the author has."

William McCrodan.

Mary A. Woodward.

Thursday, 7:30 p. m., sermon, S. J. Lindsay. Reading, Gal. 3 and Rom. 7. The Law and the Gospel. We are under the law still, but are saved through Christ.

Friday, a. m., Bible School led by Bro. Lindsay. Lesson from Ezek. 38-39. Moral law, trivial law and ceremonial law. 10:30 a. m., sermon, Bro. Siple. Lesson, 1 Cor. 15:41-58. Subject, Jewish History. The number 'two' as used in the Bible, or second things, especially in relation to Jewish history. 2:00 p. m., Bible session, Bro. Lindsay, Joel 3. Friday, 7:30, song service led by Bro. Siple. Sermon, Bro. Blakely. Lesson, Rom. 5 and 20. Subject, Redemption.

Bro. Blakely favored us with several solos, accompanied on the organ by Sr. Althea Snyder. "The King my Shepherd;" "The Bird With the Broken Pinion;" and "Hear my Cry, Oh Lord."

During the meeting our hearts were made glad that Harold Simpson desired baptism. He was assisted in putting on the all saving name of Jesus by Bro. Blakely. We listened to two gifted sermons from Sr. M. A. Woodward. On Sat. a. m., a very able sermon, He is Coming Again; and on Tues. eve, Our Reward. Matt. 19:27-28. Sunday, 9:30 a. m., song service and Bible school led by Bro. Blakely. Sermon, Bro. Lindsay, Relation of Jew and Gentile. Sunday, 2:00 p. m., sermon, Bro. Woodward, "If a man die, shall he live again?" Followed by communion service, administered by Bro. Woodward and Bro. Blakely. Sunday, 7:00 p. m., a short session of the Berean Society, 7:30, sermon, Bro. Lindsay. Matt. 24:1-8. The Present War in the Light of Prophecy. Joel 2. Matt. 25-31.

It was indeed a rare privilege to listen to so gifted and learned teacher, of the word of truth as Bro. Lindsay. The lessons on how to study the Bible, 1. Historically; 2, books subjectively,

brought out types and antitypes of the two Adams and of Joseph and Christ, also of Moses and Christ. Passing of Israel out of Egypt as a type of baptism.

Thursday, July 1, 7:30 p. m., a very interesting and instructive sermon by Bro. Lindsay. Matt. 7:1. Judge not that ye be not judged. Conference and Bible School came to a close, singing those beautiful words, God be with you till we meet again.

Emma Jackman, Sec'y.

Bro. Lindsay:

On the 8th day of April, I boarded one of Nahum's chariots and started on my rounds through Arkansas and Eastern Oklahoma to fill some of my appointments. But when I got to Paris, Ark., I learned that Bro. Shelton wanted me to go with him to London, Ark., and moderate for him in a debate that he was going to have with one Bailey, a Campbellite, on the subjects, "Nature of Man," and "The Kingdom," and as this did not conflict with appointments I went. We had a very nice time at the debate, had good crowds and good attention. Bailey did as well as he could, but like all that oppose the truth he failed to establish his propositions and went down in defeat. Bro. Shelton gained a great victory for the truth and Bailey's brethren felt it and wanted Bro. Shelton to meet one Borden, another one of their preachers and he told them that when they got ready, he was. Before we left London, Bro. Crowden of Lamar, Ark., came with the same proposition from one Lawrence, another Campbellite preacher at Coal Hill, Ark., wanting Bro. Shelton to meet him in debate at or near Lamar. And of course Bro. Shelton agreed to do so. The time was set for Thursday night before the fourth Sunday in May and then we left London and I started to fill my appointments.

I preached on what is known as the Reel Bench on the Calico Mountain from Thursday night to Sunday night and from there went to Paris, and on the third Sunday preached at the Rainy Cemetery on the subject. "The Second Coming of Christ and What He Comes for." This was at the decoration of graves at that place. On Monday night I preached in McClain's Bottom on the subject. "The Promises of God." At all of these places I had good crowds and good attention. On Tuesday morning I left McClain's Bottom on my way to Denning, Ark., going to the debate between Bro. Shelton and Lawrence. Bro. Shelton came at noon with Bros. Stewart, Jones and Shelton, a brother of Bro. Shelton. We all got to the place that night and the debate began promptly on time and I want to

say that I have moderated for all of our brethren to wit: Bro. Snowden, Daniels, Morgan and Shelton at different times, but Lawrence was the weakest man of the faith he tried to defend that I ever met or ever heard try to defend their doctrine. It was simply a walkover for Bro. Shelton. He had nothing to do but build up a wall of defense that Lawrence could not shake, much less tear down. It was time spent for no benefit to anyone as there was no one to oppose what Bro. Shelton brought forth as proof of our position and of course the Orthodox Baptist, Methodists and Campbellites said, "Oh if it had been one of our preachers debating with him it would have been different." Bro. Crowden had debated with Lawrence and he is a young preacher, not only in years, but had been in the work only a short time and every one that heard the debate between them except Lawrence's brethren, said Bro. Crowden gained a victory for the truth.

After the debate closed, I started on my rounds again and came to Ft. Smith, Ark., and was at the decoration of the U. S. Cemetery on May 29th, and at night preached at Skullyville, Okla., and was there until Sunday night. From there to Coweta, Okla., and preached until the next Sunday night. I did intend on this trip to go to Cross Timbers, Mo., but failing to get an answer from the brethren at that place as to when to come, I did not go there.

I have other calls but cannot fill them, as they are in new places and no one there to pay my expenses and I cannot go without my expenses are paid as I cannot live and pay my own expenses on these trips.

I wish to say that our Annual Conference begins on Thursday night before the first Sunday in August at Skullyville in Eastern Oklahoma. Skullyville is on the branch of the Kansas City and Southern R. R. from Fort Smith, Ark., to Spiro, Okla., 14 miles southwest of Fort Smith, and two miles east of Spiro. As one of the brethren of the Church of God in Christ, I cordially invite all of like precious faith to come and be with us. We would love to meet the brethren north, east and west in our conference.

Well I must close as I am afraid I have made this report too long already. May God's richest blessings be with all of like precious faith.

J. H. Luman,
Evangelist of the Church of God in Christ, Sapulpa, Okla.

Our Michigan Trip.

As previously announced, we left on Wednesday, June 23, for

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Why the Dead Sea is Dead.

Scientific observation justifies the estimate that a daily average of 6,500,000 tons of water is received into the Dead Sea from the Jordan and other sources during the year. During the rainy season the amount is very much greater, during the dry season it is, of course, much less, but this average will be maintained year after year. There is no outlet and the level is kept down by evaporation only, which is very rapid because of the intense heat, the dry atmosphere and the dry winds which are constantly blowing down from the gorges between the mountains. This evaporation causes a haze or mist to hang over the lake at all times, and when it is more rapid than usual, heavy clouds form and thunder storms sometimes rage with great violence in the pocket between the cliffs even in the dry season. A flood of rain often falls upon the surface of the sea when the sun is shining and the atmosphere is as dry as a bone half a mile from the shore. The mountains around the Dead Sea are rarely seen with distinctness because of this haze.

The waters of Jordan, when they reach the sea, are as brown as the earth through which they flow—a thick solution of mud—but the instant they mingle with the salt water of the lake, the particles of soil are precipitated, and they become as clear as crystal, with an intensely green tint. Carrying so much soil and having so swift a current, one would suppose that the sea would be discolored, but it is not so. The discoloration is remarkably slight. The Jordan has quite a delta at its mouth, breaking into a number of streams and frequently changing its course because of the obstructions brought down by its own current.

Some Good Maxims.

Our actions of today are the thoughts of yesterday.

Profanity is more or less a profession of your loyalty to the devil.

Don't get into anybody's way with your naturalness, but try to be yourself wherever you go.

Man proposes, God disposes.

No alchemy is equal to saving. Misfortunes seldom come alone. Think of ease but work on.

HAPPINESS



WOULD not care to sit upon
A throne if none could share
The glory of my state with me
Or shout in thankfulness to see
Me wisely ruling there.

I would not care for millions if
I ne'er might hear the praise
Of others who accounted me
Their grandest friend and happily
Trode newer, fairer ways.

I would not care to gaze upon
Earth's grandest scene, to see
Another fair day dawn if there
Could be no others who might share
It and be glad with me.

—S. E. Kiser.

Positive men are most often
in danger.

Promise little and do much.

Wise men care not for what
they cannot have.

Gold and Silver.

Make new friends, but keep the
old,

Those are silver, these are gold,
New made friendship, like new
wine,

Age will mellow and refine.

Friendships that have stood the
tests,

Time and change—are surely best,
Brow may wrinkle, hair grow
gray,

Friendship never knows decay,
For 'mid old friends, tried and
true.

Once more we our youth renew,
But old friends, alas, may die,
New friends must their place sup-
ply,

Cherish friendship in your breast,
New is good, but old is best;

Make new friends, but keep the
old,

Those are silver, these are gold.
—Sel.

Bitter-Sweet.

Things are always at their
very darkest just before a turn-
ing point. Let us learn to take
the bitter with the sweet, to
make the best of our woes for
the sake of our joys.

"Into each life some rain
must fall," but some of the show-
ers are only sun showers after
all, and let us take refuge under
the umbrella of hope and
watch for the rainbow that is
shining brightly across the dark
clouds.

Envy is the worst disease.

Sentence Sermons.

Hidden sins are hard to heal.
Cursing yesterday does not
correct today.

Only a dead faith lies wrap-
ped in formalities.

They who never stop for lit-
tle joys find no large ones.

The church is a shelter for the
sinner but not for his sins.

There is more religion in one
smile than in a score of sighs.

If you want to set the pace,
be sure you're on the right path.

To turn from another's sorrow
may be to miss your best joy.

The world never will be made
clean by folks trying to scrub
one another.

The man who thinks he is
weighty because he is wordy, usu-
ally is short weight when it
comes to works.

Many never write the check of
success because they wait for
the world's indorsement before
they begin to draw it.

To have no opinion of ourselves
and to think always well and high-
ly of others is great wisdom
and perfection.

We are all frail, but as to
thee do not think any one more
frail than thyself.

If thou hast anything of good,
believe still better things of oth-
ers, that thou mayest preserve hu-
mility.

We often know not what we
can do, but temptation discovers
what we are.

He does well who serves rather
the common weal than his own
will.

If there be joy in the world,
certainly the man whose heart
is pure possesses it.

He will easily be content and
in peace whose conscience is
clean.

The people who are climbing
into the ecclesiastical band wag-
on are not the ones who are mak-
ing the heavenly music in this
world.—Chicago Tribune.

Some Facts About Seven.

There were seven days in crea-
tion, seven spirits before the
throne of God, seven days in the
week, seven graces, seven divi-
sions in the Lord's Prayer, sev-
en ages in the life of man, and
the just fall "seven times a
day." There are seven phases
of the moon, every seventh year
was sabbatical, and seven times
seven years was the jubilee. The
three great Jewish feasts lasted
seven days, and between the
first and second of these feasts
were seven weeks. Levitical pur-
ification lasted seven days. We
have seven churches in Asia, sev-
en candlesticks, seven stars, sev-
en trumpets, seven horns, the
Lamb has seven eyes, ten times
seven Israelites go to Egypt, the
exile lasts the same number of
years, and there were ten times
seven elders. Pharaoh in his
dream saw seven king and seven
ears of corn.

Ancient Cities.

Jerusalem in the days of Sol-
omon probably did not contain
20,000 people.

Constantinople at the time of
its greatest splendor as capital
of the eastern empire had a pop-
ulation of about 1,500,000.

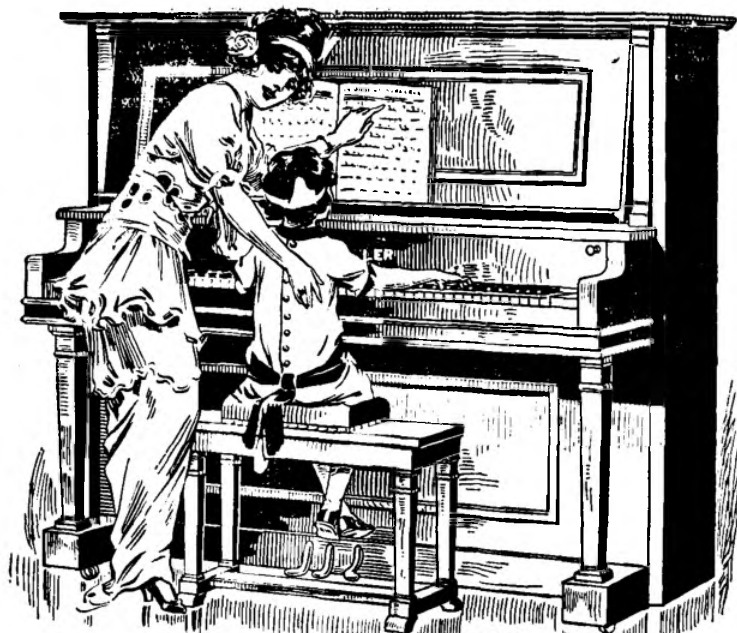
Babylon, whose name has come
to be synonymous with dense pop-
ulation, never had over 1,200,000
inhabitants in its palmiest days,
so the archaeologists declare.

Athens, when she led the Greek
states in repelling the invasion
of Xerxes, had only 30,000 inhab-
itants, but Herodotus speaks of
this number as if it was some-
thing to boast of.

Rome, the mistress of the
world, the great city to which
all roads led, "Rome the Eter-
nal," did not exceed 2,000,000
in population. Gibbon, indeed,
believes that it had only 1,200,
000, and in this estimate he and
Milman agree.

The most common form of pes-
simism is the belief that a good
beginning makes a bad ending.

The only way to get along with
some people is carefully to con-
ceal your opinion of them.



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Woman is the Glory of Man.

Continued from last week.

To produce leaves is evidence of grace—product of clothing, so when ye see the fig tree shoot forth, ye may know that summer is nigh at hand. The midst of the garden is the most holy place, so Eve heard those unspeakable words which it is not lawful for a man to utter. The spirit of illumination, great knowledge, is the gift or grace of the spirit, a foretaste of the resurrection, for the veil of estrangement is lifted and shows her the force of love within—she came behind in no gift, so she was filled with the knowledge of his will in all wisdom and spiritual understanding. In much wisdom is much grief. I will greatly multiply thy sorrow and thy conception, and thou shalt bring

forth children, thy desire shall be unto thy husband, and he shall rule over thee. Woman is the glory of man and if she maintains all her womanly virtues, unsullied, man will honor her and serve her. Adam, the charmer, was asleep when the rib was taken from his side that the flesh may be closed up instead thereof, so by hearkening unto the voice of his wife is no proof he did wrong by eating. It is by eating that he is convinced that a just weight and balance are the Lord's—that if any will work, neither shall he eat. He sees that by being void of faith, the fleshly puffed up nature of unbelief, is the strength of the law and brings forth thorns and thistles which are the curse, an herb eater, a feeder of the ground, something that only exists for a season. If we could at-

tain unto the full spirit of illumination while not free from sin, we would never come to the knowledge of our sin. Tree forbid, if eat, would corrupt the blood. To eat such when commanded, does us good. You hath he quickened who were once dead in trespasses and sins. This light or flames (chastisement) of the sword keeps the way of the tree of life. What they possessed or held by right of their own hand was the direction or way they had made no progress. Long as we remain in the first tabernacle (flesh and blood nature), we can only understand spiritual things as looking through a glass. Only into the midst of the garden or the most holy place do we learn and understand the deep mysteries of the new birth and find rest. The stream of light or ardor of love gave them power to hold or to be faithful, to confine themselves to God's way and not try to put forth their own hand. The painful sensation caused by the sense of guilt, causes shame, so by crucifixion of self, God clothes them in coats of skins. 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. In this the children of God are manifest, and the children of the devil. This is the position where both the good and the evil have been brought to divine light.

They may now eat, chew and divide—can refuse the evil and choose the good. Why accuse Eve of an unlawful carnal passion when she partook of the tree by the prescribed guide for conduct? The deep things of God are only revealed to those who hear him. So the commandment which was ordained unto life, I found to be unto death (spiritual), but by the office of unbelief or so long as we remain flesh and blood the literal death reigns. Till Christ be formed in us, we who through fear of death (spiritual) will all our lifetime be subject to bondage, under judgment. God help us to follow the most beautiful words in the Bible—the uplifting power of example. In as much as ye have done it unto the least of these, my brethren, ye have done it unto me. The saddest words are, For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife? The taxation of God's people is of great significance.

If Mary had not humbled herself under the mighty hand of God, our Redeemer would never have been brought into existence. If Joseph had falsely accused Mary, which he came near doing, it would have been better for him if he had never been born. How many Josephs will be just

and be not willing to put her away privily? God quieted the conscience of Eve that groaned under the burden of a wounded spirit. She sees she had presented sin which brought misery so by self sacrifice God gave her testimony by the Holy Spirit, that she shall be among his elect.

Their faces were turned toward the east, from whence they expect the coming Redeemer. We must be a witness to the angels and to the flaming sword which turns in all directions before we are fit to judge of the high raptures and illuminations. Only the virgins, the hundred and forty-four thousand who are the first fruits, the angels, are witness to the Lion who hath prevailed to open the book and to loose the seals thereof.

Submitted in love,
Kathryn Townsend.

Under The Stars.

Under the stars one holy night,
A little babe was born,
Over his head a star shone bright,
And glistened till the morn,
And wise men came from far away,
And shepherds wandered where he lay
Upon his lowly bed of hay,
Under the stars one night.

Under the stars one blessed night,
The Christ child came to earth,
and through
The darkness broke the light of morning at his birth,
And sweet hosannas filled the air,
And guardian angels watched him where
The virgin mother knelt in prayer,
Under the stars one night.

Under the stars this happy night,
We wait him once more,
And seem to see the wondrous sight,
The shepherds saw of yore;
A baby born in Bethlehem;
Come to us as you came to them.
And crown us with love's diadem,
Under the stars tonight.

George Anders.

The first lesson of life, as Lowell reminds us, is to burn our own smoke; that is, not to inflict on outsiders our personal sorrows and petty morbidity, not to keep thinking of ourselves as exceptional cases.

The millennium of moral courage has been reached when we stand unswerved from an opinion we know to be right.

The workshop of character is everyday life. The uneventful and commonplace hour is where the battle is won or lost.

answer as call, look it over and say to him it is a fine foundation, perfect in every part, and then pass on. In a few mouths you go that way again and you notice the man is still standing there admiring the work of his hands, but no building appears. Again he calls to you to look his foundation over. You do so, but say to that man, Six months ago you called me to come and admire this piece of masonry. I did so. It was correct and well prepared to receive and sustain your wonderful structure. But why have you not been building thereon? The man says, I don't like to cover up the wall it is so very nice and perfect. What would you think of such a man as that? Yet it is so with very many Christians. They lay a good Bible foundation for Christian building and know every cubic foot in the wall, just the number it contains, and thus far are well acquainted with all its surroundings and conditions, yet there they stand. There they have stood for many long years, looking at and admiring their foundation, but no further growth appears. No growing in that grace and knowledge that makes men and women strong and noble in Christ Jesus. No widow or orphan has been visited, no tears of sympathy shed for the unfortunate, no gift has fallen from their hands to that of the afflicted. They have no time or desire to look after anything but that foundation of theirs. If there is any one thing over which the chill winds of winter can drift the falling snow shading with its white crystals a desolation that nothing but the spring sunshine can ever dispel, it is a decaying foundation for some structure that a fanatic has reared and deserted.

We must grow or we will become worthless dwarfs and die unknown and unappreciated. There is no standing still with God. But Christian growth depends largely upon the nature of the pasturage ground on which we feed and the society we choose and mingle with. The ball room, the card table, the saloon and billiard hall afford very poor food with which to grow valuable Christians. These grounds are not the battlefields where Paul won his victory and gained his crown. Christian growth and victory come not without an earnest warfare. Following Paul's growth and victory over sin and the devil come these words of confidence and trust, "I am now ready to be offered, the time of my departure is at hand. I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown which the Lord the righteous judge will

give me at that day, and not to me only, but unto all them also that love his appearing and kingdom." May the assurance that comforted Paul in his last moments of life be ours when the dark shades of death come to us. First the sowing, then the harvest; first the toil, then the rest; first the cross, then the crown. The poet has asked this question:

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

Will we carry it? We must if we wear the crown.

L. S. Bronson.

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. Brothers, sisters, let us strive to have the spirit of God dwelling in us, for like as God raised up Christ, he will also raise us up if so be the spirit of God dwell in us. Rom. 8:11; but if we are alive and remain until the coming of Christ, we shall be quickened in a moment, in the twinkling of an eye at the last trump, 1 Cor. 15:52. All those who have the spirit of God dwelling in them, Rom. 8:11, but the mockers who walk after their own ungodly lusts, those be sensual, having not the spirit. Jude 1:18, 19. And as we are quickened by his spirit that dwells in us, it is very evident that those mockers and sensual persons who have not any spirit of God dwelling in them will not be quickened and will not be of those who are the bride of Christ, who reign with Christ a thousand years. Rev. 20:6. Those mockers brother Jude spoke of surely live after the flesh, for if ye live after the flesh ye shall die. Rom. 8:13. It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit. John 6:63. If God's word is spirit, then we should have a knowledge of the word of God, and it is the spirit that beareth witness, because the spirit is truth. 1 Jno. 5:6; St. Jno. 15:26. For he that soweth to his flesh shall of the flesh reap corruption. Gal. 6:8. Because he does not have the spirit of truth or the word of God working within him, lovers of pleasures more than lovers of God, 2 Tim. 3:4; also the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. Matt. 13:22. But he that soweth to the spirit shall of the spirit reap life everlasting. Gal. 6:8. Those that are living a moral and temperate life

and obey the commandments of God are those that are sowing to the spirit, as new born babes desire the sincere milk of the word, that ye may grow thereby. 1 Pet. 2:2. As new born babes must have the proper nourishment to make them grow, so also ye must have the spirit, or the word of God, dwelling within you that ye may grow and be quickened or born by his spirit that dwells within you. Rom. 8:11. And let us not be weary in well doing, for in due season, we shall reap if we faint not.

Brothers, sisters, let us add to our faith, virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, and to brotherly kindness, charity. 2 Pet. 1:5, 6, 7. For if those things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but he that lacketh these things is blind, and cannot see afar off, and hath forgotten he was purged from his old sins. 2 Pet. 1:8, 9. Therefore brethren, 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. Col. 3:16. Awake to righteousness, and sin not, for some have not the knowledge of God, I speak this to your shame. 1 Cor. 15:34. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart. Eph. 6:18. Ever learning and never able to come to the knowledge of the truth. 2 Tim. 3:7. But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption. 2 Pet. 2:12. Speaking evil of those things which they know not, but what they know naturally, as brute beasts, in those things they corrupt themselves. Jude 10.

Brothers, sisters, don't you see how very important it is to have knowledge or the spirit of God dwelling within you, for it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God. 1 Cor. 2:9, 10. For what man knoweth the things of a man save by the spirit of man which is in him? Even so the things of God knoweth no man, but by the spirit of God. 1 Cor. 2:11. For it is not ye that speak, but the

spirit of your father which speaketh in you. Matt. 10:20. 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. 1 Jno. 2:3, 4. 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. For to be carnally minded is death, but to be spiritually minded is life and peace. Rom. 6, 7. Howbeit when he, the spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. Jno. 16:13. Therefore brethren, 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. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit. 1 Cor. 12:8. And this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. 1 Tim. 2:3, 4. 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, 21, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ to whom be glory for ever and ever. Amen.

John W. Burget.
Michigantown, Ind.

The nearer the time approaches for the appearance of Christ as King of kings and Lord of lords, the more will his cause assume its political aspect until, when he does appear with all his saints, it will be recognized as a political issue and fought against by the nations from a political standpoint as well as religiously. The only reason why his cause does not receive such opposition now, is because its living advocates are not of such numbers as to cause the heads of human governments much uneasiness, but when the saints of all ages have been resurrected, Christ's followers will be of such numbers as to strike fear to human governments. Perhaps the gospel would receive more political opposition now if its defenders made it more clear to those around them both by teachings and actions that they have no faith in human governments.—Alta King.

It is one thing to speak much, and another to speak pertinently.

What It Means to be a Jew, by a Successful One.

(This article from the June issue of the American Magazine, is copied with the permission of the publishers, Springfield, Ohio)

For over thirty years I lived in an Eastern city of upward of a hundred thousand inhabitants, and very frequently visited the largest of the Eastern and Central-Western cities. For over twenty years I have lived in the West, and have had excellent opportunities for observing the social and club life of the Western cities. I am a lawyer by profession and have been classed by agitators and politicians as one of that much maligned class known as "corporation lawyers;" I have met in a professional and social way the leading lawyers of my profession in many parts of this country.

My chief clients and friends have been Gentiles. Neither my wife nor I look like—nor are we generally taken for—Jews. Our name is usually given an American twist and our manners are not pronounced (even by our enemies) disagreeable. We have entertained and in turn have been entertained by the so-called leading society people of our city.

Personally I have always attempted to display a liberal spirit. I aid Christian charities and am on one of the active committees of the local Y. M. C. A., have frequently spoken in Christian churches and at Christian functions, and have endeavored to show a proper catholicity of spirit.

As a result of all these years of experience, I am of the opinion that there exists today a stronger and more defenseless antagonism to and prejudice against the Jews, socially and commercially, than at any time within my recollection, covering easily the past two decades.

Let me give you a few of my experiences in the city of my adoption, which, being a Western municipality, is supposed to be less particular in its social life and as to the character of the persons enjoying the same. There are three leading clubs: a social, country and university, to none of which Jews are admitted. They contain, as must be conceded, some of the greatest undesirables in the community—men who fail to pay their obligations without as well as within the club; men whose antecedents will not bear close scrutiny, whose habits of life and thought are despicable; men without moral fibre or professional or commercial honesty; and yet they are preferred to numbers of self-respecting, moral and useful Jewish citizens!

For many years I have been a

supporter and devotee of outdoor sports, and when the Country Club was started, I was living at the leading hotel in my city, and where the meeting of its projectors was held. Among the prime movers was a young man who owed nearly all he had of wealth and wisdom to his Jewish associates, and at whose houses he was a most constant guest. He failed to invite his associates to join, although concededly they were ideal timber and had no objectionable Jewish characteristics. I was asked by several who met me in the lobby of the hotel whether I was going to this particular meeting, but, not having been asked, I had to reply that I was not expected. Later when a president was elected, who was not only a client but a friend and neighbor, and whose confidence I thoroughly enjoyed, I was by him handed an application for membership and requested to sign it. I refused. He insisted that my wife and I were ideal people and just the sort they wanted, and he knew how much I would enjoy the club privileges. I still refused, told him of the unwritten law which I understood still existed, and that so long as such an invisible sign as "Ye who enter here leave Jews behind," was permitted at their entrance, I would not even consider it a compliment to be asked to join.

Notwithstanding this institution is now in dire financial straits, and that its so-called leading members are posted for non-payment of dues and other obligations, this intolerable rule still stands, although it has been hinted that they were willing to make a very few exceptions.

Speaking of this hotel reminds me of an incident that might prove worth telling:

I entertained a number of Gentile friends at a stag dinner in one of the private dining rooms of this hotel. While we were thoroughly enjoying ourselves the principal stockholder and manager intruded himself upon us, offering as an excuse that he wanted to be sure that we were being properly cared for by his employees. As a matter of fact he was somewhat intoxicated, this being his natural condition, especially when he could induce his guests or customers in the bar to keep him in liquor without expense, for he was never known to "stand treat."

I resented this intrusion, but as he was known to every person there some of my friends insisted on his having a drink, and thus prevented my showing him the door. He did not seem to be contented with one but had several, and this scarcely improved his condition. Before leaving the room however, he placed his

arm caressingly around my shoulders and said in the presence and hearing of my guests: "Mr. Weiss," (this name will do as well as any other), "do you know that you are a pretty white Jew?" This was his maudlin idea of a compliment, and to one of a race whose patronage alone made him rich and without which he might have closed his hotel.

One evening, while being entertained at the home of people who claim to be our friends, the subject of golf was broached. There were no links within this particular city except those at the Country Club. There were about ten of the most prominent members of the leading clubs present, with all of whom I was on terms of intimacy. One said to me: "You, Mr. Weiss, were the first man in this city who ever played golf," and I agreed with him. Said he emphatically, "It is a shame that you can't play now." I replied, "I am very glad you introduced that subject. Now let me tell all of you something: do you know why I can't play golf? You all profess sincere friendship and admiration for us. You break bread at my table and invite me to do the same at yours; you say you like us and that we are most desirable in every way and want us to join your club; but not one of you has had the manhood or moral courage to precipitate the fight! Are you then as sincere as you profess?"

Was there any answer to the suggestion? None that was audible then or since.

I have a son who is a graduate of one of the large Eastern universities. He went to college without any bad habits and acquired none while there. He was studious, economical and fairly successful. He has been by all our friends held up as a model, and they frequently refer to him when trying to impress their own sons with what is necessary to become a successful and respected citizen.

He was proposed, without his knowledge, for membership in the University Club, and his sponsors who knew of his fitness and therefore desired him to be associated with this club, were politely requested to withdraw his name because he was a Jew; and no effort was made then or since to change this obnoxious rule. And yet there were young men prominent in the counsels and affairs of this club who were given their start in their professional life by me, and who have deemed themselves under obligations in consequence.

Some months ago the Y. M. C. A. had invited certain American missionaries to come to our city and to appear before one of our leading booster organizations for

the purpose of interesting it in raising funds for the Chinese branch of the Y. M. C. A. A very prominent Christian Chinaman was to be the principal speaker, and as I had met him in China, I was prevailed upon to preside at this meeting. Among others present was a very prominent factor in Oriental Y. M. C. A. affairs, who has done yeoman service since in raising the large sum of money recently secured in the city of New York—and to which fund Jews contributed liberally. In company with two other gentlemen, this man called upon me at my office to thank me for the service that I had attempted to render, and also to ask for financial aid.

I responded to his request but said to him, "Mr. —, some days ago I read in a leading New York daily that a young Irish lad who attempted to secure membership in a New York East Side branch of the Y. M. C. A. for a Jewish chum was told that he could not join because the branch already had the limit of percentage allowed to Jewish boys, namely, five per cent." I said, "Surely this must be a mistake; you are not placing such an infinitesimal limitation on our people when they desire to avail themselves of the benefits of your institution; for they certainly never can control it, and I know that no matter how large their contributions or how much they support it, they are never allowed a place upon your boards of trustees and have no voice in the management or control of your affairs!"

Said he: "That is a mistake. I believe you are misinformed!"

I replied: "You are returning to New York, you say; if you will investigate and write me that this published account is untrue, I will double my subscription." I have never heard from him since, except to thank me for my donation.

To be continued.

Christian Growth.

After having laid the foundation for Christian building we should then leave the principles of the doctrine of Christ (not because they are worthless, but because we have passed those great landmarks in our Christian journey), and we go on unto perfection. Not laying again the foundation of repentance and of baptism, etc. Heb. 6:1, 2. We laid that foundation once, now let us leave it, and grow up into Christ our living head.

Supposing a man buys a corner lot and after having laid the foundation for a house, as you are passing by he calls to you to come over and see his foundation that he has just completed. You

ture coming and reign of our Lord on the earth, with kindred truths. This doctrine appealed to his sound reasoning and inquiring mind for careful investigation, and soon after his marriage he became an obedient believer of the gospel and was baptized into Christ, and during the remaining years of his life he earnestly contended for the faith which had brought joy and comfort to his inquiring mind, in which faith and hope he rejoiced until he fell asleep in Jesus. Many helpful articles from his pen have appeared in the Restitution Herald.

A glance at his home and surroundings was sufficient to convince one of his neat and industrial habits in life, and the large number of sympathetic neighbors and friends who attended the funeral services at his late home and followed him to his last resting place, nine miles across the country was strong testimony relative to the esteem in which he was held by those who knew him well.

Funeral services were conducted by the writer, after which we laid him away to rest in the grave upon the brow of a high hill, in the Gallipolis cemetery, overlooking the Ohio river and fertile valley, and the beautiful West Virginia hills beyond. Although beautiful for situation, and appropriate indeed, this elevated habitation of the dead, with only the chirp and song of the bird, the muffled tread of the funeral procession, the subdued and agonizing whisper of a last sad tribute and farewell to the loved one, with the faint hum of life and industry far away to break the stillness of that silent city on the hill, yet many and sad are the hearts of those who with quiet reluctance wend their weary, winding way down the hill to meet again the sorrows of the world in the valley below.

But praised be the name of the captain of our salvation for his triumph over death, for soon the power of his coming and presence will be felt and the sound of the archangel and the trumpet of God will be heard in the hills and valleys, and the beloved in Christ, both living and dead will arise to meet him with gladness and greet each other with joy eternal, and sorrow and sighing shall flee away.

L. E. Conner.

Marion Lucy Thatcher

was born in Montrose, Pa., Apr. 8, 1823, and died in Dixon, Ill., July 9, 1915. Age 92 years, 3 months, 1 day. She was the oldest daughter of Wm. and Anna Thatcher. Came west with her parents in June, 1885. She has lived in Dixon, Ill., for the last 60 years. She is survived by one sister, Mary F. Thatcher, who

has ministered to her with untiring love and devotion in her failing years; also by two nephews, E. R. Adams, Haines City, Fla., and E. A. Adams of New York City, and two nieces, Mrs. Chas. Tuttle, of Chicago, and Miss Anna L. Adams, of Dixon, Ill. She was one of the victims of the Dixon bridge disaster in 1873, when the bridge gave way under its heavy load of human freight who were watching a baptismal service, and at which time about forty people were drowned. She, however, was rescued and permitted to live out her long life of 92 years,—a life in which she had implicit trust in God. Her life was an example of noble womanhood and Christian character. She had been for many years a member of the Church of God in Dixon. Always faithful to every duty, she had won the esteem and love of all who knew her. The funeral was held from the home on East Chamberlain St., on Monday afternoon and she was laid away by the side of other dear ones in the Dixon cemetery to await the coming of our Lord.

S. J. Lindsay.

Ephraim Jesse Barnett.

Ephraim Jesse Barnett, son of Aaron and Elizabeth (Clark) Barnett, was born in Clinton Co., June 5, 1844, and fell asleep in Jesus at his home near Michigantown, July 5, 1915. Age, 71 yrs., 1 mo. He was married to Lydia Jenkins, Oct. 10, 1867.

He left his home in obedience to call for troops at Lafayette, Ind., Nov. 30, 1864. He served in the army until 1865, when he was given his discharge at Camp Stanley, Texas. During this service he contracted fever and ague from malarial poisoning. In Dec. 1914, he was stricken with heart and nervous trouble, from which he was bedfast 16 weeks. He had seemed to be gaining until Thursday, when he was stricken with paralysis. He lingered until Monday. He was conscious to the end. He is survived by his wife, Mrs. Lydia Barnett, three sons, Harrison, age 47, Arthur, age 43, and Eugene, age 38. Also five grandchildren, Fern, Elnora, Rutl Orval and Ephraim; two great grandchildren, Lydia Opal Ostler and Beatrice Alice Wood and one sister Mrs. Barbara Wictomb, besides a host of relatives and friends. One grandchild, Byron M., has preceded him to the grave.

He was a member of the Church of God, being baptized by Bro. J. F. Wagoner, June 25, 1893.

He was loved by all who knew him. He was always ready to lend a helping hand to those that needed help, but thanks to God, we sorrow not as those who have

no hope, for we expect to meet him in the resurrection morning, when he will come forth clothed with immortality and eternal life. Come Lord Jesus, and come quickly.

The above was read at Bro. Barnett's funeral at the Hillisburg church, July 6, after which we laid him to rest in the White-man cemetery.

J. W. Williams.

The Sunday School.

By Anna E. Drew.

The Queen of Sheba Visits Solomon.

Aug 1, 1915. 1 Kings 10:1-10, 13.

Golden Text.—Wisdom is better than rubies. Prov. 8:11.

Time.—Beecher, in his Dated Events, thinks that the Queen of Sheba's visit to Solomon was about B. C. 995, in the 28th year of his reign. The usual interpretation of the Assyrian canon makes it about 957. We are safe if we regard the time as somewhat beyond the middle of Solomon's 40 years' reign.

Place.—(1) Jerusalem, where Solomon had his royal palace. (2), Sheba, or Sebae, a wealthy region in southern Arabia, bordering on the Red Sea. It was fifteen hundred to two thousand miles from Jerusalem.

Questions.

What were some of the great things that Solomon had done in the development of his kingdom?—Built the temple, 1 Kings 6:37, 38. Built the royal palaces adjoining the temple, 1 Kings 7:1. Enlarging of Jerusalem, building of cities and fortifying the territory of the twelve tribes, 1 Kings 9:15-19; 2 Chron. 8:4-6. He built ships and established commerce, 1 Kings 9:26-28. He also kept the feasts and religious services of the nation, 1 Kgs. 9:25; 2 Chron. 8:12-15. Accumulated great riches, 1 Kgs. 10:14, 15, 22, 23.

Who in a distant land heard of the fame of Solomon? v. 1 of lesson text. Josephus tells us that Sheba was the ancient name of the city of Meroe, south of Egypt and sometimes comprehended in Ethiopia, and that this prince came from thence. Those who think she came from Arabia, rely chiefly on the fact that gold, silver, spices and precious stones which were the presents she made to Solomon, are the natural products of that country and that it may well be placed at "the uttermost parts of the earth," as it borders on the southern ocean

and formerly they knew no land beyond it.

Why had she come so far to visit Solomon? v. 1. What did she discover as to his home and religious life? v. 5. The word 'ascent' is explained as meaning the whole burnt offerings. They were called ascents in the Hebrew because they went up in flame and smoke.

What effect had all this upon the Queen of Sheba? What does she say of the report she had heard? vs. 6, 7. Why does she consider Solomon's men and servants happy? Did she recognize the source of Solomon's wisdom?

The gold talent is about thirty thousand dollars; thus 120 talents would represent a valuable sum of money.

What did Solomon do for her in return? v. 13. See also Bible margin. In what did Solomon exceed all other kings of the earth? 1 Kgs. 10:23. But there is a greater than Solomon of whom he is but a type,—who is it? Matt. 12:42 Will he reign on the same throne and over the same kingdom? Luke 1:32, 34. Isa. 9:6, 7; Jer. 23:5, 6. When will he reign? Matt. 19:28; Matt. 25:31; Acts 3:20, 21. In what will he exceed Solomon? In wisdom and power, 1 Cor. 1:24; Eph. 1:21, 22; Rev. 1:18. In spiritual gifts, Isa. 11:2-5; Eph. 1:7, 8. In riches and glory, Psa. 72:10, 11; Heb. 1:2, (heir of all things), Rev. 5:12, 13. His kingdom will be greater in extent, Psa. 72:8; Psa. 2:8. Greater in blessings. Psa. 72:4, 12-14; Isa. 65:17-19, 22; Rev. 21:3, 4. "The half was not told." Can this be said of Christ's kingdom? 1 Cor. 2:9.

When will be realized the blessings of that kingdom? 1 Pet. 5:4; Heb. 9:28; 1 Jno. 3:2. What is the most important thing for all to do? Matt. 6:33. How are we to seek Christ and his kingdom? Give texts.

Some sweet gospel subjects for sermons are rejected, it may be, because they are commonplace. That is not a good reason. The friendly greetings of the members of the congregation, as they assemble at the place of worship, are commonplace in the extreme; but that fact oppresses no one, for the reason that they are genuine expressions of sincere friendship. So, if the gospel message is to us what it ought to be, it will never seem to be commonplace.

Recipe for Happiness.

One ounce of sympathy, one ounce of charity and several grains of mixed unselfishness. Combine with the belief that your duty is just as sunny as you make it.

Fair words won't feed a cat.

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.

Oregon, Illinois, the fourth Sunday each month.

Bro. Vanvactor writing from Los Angeles, date July 7, among other things, says, "I was called here to baptize Bro. Earl R. Taber, oldest son of Sister Jane Taber, formerly of Argos. The baptismal service was performed 25 miles up in the mountains last Sunday morning."

Bro. J. W. Williams, Cyclone, Ind., writes:

"We have another boy, Walter Claude, born June 16."

If Bro. W. sets his mind to make preachers of his boys, the day will come when the supply will be more plentiful than now. We pray that good health and prosperity may attend these little ones and their worthy par-

ents.

We are compiling a book of about 50 or 60 songs at this office to meet our immediate need. The old books are worn out to such an extent that in many places there are practically no books from which to sing. We are making a hasty selection so that we may have them ready by Aug. 1st. It is better to have a book with a small number of songs in the hands of all than to have no book in the hands of many. This book will sell for 10 cents each, or \$1.00 per dozen. Send in your orders to this office. Possibly this book will tide us over until such a time as we may be able to put out the large book.

Again we invite those who contemplate attending the Illinois Bible school this year to write us suggesting topic matter for Bible school study.

Announcements.

National Berean Conference.

The annual conference of the National Society of Bereans will be held at Argos, Marshall Co., Ind., Monday and Tuesday, Aug. 9th and 10th, 1915. A general rally of Bereans will be called for Sunday, Aug. 8, at 4 p. m.

Mrs. Ella DeMont, Recording Secretary.

By order of president and corresponding secretary.

Arkansas-Oklahoma Annual Conference.

Notice is hereby given that the churches of God in Ark. and Okla., will meet in annual conference with the church of God at Old Sculleyville, Okla., on Friday, July 30, 1915, and continue over Sunday. There will also be preaching the night before by some of the brethren.

All going to conference on the Iron Mountain R. R. from the east or on the Frisco from the north should get their tickets to Fort Smith, Ark., and there take the Fort Smith Western to Sculleyville. All going on the Kansas City Southern, either from the north or the south should get their tickets to Spiro, Okla., and then to Sculleyville. All going on the Rock Island either from the east or the west should get their tickets to Howe, Okla., and then go on the Kansas City Southern to Spiro and there take the Ft. Smith Western to Sculleyville. All going on the Frisco from the south should get tickets to Poteau, Okla., and there take the Kansas City Southern to Spiro and then the Ft. Smith Western

to Sculleyville.

All brothers and sisters of the faith, and friends of the cause are urged to attend and let us make this one of the best meetings in the history of our conference.

L. H. Shelton, Pres.

The Northwest Conference of the Church of God will be held at Felida, Wash., July 15, 1915. II. B. Hathaway, Sec. Northwest Conference. Vancouver, Wash., Rfd. 3, Box 101.

Illinois Bible School, Aug. 10-19. Illinois State Conference, Aug. 10-22.

Let all plan to attend the full time. Please write that you are coming.

The Church of God of southwestern Nebraska will hold their annual conference one mile south of Holbrook, in the Rankin Park again this year, beginning Aug. 28, and closing Sept. 5th. Meals will be served at the usual price of 10c per meal. Beds will be furnished free.

Once more we will have the privilege of meeting together to renew our strength and help to fortify us against the cyclonic effect the world is causing by its rapid moving. May the love for the truth cause a goodly number to draw themselves from the rushing crowd and seek comfort in the precious promises of God. Come and lend encouragement by your presence.

Mrs. Cora Harlan, Sec.

Notices.

To the Illinois Brethren.

The call for the yearly dues of one dollar each, to defray the expenses of our Bible School and Conference was made in the report of the last board meeting in May. Some responded promptly to this notice. We would ask those who have not to please do so as soon as possible. This is done that all may help bear the expense and burden none, and to do away with collections during our meetings.

Anna E. Drew, Conf. Treas. 629 N. Galena Ave., Dixon, Ill.

The Indiana Annual Conference will be held in August, 2-8, this year, two months earlier than heretofore, and the Bible School two months later, bringing these two and the Berean Meeting close together.

Argos has been chosen the place for each of these organizations to hold their sessions. The Bible School begins Monday, Aug. 2nd, and holds till Thursday evening. Will all take notice of this as a large attendance of young

people is desired. A few days of one's vacation could not be spent in a more enjoyable and profitable manner than in an earnest study of the Scriptures.

The Annual Conference of the church begins Thursday evening and continues over the following Sunday. Good speakers are on the program and a good meeting anticipated.

Monday, Aug. 9-10, the National Berean Conference convenes. A special announcement has already been made of this.

May all who can possibly, attend these meetings and help to make them a success, thereby receiving more knowledge and blessings themselves.

F. A. Stilson, Pres.

Flora H. Prior, Sec.

The program committee of the Indiana conference has given the Indiana Bereans, Saturday, 3 p. m., for the annual business meeting. Let all the state Bereans who can, plan to attend this meeting and help to lay plans for furthering the work in the state during the coming year. Each society should send a full report of their work during the past year.

Emma C. Railsback, Pres.

Verna Thayer, Sec.

Obituaries.

Francis M. Howell.

Francis M. Howell was born in Harrison township, Gallia Co., O., Oct. 22, 1855, and died at his home in the same township, July 5, 1915, aged 59 yrs., 8 mos., and 13 das.

Feb. 9, 1879, he was united in marriage with Emma Martin, to which union were born three children. Laurence M., Alden L., and Ethel, all of whom with their mother, suffer the loss of an affectionate husband and kind father. He also is survived by one grandson, one brother, Dr. R. A. Howell, of Patriot, O., and one sister, Mrs. Isaac Wood, of Crown City, O., with other and more distant relations. At the early age of 18 years, Bro. Howell became a teacher in the public schools, which vocation he continued to follow for 25 years during the school year, but all the while farming during the summer vacation. For five years he served as a member of the Board of School Examiners of Gallia Co., and came to be recognized throughout his county as one of its best and most reliable teachers, as the writer was informed by a business man of that county who had known him for many years.

Before his marriage he spent some two years in Illinois, during which time he first heard and learned of the doctrine of the fu-

Lord mighty in battle, pause with acting, as it were, merely on the defensive? No, but he will pursue his enemies and trample them down as the mire of the streets; and as his raiment was stained with his own blood at his first coming, so will it be stained with that of his enemies at his second coming. Rev. 16: 16; Zech. 14:1-4; Psa. 18:37; Isa. 17:12-14; 63:3.

The land will then be made capable of sustaining a dense and immense population, for after its long rest the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. Isa. 35:1. Notice the expression 'for them.' There will be a delightful symphony of acclaim between the land and its inhabitants. As the whole creation now groaneth with man, so it will rejoice with him, because the creature itself also shall be delivered from the bondage of corruption into—what? the fires of annihilation? no, but the glorious liberty of the sons of God. Rom. 8:19-23. The allusion to blossoming as the rose implies that its capacity is now concealed like the rose in the bud; but then it will blossom forth in all its richness, beauty and sweetness. A celebrated traveler to Palestine has said that "under wise and beneficent government the productiveness of this land could exceed all calculation."

And as it is desirable that all capitals should have a central position with regard to territory, wealth and population of the whole Empire; so the all-wise Creator who stood and measured the earth (Hab. 3:6; Job 38:5), has selected Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell for I have desired it. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the Great King. Psa. 132:13, 14; 48: 2.

That this land is the central one of all the earth, is proved by the fact that when the Lord desired to people the earth he twice selected this vicinity as the irradiating center from which the population should spread. And when he sent forth the gospel light into all the world, commanding all men everywhere to repent, it was from this land and city its beams irradiated as the spokes from the hub of a wheel. It is not an obscure or out of the way place; and the mighty works which have been and will be done here, were not and will not be done in a corner. Acts 26:26.

Abraham's Seed.

Continued from last week.

Jeremiah writing of that age, says, Sayeth the Lord, I will put my laws in their inward part and write it in their hearts, and I will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord. Jer. 31:34-35. Habbakuk says, For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Hab. 2:14.

From these writers we learn that education will be one of the means through which the blessings will flow to the people then living, for when all shall have learned to know God's will and when they shall have become filled with the knowledge of the glory of the Lord, they will choose righteousness and serve the King of kings and Lord of lords. The prophet Isaiah gives a very glowing picture of Christ's peaceable kingdom, in the 11th chapter, 1-9. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of the Lord. And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked, and righteousness shall be the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, the young lion and the fatling together; and a little child shall lead them; and the cow and the bear shall feed and their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

What a glorious and blessed time that will be when all shall know the Lord, and when the wild beasts of the forest shall have become tame, so that a little child can play with and lead them.

When Adam lost the dominion of the world, and was driven

from the Garden of Eden, to earn his living by the sweat of his face, the ground was cursed, for God said to him, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." But Isaiah says, the wilderness and solitary place shall be glad for them (meaning Israel); and the desert shall rejoice and blossom as the rose.' Isa. 35: 1, and in 55:12, he says, Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.

This language unmistakably indicates that the barren and desolate land of Canaan will yet be glad for the presence of Israel, and blossom abundantly under the skillful hands of Jewish culture. Whatever change shall come to the desert places of Palestine in the way of abundant and fruitful production, will come to the rest of the world to sustain and bless the teeming millions of earth's peaceful and happy inhabitants.

I might quote more testimonies proving that Jesus is the rightful heir to the throne and kingdom of David, and that his followers will be associated with him in that work in his kingdom during the thousand years following immediately his return to earth; but I think I have presented enough to prove that the promises made to Abraham, which states that his seed should bless the nations, and that this promise must be fulfilled in the future, that Christ and his saints constitute the seed which will be the instruments in God's hand to bless all nations. That they will bless all nations by giving them equitable laws and a just and righteous government in the earth, which government will be known as the kingdom of God, which will endure forever and have no end. The Psalmist says, "The kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Psa. 145:13.

Lyman Booth.

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 discernor of the thoughts and intents of the heart. Heb. 4:12. Soul is invariably used in the scriptures when speaking of the mortal, flesh life and spirit in connection with the future eternal life. The word of God then is able to draw a sharp, clear cut line between things which pertain to this life and things which pertain to the future spiritual life. It may not be just clear to us whether a thing we do or pur-

pose to do, is fleshly or spiritual, but if we examine it in the light of Christ's teachings and example we can soon know of surety to which class it belongs. — Alta King.

I beseech you therefore brethren by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12:1. Why reasonable? Because as true followers of Christ our chief desire and aim in life is to attain unto the spiritual life and nature. But we are told the spirit and flesh lust one against the other, one cannot exist near the other, and that the flesh cannot please God. Therefore, according to common sense, the only reasonable thing to do, if we want to live the spiritual life, is to get rid of the flesh nature by the sacrifice of our bodies which is the source of natural carnal desires.—Alta King.

What To Be.

Be cheerful, optimistic,
Be willing to forbear
With every kind of trouble.
And never to despair.

Be free from all suspicion,
Seek no motive for the act,
Accept all things with kindness,
Judiciousness and tact.

Be kind to every mortal;
But yet select a few
To bear the name of friendship,
And tread the road with you.

And you will find that living
Is not a deadly bore,
And life has many blessings
You did not know before.—Henry B. Morill.

Those verses in Matthew beginning, "Ye are the light of the world," suggest the words often quoted by Mr. Moody, "Some people can talk Christianity by the yard, but they cannot walk it by the inch." There is a counterfeit tree in Palestine. It is called the wild olive, or the oleaster. It is in all points like the genuine tree, except that it yields no fruit. Alas, how many wild olives are there in the church! When I see a man taking up a large space in Christ's spiritual orchard, and absorbing a vast deal of sunlight and soil and yielding no real fruit, I say, Ah, there's an oleaster.

The only time we notice an impediment in the speech of some people is when an occasion arises to praise others.

The empty vessel makes the greatest sound.

'Tis better to be brief than tedious.

Letters.

Dear Bro. Lindsay:

I just write a few lines to say that we are well pleased with the Restitution Herald and the way you manage it. Am so glad you will not allow error to creep into its pages. What profit is there in publishing error? I believe it is just as wrong to print an error as to preach it. Possibly it would do more harm for it would reach more people. When we begin to want to 'free think', we are very likely to lose the right way. We should think free of man's word, but not God's word. We have no right to think anything beyond what is revealed in the scriptures. Instead of letting our thoughts roam around at will, they should be confined to God's word.

We regretted to learn of the illness of Srs. Reed and Wilson, also Bro. Turner, and hope they are all improving ere this. Am glad to see something from some of the Gospel Trumpet brethren, but wish more would write and let us know they are still walking in the narrow way. So many are departing from the faith, giving heed to seducing spirits and doctrines of devils. 1 Tim. 4: 1. The time has certainly come when many will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. 2 Tim. 4:3, 4.

We are just in receipt of a letter from our relatives at Gonzales, Texas. Bro. A. S. Bradley has been there and baptized my mother's sister and two brother-in-laws, Mr. and Mrs. John Dismuke and Mr. Will Johnston. We certainly did rejoice over such good news. These are all industrious folks and we feel sure they will be valuable help in the Lord's work. Thank you so much for your article on Future Probation in the issue of May 26. We can say Amen to every word of it, and thanks to all the other writers for their good letters and splendid articles.

Yours in hope,

Mrs. Ernest Crundwell

Brownwood, Texas.

Dear Bro. Lindsay:

I see in your issue of June 23rd an inquiry as to where a pamphlet can be had entitled, "Law or Gospel—Which? A popular discussion of the Sabbath Question by M. Joblin." Kindly inform your readers that it can be obtained at 10c per copy, postpaid, by addressing: Thomas Wilson, Pub. of The Last Days, 1712 E. 20th St., Oakland, Cal.

The Kingdom Within You.

A brother writing asks for some thoughts on the following texts: "The kingdom of God cometh not with observation," and "The kingdom of God is within you." Luke 17:20-21.

The Jews, having become accustomed to the pomp and splendor of their times, and not being acquainted with the spirit of the scriptures, had been looking for a king to come, to them with all the pomp and blare of heavenly glory and by force to take the kingdom. They did not understand the period of humility to the king which must precede this king's coming to them. They asked him when the kingdom should come and he answered that it was not to come with outward show (margin). That is, it was not to come in the way they looked for it, for they understood not the need for the king's humility and death. Then he called their attention to the fact that "the kingdom of God is within (among-margin) you." The king was there and so were the subjects and the territory. All that was needed was their proper understanding of the matter their allegiance. The Diaglott renders this passage, "God's royal Majesty is among you." This would refer to the presence of the king only. It is my thought that Jesus meant to tell them that all of the conditions were ripe for the kingdom except the Jews in their blindness.

Some teach that this text teaches that the kingdom of God is in the human heart. Assuredly Jesus would not teach this hard hearted crowd of Pharisees who clamored for his crucifixion that the kingdom was already in their hearts. Had they had the kingdom in their hearts as is commonly taught, do you suppose they would have crucified their king?

The same brother refers to Mark 9:1, and to the statement, "some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Read on in the chapter and you will find that the "some" are none other than Peter, James and John who were with Jesus in the Mount of Transfiguration, where in vision they saw Christ as king and all of the beautiful arrangement of the coming kingdom, with the law and the prophets represented in Moses and Elias, and the resurrected saints represented by Moses, and the living and changed ones by Elias.

This is about all that can be entered into a short article but it is enough to give the necessary light, leaving the reader to dig out more for himself.

S. J. Lindsay.

THE KING OF THE JEWS.

Or the Impending Universal Monarchy. A Brief Statement of "The Things Concerning the Kingdom of God, and the Name of Jesus Christ."

(The following continued article is taken from the Herald of the Coming Kingdom of Jan. 1870.—Ed.).

Continued from last week.

All large Empires founded in the world have had their irradiating or starting points—their small beginnings. See for instance the histories of Greece, Rome, England, etc. And this increasing and growing feature is positively affirmed of the kingdom of God. Isa. 9:7; Dan. 2:35; Lu. 13:19.

As we have demonstrated, the land promised to Christ and the saints will be the germ land, relatively to other lands, and the nucleus from which this kingdom will spread. Compared to all other parts of the earth, this land will be the more immediate territory of the kingdom; as the Jews, compared to all other nations in the flesh, will be the more immediate subjects thereof. In an ethnological or national point of view, Salvation is of the Jews. This is great comprehensive truth, the full and complete development of which extends through ages and dispensations. Thus our Savior, as to his human nationality, was a Jew—"he took on him the nature of the seed of Abraham." And his immediate apostles who preached the gospel to the other nations were Jews.

This nature will also, to some extent, be a medium for the manifestations of divine power not only in blessing but also in conquering the Gentile nations; "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the flocks of sheep; (margin, or goats) who if he go through, both treadeth down and tear-eth in pieces, and none can deliver." Micah 5:7, 8. "The Lord of hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle." Zech. 10:3; 14:14.

Thus in the atonement and in the fruition of the atonement; in the sufferings of Christ and in the glories following, that is to say, in the whole work of salvation, the Jews are to act a very important part. For it must be borne in mind salvation is not yet a completed work; the full fruition of the atonement of Christ,

and of justification by faith, has not yet been realized. This requires the coming of Christ to reign on the throne of David, and to resurrect and reward his people of all ages. This returning to resurrect the saints and to reign on the throne of David, will be in fulfillment to the covenant made with David.

Because David could see no other way of realizing salvatic except through the appointed means involved in that covenant he could properly say of it, This is all my salvation and all my desire. 2 Sam. 23:4. And as the existence of the Jews and the family of David; and also their settlement in the land of promise, attended the first coming of our Lord as the Son of David, the Son of Abraham; so will their existence in that land attend his second coming as the king of the Jews; for when the Lord God shall give unto him the throne of his father David, he shall reign over the house of Jacob forever, or for the millennial age.

Since the last dispersion of the Jews, the promised land has been permitted to enjoy her sabbaths, (Lev. 26:34) laying fallow and almost unbroken by the plowshare. And this fact, that it has not been filled up by other nations, and the countries round about it, and taxed by excessive cultivation for their support, is an indication that it is kept for its future occupants somewhat as an untenanted house. And although the surrounding nations look with covetous eye upon it, and though Russia, England, France, Turkey, Greece, Egypt and Arabia might oppose the establishment of a powerful, overshadowing and hostile empire in that land, yet the Lord will beat off all opposers, from the utmost and most exact borders of the land, even from the channel (a surveyor's limit) of the river Euphrates, to the stream of Egypt. Isa. 27:12. This remarkable phrase, beat off, is exactly descriptive of the modern requirements of the case; just as 'cast out' was of their first settlement in that land. Deut. 7:1. For it was then occupied by the nations who had the most power to prevent them—the "seven nations" of Canaan; but the modern seven nations who look with jealousy upon it, all have their capitals outside of it and would only need to be beaten off, as a confederation of invaders, combining to defeat the long established purpose of the Lord with regard to that land and the whole earth.

And after all the opposing forces have met with an awful defeat, probably in that historic and decisive battlefield, Armageddon, or Esdraelon, will the

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The Zionist Convention in Boston.

There was a very large gathering of American Jews in Boston last week. Delegates came from various parts of the country to the Zionist Convention which was to hold its sessions in this city. The opening which was more public in its functions, was on Sunday evening, June 27th, in Mechanics Building.

Monday's papers reported this an audience that taxed the capacity of the building, and it holds something like seven or eight thousand people. There were many others who remained on the street or went to an overflow service. Running through four days of the week following, conventions were held at various hours of the day, in which the great questions of interest to Hebrews were discussed. Very much of this has not yet appeared in form to be given out, even to the daily press.

A notable feature of this convention was the prominent part taken by our Boston lawyer, Louis D. Brandeis. Since the death of Dr. Herzl some years ago, who was the leader of the Zionist movement, probably no man has come into larger favor with American Hebrews than has Mr. Brandeis. At the great gathering in Mechanics Building and at the various conventions of the week, his name usually called out uproarious applause, and he has been hailed as the new leader of modern Zionism.

Mr. Brandeis was born in Louisville in 1856. After attending the schools of that city he completed his education at Harvard and Dresden. He was admitted to the Boston Bar, in 1878, since which time he has been in continuous practice of the law. He has been counsel in many famous cases, principally those that involve the rights of the people. He has also attracted wide attention as an economist, and has been in consultation with railroad and other corporations as to larger efficiency. He gives promise of being a brilliant leader for the forces of Zionism in their plans for the future.—The World's Crisis.

Ellen White, Adventist Prophetess, Dies.

St. Helena, Cal., July 17,—Mrs. Ellen G. White, 88, proph-

etess and one of the founders of the Seventh Day Adventist Church, is dead here.—Omaha News.

Yet A Little While, And Then—

"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. 4:7.

"We the living," i. e., "somebody will live to see him come. Somebody will never fall asleep, never taste of death. Somebody will escape deathbed, shroud, coffin and the grave. Somebody will never be mourned for, or their names be carved on the marble tomb. Somebody will experience that last mysterious rapture into the air. Somebody will clasp angel hands, and out from living homes, (not open graves) will be caught up, to join the celestial escort, and see the King of kings. Lost to the world—lost in the glorified bands; lost in the ambrosial, sunbright sky; lost heavenward. Who ever heard of such a thing? Oh yes; one of old went up in cherubic chariots skyward, and men on earth saw him no more—type of the living left over unto his epiphany. And the same chariots are waiting to carry up the Bride to the Bridegroom.

Oh, ye weary, and worn, and sad, cheer up. Ye sick, and suf-

ASLEEP



YOU tell me that she is not dead,
And therefore that I should not weep,
That she whom I love
Is in heaven above,
Where angels their vigils keep?

'T is strange I should then feel so sad,
At parting with one whom I love.
How know you she's there,
Where bright angels are,
In that shining city above?

I know she hath fallen asleep,
And free from all sorrow and care;
But I know not my love
Is in heaven above;
What evidence have I she's there?

I know that my darling's at rest,
And, knowing this, why should I grieve?
She's sleeping so sweet,
And some day we'll meet;
She will come back some day, I believe.

Then, tell me not she is not dead;
I saw her laid low in the ground.
She went not elsewhere,
Hence I know she is there,
Sleeping sweetly 'neath this grassy mound.

—Dodson.

fering, and bruised, be of good comfort. Ye who wrestle in agony with the "lost archangel," and whose wrath would sift you as wheat, "hold in, hold on, hold out" a little while, and the victory is yours forever. A few more sighs, struggles, tears, temptations, trials, with stormy waiting, and then if "left over," there cometh the unspeakable glory and the blessed everlasting rest. I beseech you not to cease to watch.—E. T. Taylor.

"This generation" may witness all this and more.—Editor.—Last Days.

Giving God a Chance.

When Dr. Morrison entered his study, he found young Stanley pacing it in agitation. The young man went directly to the point:

"Doctor Morrison, I've made a mistake. I should not be honest either with you or myself if I denied it any longer."

"You mean in uniting with the church?" his pastor asked quietly.

"Yes, sir."

"What makes you think that you have made a mistake?"

"Because," the young fellow answered slowly, "I can't feel it any more. I know, of course, that religion isn't simply emotion. But it shouldn't bore me. There's something very wrong when that is so. I—I can't tell you how I have fought it. Of all men in the

world, I feel that doctors ought to believe. And yet I can't believe."

"When you united with the church you were in Mr. Houghton's class, I remember. Did he make you study?"

"He certainly did," the young fellow responded, laughing in spite of his trouble. "You had to study if you were going to hold up your head in that class."

"And when he died, you kept up your Bible study for a time, but it grew more and more perfunctory, and then you began to forget it altogether; and when you did take it up, you were bored. Is that it?"

"That is about it, sir."

"You are studying medicine; have the doctors discovered any way in which a patient can take nourishment enough in a year to last the rest of his life?"

"Of course not, sir."

"When you have your degree will you never look at your books again?"

The young fellow's face flushed. "I don't know what you mean, sir. A good doctor never stops studying. He has to keep up with every experiment, every discovery."

"And yet you expect, as a Christian, to take in enough Christianity in a year to last the rest of your life."

"But it hasn't lasted; that's exactly the point."

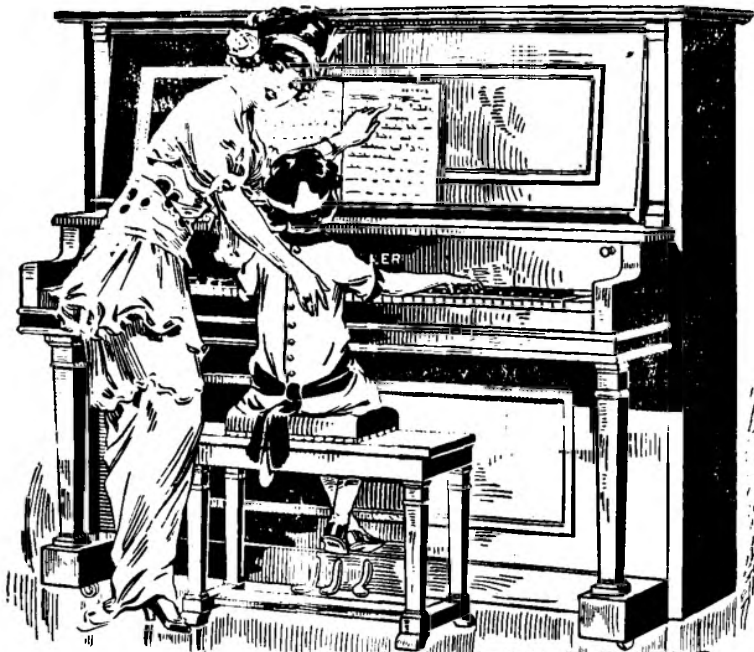
"Certainly. That is the point with thousands of Christians in the church today—lack of food. Have you studied your Bible to see what it has to say to doctors? Have you studied it to learn about human nature and the way to treat it? You keep up with the latest medical discoveries—have you laid out for yourself a course in the great discoveries of men whose work it is to interpret the word of God? Have you studied prayer as you have the nervous system? Have you ever put it all to practical tests, as you experiment in your laboratory? In other words, have you given God half a chance?"

The young man's face had cleared. He held out his hand.

"Thank you, sir," he said.—Youth's Companion.

He is richest who is content with the least, for content is the wealth of nature.

One sin opens the door for another.



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The Creation.

The divine record of creation, simple as the narrative is in itself, had the misfortune of being entangled with human theories and explanations which have perplexed many people. It ought to be understood that the object of this inspired account of the world's origin is religious and not scientific. God's purpose so far as man can fathom it, does not seem to be to reveal that which man's intellectual effort could find out for himself. It is the moral and spiritual application of scripture which gives it its chief value and not its geological or other scientific statements. There may seem to be contradictions at different periods between the newer discoveries of scientists and the old statements of Genesis, and the remedy is to be found in qualifying or even dismissing the older interpretations though not necessarily in accepting unqualifiedly the newer ones.

The reader of scripture and the scientific searcher have need of patience the one with the other. During the last half century men have had occasion to dismiss more than one theory hitherto deemed unassailable and the last word has not yet been spoken. Nor has there been a single scientific truth settled and adopted which careful criticism has shown to be irreconcilable with a deeper study of the divine narrative. Let it be born in mind, we repeat that the sacred story of creation is plainly, in its highest character, moral, scriptural and prophetic. The original relation of man as a responsible being to his maker is directly taught; his restoration from moral chaos to spiritual beauty is figuratively represented and as a prophecy it has an extent of

meaning which will be fully unfolded only when the time of the restitution of all things has arrived. There are three theories regarding the creation. 1st, that the days spoken of in Genesis are periods embracing thousands of years. 2nd, that they are natural days, but that the earth was centuries in revolving once upon its axis. 3rd, that each day is but a representative of the countless days of each period.

The first is the view most commonly adopted now by scientific men, and it was broached with great fervor and eloquence by the eminent geologist, Hugh Miller. It is a theory that gives us a conception of creation worthy of the creator. We see in it a completeness, a oneness of plan reaching through millions of years. We see in it a patient uniting of development, the grandest of the divine attributes. We see in it a sleepless watch; an omnipresent providence. We see in this stupendous scheme thus unfolded before us the ongoing of an omniscient power, of an unbounded love.

Another argument in its favor is that it exalts the dignity of man. That all this marvelous plan, this development of ages, this sleepless vigilance of God should be designed for him, teaches his high standing among created intelligence, lifts his thoughts from the dull routine of the present life, from its petty bickerings, its low ambitions, its short sightedness, its barrenness and blight to a godlike destiny awaiting him in the far future of his immortality.

The first verse of the Bible speaks of creation, strictly so called the formation of the substance or matter of the heavens and the earth out of nothing. The following verses describe the changes wrought on matter previously existing. This thing then is true. The whole matter of the universe was called into being—it is not eternal—it had a beginning, and it is upon this matter which he made originally that God works these wonderful changes.

Your brother in the Lord Jesus,

Ora L. Worley.

A good memory knows how to forget, a well managed tongue knows how to keep still, disciplined ears know how to be deaf on occasions, and skillful hands can hang idle if necessary. One half of knowledge consists in not knowing; one half of beneficial action in resting.

Too many men measure success by the standard of their own littleness.

Silence is the best reply to the ignorant.

to the law of sin and death.

Paul said, He was made of a woman, made under the law. Gal. 4:4. He was made a little lower than the angels. The first Adam escaped the penalty of the law which would have been a violent death. Jesus that he might wear the crown and become earth's ruler, must remove this penalty by suffering death. By this he was made perfect. Time passes and Jesus is growing into manhood and must be anointed to preach the gospel and arouse Israel from their slumber. Their eyes had become blinded and their ears deaf.

D. C. Robison.

Armageddon.

Stretching across the Holy Land from the foot of Carmel to the banks of the Jordan, is the great plain, which, from time immemorial, has been the highway of commerce between East and West, and the battle ground of nations contending for supremacy in Canaan. About 12 miles wide in its narrowest parts, it is the only break in the hilly backbone of Palestine, which allowed the merchandise of Egypt and Syria to trickle through, from before the days when Joseph's brethren bargained him here to a passing company of Ishmaelitic traders, Gen. 37:26-28, on their way with balm and spices from Gilead to the Delta. The great caravan road still passes along this noble path, and it furnishes the sole level ground (except on the sea shore), where considerable bodies of men can be massed and manoeuvred in hostile array.

In whole or in part, it has borne various names at various times. Now it is known as the great plain of Esdraelon, a Greek corruption of its earlier name, the plain or valley of Jezreel (Josh. 16:17; Amos 1:5). It is also spoken of as the Galilean plain. The Bible name for the wide western portion is also the valley of Megiddo, overlooked by the fortified rock, the mount of Megiddo (2 Chron. 35:22), signifying the mount of destruction. The latest form in which the term occurs in the Bible is Armageddon or Har-Magedon, the Hebrew for Valley of Megiddo, Rev. 16:16, R. V., which will be considered when the prophetic aspect is taken up. It is traversed by a stream, the Kishon, called in the local vernacular, the River of Slaughter.

It has always been associated from the beginning with war and carnage, with disaster and defeat. Its name first appears on the pages of history when Sisera's hosts, with 900 chariots of iron, gathered and fought, and fled before the fierce onslaught of the northern tribes of Israel,

swooping down from the heights of Tabor, led by Barak and Deborah the prophetess. Then "the Lord discomfited Sisera, and all his chariots, and all his hosts, with the edge of the sword, before Barak." Judges 4:15. Then fought the kings of Canaan in Taanach, by the waters of Megiddo. "They fought from heaven, the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon." v. 19-21.

Here Gideon with his gallant 300, the tiny chosen remnant of 32,000 surprised and slew the Midianitish army, so that there fell 120,000 men that drew the sword. Judges 7, 8.—Here Saul, the recreant king, was brought to bay before the Philistines, and fell with his three sons on the steep and rocky overhanging sides of Mount Gilboa. 1 Sam. 31. Here, at the other end on the bold outstanding hill of Carmel, Elijah proved in the presence of the multitude, that Israel's God alone had power supreme; and the 400 priests of Baal were taken to the water's edge, and slain beside the Kishon, the "river of slaughter." 1 Kings 18:40. Here twice, on Carmel, Elijah called down fire from heaven, and twice were fifty messengers of Ahaziah, king of Israel, slain, because he sought advice from the false Go Baalzebub. 2 Kings 1. Here, in Jezreel, was Naboth's vineyard coveted by wicked Ahab, king of Israel. Here was its hapless owner foully slain by the unscrupulous Jezebel, who, in her turn, was here thrown from the city wall, trodden under foot on horses, and devoured by dogs. 1 Kings 21, 2 Kings 9:30-37.

Here Jehu drove furiously on, on his bloody mission, carrying Divine retribution for the sins of Ahab and Jezebel, his wife. Here also was his arrow sent right through the heart of Joram, king of Israel; and Ahaziah, king of Judah, wounded mortally while fleeing in his chariot from the avenger, reached Megiddo but to die. 2 Kings 9. Here too, Elisha, led the blinded Syrian army captive, feeding them with bread and water, and sending them back unharmed, but humbled and astonished by unmerited and unexpected kindness to their own land: the earliest case in history of heaping coals of fire upon an enemy's head, Rom. 12:20, with the wondrous result—"So the bands of Syria came no more into the land of Israel." Here also the good king Josiah fell, when he "came to fight in the valley of Megiddo" against Pharaoh-Necho, king of Egypt, and they brought him dead to Jerusalem, when Jeremiah and all the singing men and singing women lamented their misfortunes, in the great mourn-

ing of Hadad-rimmon. 2 Kings 23:30 2 Chron. 35:22-25; Zech. 12:11.

Much evidence could be brought to show that later times repeat the story of these earlier days, but space will permit only brief reference. From the Crusader's inroads down to the first Napoleon, who here defeated 15,000 Turkish cavalry, the soil has trembled with the tread of armed men, and borne the shock of many a conflict. The air has echoed to the cries of pain and war, and human blood has freely soaked the fertile plain. Let me quote but one passage from a traveller who describes this spot and summarises its sanguinary record:—

"It has been a chosen place for encampment in every contest carried on in this country, from the days of Nebuchadnezzar, king of Assyria, unto the disastrous march of Napoleon Bonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christian Crusaders, and anti-Christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors of every nation that is under heaven, have pitched their tents on the plain of Esdraelon, and have beheld the banners of their nations wet with the dew of Tabor and Hermon." ("Clarke's Travels," quoted by de Burgh).

So much for the history of this ill-omened spot, and the gloomy shadows which have gathered round it in the past. A yet sterner ordeal awaits decision for a mighty gathering of hostile forces which shall find a rendezvous here, when "the kings of the earth and of the whole world shall be gathered together unto the war of the great day of God, the Almighty. Rev. 16:14.—J. R. Norrie, in Words of Life.

Good Sayings.

Cheerful people love the sunshine.

The keynote of good breeding—B natural.

The less we think the more we talk.

A good word for a bad one is worth much and costs little.

Let us act as though a stranger were at our fireside.

A woman should keep on her company face and back hair all day long so that she may not be taken unawares.

There is one thing we should always keep, especially after we have given it to another, and that is our word.

Good manners is the art of making those people easy with whom we converse. Whoever makes the fewest people uneasy is the best-bred in the company.

It is never too early to begin looking on the bright side of life. Do it now.

Hand-Outs.

He who starts another thinking moves the world.

Home estimates of one's ability save many of us from being fools.

We sometimes say things so thoroughly absurd that they are almost beautiful.

The back yard shows a truer character than do the front lawns.

We often do not receive credit for many nice little things we do intentionally, but we receive credit for many more nice little things that just fortunately happen for us.—Buffalo News.

Blessings Born of Sorrows.

The world's greatest blessings have come out of its greater sorrows. Said Goethe, "I never had an affliction which did not turn into a poem." No doubt the best poetry and music in all literature had a like origin, if we could only know its whole story. It is universally true that poets learn in suffering what they teach in song. Nothing really worth while in life's lessons comes easily and without pain and cost.

Hope, Faith and Truth.

Take hope for thy watchword,
And truth for thy guide.
Press onward, press upward,
And turn not aside,
Though sweet smiles allure thee,
And bright eyes do plead,
Be firm—yes be steadfast,
And thou'll succeed;
For with truth thy captain,
And faith at the helm,
Thy vessel in safety,
Life's currant shall stem.—Sel.

Everything may not be for the best, but we should try to make the best of everything.

Many a man has been carried under by the weight of his own dignity.

Nothing can be done rightly in this world except by hard, unwearying study and practice.

About the most pleasant things in this world, are pleasant memories and pleasant thoughts.

There is no success without you work for it. You cannot extemporize success.—James Garfield.

The man who fears nothing except doing wrong is a good man and true.

A whole bushel of notions don't weigh half as much as one little stubborn fact.

In the court of his own conscience no guilty man is acquitted.—Juvenal.

What It Means to be a Jew, by a Successful One.

(This article from the June issue of the American Magazine, is copied with the permission of the publishers, Springfield, Ohio)

Continued from last week.

Recurring to the subject of clubs—having no other social organization that has club attributes the Jews of my city, not unlike those of others, started one of their own. Some of its members like to gamble. They are not, however, the only people who do. Several of the leading members of the so-called exclusive Gentile clubs, finding the limit too low, or the pickings too poor, or the pay too uncertain, asked leave to join the Jewish club, where, while the limit was not the sky, it still extended quite northerly, and where they knew there were no welchers. Membership was refused, but the privileges of the club were extended to them by special invitation; and were often embraced, especially on Sunday morning when they are very much in evidence.

But do these men return the compliment? Why no. As card companions, clients, patients and customers the Jews are most desirable acquisitions; but at social functions they are taboo. Why? I knew that in point of manners, education, training and ability, they are the equals of their card playing friends.

Is the situation different in the East? I look in vain through the social columns registering the events in the so-called higher social circles and clubs for the names of Jews whose benefactions are world wide and indiscriminate, who are powers in finance, politics, religion, diplomacy and education. The leading clubs do not invite them to join, although they are superior in intellect, manners and accomplishments of many of their members. And again I ask, Why? Have England and France suffered in their social, moral, political or financial standing because they have openly welcomed the Jew socially when his individuality warranted it?

Travel in other countries has convinced me that in every section I visited the Jew was much more respected and more frequently received socially than in the United States. Again I ask, Why? Surely you Gentiles take into your clubs and homes people who are worse in every respect than the average Jew or Jewess. Admit that they at times lack polish. Are you sometimes not badly veneered? Might not rubbing up against each other add to the polish in one and subtract from the veneer in the other? Admitting that there are desirable and undesirable Jews, are

there not also desirable and undesirable Gentiles?

Frequently this matter has been discussed with me by the best men in our community, and by presidents and other officers of some of these clubs. They have admitted it was a disgraceful state of affairs, but have claimed to be powerless to change the conditions, but no one has ever advanced any other reason than sheer cowardice.

While no one has ever openly suggested to me that financial or other injury has resulted from the admission of our people to these clubs, there might perhaps have been a lurking suspicion to this effect, and it may have been covertly assumed.

I know of clubs both East and West where they have been admitted, and where, also, they are regarded as highly as any other members, and where the success of the club socially and as an instrument of good in the community has been augmented; and I know of one club in particular in the East where membership is invited (no applications are received) and where at least two of our people have thus been admitted, and are as highly regarded and their worth as thoroughly appreciated, as that of any other member, and the club has lost no prestige on account of their admission.

My experience has taught me that Gentiles in their social or other relations with the Jews and when professing friendship are too frequently friends for revenue only. But let me suggest a few things that a closer contact, socially especially, would mean to the Gentiles and what they might learn from the Jews: a, ideal family life; b, filial love and respect; c, devotion; d, self-sacrifice; e, brotherly and sisterly love; f, honesty; g, frugality; h, studiousness; i, wholesome food and surroundings; j, entertainment of old and young; k, absence of domestic scandal; l, unsevered marital ties; m, indiscriminate charity; n, temperate habits; o, real friendship; p, industry. But why extend the list, which might almost result in a new alphabet?

All the Jew asks is to be taken upon his individual worth when measured up socially. He does not want to be punished for the misdeeds or bad manners of some one else, and it is quite possible although I did not intend within the limits of these observations, even to suggest a remedy, that a little closer contact with the Jew will make his desirable qualities stand out more prominently. I am not suggesting intermarriage or any other remedy, because all-sufficient, it seems to me, would be the entree into social circles, now closed to them, of those who can prove their de-

sirability.

Has the courage to make the start?

Jesus the Great Teacher. No. 15.

Some writers grant to Jesus the power to perform miracles during his boyhood days, going so far as to give him power to heal diseases and raise the dead. The prophet says, The spirit 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. This power was given through his anointment of the spirit which was accomplished at his baptism when he had reached the age of full manhood under the law. Again, the power to perform miracles was given for glorifying God and not for self gratification.

Jesus never performed a miracle to prove that he had a superior power over others. It was that men might believe that he was the Christ, the son of the living God, and to magnify the name of his Father in heaven. We therefore infer that his boyhood was much like other boys of the city of Nazareth. However there was one distinguishing feature. He must have been very studious and observing as his dealings with the Pharisees and others who opposed, shows. His parables all show that he had observed the different vocations of his day. He drew his lessons from the fields, flowers and the clouds. Everything that existed contributed to his teachings. These lessons were intended to arouse Israel to a sense of her degradation. At one time he used a parable recorded in Isa. 5 and applied it to them as a nation and stated that Jehovah had taken the kingdom from them and given it to a nation which would bring forth fruits thereof. Matt. 21:33-43.

In view of these facts, we can assert that his boyhood days were busy ones. As another proof of this statement we find him at the age of twelve years in the temple sitting in the midst of the doctors, both hearing them and asking them questions. A remarkable incident of a youth astonishing the doctors of the law in answering and asking them questions.

We have at times wondered what the subject of their conversation was. We can but imagine. It is recorded that from year to year they went up to Jerusalem to the feast of the passover. Under the law parents were required to instruct their children in the history of this feast. Jesus was the central figure of this

feast, and must have understood some of the deep thoughts concerning it. Israel had wandered so far away from the spirit of the sacrifice that they were blind to the real truth that Jesus was destined to be the covenant victim. The feast had become a social and not a reminder that they had been delivered from Egyptian bondage. The questions that Jesus asked the doctors must have been along this line. This people had forgotten or probably never knew that the Lamb of God must first be slain. His humility had no place as a doctrinal conception in their theology. Not only were the doctors astonished at his superior knowledge but all who heard him were astonished at his understanding and knowledge. That the boy of twelve knew many things that others did not is evidenced in the question and answer to his mother, viz., How is it that ye sought me? Wist ye not that I must be about my Father's business? He went with them to Nazareth, their home and was obedient unto them. In view of the fact that he was the product of a long line of illustrious ancestry, we can see why at twelve he was superior in knowledge.

The Psalmist has enabled us to see this subject more clearly when we read, O how I love thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients because I keep thy precepts. I have refrained from every evil way that I might keep thy word. Psa. 119:97-100.

These texts are truly Messianic and can have their fulfillment only in Jesus the son of the living God. His heredity made him able to grasp the deep things of Jehovah. He was set for the rising again of many in Israel, and for a sign which shall be spoken against. It is recorded that as he grew in age he grew in the spirit and understanding. Some writers reject the ideas that this great wisdom came in a natural way. We must take into consideration his environments and his early conception, that he was destined to do his Father's business. His oft repeated sayings seemed to astonish his mother, as it is written that his mother kept all these sayings in her heart. She marvelled at those things which were spoken of him. Let us not put him above a normal boy except that he was clear of many prenatal weaknesses and that the begetting of the spirit eliminated a desire to sin willfully. While he inherited his mother's perfect moral character, he also inherited her inheritance

parts, holding meeting at Bro. R. E. Perry's home. Was called to Arlington, Ariz., by W. W. Perry and held meeting there. Also at Bro. Miller's home at Tempe, Ariz. The results have been that on Oct. 9, 1914, we baptized Henry Matthew; on Mar. 10, 1915 we baptized Ilea Perry, both of Arlington, Ariz.; on May 30, 1915 we baptized Wallace and Anna Miller, son and daughter of Bro. and Sr. J. W. Miller, of Tempe, and we were made to rejoice last Sunday, when Bro. Saylor's wife requested baptism. We baptized her in the name of our blessed Savior. We introduce these brothers and sisters to the household of faith for now therefore they are no more strangers and foreigners but fellow citizens with the saints and of the household of God.

Hoping and trusting that our blessed Master may count them worthy of a place in the walls of the New Jerusalem as precious stones like unto jasper clear as crystal. Pray for us that we may be counted worthy of life at the appearing of our soon coming King.

J. B. Wilson.
Phoenix, Ariz.

Upon our return from the regular visit to Rensselaer, Ind., instead of coming directly home, from Chicago we went directly to Rushville, Ill. Monday, July 19th, in answer to a call from Bro. S. W. Lake of that city to come to baptize him. We arrived there late Monday evening and stayed over night in the home of Bro. and Sr. Wm. Densmore. Early Tuesday morning we went to the Bro. Lake home, where we found that not only he, but his housekeeper, Sr. E. E. Lear, also had decided to be baptized. When the company had gathered we went to the water and after the usual service both these people were planted in the likeness of Christ's burial and raised again to walk in newness of life. Upon the inquiry whether there was any other present who wished to make the good confession, Bro. Lake's daughter, Mrs. Flora Mosena, of Biggsville, Ill., presented herself at the water's edge. After making the good confession, she, too, put on the all-saving name by baptism.

Thus have three more entered the ranks. Bro. Lake and Sr. Lear had their first lessons in the truth as early as Bro. J. M. Stevenson's time. Thus, after years the smouldering fire of truth burst forth into a flame of obedience. May God lead these on until the crown is won for each.

S. J. Lindsay.

The load that you happen under now and then, many poor fellows stagger under all their life time.

The Sunday School.

By Anna E. Drew.

The Kingdom Torn Asunder.
Aug. 8, 1915. 1 Kings 12: 1-24.
Lesson Text. 1 Kings 12:6-16.

Time.—Immediately after Solomon's death, B. C. 982, according to Beecher.

Place.—The assembly of the leaders of Israel was at Shechem, 30 miles north of Jerusalem, between Mts. Ebal and Gerizim, on the borders of the tribes of Ephraim and Manasseh. Rehoboam's capital was Jerusalem.

Questions.

There were some things the Queen of Sheba did not see on her visit to Solomon, and those were,—the oppressions of the people, the temptation to luxury, the decline of his religious life. What did Solomon do which was forbidden to a king of Israel by divine law? 1 Kings 10:27, 28; 11: 1, 2; Deut. 17:16-18. What effect had this upon Solomon? 11: 4-8. What was the result? 11:9-11. What mercy did the Lord show him? 11:12, 13.

What three adversaries were raised up to punish Solomon? 11: 14, 23, 26. How long was Solomon's reign? 11:42. Who succeeded him? 11:43. We are told that Rehoboam's mother was Namah, 1 Kings 14:21, a young heathen princess of the kingdom of Ammon on the borders of the desert east of the Jordan.

Where did Rehoboam go to be made king? 1 Kings 12:1. Shechem was 30 miles north of Jerusalem, the principal city of that region. There was much dissatisfaction from the burden of taxation that had been levied upon the people during Solomon's reign, which burden bore more especially hard upon the northern tribes who, being at a distance from the capital, could not partake of the wealth that enriched the leaders near the throne. Shechem also had been the place of previous assemblies of the people, and considering the discontent among the people in that region and that they would not go to Jerusalem, Rehoboam went there.

Who was Jereboam? 1 Kgs. 11: 26-28. Why had he fled from Solomon to Egypt? 11:29-40. "According to the Septuagint (Gk.) version, there was a delay of a year. During this time they sent for Jereboam. He had been promised the kingdom by a prophet whose words 'according to all thy soul desireth,' 11:37, imply that Jereboam had ambition to be king. He had been appointed

by Solomon to be over the 1 ies of forced labor in Ephraim and the people knew him well. and they chose him for their leader and spokesman."

What was the request made and the conditions under which they would accept Rehoboam as leader? 12:4. How long a time did Rehoboam ask for a decision? To whom did he first go? v. 6. Did they advise wisely? v. 7. To whom did he next apply? vs. 8, 9. What was their advice? What proverbial expression in verse 10? "My little finger," etc., meaning his power was greater than his father's. Whips were used in enforcing labor. Scorpions were thongs thickly set with sharp iron points or flints so that each blow might wound like a scorpion's sting. Whose advice did Rehoboam accept? How did he answer the people? What does this show of Rehoboam's character? What is meant by "the cause was from the Lord," v. 15? See R. V. "The cause was Rehoboam's folly, cruelty, and despotic tyranny; the change or revolution was from the Lord. He stirred up the people to revolt from a man who had neither skill nor humanity to govern them." What followed? 1 Kings 12:16, 17, 20. How did Rehoboam seek to retrieve his loss? 12:21-24. What was the most hopeful event of Rehoboam's kingdom? 2 Chron. 11:5, 13-14, 16, 17. How can this story of Rehoboam help us? Show from the following texts,—Prov. 15:1; 16:18; Luke 16:10-13.

Reminiscent.

In times past there have come to us through the columns of the Restitution Herald, from a sister in Brownwood, Tex., and from Sr. Lockwood at Belgrade, Mo., another sister at Maeks Creek, and Bro. Gates, at Cross Timbers, Mo., and others, telling of your congregations in numbers, your surroundings and prospects, and they have seemed so friendly and good, I have concluded to do likewise. Some excellent letters have come from far off Washington, and I have often wondered if there are not those in Louisiana at the home of Bro. W. H. Wilson's Pine Woods Bible Class who could give a good letter from your home in the sunny southland.

Marshall Co., Ind., is virtually the home of the truth's preaching it having been begun here nearly 70 years ago. Old Pizgah was the first real church building, which was later superseded in 1863 by old Antioch, which was the home of the church, and conferences were held here for years, being discontinued since 1913.

In 1911, at the death of Sister Mary Ann Shirley, the old church

came into a legacy of \$250, left for its repair and upkeep, this being Sr. Shirley's church home throughout its fifty years of use, but its coming into disuse later.

Sister Emma Railsback South Bend, conceived the idea that was worked out at year's conference, to delegate to the Bible School Board, the old church and legacy as nest egg for building fund for establishing permanently at Argos, a conference home and college for the education of our young men as ministers with Bro. C. C. Maple, as college head. There are four churches in this county, at Plymouth, Argos, Burr Oak and North Salem, each having a good church building and active services, yet though the church enrollment is of a goodly number, the faithful few only attend regularly. The Plymouth church has an enrollment of about 140, though but 10 to 15 adult members take part in the Sunday School and 30 to 40 attend the church services each fourth Sunday.

Occasionally a brother or sister puts on the all saving name by baptism, but about as often the grim reaper cuts off another and we just about hold our own in numbers. The faithful few are caring for the children in the Sunday school, which has enrolled about 35—largely aliens, and are striving to hold fast that no one take our crown. Waiting for the King, F. M. McCrory. Plymouth, Ind.

Value of Good Books.

When I consider what some books have done for the world, and what they are doing, how they keep up our hope, awaken new courage and faith, soothe pain, give an ideal life to those whose hours are cold and hard, bind together distant ages and foreign lands, create new worlds of beauty, bring down truth from heaven, I give eternal blessings for this gift, and thank God for books.—James Freeman Clarke.

"Anyone can carry his burden, however heavy, till night-fall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life ever really means."

To accept and believe a statement without adequate and dispassionate investigation is an intellectual crime of the first order.

Success is sweet, the sweeter if long delayed and attained through manifold struggles and defeats.—A. Bronson Alcott.

It makes your burden twice as heavy to think about it.

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.
- Oregon, Illinois, the fourth Sunday each month.

While in Rushville Tuesday, July 20, it was a decided pleasure to meet a number of the brethren from both Camden and Ripley. We are always glad of a privilege like this. Many of the most pleasant days of our ministry have been at these places.

While sitting in the depot at Rushville, awaiting the train for our return home, we had occasion to look across the room, and on the other side sat a young lady reading The Restitution Herald. We looked about to see where she got it, and in a wall pocket we saw a number of the Heralds. Sr. Densmore feeds that wall pocket with the Heralds

and people do read them. You try it.

Bro. and Sr. H. S. Bell, of La Crosse, Wis., announce the birth of a boy who will henceforth be known as Guilford Harlan Bell. Sr. Bell was formerly Sr. Mabel Eaton. All her old Bible school-mates will congratulate her upon reading this. We extend congratulations and pray that all of our young people, who are thus obligating themselves before God, may bring up these little ones in the fear and admonition of the Lord.

Bro. J. M. Morgan, Bristow, Oklahoma, writes that he will hold a two weeks' meeting at New Liberty schoolhouse, two miles east and two miles south of Coweta, Okla., beginning on the 29th of July. Bro. Morgan also says he has song books (Songs of Truth) he would like to sell at reduced price. He will send you 2 for 30 cts., or a dozen for \$1.50. Write him.

Announcements.

The program committee of the Indiana conference has given the Indiana Bereans, Saturday, 3 p. m., for the annual business meeting. Let all the state Bereans who can, plan to attend this meeting and help to lay plans for furthering the work in the state during the coming year. Each society should send a full report of their work during the past year.

Emma C. Railsback, Pres. Verna Thayer, Sec.

National Berean Conference.

The annual conference of the National Society of Bereans will be held at Argos, Marshall Co., Ind., Monday and Tuesday, Aug. 9th and 10th, 1915. A general rally of Bereans will be called for Sunday, Aug. 8, at 4 p. m.

Mrs. Ella DeMont, Recording Secretary. By order of president and corresponding secretary.

Arkansas-Oklahoma Annual Conference.

Notice is hereby given that the churches of God in Ark. and Okla., will meet in annual conference with the church of God at Old Sculleyville, Okla., on Friday, July 30, 1915, and continue over Sunday. There will also be preaching the night before by some of the brethren.

All going to conference on the Iron Mountain R. R. from the east or on the Frisco from the north should get their tickets to Fort Smith, Ark., and there take

the Fort Smith Western to Sculleyville. All going on the Kansas City Southern, either from the north or the south should get their tickets to Spiro, Okla., and then to Sculleyville. All going on the Rock Island either from the east or the west should get their tickets to Howe, Okla., and then go on the Kansas City Southern to Spiro and there take the Ft. Smith Western to Sculleyville. All going on the Frisco from the south should get tickets to Poteau, Okla., and there take the Kansas City Southern to Spiro and then the Ft. Smith Western to Sculleyville.

All brothers and sisters of the faith, and friends of the cause are urged to attend and let us make this one of the best meetings in the history of our conference.

L. H. Shelton, Pres.

The Church of God of southwestern Nebraska will hold their annual conference one mile south of Holbrook, in the Rankin Park again this year, beginning Aug. 28, and closing Sept. 5th. Meals will be served at the usual price of 10c per meal. Beds will be furnished free.

Once more we will have the privilege of meeting together to renew our strength and help to fortify us against the cyclonic effect the world is causing by its rapid moving. May the love for the truth cause a goodly number to draw themselves from the rushing crowd and seek comfort in the precious promises of God. Come and lend encouragement by your presence.

Mrs. Cora Harlan, Sec.

The Northwest Conference of the Church of God will be held at Felida, Wash., July 15, 1915. H. B. Hathaway, Sec. Northwest Conference.

Vancouver, Wash., Rfd. 3, Box 101.

Illinois Bible School, Aug. 10-19. Illinois State Conference, Aug. 10-22.

Let all plan to attend the full time. Please write that you are coming.

The Indiana Annual Conference will be held in August, 2-8, this year, two months earlier than heretofore, and the Bible School two months later, bringing these two and the Berean Meeting close together.

Argos has been chosen the place for each of these organizations to hold their sessions. The Bible School begins Monday, Aug. 2nd, and holds till Thursday evening. Will all take notice of this as a large attendance of young people is desired. A few days of one's vacation could not be spent in a more enjoyable and profitable manner than in an earnest

study of the Scriptures. The Annual Conference of the church begins Thursday evening and continues over the following Sunday. Good speakers are on the program and a good meeting anticipated.

Monday, Aug. 9-10, the National Berean Conference convenes. A special announcement has already been made of this.

May all who can possibly, attend these meetings and help to make them a success, thereby receiving more knowledge and blessings themselves.

F. A. Stilson, Pres. Flora H. Prior, Sec

Notices.

Second Notice.

Some time ago we published notice that the conference dues should be paid and the response to our call was so small that we feel the need of a second notice. We are very near the time of our Bible school and conference but it is not too late to hand your dues to your church secretary or send direct to Ezra Railsback, 411 E. South St., South Bend, Ind., and remember the Bible school and conference fund are merged into one this year. Now brethren, let's not be slack concerning the king's business that he should say of us, "Ye have robbed me in tithes and offerings," but, "Return unto me, and I will return unto you, saith the Lord of hosts."

Please attend to this important matter at once that we may not be financially embarrassed and remember the date of our Bible school and conference and COME.

F. A. Stilson, Pres. Flora H. Prior, Sec.

To the Illinois Brethren.

The call for the yearly dues of one dollar each, to defray the expenses of our Bible School and Conference was made in the report of the last board meeting in May. Some responded promptly to this notice. We would ask those who have not to please do so as soon as possible. This is done that all may help bear the expense and burden none, and to do away with collections during our meetings.

Anna E. Drew, Conf. Treas. 629 N. Galena Ave., Dixon, Ill.

Baptisms.

Dear Bro. in Christ:

I thought it might be of interest to the household of faith to hear from this part of God's vineyard, so I take it upon myself to report.

Two years ago I began to hold up the banner of truth in these

which declares that a stream can not rise higher than its source.
To be continued.
Lyman Booth.

Dear Bro. Lindsay:
As I hear so many hard things said against the character of God by the so-called Orthodox clergy of today, I thought of writing a scripture rhyme for your paper, as I think it will assist those to think rightly as to the true character of a God of love. The scriptures call it death, the preachers say it's hell forever, Christ says it's life eternal, if you take me for your Savior. The Bible says the soul that sins shall die, the preacher says not. They say it will live forever in a hell that is awful hot. Life and death were placed before Adam, in Christ it is the same; And to preach a burning hell, is blasphemy to His holy name. God told Adam if he ate he should die, the devil said not, The preacher has turned away from truth, and preaches the devil's rot. Adam did eat the forbidden fruit so he had to die, The preacher says the soul is immortal, but it is the devil's lie. God grants wisdom to those who ask in faith and hope; The so-called clergy of today hands out the devil's dope. God is a God of grace and will supply all our needs; He will save the faithful ones and destroy the harlot creeds. The so-called churches of today are all daughters of Rome, If you don't want to be turned away, leave them alone. God has promised to guide us, till a better day, While creed preaching is a false guide all along the way. God will preserve the righteous, he has lots of room, The wicked will be destroyed, the wicked he will consume. God is very gentle, and easy to be entreated, He blesses us today and tomorrow it is repeated. God cares for us and all our fears he'll dispel, He has promised us all the earth, and not a burning hell. The preacher says, "get religion, the Bible does not tell us so. We can't get it, we perform it's the good deeds we do. The preacher tells idle tales and makes the people sad, God gives us truth instead and through it we are made glad. God made all things, and all things were very good, He never made a cruel hell, it is plainly understood. Christ went to hell, the scripture does plainly declare, It was the cold tomb, and no hot hell of fire, God is a God of love, it is told

very plain,
And not a cruel God, like the preachers explain.
God is a God of mercy, the scriptures do declare,
And not a God of eternal torment and despair.
God is a God of justice, David says in his Psalm,
And not a God of raging hell, where there is no calm.
God is a God of blessing, Solomon tells in his comment,
And not a God of endless suffering in an endless torment.
God is a God of compassion, Paul said it was so,
And not a God of injustice, misery and woe.
God is a God of purity, and will cleanse us from all sin,
But not in this life will it be, it's when we live again.
The righteous shall have life eternal, and not cease their breath,
And the wicked will be burned up, and die the second death.
The righteous will not go to heaven, some preachers say they do, Christ says you cannot come to me, but I'll come to you.
The earth is God's footstool, heaven is his throne,
The good will inherit the earth, and forever be their own.
There will be no eternal suffering, nor kingdom in the sky, Sickness will be removed from earth, then we will never die. Preachers say the earth will be burned up, and banished to never,
But David and Solomon both say, the earth abides forever.
Don't believe what the preacher says till you read for yourself, You might get misled, and have to die the second death.
Don't believe in a burning hell, it is the doctrine of devils too. If you believe in it to save you, then you will be turned away. Rebuke the hell fire preacher, he is only a sham; God will judge them all, and their doctrine condemn.
God is a God of truth, preachers think themselves very able, But they have turned away from truth, and turned to a fable.
God is a God of pity, Joel gives this information,
And not a God of eternal hell fire and of damnation.
In this evil day, there is a great contention,
The hell the preachers talk about, is their own invention.
Yours in Bible truth,
J. B. Morgan, M. D.

Immortality—Privilege or Heritage?

To understand "Everlasting Life"—as some people do—as simply a figure of speech meaning everlasting happiness, and to teach ignorant persons that everlasting life and everlasting happiness are one and the same

thing, because the immortality of every man is already presupposed as a natural endowment—is a gross perversion of the real meaning of words. Such an attempt to tone down the meaning of the word life probably would not have been thought of had not the notion that God created human beings an immortal race necessitated the giving of a figurative meaning to the words "everlasting life," because their creed forbade acceptance in a literal sense, of such terms as perishing, destruction, second death, etc., when applied by Holy Scripture to the wicked among men.
Now, if everlasting life means a contiguity of existence in a glorified immortal body (after the resurrection to life) for the believer in Christ only—as contrasted with our Lord's reference to perishing, in the case of the unsaved—one can see at a glance why the Savior so persistently used these specific words. But if all men are by nature immortal, then his almost exclusive use of the words, life, and, eternal life, in relation to the gift of God, is both obscure and unappreciable. If that which he so frequently held out as a privilege to men of faith was already a heritage, be it for weal or woe, of the whole human race, it would seem that the words everlasting happiness would have expressed his meaning much more clearly; but the fact remains that no less than thirty-seven times he called the blessing he had to give, 'life,' and not once did he speak of it as happiness. Surely it is much more rational to believe that Jesus Christ intended what he so repeatedly said, than to make him say what the words do not mean—just that men may hug the unwarrantable notion that all the abominable and spiritually loathsome members of our race are stamped with the seal of immortality.
Rev. W. Hobbs, Missionary in India.
We have quoted the above from a recent No. of the New Zealand Bible Standard: "A Special Number, given wholly to the discussion of the great Gospel theme, Eternal Life." The following from the same source, presents the bearing of truth and error in relation to this great theme upon the question of Future Punishment:—
A Horrible Creed.
Some of our readers will probably have read of the establishment of the Bible Institute of Los Angeles. A building for this has been erected at immense cost, and Dr. Torrey (who visited Australasia a few years ago, on an evangelistic mission) has been elected Dean. The directors of this Institute have adopted a "Statement of Doctrine" which

every officer and teacher will be required to sign once a year. Amongst the articles which constitute this Statement is found one of a startling character:—
Art. 11.—"All those who persistently reject Jesus Christ in the present life shall be raised from the dead, and throughout eternity exist in a state of conscious, unutterable, endless torment and anguish."
He is a bold man, or a thoughtless one, who can, year after year subscribe his name to this. Yet every teacher and officer in this Institute must do this: and this assures us that the horrible lie shall continue to be taught to the students year after year. This is to assure that from this Institute, as a center of training, shall go forth those who have had this frightful libellous dogma so instilled into them, that they will actually believe that it is the teaching of the Word of God and shall make it their business to so declare it to their hearers.
If men had been wise enough, and faithful and simple hearted enough to believe that when God threatens destruction and death he did not mean preservation and life, they should never have fallen into such awful error as the doctrine of endless torment and anguish.—Words of Life.

Human Nature.

If all who hate would love us,
And all our lives were true,
The stars that swing above us
Would brighten in the blue.
If cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while.
If purses would untighten
To meet a brother's need,
The load we bear would lighten
Above the grave of greed.
If those who whine would whistle
And those who languish laugh,
The rose would rout the thistle,
The grain outrun the chaff.—Sel.
by L. Booth.

The prince who kept the world
in awe,
The judge whose dictate fixed
the law;
The rich, the poor, the great,
the small,
Are levelled; death confounds
them all.

Life is not ours to shame; not
ours for play;
Not ours in idle ease to dream
away;
But ours for whatsoever work
God sends—
For faithful service unto noble
ends.

Some men are ambitious to
do good; others to make good.

We read now and then in some of our exchanges about our need of being "progressive," and we hear much about the desire for "new truth," etc. We believe in "progress," yet there is a sense in which we find ourselves progressing when we stand firm in the faith. Remember there is a little creature which insists upon "progressing," and it matters little to it which way it goes, just so it progresses. We refer to the crawfish. We heard a brother in Missouri say last fall that he had made no material change in his faith since he first embraced it, but that he had come into possession of many new evidences which strengthened that faith. We know the brother well. He is sound in the faith and you always know where to find him. He has made genuine progress. Is it not possible that it is with some that they "are ever learning, but never able to come to the knowledge of the truth?"

How To Study the Bible.

Christ said, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." Jno. 5:39.

The Bereans "received the word with all readiness of mind, and searched the scriptures daily whether these things were so. Therefore some of them believed." Acts 17:11, 12.

In its construction the Bible is unlike all other books, and in order to rightly comprehend its contents we should study it with delight, for so the prophets studied the written word.

A pious and devout Christian once said, "The more I study the Bible, the more I want to study it." A great linguist also said, "I have regularly and attentively read the Holy Scriptures, and am of the opinion that this volume contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence than could be collected from all other books." But a greater than either has said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Jno. 5:39. The scriptures to which he referred must have been the Old Testament, for the New had not been written, nor was it until years afterward. The Psalmist said, "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. O how I love thy law! It is my meditation all the day." Psa. 119; 97, 103.

And again he says, "Blessed is the man whose delight is in the law of the Lord." Psa. 1:2. Paul said, "I delight in the law of God." Rom. 7:3. Luke says, "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." Luke 4:16.

If reading the Old Testament Scriptures afforded David, Paul and our Saviour so much delight, how much more reason have we for reading the Bible, seeing we have more to read than they had. Paul gives a good reason why we should read the word. He says, "And now brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified." David says, "Thou shalt guide me by thy counsel, and afterwards receive me to glory." Psa. 73:24. The counsel evidently refers to his word, and all the word we have in this dispensation we find recorded in that blessed volume—the Bible. In it the young may read, "Remember now thy Creator, in the days of thy youth.

On its written pages we find words of comfort and cheer for all classes. To those who fear him it says, "The angel of the Lord encampeth round about him, and delivereth them." Psa. 34:7. To the pilgrims and strangers as they journey through life the Word says, "Be not weary in well doing, for in due season we shall reap if we faint not." Gal. 6:9. To those who have to pass through sore trials, sufferings and persecutions, it says, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8:18. To those who are bending beneath the weight of years, and bodily infirmities, it says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Psa. 23:4.

As with many other things, so with the Bible; its severest critics are they who know the least of its contents. Its true value to the human family is best known and most appreciated by those who know most of its commands and precepts. To them it is a great blessing, and the source of abiding comfort. It contains the wisdom of the ages; it is an inexhaustible mine of knowledge; it furnishes the precepts of every virtue, it contains the code of purest morals, it furnishes the most reliable history of earth and man, their origin, nature, and destiny; and last and best of all it has revealed that Word which is able to make us wise unto salvation. Rom. 1:16. Therefore we should study its sacred pages with the purest of motives and child-like submission, and not as many do, as described in the following lines, the author of which I am unable to

give.

How Readest Thou?

Luke 10:26.

" 'Tis one thing, friend, to read the Bible through, Another thing to read to learn and do,

" 'Tis one thing, too, to read it with delight.

And quite another thing to read it right.

Some read it with design to learn to read,

But to the subject pay but little heed;

Some read it as their duty once a week,

But no instruction from the Bible seek.

Some read to bring themselves into repute,

By showing others how they can dispute,

Whilst others read because their neighbors do,

To see how long 'twill take to read it through.

Some read the blessed Book, they don't know why,

It sometimes happens in the way to lie,

Whilst others read it with uncommon care,

But all to find some contradictions there.

One reads with father's specks on his head,

And sees the thing just as his father did;

Another reads through Campbell or through Scott,

And thinks it means exactly what they thought.

Some read to prove a preadopted creed,

Thus understand but little what they read,

And every passage of the Book they bend,

To make it suit that all important end.

Some people read, as I have often thought,

To teach the Book instead of being taught."

With the Christian it is his test in all matters of faith and practice, and he will cling to it with firm devotion, and if its author be assailed with vituperation and malice his defense will be, "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. When vain labblings and silly sayings of sinful beings are cast upon its purity, we say with Paul, "Prove all things, hold fast that which is good." 1 Thess. 5:21.

The Bible is peculiar in its construction, in that it does not deal consecutively with its narrative of different subjects. It treats of many vital and important subjects by writers who liv-

ed and wrote at various periods, and under various circumstances, each of whom wrote in a miscellaneous style. To the casual reader there appears to be great confusion and promiscuous arrangement of subjects, as the doctrines, promises, prophecies, biographies, and historic facts are mixed throughout the Book. But despite this seeming confusion it gives a faithful account of the habits and customs of earth's inhabitants through different periods of time. This was revealed to six holy men who wrote as God revealed the truth to them. To gain a comprehensive knowledge of its various subjects by reading its chapters consecutively is almost impossible. If a passage of scripture be separated from its proper connections and context and applied to a subject of dissimilar meaning it would convey no degree of intelligence to a reasoning mind. There is a very great difference in sentiment among professed Christians and friends of the Bible as well as among non professors. This difference does not rest with the Bible, nor is it the result of ability or honesty and sincerity; but it is the result of ignorance as to its composition and arrangement of its subjects; and because few really understand the rules by which to conduct a fair and careful investigation.

If men and women are to learn the truths which God has intended for their salvation and eternal destiny, they must conduct their investigation in accordance with certain prescribed rules, or its most beautiful pictures and imagery will never be seen, and its mine of knowledge will never be opened to our minds, and our search will end in disappointment.

If it be an authorative message from God, and its claim of inspiration be true, and men and women are dependent upon its teaching for salvation, is it not reasonable that we use every means within our power to acquaint ourselves with its requirements, and not treat it lightly? Let us accord it every fair consideration given to any other composition requiring careful and unbiased investigation; with a mind free from any preconceived ideas, and much of the bitter opposition hurled against it will disappear.

The writer has been asked frequently, why are there so many denominations with different creeds and each claiming to be right? To which I reply that there are several reasons. In the first place fallible men can not possibly prepare an infallible creed. If they could they would be equal to the infallible mind, which is contrary to the law

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The Good Or The Best?

When Harry Duncan came into the office to work, no one took much notice of him. One of the other boys took a kindly interest in him and helped him until he learned what his duties were. Beyond this, the whole office force let him alone. But Harry paid little attention to what some might have thought neglect or coldness. He took an interest in his work and did it to the best of his ability.

"There's going to be a vacancy in the stock room," the other boy said to him one day, "why don't you ask for it?"

"I don't think I care for it," was Harry's prompt reply.

"You're missing a good chance; why don't you want it?"

"Because I want something better than a job in the stock room. I can wait here until I work up to what I want. But tell me, if it is a desirable place, why don't you ask for it yourself?"

"Because I have the promise of the first opening there is as assistant book keeper. That is about as good as I can get, and it will do me. But, come to think about it, what are you aiming for? I don't see anything for you.

"I mean to qualify myself for the president's private secretary; it's the best job in the office, and that's why I want it."

"Whew," exploded the other, "you're aiming pretty high for an office boy, aren't you?"

What became of these two boys does not concern us now, though it is a highly interesting story. The purposes they had will serve to point out two views of ambition. One of the boys was satisfied with the good, the other with only the best. They are two entirely different spheres and touch each other but slightly.

The good has a great throng of admirers. It is nearer at hand, and not so difficult to obtain.

The one who stops with the good is ambitious enough to escape from the lower rounds of work, but he has not enough force of character to declare it is his purpose to aim at the best. He is satisfied with the next best.

There is less competition in the realm of the best, because few ever reach it, and the few have more room. But you can find entrance there readily if you will aim high enough. The realm of the best includes work; but the idea may be extended to

TAKE JOY HOME

Take joy home,
And make a place in thy great heart for her,
And give her time to grow, and cherish her;
Then will she come and oft will sing to thee,
When thou art working in the furrows; aye,
Or weeding in the sacred hours of dawn.
It is a comely fashion to be glad---
Joy is the grace we say to God.

Art tired?

There is a rest remaining. Hast thou sinned?
There is a sacrifice. Lift up thy head;
The lovely world, and the over world alike,
Ring with a song eterne, a happy rede.
Thy Father loves thee. ---Jean Ingelow.

every other interest that touches your life. The friends you take into your confidence, and into whose confidence you expect to enter, should be the very best. The associations of your mind should be selected from the very best, and not from that which is merely good.

The best is a challenge to you; a challenge to the best that is within you, to aim at the best there is for you. If you are wise, you will accept the challenge today and work upward toward the best, and rest not until you attain it.—Boys' World.

The Need for Action.

Action works off the waste. Action means growth. What if we make mistakes. Every mistake recognized and rectified means a clarified vision of the future. "We rise," says Tennyson, "on stepping-stones of our dead selves to higher things." It is hopeless repetition of the same mistake that stamps the dullard. There is much wasted energy through aimlessness in life. Long ago, the business man learned to conserve power, to work according to system.

How many of us have thought hard enough about our desires in life to have crystallized some ideal upon which to focus. Let us remember that much of our effort is wasted unless we know exactly what we want, how we want it, where we want it, and when we want it.

Every act of Christ's life counted because it was done with a purpose, because he had a definite ideal toward which he worked. Can we not plan out an ideal to guide our own lives and insure more and better fruits of our activity?—Sel.

Perseverance brings success.

Your Pay Envelope.

Some of you are working, and are regularly receiving pay envelopes; others of you will, in a few years engage in some kind of work, for which you also will be regularly paid.

Suppose you pause a moment and ask the question: What does this pay envelope represent? Why, it represents so much of your time; so much of your muscle, or so much of your brain. So what the envelope really contains is so much of your life, measured by hours and days, that have been used in this or that way, and which will never come back to you again. That is what you have in your pay envelope. Looking at it in that way, what is the wisest thing to do with it?

You may exchange it for some thing else. What will that something else be? It is possible for you to spend the earnings of the entire week for a few evenings of pleasure. Now pleasure is a necessity; of course it is. But before you make the exchange would it not be well to consider carefully whether it be worth all it costs? Balance the two side by side, then act.

What about saving a part of it? Not all of it, for that tends to miserly habits, and they are carefully to be shunned. But a part of your pay envelope certainly should be saved. And it should be the first thing that comes out of it. Put it away carefully, and when it amounts to enough, seek the advice of a successful business man about investing it. His advice will protect you, so that your savings will grow and suffer no danger of being lost. Saving at one end of your life, the end when you are young and strong, will render you safe and secure at

the other end of life, when you may not be able to work any more.

Take your pay envelope seriously. It does not matter so materially how much it contains. The important thing for you to learn now is to manage well what it does contain.—Sel.

A Reserve of Power.

There is a saying that it is better to knot straws than to be idle, which seems to imply that any kind of activity, whether useful or otherwise, is better than inactivity. This saying must have originated in the brains of some of those nervous, restless workers who always have to be doing something, even if, like the weaving of Penelope, it must be undone immediately.

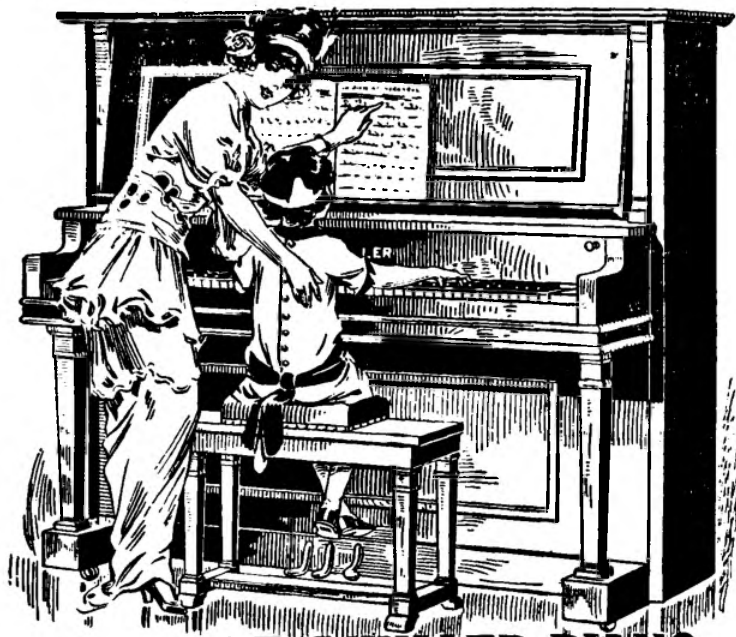
The worst kind of wasted time is that spent in doing what is not worth while. For not only is the time misused, but energy goes to waste. Plenty of people keep their stock of nerve force at such low ebb by constantly doing something that they never do anything really well. There is no chance of getting a reserve of power, a high pressure of inspiration, if one's physical and mental energy is all frittered away in doing trifling odd jobs. The important thing is not to keep busy every minute of your waking hours, but to do something worth while when you do work.—Sel.

A Gift of Solomon's.

In the ancient cathedral of Genoa a vase of immense value has been preserved for 600 years. It is cut from a single emerald. Its principal diameter is twelve and one-half inches and its height five and three-fourths inches. It is kept under several locks, the keys of which are in different hands, and it is rarely exhibited in public, then only by order of the senate. When exhibited, it is suspended round the neck of a priest by a cord, and no one is allowed to touch it but him. It is claimed that this vase is one of the gifts which was made to Solomon by the queen of Sheba.

Tempting a child to do wrong is as much of a sin as shooting a man with a gun.

More people stop thinking to talk than stop talking to think.



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The Time Not Ripe for Armageddon.

In order to bring about Armageddon certain changes must take place in Europe and the East.

Britain and Russia must cease to be allies, and Germany must meet defeat before Russia can assume the title and crown of the "king of the North." Ezek. 38:13.

The Turkish Empire must cease to be. Rev. 16:12.

The Jews must be settled in the land in greater numbers, possessing wealth, and the country unfortified. Ezek. 37:7-10; 38:11, 12.

The allies are not likely to split for the following reasons: Britain will not oppose Russia having an open port or free access to the Mediterranean, which will satisfy Russian ambition for the present, and compensate her for her part in the war.

Britain has taken over Egypt as her share. About the year 1853 Russia suggested to Britain a division of the Turkish Empire by which Britain was to have Egypt. The British government refused. There is now a wonderful change in Britain's foreign policy as a result of the war with Germany.

France's share will be full control of Morocco and Alsace Lorraine. Britain, France and Russia have come to an agreement not to make peace till Germany is defeated.

Britain and France are assisting Russia financially toward that end.

Russia has no spoil to take from the Jews. There are but 100,000 Jews in Palestine. The Holy Land is in a destitute condition, and a drill ground for Turkish soldiers. Maurice Wertheim, who took the American relief funds to Palestine, reports the possibility of securing for-

cign markets for the orange crop now that Turkey has entered the war, out of the question, the disposal of which is a matter of life and death. Three hundred thousand dollars worth of wealth is liable to rot unless a market can be secured. The Holy Land is being spoiled by Turkey of the little they now have by the Jewish settlers supplying the Turk with money, horses and men.

Britain, Russia and France are interested in the Jewish question. Britain's and France's needs demand a neutral zone between Syria and Egypt. Russia must settle the Jewish question if her plan for the regeneration of Poland is carried out.

The Moskovskia Videmosti, the organ of the bureaucracy, subsidized by the government, writing from Petrograd, puts forth an article approving of various schemes of founding a Jewish state. The Journal says, that such a state would solve the Jewish problem, and discusses a plan to offer Palestine for the Jews, giving the forecast even of the appearance of a future Jewish mercantile fleet on the high seas, and the Jews according to this journal, expect the co-operation of England in their scheme of founding a state.

The possibility of Russia taking a spoil from the Jews is out of the question, as the Turks are doing the spoiling of what little the Jews have now.

The unity of mind existing between Britain, Russia and France in regard to the Eastern question, the Turks, Constantinople and the Jews, makes the possibility of a conflict between Britain and Russia a question of the future.

The war in Europe is necessary to prepare Europe for Armageddon and the fulfillment of the sixth vial in the downfall of Turkey, and to clear the way for the Jews. Rev. 16:12. It has taken many years for Turkey's downfall; and it will take many years from the close of the sixth vial to the fulfillment of the seventh vial, during which time the world will undergo a period of prosperity, in which the Jews are bound to participate, and the nations will recuperate their strength for the final conflict.—J. Goodall in the Christadelphian Advocate.

In the sight of God there is a great difference between the man of little faith and one who is without faith. Even a little is worth more to one than the whole world. One with weak faith is in real union with Christ a child of God, and an heir of salvation. And yet no one ought to be contented with little faith. The prayer of every one of us should be that of the disciples, Lord, increase our faith.

it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imaginations of their evil hearts." Isa. 2:3. 4. "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."

Jerusalem is not now the capital of any kingdom and has not been since A. D. 70, when the Lord allowed it to be overturned and the children of Israel taken captives on account of their wickedness. In Ezek. 21:27, the prophet in speaking of the future destiny of Jerusalem says: "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." We see from this that at some future time this kingdom will be given to him who has a right to be a king. This king shall rule justly and there shall be no more war, as we learned from the above reference from Isaiah that "they shall beat their swords into plowshares." Also Micah 4:3-6.

We shall now see who rules in this kingdom and why we should be interested. Matt. 2:2, the wise men from the east inquired, "Where is he that is born King of the Jews?" showing they thought this babe born in Bethlehem is to be the king. And in Luke 1:32-33, speaking of this same child, we read: "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." But from Rom. 6:17 we see that all God's children are to be joint heirs with Christ. And in Luke 22:28-29, Christ says: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my father has appointed unto me." And Paul says in 2 Tim. 2:12, "If we suffer, we shall also reign with him; if we deny him, he also will deny us." Thus we see that we have the opportunity to reign with Christ if we are willing to suffer with him.

There will then be nations upon the earth, as taught in Psa. 67:4. "O let the nations be glad and sing for joy, for thou shalt judge the people righteously,

and govern the nations upon earth."

When will this kingdom be established? Matthew answers our question: "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." Paul also says, (2 Tim. 4:1), that it will be at the time of His appearing.

Isaiah gives a beautiful description of conditions in the New Jerusalem in chapter 65:20-25.

We have now found out what this kingdom is. May we be found among those, who are accounted worthy to reign with him in his kingdom.

Ella M. Siple.

The Book of Revelation.

We have been reading some of the articles recently published in some of our exchanges, in which the authors still hold the view that nearly all of the prophecy is now fulfilled and that the great portion is in the past.

Our analysis of this book, briefly given is that the first three chapters contain practically all that is given in the book relative to the gospel dispensation. The other chapters that follow, beginning with the 4th, have to do alone with the judgment period in which God's vengeance is spewed out against the world for its wickedness and the time subsequent to that.

In the 4th chapter we are introduced to that time when God's throne is set. Around it are seen twenty-four thrones and upon these thrones are elders sitting. Permeating, and round about the throne are the likenesses of four (beasts) living creatures. In chap 5, verses 9 and 10, these are made to sing the song of redemption, showing that they are the redeemed, the first fruits unto God and the Lamb. Here they are met together around God's throne with Christ, their Redeemer. He is found in the 5th chapter to be the one who alone is worthy to take the book of redemption and to break its seals because He is the rightful heir. The 6th chapter reveals the world's severe judgment begun. The saints do not come under this judgment for it is their lot to be with Christ and partakers with Christ in this judgment of the world. Paul calls attention to this fact in 1 Cor. 6. Isaiah refers to it in this language: "Come, my people, enter thou into 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, etc." Isa. 26:20-21. Beginning with Rev. 6, we

find that in the vision which John saw, the various events were introduced and explained from this point on by an elder or a living creature. This it seems should be evidence conclusive that the events there related as transpiring, are the events that shall transpire in the earth after the rapture of the saints and before Christ takes up His reign on His father David's throne. There is very little said in the book of Revelation concerning what shall transpire during the thousand years.

It is a fact that upon all fulfilled prophecy, students of the Bible are very generally agreed. All are agreed that the prophecy in Isa. 9:6-7, relates to Christ and that His birth was a fulfillment of that prophecy. The reason there is not the same agreement upon the 7th verse, is that it is still unfulfilled. No one doubts the fulfillment of the prophecies relating to the downfall and tribulation of Israel for their rejection of Messiah, for that is being fulfilled before our very eyes; but as to their return to Palestine, not so much agreement exists, for that has not yet been fulfilled. So with the book of Revelation, if it were all practically fulfilled as some teach then why are not all they who look upon it so, more nearly agreed? We have read some of the best books given to the advocacy of the historical view and we find that no two of them agree even on essential points. The view we have presented is in harmony with all other scriptures bearing upon the subject and we believe it is the truth.

S. J. Lindsay.

The First Day of Creation.

We have the earth rolling through the heavenly spaces, a ball of molten fire, throwing out like a sun through millions of miles, the intensest heat. Ages passed by and still the red waves tossed upon the shoreless sea where as yet no breeze was blowing nor the faintest sound gave answer to the break of billows. After long cooling by irradiation, waters formed. One dense cloud of vapor, hundreds of miles in thickness, rose from the seething deep and shrouded the whole earth in black night. As a thin distorted crust formed over the floors of the ocean, the Spirit of God moved upon the face of the waters now grown tepid, and able to support the lowest forms of life. Much of the thick mist condensed and fell and a dim uncertain twilight hovered over the wide rain. No luminaries could yet be seen in the heavens yet darkness came and went. And the evening and the morning were the first day.

Your brother in love of the Father,

Ora L. Worley.

Never Out of Fashion.

With all the changes Dame Fashion decrees, smiles never go out of fashion. We wear big hats and small hats, wide skirts and scant ones, sleeves that swell out like balloons, all in an unending seesaw, so that a woman appearing on the street in an unmodified costume of five or ten years back would attract the astonished attention of every passerby. But the caprices of fashion have never affected the smile. It is as charming under a big picture hat as under a little turban. It looks as sweet when the hair is parted and smoothed back primly over the ears, as when it is fluffed up in the most ambitious pompadour. One thing abides, in all the changes. Smiles never go out of fashion.—Girls' Companion.

Pastor's Sermon Against Croquet Costs Him His Job.

Champaign, Ill., July 23.—Because many of his congregation were addicted to croquet on Sunday, the Rev. J. H. Baker, pastor of the Christian church of Ludlow, denounced the habit in his sermon last Sunday morning.

So bitterly did he comment upon the wielding of the croquet mallets on Sunday that his congregation instituted a boycott.

When time for the evening services came, the janitor was practically the only person present. Mr. Baker thereupon resigned and left town.

With the departure of Mr. Baker, croquet received an impetus and the village championship will be decided next Sunday. Meanwhile there is a pulpit open at Ludlow.—Chicago Evening American, July 23.

Sentence Sermons.

Spiritual dyspepsia is harder to cure than any other kind.

It never makes the day any brighter to growl at cloudy weather.

We cannot always oblige, but we can always speak obligingly.

You can always be happy if you are willing to rejoice with others.

If some of our heads were not so big our hearts would grow faster.

When people are hired to be good, they will stop as soon as the pay stops.

When you want to walk straight, don't watch somebody else's feet.

Truth needs no policies nor stratagems nor licensings to make her victorious.

How To Study The Bible.

Continued from last week.

In the second place so long as men seek to interpret the scriptures according to the dictates of their own desires, instead of accepting its own, there will be a lack of unity in creeds. "As long as dishonest and crafty men handle the word of God deceitfully" for vain and inglorious purposes there will be discord in belief.

Third, while men with carnal minds assemble in various meetings, such as Synods of Cardinals, conferences and conventions of clergymen, claiming the right to formulate articles of faith and rules to govern churches we can not expect harmony in the interpretations of the scriptures.

Fifth, so long as men assume the right to place any construction on the scriptures that suit their fancy or that accords with some creed to which they hold, there never will be a unity in belief in the scriptures, but instead there will be others added to the already too great number.

Sixth, the formation of religious creeds is the product of imagination, or the speculations of vain philosophers and not derived through a fair and honest interpretation of the written word of truth.

Seventh, there is another reason for so many shades of belief and that is the theory of sincerity, which, although not found in the Bible is doing much harm among those who make no efforts on their own part to learn the truth but leave it to the ministers, who lull them to sleep in this delusion, and tell them that if they live up to the light they have they will be saved.

These are some of the reasons for the great disparity in church creed and discipline, which are being formulated and repeatedly changed by men. But why change them if right when first made? Right is right and is eternal, then why should men, long years after a creed is adopted, assume the authority to change it?

Eighth. There is another and still greater reason, namely the spirit of anti-Christ working among men whereby divisions are wrought, and at every division a new creed is adopted by those, who, through some grievance, become dissatisfied with the old.

The Bible claims to be the true and infallible creed for all nations, tongues and people. That creed claims what no other does, viz., "the power to make one wise unto salvation." Instead of being instituted by angry and dissatisfied men, "it was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in

righteousness that the man of God may be perfect, thoroughly furnished unto every good work." 2 Tim. 3:17. The various creeds of our nominal churches can not be confirmed by their devotees in any manner, except by myths and dogmas borrowed from ancient people, but the apostles wrought real and true miracles in confirmation of the doctrines which they taught. The noble Bereans did not accept their preaching until they had carefully searched the scriptures to see whether these things were so. It would be well if all would follow their example and "search the scriptures daily," for a "thus saith the Lord," as was our Saviour's custom.

There can be no greater source of confusion in the articles of faith and practice than the misapplication of scripture. When Paul said, "The Spirit beareth witness with our spirit, that we are the children of God," Rom. 8:16, he spoke of the early disciples and of Christ who had believed the gospel of the kingdom and had been "immersed in the remission of sins. God's word and spirit always agree. But many people of the present day claim to have the witness of the truth of their teachings of the spirit within them—in their hearts, forgetting that "the heart is deceitful above all things, and desperately wicked." Jer. 17:9. Solomon says, "He that trusteth in his own heart is a fool." Prov. 28:26. For a person who has never believed the gospel nor been immersed to say that the Spirit beareth witness with his spirit, is a gross misapplication of that passage of scripture and whether done in ignorance or otherwise shows a lack of a desire to learn the will of God as revealed in his word. Paul says "they had no hope, and were alienated from the life of God through the ignorance that was in them." Eph. 2:12. When he spoke of some who under "a strong delusion believed not," he did not excuse them upon the plea of sincerity, but said they would "be damned." 2 Thess. 2:12.

Why send missionaries to foreign countries if sincerity is the test? In fact why preach at all? Under that standard, every form of doctrine, whether Pagan, Protestant or Catholic, could, with propriety, claim to be right. "There is a way that seemeth right unto man, but the end thereof is death." Prov. 14:12. It is evident from the above that we should submit to the teachings of the Bible rather than to the changeable creeds of designing men, because "the law of the Lord is perfect, converting the soul." Psa. 119:11.

We may see the necessity of

yielding obedience to the teaching of the Bible rather than to our feelings, because the Lord "has magnified His word above His name." Psa. 138:2. His word giveth light and understanding. Then how necessary to know that word if we would stand in the light. "The entrance of thy word giveth light; it giveth understanding to the simple." Psa. 119:130. If the simple can gain understanding, how much more the wise, else it were better to be simple. This agrees with what the Psalmist says in chapter 19:7. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Psa. 119:130. It also serves to prevent one from sinning if kept well guarded, for David says, "Thy word have I hid in my heart, that I might not sin against thee." Why hide it? Psa. 119:11. For the reason that a rich treasure is almost always hid, so that it can be kept from others to whom it does not belong. The heart being considered as the seat of affections was the best place he could hide it for if it be made an object of his affections he would undoubtedly guard it as he would any other treasure. This may be the idea he wished to convey. He would keep it always as the object of his affections. He says in the 105th verse, "Thy word is a lamp unto my feet, and a light unto my path." This idea was suggested no doubt, to him by a custom then in vogue where a person travelling in the dark had a light or lamp fastened to his limb which would give light so one might see all obstacles in the path and not stumble and fall. So one who takes this word as his guide need not stumble or fall. If David experienced so much delight in the word of the Lord when he had only the writings of Moses and a few of the prophets, how much more should we be benefitted who have all he had and all of the New Testament besides? Should we not study the whole Bible and not do as many do, reject the Old Testament, saying it does not apply to us. They forget the command our Lord gave his disciples "to search the scriptures," which at the time he gave the command the New Testament was not written, nor was it for several years thereafter; hence neglecting to study the prophecies would be neglecting Christ's command to search the scriptures. We find Peter speaking as follows, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart," If it were well for the church in Pet-

er's day to heed this sure word of prophecy why isn't it just as much so for us, seeing "that the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit." 2 Pet. 1:19, 21. Then let us study, let us love, let us walk by the light of God's word, for "Thy testimonies are wonderful, therefore doth my soul keep them." Psa. 119:129. The apostle requires us "to be mindful of the words which were spoken before by the Holy prophets," If we fail to do so a fate may await us as disastrous as that which befell Israel for not heeding God's word. Our Saviour studied the prophecies, and advised others to do so, because of the testimony they gave of him. He placed so great value on them that he said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16:31. To impress the importance of this fact upon the minds of his hearers he said, "All things must be fulfilled which are written in the law of Moses, in the prophets and in the Psalms concerning me." Lu. 24:44. They were of very great interest to our Master because they told of "his sufferings and his glory which was to follow," They foretold his death, resurrection, ascension, his priestly office above, his return, his reign on earth, in Mount Zion and in Jerusalem, before his ancients gloriously." Isa. 24:23. These are the glories which were "to follow" his crucifixion.

Lyman Booth.

The Kingdom of God.

David says in Psa. 145:13, "Thy kingdom is an everlasting kingdom and thy dominion endureth throughout all generations."

From this passage we learn two things about the kingdom. 1st, that it is God's kingdom: 2nd that it shall last forever.

Since we find no such kingdom among the kingdoms of the world today, we will look for the place of this kingdom. From Zech. 14:9, we read, "And the Lord shall be king over all the earth: in that day shall there be one Lord and his name one." And Dan. 7:27. "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." We find then from these texts that it is under heaven and upon earth.

Jerusalem shall be its capital, as taught in Jer. 3:17. "At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto

rived at my sister's, Mrs. W. W. Johnston's of Gonzales, Texas, where we were met by Bro. A. S. Bradley, of Mullen, Texas. Bro. Bradley was on his way south to hold a meeting near Riviera, Tex., and stopped over with us three days, which gave us much pleasure to listen to three good sermons.

Seats on the lawn were provided for as many as would come out to hear the word of God. The attention of the few that were present was very good, and we pray that much good has been done. I also thank God that it is my privilege and pleasure to tell the dear ones of the faith that myself, husband, and brother-in-law, W. W. Johnston, were baptized into the all saving name of Jesus Christ. At the water's edge we listened to a very impressive talk on the necessity of baptism. Bro. Bradley is a fine speaker, and labors hard to present the truth. May the Lord bless him in his work.

Your sister in Christ,
Mrs. J. W. Dismukes.

Berean Column.

History of Noah.

Noah was the son of Lamech, and the grandson of Methuselah. He was a righteous man, and the Lord told him that he was going to destroy all men because they were so wicked. He said he was going to bring a flood upon the earth to destroy all flesh where in is the breath of life.

The Lord commanded Noah to build an ark of gopher wood; there should be three stories in the ark, and should be covered with pitch inside and outside, the length was to be three hundred cubits, and the width fifty cubits, and the height thirty cubits. It should have one window and one door in it.

And the Lord said after seven days after Noah had built the ark, he would destroy all flesh wherein is the breath of life, and everything in the whole world should die.

The Lord said to Noah, Thou shalt come unto thy ark, thou and thy sons and thy wife, and thy sons' wives. He said Noah should take two of every kind of animals, male and female. Thou shalt take seven of the clean beasts and two of the others, and he said to take every kind of food there was to be eaten. Noah was six hundred years old when the flood came upon the earth.

In seven days the flood came, and Noah and his sons and his wife and his sons' wives went into the ark.

It rained forty days and forty nights. The Lord closed the door

on Noah. The ark was lifted up above the earth, and everything upon the dry land was destroyed. The rain was upon the earth a hundred and fifty days.

Ruth Keefer, age 13.
South Bend, Ind.

History of Noah.

Continued.

God made a wind to pass over the earth to dry up the waters. When the waters went down the ark rested upon the mountain of Ararat. Then Noah first sent out a raven which went to and fro over the water. Later he sent a dove but it soon returned and Noah put out his hand and took it into the ark. But in seven days he sent it out again, and the dove came in to him in the evening bringing an olive leaf which she had plucked off. And then Noah knew the waters were dried from off the earth. But he stayed another seven days and sent forth the dove again which did not return any more. Then when the waters were dried from off the earth, and Noah opened the door of the ark and looked and saw the ground was dry, they went forth from the ark, after they had been in it a little over a year. Then the first thing that Noah did was to build an altar to offer a sacrifice of every clean beast and fowl unto the Lord.

God put a rainbow in the clouds as a token of the covenant that he would never destroy all flesh again by a flood of waters.

God gave the beasts and fowls to be meat for man after the flood which caused them to be afraid of man. From Noah's three sons, Shem, Ham and Japheth, came all the people of the earth and Noah lived to be nine hundred and fifty years old when he died.

Thelma Railsback, age 11.
South Bend, Ind.

Prophecies and Prophecyings.

There is nothing more sure than the sure word of prophecy, but there is nothing less sure than many interpretations and applications of that word, made by men who claim skill in prophetic expositions. Neglect of that prophetic word, to which we do well to take heed, is a serious fault, but unquestioning faith in the utterances of professed interpreters of prophecy, will also prove to be a grave and disastrous mistake.

Men have no right to excuse their own misdeeds by others' faults, but it is nevertheless true that much contempt has been cast upon the subject of prophetic study by the unwarranted expositions and applications of self-confident interpreters. Scarcely a year passes without witness-

ing the appearance of some new interpretation and application of prophecy, leading to conclusions of great practical importance, and accompanied by solemn warnings against the rejection of what is held to be important truth.

A brief period serves to show the error of the expositions and the unreliability of the expositors, but before honest people can fairly take breath, these interpreters, with all the confidence that could be expected of persons who have never made a mistake, are up and at it again, with some new interpretation or exposition which all are required to receive under penalty of being counted rejectors of divine truth and despisers of sacred prophecy.

The cause of many of these errors seems to lie in the fact that people do not distinguish between studying the prophecies, and becoming prophets themselves, and consequently, not content with marking the accomplishment of the prophecies which are visibly fulfilled, they proceed to tell us what future events are destined to fulfill prophecies which are yet unaccomplished. Here they make serious mistakes. They tell us what certain kings are going to do, but these kings stubbornly refuse to do any such thing. They tell us what is to be the issue of national tumults, conflicts and commotions, and these commotions very frequently end in some other way. They tell us what the Turks will do, or what the Russians will do, or what the French will do, or what the Jews will do, or what the Pope will do, but these worthies seem in no hurry to do any such thing, and consequently plain people who do not distinguish the certainties of prophetic inspiration, from the uncertainties of human exposition confound the two and dismiss the whole matter from their minds. In doing this they are clearly in the wrong, but are they not equally in the wrong who by unwise and incautious statements, repeated and emphasized, give occasion for this very wrong doing?

We have abundant warrant for searching the Scriptures, giving heed to the sure word of prophecy, and recognizing the accomplishment of those predictions which may be fulfilled before our eyes; but though it is entirely proper for us to watch with devoutest attention the passing events which have bearing upon unsolved prophetic problems, we must still beware lest an idle curiosity tempt us to presumptuous utterances, and especially lest over confidence in leaders, expositors or teachers who are supposed to understand all mysteries and histories, induce us to take upon their word things which we have never learn-

ed from the Word of the Lord. Doubtless there are many persons gifted with great discernment and penetration of mind; but no man is wise enough to find out what God conceals, and in looking into his secrets, one will not see very much farther than another. When God reveals a matter, even the babes can understand it, but some may claim to be babes who are too old and too wise in their own conceits to be taught of him who is meek and lowly in heart.

There are numerous Athenians around us who spend their time in hearing and telling some new thing, and he who will cater to this fleshly curiosity will not lack hearers and followers. If he will only give the newest theory, the freshest news, and the most startling expositions that can be found, men will hang upon his words and accept his statements with as much confidence as they accept anything (which in truth is not saying much, for their faith often produces little effect upon their minds or hearts or lives); and after watching the blowing of one expository bubble until it bursts, they will be as anxious as ever for more from the same sources.

As to some of these expositors there is little probability that they will ever learn caution, reverence, or modesty, by their repeated misadventures, but there may be some, entering upon prophetic studies, who will take warning, and aim to study what the prophets have said and observe what has been accomplished, rather than to precalculate the uncertainties of human conduct and prophesy how this one or that one will fulfill prophecies which are partially unfulfilled, and which may require more wisdom than most expositors possess to determine just where to close the book and sit down, saying, This day is this Scripture fulfilled. Lu. 1:19, 20.

In giving prophecies the intention does not seem to have been to make prophets of us and whenever, instead of studying the prophecies, we turn prophets and undertake to disclose, not merely the great and ultimate results which Scripture has clearly revealed, but the minute applications of prophetic statements and symbol to this or that nation, kingdom, leader, revolution, or convulsion, we shall be very likely not only to come to grief, ourselves, but also to bring the whole subject of prophetic investigation into undeserved reproach and contempt. We are not to despise prophecyings, but prophecyings that demand respect must be respectable. When the apostle said to his son in the gospel, "Let no man despise thee," he gave him rules regarding his conduct, the observation of which

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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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.

Word comes that Bro. and Sr. Asa Roose, of Argos, Ind., have just returned from a prolonged visit to the Exposition on the Pacific coast, having visited also many points of interest between.

Now that summer is on and the brethren are busy, some are overlooking the fact that their subscription is due. Brethren, you would dislike to hear anyone say that we neglect to pay our honest debts, wouldn't you? We try to pay as we go, but to do it successfully, we must have what is due on subscription.

We now have on hand, fresh from the press, a collection of 64

songs, bound in manilla, which we will sell for one dollar per dozen, post paid. Since we ran only a small edition it will be well for you to order early if you are in need of books.

Speakers expected at the Illinois State Conference, Aug. 19-22, are Bros. J. H. Anderson, Troy, Ohio; L. H. Shelton, Driggs Ark.; L. E. Conner, Cleveland, O. Conditions indicate that both the Bible School and conference will be well attended. Let us come together determined to make them profitable.

Recently a sister asked us if we print wedding announcements and like printed matter. Another asks if we could print an annual program for a society. To all these we wish to say that we can do as neat work in job printing as any one and will guarantee work and prices to be satisfactory when compared with that of other printers.

From a copy of the Iowa State conference program which has come to us we glean that the date is Aug. 21-29. The place of meeting is at the camp ground near Waterloo. The speakers are Bros. J. W. Williams, A. J. Eychaner, J. H. Anderson, W. L. Crowe and O. J. Allard.

Announcements.

The Church of God of southwestern Nebraska will hold their annual conference one mile south of Holbrook, in the Rankin Park again this year, beginning Aug. 28, and closing Sept. 5th. Meals will be served at the usual price of 10c per meal. Beds will be furnished free.

Once more we will have the privilege of meeting together to renew our strength and help to fortify us against the cyclonic effect the world is causing by its rapid moving. May the love for the truth cause a goodly number to draw themselves from the rushing crowd and seek comfort in the precious promises of God. Come and lend encouragement by your presence.

Mrs. Cora Harlan, Sec.

Stockholders' Meeting.

The next regular annual stockholder's meeting of the Restitution Publishing Co., will be held at the office of the company at 606 N. 6th St., Oregon, Ill., on Thursday, Aug. 19, 1915, at 4 o'clock p. m., for the purpose of electing one director for the full term of three years and for the transaction of such other business as may properly and legally be done.

All proxies should reach the secretary not later than Aug. 18, 1915.

S. J. Lindsay, Sec.

Illinois Bible School, Aug. 10-19. Illinois State Conference, Aug. 10-22.

Let all plan to attend the full time. Please write that you are coming.

The Sunday School.

By Anna E. Drew.

Jeroboam Leads Israel Into Sin. Aug. 15, 1915. 1 Kings 12:25-33. Golden Text.—Thou shalt not

make unto thee a graven image, nor any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them. Ex. 20:4, 5a.

Time.—Immediately following the events of the last lesson, which may have occupied about a year. B. C. 982-981, Beecher, or 939, Assyrian.

Places.—The disruption, at Shechem. Jeroboam's capital was at Shechem. His southern religious center was at Bethel, 12 miles north of Jerusalem. His northern religious center was at Dan near the sources of the Jordan.

Place in history.—The beginning of the kingdom of Israel, and of Judah. "The kingdom of Judah was only about half as large as the northern kingdom. Its territory was strewn with limestone rocks. The little soil between yielded only a meager subsistence in return for the most wearisome labor. It contained many places of interest, —Jerusalem, Bethlehem, Hebron, Olivet; contained the great religious institutions of the nation, was well defended. Its most dangerous foes had to conquer Israel before they could reach Judah. Thus the Judeans were largely saved from the contact with the idolaters. Jeroboam's kingdom was twice as large as Judah. It was richer and more fertile, abounding in springs, easily tilled. There was abundant traffic around and through parts of Israel, from the east, hence exposed to the influence of heathen customs, and all the sensual attractions of idol worship. Jeroboam was elected king by the ten tribes. He was the choice of the people, a man of ability, accustomed to manage affairs, familiar with the

plans pursued by Solomon. God had made him special promises that he would bless him and strengthen his kingdom on condition that he would serve and obey him. He had all he needed for great success."

Questions.

What was Jeroboam's first work in order to unify the northern tribes? 1 Kings 12:25. Shechem was made the capital, and Penuel a stronghold, as a defence against attacks from the desert tribes. What now troubled Jeroboam? vs. 26, 27. What reason for his fears? 2 Chron. 11:13-16. To overcome these losses what did he do? v. 28. Where were they placed? v. 29.

"These two images were to represent God. The intention was to worship the same God, Jehovah, whom they had always worshipped. They were meant to be emblems, symbols. The new worship was to be a continuance of the old under new forms and in new places."

Where were these images placed? These places both were towns where the people had been accustomed to worship, one in the extreme north and the other in the extreme south, so that it would intercept any who had started on the way to Jerusalem.

What other events connected with Bethel? Gen. 12:8; Gen. 28:11-19. 1 Sam. 7:16. What other changes did Jeroboam make? vs. 31-33. What laws of God did he disobey? Num. 18:6, 7; Lev. 23:34. Ex. 20:4. What judgment was pronounced upon Jeroboam for his disobedience? 1 Kings 14:7; 14-16. How long did he reign? 1 Kings 14:20. Show how in Jeroboam's case one sin lead to another. What conditions did God ask of him in order for success? 1 Kings 11:38. Can a person ever gain true success by disobeying God's laws? Can we break God's laws of health and continue in health? Can we be dishonest and not injure ourselves as well as others? Illustrate.

What is said of those who grow rich in the oppression of others? Jas. 5:1-5. 1 Tim. 6:9, 10. Are not all God's laws made to work out good for man? Are there no idols but images of metal, wood, or stone? Col. 3:5; Matt. 6:24; 2 Cor. 6:15-17.

Letters.

Dear Bro. Lindsay:

You will please find enclosed \$1.50 for a year's subscription to the Restitution Herald. I'm also sending a few lines to its pages, to tell the dear ones of the household of faith about our meeting we've had the pleasure to enjoy. On June 23, we, my husband, children and myself, ar-

Many of us are too impatient and expect quick results, but character building is a long, slow and often painful process. But the joy and peace that comes from submitting to Christ in all things is worth it all. It took Moses forty years in the wilderness to be prepared to lead the children of Israel, and then he let his temper shut him out of the promised land.

Recently a young woman has waked up to the importance of digging for "the hidden treasure in the field," and one day she showed me a tract I had given her years before, and asked me if I remembered it. This shows the importance of distributing tracts, as I did not expect her to accept its teaching, since she belonged at that time to a very priest-ridden sect. I keep an assorted supply on hand to have the right one for the right party. What precious work it is to spread the glad tidings. If we can only keep love of praise and self exaltation out of our work we will be much more successful. The moment we let the least bit of this creep into our hearts, the Lord's work is crippled every time. We are not all fitted to preach, but if we put the talents entrusted to us to the best possible use we will gain the welcome plaudit of "well done," etc., instead of the other unwelcome verdict.

The events now transpiring in Europe show us that the time is short and God will hold us responsible for time spent in selfish pleasure or laying up of this world's goods instead of giving Him the "first sheaf."

The world is dead asleep and we who have taken our precious Savior in to dwell with us should be "living epistles known of all men" and not hear these sleeping ones say, "Why did you not warn us if you knew?"

God help us to be true to the trust imposed upon us.

Gertrude Logan.

The Apparent Inconsistency in Jno. 3:13.

A request comes for a few words on this subject.

In those editions of the Bible which endeavor to represent the Savior's words by printing them in red, we find this verse so colored, which would have the divine teacher in heaven at the same time he spoke to Nicodemus, and in that case being in heaven could manifestly not be taken literally, but would mean some such thing as lofty ascent of mind to the comprehension of truths above the grasp of the carnal mind. This view has been offered to explain the difficulty, and while John's gospel is deep in the spiritual things of

this kind of teaching, yet that would seem to require that the opposite idea of coming down from heaven would require that the Master, before comprehending heavenly truths through the spirit, should have known them once and then lose them by becoming fleshly instead of spiritual, then regain this knowledge by inspiration, which is not the case, as is shown by the incident in his life at twelve years old in the temple, unless we take the view of his preexistent life, and that at his birth he lost the knowledge of heavenly things restored to him later by inspiration, and this question is too long to consider in this article.

It occurs to us that the simplest explanation, most in harmony with the context is to regard the speech of Jesus to Nicodemus as finished at the end of verse 12, and the following verses to the close of the incident at verse 21 as John's comment on it. Coming down from heaven is, in the words of Nicodemus at verse 2, coming from God, or otherwise in the same verse, bringing with him in all his teaching the undeniable presence of the Father in the fact of confirming his words by mighty works of miracles. Then ascending up to heaven would be ceasing to teach and work miracles in the world, and vanishing into the unseen Presence, which he did after his resurrection. To do this he need not separate himself from men by great space, but by a change of condition.

This change of condition is the subject of the whole context, hence we have said that this explanation is in harmony with the context, which is a discussion of the spirit birth. For before Jesus could ascend to the Father he must be born of the spirit, to go and come as the wind, as he told Nicodemus. This he did after his resurrection. He would come into the presence of his disciples from a place as unknown to them as the place from which the wind comes into our presence, and vanish as mysteriously to as unknown a place as that to which the wind goes when it leaves us. Then he could go to the Father, ascend to heaven.

Then at verse 13 John shows that no one else has yet done this.

A suggestion for your thought on an idea we have already dropped and we will close: If heaven means altogether a locality distant in space from earth, since God is in heaven, how can people on earth live, move and have their being in God, as Paul said to the Athenians? God is not only in heaven, but also in hell, in the sea and elsewhere, as David shows in the 139th Psalm.

J. W. Williams.

Which Road.

If you could go back to the forks of the road,
Back the long miles you have carried the load,
Back to the place where you had to decide

By this way or that thro' your life to abide;

Back of the grieving and back of the care,

Back to the place where the future was fair—

If you were this day that decision to make,

Oh brother in sorrow, which way would you take?

Then suppose that again to the forks you went back,

After you'd trodden the other long track,

After you'd found that its promises fair,

Were all a delusion that led to a snare—

That the road you first traveled with sighs and unrest,

Though dreary and rough, was most graciously blest,

With balm for each bruise and a charm for each ache—

Oh brother in sorrow, which road would you take?

—Nixon Waterman.

An Infinite Giver.

Think you, when the stars are glinting,

Or the moonlight's shimmering gleam

Paints the water's rippled surface

With a coat of silvered sheen—

Think you, then, that God the Painter

That he will not hang another Of such beauty on the line?

Think you, when the air is trembling

With the birds' exultant song,
And the blossoms mutely fragrant,

Strive the anthem to prolong—

Think you then, that their Creator,

At the signal of his word,
Fills the earth with such sweet music,

As shall ne'er again be heard?

He will never send a blessing
But have greater ones in store

And each oft recurring kindness
Is an earnest of still more.

If the earth seems full of glory,
As his purposes unfold,

There is yet a better country—
And the half has not yet been told.—Sel.

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Good Thoughts.

Work is the grand cure for all the maladies and miseries that ever beset mankind—honest work which you intend getting done.—Carlyle.

A face that is always serene possesses a mysterious and powerful attraction; sad hearts come to it, as to the sun; to warm themselves again.

Gratitude is a nice touch of beauty added last of all to the countenance, giving a classic beauty, an angelic loveliness to the character.—Theodore Parker.

Among real friends there is no rivalry or jealousy of one another, but they are satisfied and contented alike whether they are equal or one of them is superior.—Plutarch.

Oldest Bible in America.

The oldest copy of the Bible in America is in the Latin language, and came from the Greek convent of St. Catherine, Mount Sinai. The date is A. D. 930. It is made of vellum and the printing was done by hand with pen and ink, and is probably the work of the ancient monk scribes in the above named convent. It was thus made 560 years before printing was invented.

Oldest Bound Old Testament in the World.

The most ancient bound volume of the Old Testament in the world is at Nablus, Samaria. It was written B. C. 263, and is made very strong by means of wooden frame and cords, and is guarded with zealous care.

Holy Land Distances.

From Jerusalem to Jericho is 15 miles.

From Dan to Beersheba, by an air line, is 125 miles.

The River Jordan is 180 yards wide at its mouth.

The Sea of Galilee is 13 miles long and 6 miles broad at its greatest width.

Palestine is about 200 miles long and about 60 miles wide on the average.—Sel.

An Arabic Proverb.

He who knows not, and knows not he knows not; he is a fool. Shun him. He who knows not, and knows he knows not, he is simple. Teach him. He who knows and knows not he knows, he is asleep. Wake him. He who knows and knows that he knows, he is wise. Follow him.

Common sense is the knack of seeing things as they are, and doing things as they ought to be, done.

Usefulness is the rent we are asked to pay for room on earth. Some of us are heavily in debt.

would preserve him from giving just cause for contempt; and so if we would have this subject beyond reproach, we must see to it that when discussing it we use only that "sound speech which cannot be condemned," that he who is of the contrary part may have no evil thing to say.

No man of ordinary influence and ability can declare on the authority of prophecy that certain events transpiring will end at this or that particular time, or in this or that particular manner, without impairing the confidence of persons who may chance to witness the failure of his predictions, either in the authority of sacred prophecy, or the utility of his own prophetic studies. Let those who would not dishonor the truth which they cherish, and the Scriptures which they love, be cautious lest by their rashness and imprudence they give excuse for false security, and so while men, excited by uncertain alarms, at last relapse into profounder slumbers, the day of God overtake them as a thief, and they perish in their sins.—H. L. Hastings, in *The Christian*.

Concerning Pastor Russell and His "Millennial Dawn" Books.

I do not think that it is possible for any one who really wishes to know the truth of God and who has studied his Bible with any care to be misled by the *Millennial Dawn* books. He may go a ways in reading them, but he will soon see that the errors are so evident and so outrageous that this teaching cannot be of God. One claim of "Pastor" Russell is enough to utterly discredit him, even if he were not discredited by many other things as well, and that claim is that it is safer and better to study his books than it is to study the Bible itself. He says in his periodical, *The Watch Tower*, Sept. 15, 1910, page 298:

"If the six volumes of the *Scripture Studies* (referring to his own books) are practically the Bible topically arranged with Bible proofs, we might not improperly name the volumes *The Bible in an Arranged Form*, that is to say, they are not merely comments on the Bible, but they are practically the Bible itself since there is no desire to build any doctrine or thought on any individual preference or on any individual wisdom, but to present the entire matter on the lines of the Word of God. We, therefore, think it safe to follow this kind of reading, this kind of instruction, this kind of Bible study.

"Furthermore, not only do we find that people cannot see the

divine plan in studying the Bible itself, but we see, also, that if anyone lays the *Scripture Studies* aside, even after he has used them, after he has become familiar with them, if he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood the Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand if he has merely read the *Scripture Studies* with references, and had not read a page of the Bible, as such, he would be in the light at the end of two years, because he would have the light of the Scriptures."

When any man makes any such claim as this, it is unnecessary to read or listen to anything more he has to say. By such a statement he proves himself to be beyond question a charlatan and religious impostor. This is simply the old Papal error in a new form. The Romish church took the Bible from the people and told them it was safer to study the comments of the saints and the priests on the Bible than to study the Bible itself. Russell is trying to do exactly the same thing, and by that fact is thoroughly discredited, and no intelligent and well balanced person would care to follow his teachings any further.

If we were to speak of definite errors that he teaches, we would point to his doctrine regarding the person of Christ. We do not go into it here. Anyone who reads his books with any care knows what it is and if he knows his Bible at all, he knows that Russell's doctrine is not the doctrine of the Bible.

There are numerous books and pamphlets that expose in more or less detail the egregious and stupendous blunders of Russellism, and some that lay bare his methods. As satisfactory a book as I know on the general subject of his errors is *Why I Rejected the Helping Hand of Millennial Dawn*, by W. C. Stevens. I do not see that anything needs to be added to what is said in that, and I do not see the need of doing over what has been so well done.

"Pastor" Russell made certain predictions of a very definite character to be fulfilled in 1914, and if these predictions were not fulfilled, of course, he would be discredited as a prophet. These predictions are found in Volume 2 of *Studies in the Scripture*, pages 7, 79, and 99, and read as follows:

"The Bible evidence is clear and strong that the times of the Gentiles is a period of 2520 years from the year 606 B. C. to and including 1914 A. D." Page 79. And he further goes on to say,

"In view of this strong Bible evidence concerning 'the times of the Gentiles,' we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the kingdom of God, will be accomplished at the end of A. D. 1914." Page 99. He furthermore says on page 77, "Some time before the end of A. D. 1914 the last member of the definitely recognized church of Christ, 'the royal priesthood,' 'the body of Christ,' will be glorified with the Head; because every member has to reign with Christ to be joint heirs with him in the kingdom, and it cannot be fully set up without every member."

Now the year 1914 has come and gone and these predictions have not been fulfilled; they have completely failed and proved utterly false. The kingdoms of this world have not come to an end, all the members of the body of Christ have not been glorified; Russell is proved to be a false prophet.

Now these predictions are not a mere incident of his system, but the main feature of his system and by their collapse his whole system collapses. As the year 1914 drew on, in his paper circulated throughout the country, Russell sought to hedge; as things did not seem to be turning out as he predicted and published far and wide. He said he had not predicted the end of the world, but he had predicted in the most unmistakable terms, the final end of the kingdoms of this world, and the glorification of every member of the body of Christ.

When the war broke out, then Russell and his disciples took another tack; they claimed that this war was the fulfillment of these predictions, and claimed that it was remarkable that he had predicted these things for 1914 and that the war should break out so unexpectedly in 1914. But the war was the exact contrary to what he had predicted. The year 1914 was to see the close of the end of the times and "the final end of the kingdoms of this world, and this it not at all what we have seen: much less have we seen the glorification of every member of the body of Christ with the Head. The disciples of Pastor Russell are trying to square his predictions with the facts, by saying that the war in Europe is "the beginning of the end" and the kingdoms are being dissolved, but that is not what he prophesied, that the year 1914 would bring the beginning of the end; his explicit prediction was that 1914 would bring "the final end of the kingdoms of this world," and "the full establishment of the kingdom of God." He said these things will

"be accomplished at the end of A. D. 1914." No amount of twisting can make him out to be anything but a false prophet. All real lovers of the truth and all well balanced men and women will wash their hands of Russell and his predictions forever.—Dr. R. A. Torrey in *The King's Business for May, 1915. Abridged.*

Evangelizing in the Smaller Towns.

You ask me to tell what I know and what I do not know on the above subject, also how and what can Bereans do? I can tell what I know from experience in very few words, as I have been nursing in the sick room too many years to have a wide experience, and what I have had, has been personal work.

The difference between city and smaller towns is mainly in knowing how to meet the people on their own ground. In the city you have to speak more perfect English and pay more attention to personal appearance, to get even the slightest notice. I think this is what Paul meant in 1 Cor. 9, giving us his example of being "all things to all men." This implies the use of tact and wisdom in presenting a thought, which will apply to both city and country work. Life in the city is so rapid that it is much more difficult to get a hearing, but after you get hold of one or more truth seekers, they are eager for light unless self-glory is stronger than a sincere love of truth. Even with the sincere truth seeker you have to be as "wise as serpents and as harmless as doves." Above all things, do not give them too much at a time, lest they get confused and get very little out of the lesson, and instead of urging your ideas upon them, watch for an opportune time, when they open the way, and as soon as they show lessened interest, stop.

I know one good sister, who is so full of enthusiasm and love for the truth that she talks it at all times and under all circumstances, doing harm instead of good, as it would be harder for a tactful person to get a hearing after that. She has never made a convert that I know of. She is well posted on many subjects and would make a good teacher but for this. She does very well with those who are well started and who love the truth so well they are willing to endure this very serious fault. If only we would let the Savior take complete possession of our hearts, transforming us by degrees, we would soon be able to cast out these fleshly devils that war against the Christ mind which we are struggling to build up.

THE RESTITUTION HERALD.

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Number 43.

What Is Back of Politeness.

Those who are polite are often called lucky because they get on so well. They have friends. They do well in business. They are chosen by others to act on committees, hold the money, travel and see things and report. I have known a polite young woman to get a trip around the world, everything paid, merely because some friends were going and wished her to be with them. She was so charming that she gave gladness without trying.

Now do you think polite people get good things because they are polite? I think not. I think they have all this good luck merely because they are good. In fact, it is their goodness which makes them polite, not their politeness which makes them good.

If you stand up like a man, it will tend to make you manly. If you say kind things which you do not really mean, they will cause you to grow kind to some extent. But it is far better to be the manly man who stands up naturally, the kindly person who means all the kind things said and much more.

I think the truly polite person is the one who is kind and good and lets some of it show. There is no pretense in saying, "I am glad to see you," or, "I wish you success," if you are glad and not jealous.

Perhaps, after all, it is better never to think of being polite. The best course is to be kindly, think kind thoughts only, and let the manners and speech take care of themselves. You can make a better speech with your eye than with your tongue. All you need to do is to think the kindly thought and look it—the tongue will take care of itself even if it is silent.

If we never expect others to be unkind we rarely find them so. If we are always thinking of good deeds and making kindly plans we need not trouble ourselves about manners. We shall have back of our politeness that real worth which is understood by others and makes life worth living.—World's Chronicle.

Stand Firm.

The boy who yields when things go wrong,
Must ever yield, his whole life long;

COMFORT ONE ANOTHER



Comfort one another,
For the way is often dreary,
And the feet are often weary,
And the heart is very sad.
There is heavy burden bearing
When it seems that none are caring,
And we half forget that we were ever glad.

Comfort one another
With the handclasp close and tender,
With the sweetness love can render,
And the looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken,
Gentle speech is oft like manna from the
skies.—Sel.

While he who rises to protest,
Is certain sure to get the best.
So boy, like Daniel of old,
Be firm, be upright, brave and
bold;
Stand squarely forth with ne'er a
fear,
For right, for friends, and all
that's dear.

A protest that is justified,
Ofttimes will win what's been
denied;
And he, who, master of his wrath,
Fights 'gainst the evils in
path,
Brings prompt reforms that long
would wait
Had he not dared expostulate
So then, my boy, with ne'er a
fear,
Stand firm for right, and all
that's dear.—G. Whitefield
D'Vys.

Suppose They Follow You?

Are you aware that there are boys who are doing certain things because you are doing them? Younger boys usually do not stop to ask any questions. The two words, 'right' and 'wrong' seldom enter their minds. They just want to follow somebody. Are you glad to have younger boys, or boys of less will power than you possess, follow your leadership? Are you willing to assume the responsibility for what will happen to them if they follow you?

Or do you feel that it is none of your concern? Do you feel that you have a right to go places and do things about as you please? Do you feel that you do not have to account to anybody, nor for anybody except yourself? Suppose you slip out of the house after dark, and go off somewhere and spend the evening, returning late, then re-

fuse to tell where you have been. Perhaps that act was all right. But suppose the secrecy of your going off that way threw a kind of mysterious charm about it, and should start some younger fellow to doing the same thing. Only he does not know where all the pitfalls are, as you know; he may fall into some of them and come to grief through his ignorance. Is it nothing to you that he has followed you?

Some can do nothing but follow. You probably have a higher talent than that. In the use of your talent of leadership, are you not quite as responsible for those who follow you, as you are for yourself? —Boys' World.

He Followed the Pegs.

A stranger, while taking a walk through the woods came upon a cabin. Seated in the shade of a big pine was a man who was busily engaged skinning a mink. It was apparent that the man was blind. The stranger had stumbled upon the "blind trapper of Harwich."

"How do you manage to find your traps?" queried the stranger.

"That's easy," laughed the blind man.

"Easy!" ejaculated the other.

"It is this way sir. Some years ago when I learned that total blindness was surely coming on, I went to work and drove long lines of wooden pegs through the woods and down to the lake where I set my traps. When finally I became blind, I was able with a little practice, to follow these pegs along and set my traps and find them again."

We are all, as it were, setting pegs, habit pegs, along life's pathway, pegs which we are bound to follow in the after

years. Where are these pegs leading, to success or failure Boys' World.

The world is but a looking glass
Wherein ourselves are shown,
Kindness for kindness, cheer
for cheer,
Coldness for gloom, repulse for
fear,

To every soul its own.
We cannot change the world a
whit,
Only ourselves which look in
it.—Susan Coolidge.

Whether you work for fame,
for love, for money, or for any
thing else, work with your hands,
heart and brain. Say, "I will;"
and some day you will conquer.
Never let any man have it to
say, "I have dragged you up,
I have made you what you are."
Too many friends hurt a man
more than none at all.

Duty is a power which rises
with us in the morning, and
goes to rest with us at night.
It is co-extensive with the ac-
tion of our intelligence. It is
the shadow which cleaves to us,
go where we will, and which on-
ly leaves us when we leave the
light of life.—W. E. Gladstone.

I would rather make people reli-
gious through their best feel-
ings than through their worst,
through their gratitude and af-
fections rather than their fears
and calculations of risk and pun-
ishment.—Lord Lytton.

There are four things that come
not back—the spoken word, the
sped arrow, the past life, the
neglected opportunity.

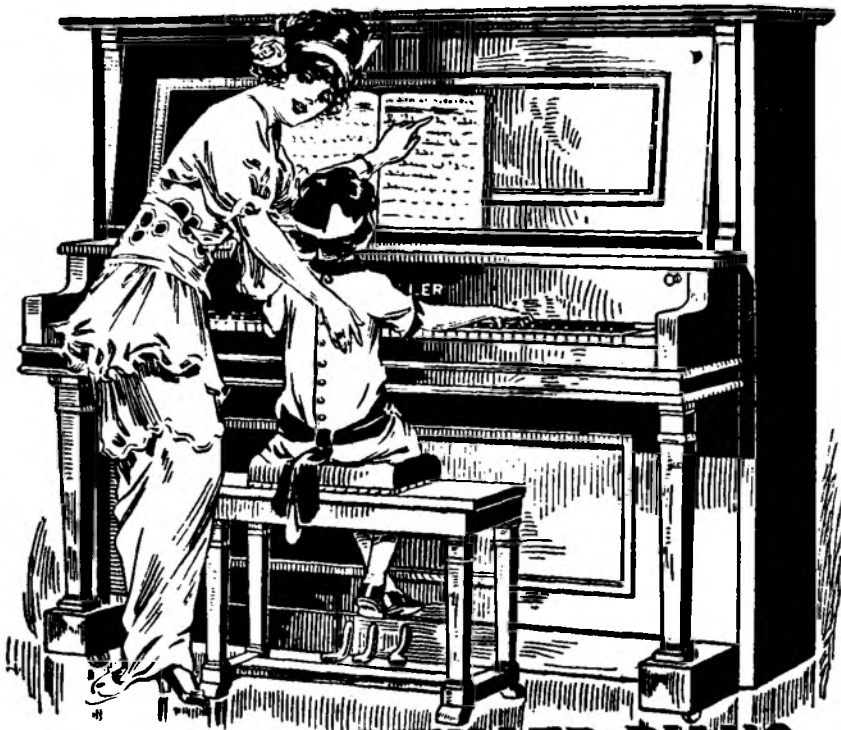
Some men are failures be-
cause they have pinned all of
their faith to the horseshoe over
the door.—Globe.

Don't brood over the past
nor dream of the future, but
seize the instant and get your
lesson from the hour.

All mankind are students. How
to live and how to die forms the
great lesson still.—Bailey.

The man who has strict regard
for the truth seldom talks about
his own achievements.

That should receive most con-
sideration which can be decided
but once.



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CHURCH DIRECTORY.

The brethren at Lanark, IN., meet at the various homes each Sunday morning for Bible study.

J. M. Glotfelty.

Dixon, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mr. Roy Cuffel, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Wednesday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the elder.

Rensselaer, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. M. A. Woodward holds regular appointment.

Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Roan, Ind., Church of God. Preaching by Bro. J. H. Anderson on Satur-

day evening and over the fourth Sunday in each month.

Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple on first Sunday in each month at 11 a. m.

Brush Creek, O. Preaching first and third Sundays in each month, at 11:00 a. m. and 7:30 p. m. Sunday School each Sunday at 10:00 a. m. Bible class each Wednesday evening. J. H. Anderson, Troy, O., Pastor.

Springfield, Ohio. Preaching second Sunday in each month, 10:35 a. m. Sunday school each Sunday at 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Waterloo, Iowa. Preaching every Tuesday evening at 7:30 at Kistner Chapel, 316 3rd Ave., West Waterloo. "Bible Prophecies" is the subject of these winter evening sermons, by A. J. Eychaner.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10 a. m.

Cras. Manken, Teacher. W. A. Cooper, Supt. P. J. Graham, Sec.

Montah, Clark Co., Ill., Church of God Sunday School each Sunday. Vernon Lansbery, Supt. The adult class being a Bible Class.

Ripley, Ill. Sunday School, Berean and Communion Service each first day of the week. J. W. Cooper, Elder. Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p. m., every Sunday, at 441 E. Blackwell Ave., Blackwell, Okla., at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Ill., Church of God meets for bible study, Sunday at 10:30 a. m. Sunday School at 11:15 each Sunday. Preaching the fourth Sunday in each month, morning and evening, by S. J. Lindsay, Pastor. Berean meetings Wednesday evening of each week.

Church of God, Argos, Indiana.—Bible school, 9:30; preaching twice a month; Berean class every Wednesday evening.

Plymouth, Ind., Church of God. Sunday School each Sunday at 10:00 a. m. Sister Violet Stauffer, Sec. Preaching each fourth Sunday morning and evening by Bro. D. E. Vanvactor, pastor. Communion service at close of morning service.

Seek not your life—for that is death. But seek how you can best and most joyfully give your own life away—and every morning, forever, fresh life shall come to you from over the hills.—Edward Carpenter.

Would you be happy? Be the thing that you seem.—Horace. If you would be liked begin it yourself by liking other people.

Some men preach as if they thought sin was to be taken out of a man as Eve was taken out of Adam—by casting him into a profound slumber.—S. Smith.

Dear Bro. Robison:

Your No. 12 is a good piece except your two positions. In reference to Cain and Abel you take the position that the way to forgiveness is by blood, and again you say correctly, that man was made to obey or disobey—"Man could choose"—by obedience to the teachings will bring life. He is the man who builds on the rock.

It was disobedience by man that brought sin—so by obedience of Jesus he takes the place of Adam. It is not bloody sacrifice, but an obedient sacrifice that is pleasing to God. The heathen in ages past approached their Gods by bloody sacrifices. But the Bible way is to approach God by doing the will of God as stated in the sermon on the mount.

Yours for the more excellent way,

J. E. Robbins.

Bro. Robbins:

Yours of the 17th inst. is at hand. Thanks for your words of commendation as well as your kindly criticisms. I prefer criticisms to silence. When my article is criticised, I know that it has been read and thought over. As to your objection to my statement of blood sacrifice it is evident to a careful reader that the plan originated in the garden of Eden. The law, "Thou shalt surely die," would have ended Adam's existence in a violent death. If no provisions had been made whereby he might live the race would have perished.

The penalty of that law was penal and not natural. The proof of this is found in Gen. 3:21 and reads thus: "Unto Adam and to his wife did the Lord God make coats of skins and clothed them." In taking the skins of animals for clothing, it required the shedding of animal blood. The sentence that was passed upon Adam is found in Gen. 3:19, viz., "For out of the dust wast thou taken; for dust thou art and unto dust shalt thou return." In the book of the regeneration of Adam it is recorded, "All the days that Adam lived were nine hundred and thirty years and he died." During his life he begat sons and daughters. Gen. 5:4, 5. In the promise of a restored Eden we find that the serpent seed was to bruise the heel of the woman's seed. Gen. 3:15. The woman's seed did suffer a violent death. Paul calls him the second man (Adam). He became a life giver through the resurrection. Paul again says, Christ our pass-over is (or was) sacrificed—margin, slain—for us. It is evident to my mind that the blood of the paschal lamb was efficacious to Israel in saving them from the destroying angel, so must Christ's blood be so to us. His blood became a seal to the new covenant

made through his son whom Jehovah, raised from the dead. Jesus declares, "This cup is the new testament (covenant) in my blood which is shed for you." Lu. 22:20. Paul said, "As often as ye eat this bread and drink this cup (wine), ye do show the Lord's death till he come." 1 Cor. 11:26.

We find this thought emphasized in Rev. 5:9. And they sung a new song saying, Thou art worthy to take the book and to open the seals thereof: for thou wast SLAIN and has redeemed us to God by thy blood out of every kindred and tongue and people and nation. It was through his blood that these worthy ones are to be redeemed. Jesus is called the Lamb slain from the foundation of the world. (Cosmos). Rev. 13:8. John the Baptist announced Jesus as "The Lamb of God which taketh away the sin of the world." I appeal to Paul again in proof of my position. In Hebrews we read, For if the blood of bulls and of 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 purge your conscience from dead works to serve the living God? And for this cause he is the mediator that by the means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance.

Young renders the following verses, 16, 17, thus: 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 when the covenant victim liveth. In the first instance (Gen. 3:21) the animals became the covenant victims that ratified the covenant whereby Adam and Eve were to live and beget sons and daughters. By this the earth was to be filled. After the birth of the two sons, Cain and Abel, they were directed to offer sacrifices. Please note the character of the two sacrifices. "Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and the fat thereof. And the Lord had respect unto Abel and to his offering." Abel made his offering in faith of the promise that the woman's seed should redeem the race. The blood of the kid was a seal of the covenant as was every sacrifice made and accepted by Jehovah. "Whatsoever is not of faith is of sin." Therefore Cain's sacrifice could have no reference to

the seed of the woman nor to the sacrifice offered by the Lord God which granted to Adam a commutation of the death penalty. He was granted the privilege to live nine hundred and thirty years. In Heb. 11:4, Paul refers to Abel's sacrifice in these words, By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it (his sacrifice) he being dead, yet speaketh. Margin, is yet spoken of.

It was through this sacrifice that Abel was counted righteous. He had faith in God's promise that the seed of the woman would destroy the seed of the serpent. This faith was exhibited in the slaying of a lamb as a sacrifice. Cain ignored this promise by offering a sacrifice in which there was no blood, therefore had no reference to the promise given in Gen. 3:15. Your statement that "the heathen in ages past approached their gods by bloody sacrifices," has no force against the above scriptural proofs. The moral code as given in the sermon on the mount was for those who had and would approach Jehovah through the sacrifice faith in the Lamb slain.

We not only accept the sacrificial death of the Christ but exhibit it in our baptism into his death. This is a faith offering by which God counts us righteous. To do the Father's will is to keep his statutes, his commandments and his laws. In concluding we request that you give the above a careful reading.

Yours in search of the truth,

D. C. Robison.

Reports.

Dear Bro. Lindsay:

I am glad of the opportunity of reporting our few days of meetings at Liberty, N. C., conducted by our beloved minister, J. H. Anderson, of Troy, Ohio.

Meetings began July 28 and continued until Aug. 7, holding two services a day and also a Bible class. We enjoyed the Bible class greatly; as we are commanded to search the scripture. We are doing so when studying it in the way Bro. Anderson conducted it. I think we will keep the Bible class during the fall months.

During our meetings the congregations were not large, but the preaching was great and we surely did keep Bro. Anderson busy while with us, for it is a rare opportunity with us to hear a noble minister as Bro. Anderson. Words of the everlasting gospel came from the lips of Bro. Anderson without any difficulty, showing the truth and present-

ing it in true light so clearly that those who had an ear to hear did hear, but those that did not hear with an understanding, I should say did not care to hear. "Having ears to hear, they hear not, and eyes to see, but they see not."

The meeting has been a great blessing to our little flock, although only one was baptized in to the all saving name of Jesus. Yet his labor was not in vain for it has strengthened our faith and encouraged us to work on. For the few workers at this place seemed to have the "blues" for some time, and good preaching delivered in the powerful and consoling way as Bro. Anderson gives it is the best remedy I know of for the "spiritual blues."

We are very much attached to Bro. Anderson, he being a native born Southerner of the Carolinas and our pastor prior to going to Ohio. We suffered a great loss by his leaving us, but our loss was Ohio's gain. We are thankful that he can still come to us though it be not often. Bro. Anderson is a true worker of the Master, his whole heart being in the work, proclaiming the grand and glorious truths of the Bible, demanding a "Thus saith the Lord," for all statements, and to this we say, amen.

It was through his plain teachings that I learned the importance of baptism, and it was he that buried and resurrected me from the watery grave, and may the God of love and protection guide me through all temptations and help me to live a clean life and work for the Master, that I may be one of the children that will have the privilege of being with Bro. Anderson in the kingdom and say, "I had an ear to hear, and did hear; I hearkened unto the words that fell from your lips for I knew them to be the words of undying truth and truth that would make me wise unto salvation."

Oh what a blessed hope of a saving day, of a home where the inhabitants will not say, I am sick, in the kingdom that is to fill the whole earth in the paradise of Eden, when that which was lost, is restored to the condition it was when God looked upon it and said it was good and not only good, but very good.

This is a hope worth cherishing and it thrills the heart of every true believer. I must stop before this grows too lengthy. May God's richest blessings rest and abide with Bro. Anderson and family, Bro. Lindsay, the editor of our dear paper, and all of like precious faith. Looking for eternal life only through Christ always abiding in the truth, steadfast and unmovable.

Jennie L. Freeman.
Hendersonville, N. C.

How To Study The Bible.

Continued from last week.

We have an example of heed- ing unfulfilled prophesy in the instance of Noah who believing it, "prepared an ark to the sav- ing of his house; by the which he condemned the world, and be- came heir of the righteousness which is by faith." Heb. 11:7.

What calamity might have been visited upon him if he had not given heed to that word, we can only infer. Might not his fate have been as perilous as that which befell those who went down in the flood or Lot's relatives who neglected to heed the word of prophecy?" Paul indi- cated it to be the duty of all seek- ers after truth to believe all the things which are written in the law and in the prophets. Acts 24: 14. That includes everything whether fulfilled or not. Our hope of Christ's second coming, the resurrection, the blessings and joys of an endless life are all based upon the promises of the gospel, which are all unfulfilled prophesies.

Much of Christ's preaching is unfulfilled prophecy, which agrees perfectly with the prophe- cies as recorded in the Old Tes- tament. Moses prophesied that Christ would be a prophet like unto himself. Acts 3:22. and in Matt. 24:25, we find a record of many prophecies made by our Sa- vior. It may be well for the read- er to refer to them. The Book of Revelation is a prophe- cy, much of which is unfulfilled. They were given to the church- es and a blessing is promised to him that readeth, and they that hear the words of this prophecy, and keep these things which are written therein. Rev. 1:3.

Because some cunning and crafty people have erred in giving to the word a false idea in re- gard to the unfulfilled prophe- cies, is no reason why we should not search and compare them carefully with a view of learn- ing their true meaning. But error is very prominent in rela- tion to all Bible doctrines, a fact which all will have to ad- mit, and all because of the vari- ous beliefs. If only one can be right, then the others are wrong. This is strikingly illustrated with respect to faith, remission of sins, baptism, the communion sup- per, the resurrection, and the order of the kingdom. Peter says, "Some who are unlearned and unstable wrest these as they do also the other scriptures unto their own destruction." 2 Peter 3:16. From this we see the prop- er method to be pursued in the study of the scriptures is to com- pare scripture with scripture. To read it as we read other books because of the constant change

in subjects. One reason why so much of the present day preach- ing is fruitless is because the ministers read a text, then leave it, and then never return to it, but wander off into the fields of oratory, fiction and fables, for- getting to do as Paul did when "he reasoned of righteousness, temperance and judgment to come, before Felix and his wife Drusilla." Acts 24:25.

The writer believes the Lord has given two great volumes to his children. One is his written word, the Bible; the other is the wide open book of nature. Men have gone into every nook and corner of the earth in search of its riches. They have descend- ed thousands of feet into its in- terior in search for its hidden wealth and mysteries. They have sailed the seas over, they have pierced their bosoms with sub- marines; they have flown over mountain peaks; they have tramp- ed over fields of floating ice, and braved the rigors of the fiercest cold, and marched across the burning desert sands, under the scorching rays of the tor- rid sun, they have swept the blue conclave of heaven with their mighty and ponderous telescopes, in search of stars, satellites, com- ets, suns and solar systems. By the aid of the microscope they have pierced the minutest atoms of matter. By chemistry they have learned much of the rela- tions and properties of various substances and their affinities. By patient and incessant toil they have gathered the gold and silver, and precious stones from the mines. By close application and long years of study they have arranged and classified in systematic style the principles pertaining to every science. Land and sea have yielded bountiful- ly of their treasures to the un- tiring efforts of men, and for what? To acquire a knowledge of the mysteries of sea and land; of air and sky.

Long and weary years of care- ful study, of intense interest and keenest desire, and princely for- tunes have been spent to learn the lessons which the Creator placed in the lap of nature at the beginning. For this they deserve the highest degree of commenda- tion and praise.

Nature, though mute, has im- parted much knowledge to her students and for centuries to come will continue to shed new light to the eyes of every one who diligently and reverently ap- ply themselves in pursuit of her wisdom. In all their strenuous en- deavors to achieve this success, there has been, in common, a uni- formity in the system and means employed to learn those useful lessons. They all seem to read alike and to arrive at the same conclusion; but how about the

other volume? Is it read and stud- ied with the same earnestness and zeal? Do men peruse its pages with the determination to search out its mysteries? Do they exper- ience the same degree of self- denial and brave the same in- clemency of weather and ex- treme dangers of life in order to attain a perfect knowledge of its infinite riches? It is true that millions of dollars have been expended in a vain endeavor to convert the world to Christian- ity. Princely fortunes are in- vested in church edifices of ele- gant design and imposing archi- tecture in which to worship, and yet there exists the greatest dif- ference of opinions as to the teachings of the holy book. Why this diversity of opinions? Why should the printed word be less easily understood than that which is inscribed on everything in nature? It appears to the writ- er that if the same determina- tion and desire were exercised, arrive at a proper understanding of its teachings as are employ- ed to discover the hidden treas- ures of the physical there would be less difficulty in finding a proper interpretation.

If we were to read it as we read other books, we would ex- perience less difficulty in com- prehending its meaning. If we would have our efforts to learn the will of our heavenly Father rewarded we must give the same meaning to words and permit the same construction of language as in our investigation of other books. With these introductory statements I wish to give a few rules for the investigation of the Bible which I have tried to fol- low.

First, the Bible student must study its contents by subjects, taking into consideration all tes- timony given by each Bible writ- er, the same as an attorney would any proposition in law. Each text should be used in connec- tion with its context and simi- larity used alone.

Second, the literal language, em- ployed by Bible writers or wit- nesses, is the only evidence that we should accept, and we should at all times give to it the plain and obvious meaning which will agree with their plain statements in other passages, if we would get the same meaning that they desired to convey.

Third, we should permit each witness to place his own inter- pretation upon his testimony, for "in the mouth of two or three witnesses shall every word be established," and bear in mind that God has given enough wit- nesses to prove every subject presented for our investigation.

Fourth, every principle of doc- trine, belief or thought, which we may wish to investigate must be thoroughly considered by a care-

ful comparison of all scripture, both New and Old, bearing up- on that particular theme.

Fifth, in the investigation of parables, and all other figures of speech, obscure words and words of doubtful meaning should be given the explanation in conformity with the plain statements of the writers, as used in other quotations.

Sixth, accept no doctrine or conclusion that is not in har- mony with the plain words of the witnesses.

Seventh, compare scripture with scripture, collect all plain texts of scripture from Genesis to Revelation, relating to any one topic, and compare them with out prejudice, and form your own conclusions in harmony with their mutual consistency. If you will do this, your deductions will not be far from the Bible teach- ing on that particular theme.

Eighth, do not think that the whole truth concerning any sub- ject will be fully stated by one passage of scripture, for that is very rarely the case with Bible writers.

Ninth, remember that foolish questions engender strife, and that vain babblings will increase unto more ungodliness, therefore, we should heed Paul's rule to "study to shew thyself approv- ed unto God, a workman that needeth not to be ashamed, right- ly dividing the word of truth." 2 Tim. 2:15.

We believe the above is the proper course to pursue because it is so just and essential to a proper understanding of the Bi- ble themes, and if carefully fol- lowed you will never find an in- stance where the writers dis- agree in their testimony relating to any principle of doctrine. To neglect it will be the source of conflicting opinions, false doc- trines and destructive theories.

There may be many rules for the study and interpretation of the word; but a very good one is that which the apostle Peter gives. If any man speak, let him speak as the oracle of God. He that would faithfully teach of God must be taught of God. He who is faithful and delivers the message as he receives it, not taking from, adding to, nor al- tering, will use it to the good of the household of faith, and to the glory and honor of his Lord and Master. Therefore he should speak with reverence of the word and receive with meekness the en- grafted word that is able to save your souls. James 1:21.

Lyman Booth.

The chief objection we have to a man "who knows it all," is that he insists that every one else shall know it too.

Example is better than precept.

course with the kingdom of Judah lest his subjects should cleave to the house of David, for Ramah was situated on the confines of both kingdoms, so that a fortification being erected here no communication could be held between the people of Israel and Judah without Baasha's permission."

How did Asa divert Baasha from fortifying Ramah? 16:2-6. Does this show loss of faith in Asa? From his past experiences, should he not, in this instance, have asked God to help him? What further failure on his part to the right thing? 16:7-10. Did he go unpunished? 16:12. Why these imperfections recorded? 1 Cor. 10:11-14. Let us keep in mind and practice the Golden text of our lesson.

The Broad Way and the Narrow Way.

"Lindsay is too conservative." "I do not want to become as narrow as he is." "Personally we like him, but his doctrines are too broad."

Strange as it may seem, the foregoing statements concerning the editor are matters of comment going the rounds among our people. Who are we to believe? Is it possible for us to be both "broad" and "narrow"? What do the terms mean?

We read in the scriptures of a broad way and of a narrow way. We are told that many are called, but few chosen. The Master has said that many in that day shall say, Lord, Lord, have we not in thy name cast out devils, and done many wonderful things? etc.

We wish to plead guilty to the charge of being narrow when the word relates to this gospel dispensation. We are not broad enough to take into fellowship everything religious. The gospel is the power of God unto salvation. They who are not in touch with this power (the gospel) are not in the way of salvation. Paul shows the worth of this gospel power as compared with a perverted gospel in Gal. 1, and so wide are they apart in their effectiveness that he pronounces a curse upon either men or angels who may dare to preach for gospel that which is not the gospel. In his letter to the Corinthians, he says that if this gospel be hid, it is hid to them that are lost. What are we to make of this language? The gospel (good news), being the power by which we are to be saved in believing it, must surely be plainly stated, for surely God would not hide away from man a matter of so great importance. It cannot be given us in such a mysterious wording that only the worldly-wise can understand it. This would not be the act of a kind

and loving Father. It IS simply and plainly stated.

Because of transgression of God's law, man brought upon the race death with all of its attendant evils. Whereas God had created man from the dust of the ground and given him life, man by transgression recklessly threw that life away. Sorrow, pain, sickness, and death resulted. Man's hope of continued life was gone. There was but an eternity of darkness before him. But God in His infinite mercy provides a means out of this condition. Man may conditionally have life. This life is provided in His Son, Jesus. This is good news—this is gospel. To believe this honors God and lauds Jesus as our Savior and Redeemer. This we accept with our whole heart. This is the teaching of scripture. We MUST believe this as one of the conditions of this salvation. Here's where our narrowness comes in. We declare that they who believe in the inherent immortality of the soul are not in the faith of the gospel, neither can they be so long as they hold that untruth. It is the doctrine taught by satan in Eden. With it he put God to the lie. Belief of that lie cost man his life. Will it do any less now? The gospel not only speaks of life out of death for man, but it speaks of an inheritance as well. This inheritance comes to us through Jesus, the Christ. It is an inheritance in the earth renewed—joint inheritance with Christ in the government of the nations. They who believe in the natural immortality of the soul change all this. They preach a home in heaven for departed good souls and a place of everlasting torment in hell for bad souls, all of which errors necessarily follow the belief of satan's falsehood. That one great error leads to all the rest. Some of our brethren are flattering themselves that truth is becoming more popular with professed Christendom. Upon evidence we have to sustain us we declare that the truth of the gospel is no more popular with the leaders today than it was in the days of the apostles. You teach among them the truth in its simplicity and they will have no use for you. A lady said recently, "I wouldn't mind going to hear Lindsay occasionally if he ever preached on anything else than the coming of Christ or the resurrection." Dear me. Now we wish to come to the degree of our narrowness. Here are two elements. We wish to have them mixed together. How are we going to do it?

Element No. 1

- (a). Man subject to death (lifelessness) by sin.
- (b). God's mercy plans a way out of death by His Son.

(c). This plan requires belief of certain things God has spoken.

(d). Upon belief of these things God requires us to seal that faith by a burial in water.

(e). The things to be believed are that we have this eternal life only through believing God's promise of an inheritance through a resurrection from the dead by the power given Jesus.

(f). This inheritance is to be in the earth.

(g). That all who reject the gospel are subject to eternal destruction.

These are the things we teach and for which we are called "narrow," even by some of our own people.

Now we will give element No. 2.

Element No. 2.

(a). The real man is by nature immortal and can never die.

(b). God provided Christ to SAVE immortal souls.

(c). This plan requires no particular faith—just faith in anything so you are sincere and live right.

(d). Baptism is not an element in man's salvation.

(e). The souls of the good go to heaven upon separation of the soul from the body (mistakenly called death).

(f). The inheritance to be in heaven.

(g). They who reject this system of religion are to be eternally tormented in a lake of fire.

Now we ask, How are these two elements to be mixed? If the one is white, the other is black. If the one is truth, the other is falsehood. And yet in face of the glaring differences shown we have people in the Church of God who seem to be quite as much at home under the teaching of element No. 2 as under element No. 1. Is it possible that they are willing to give themselves over to "believe a lie that they may be damned?" 2 Thess. 2:11-12. Brethren, this is hard language and it contains a hard thought, but it is the scripture and we are not to blame for it. If this is narrow, then so far as we are concerned, we must remain "narrow." We want to be as broad and as narrow as God's truth,—that is all. We may give more of this kind as time goes on.

S. J. Lindsay.

In reading Bro. McCrory's letter of July 28, he gives some statistics which might be very discouraging to the brethren had they not been forewarned that some seed should fall by the way side and the fowls of the air come and devour it up. And some fell on stony ground where it had not much earth, and immediately it sprang up, because it had no depth of earth. But when the

sun was up, it was scorched and because it had no root it withered away. And some fell among thorns, and the thorns grew up and choked them. And others fell into good ground and brought forth fruit, some a hundred fold, some sixty fold, some thirty fold. These are the faithful few. They have ever been on the watch tower. "Ye are the salt of the earth." "Ye are the light of the world."

God has ever had his faithful few, though often in far more discouraging proportions than that given by our brother, if we count our forces as the world counts strength, in numbers.

Noah was one of the faithful few who was borne up on the waters of destruction to the whole world of the ungodly. Lot, one of the faithful few, was hastened forth from the great city while destruction rained down on the doomed multitude.

Elijah realized the contrasting numbers but did not waver, knowing God's power was not limited by numbers. He said, I, even I only, remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men. Man is so soon to forget from whence cometh his strength, as the ten lepers who were cleansed. But one of them returned to glorify God and give him thanks. Jesus knows how much the enrollment exceeds the faithful few. Jesus said, Were there not ten cleansed, but where are the nine? No answer. The hidden things will come to light when the enrollment is called for the judgment.

To the dear faithful few who are passing through these perilous times, let us hold fast the profession of our faith without wavering, for he is faithful that promised. Let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, so much the more as ye see the day approaching." Cast not away 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 ye a little while and he that shall come will come and will not tarry. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back into perdition, but of them that believe to the saving of the soul. There are glorious prospects for the faithful few. There are a few names even in Sardis which have not defiled their garments and they shall walk with me in white for they are worthy.

Wherefore brethren, give dil-

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Dixon, Illinois, the first Sunday each month.
Rensselaer, Indiana, the third Sunday each month.
Oregon, Illinois, the fourth Sunday each month.

Sr. Geneva Haney, of Belfield, N. D. has been paying a visit to her old home in Plymouth, Ind., and paid a visit to Oregon, Ill., her husband's old home, on her return.

A song book containing 64 selections for 10 cents, \$1.00 per dozen, or \$7.50 per hundred. Send in your order now to this office.

By the time this issue goes forth, the Illinois Bible school will be in session. We have promise of students from New York, Indiana, Arkansas, Iowa, and Oklahoma, besides those of our own state. We are expecting a

very good attendance.

A brother moving to Great Bend, Kansas, wishes to know if there are any brethren in Topeka, Kansas. Should any one who reads this editorial know of any, please send us the address and we will forward same.

The very sudden death from heart trouble that came to Sister Edith Andrew, of the Oregon, Ill., church came as a shock to the whole community, and left the church in deep mourning. Always pleasant, always present at service when it was possible, always faithful, she will be greatly missed. We will give full obituary next week.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Charles Anderson, \$1.50

Announcements.

The Church of God of southwestern Nebraska will hold their annual conference one mile south of Holbrook, in the Rankin Park again this year, beginning Aug. 28, and closing Sept. 5th. Meals will be served at the usual price of 10c per meal. Beds will be furnished free.

Once more we will have the privilege of meeting together to renew our strength and help to fortify us against the cyclonic effect the world is causing by its rapid moving. May the love for the truth cause a goodly number to draw themselves from the rushing crowd and seek comfort in the precious promises of God. Come and lend encouragement by your presence.

Mrs. Cora Harlan, Sec.

Stockholders' Meeting.

The next regular annual stockholder's meeting of the Restitution Publishing Co., will be held at the office of the company at 606 N. 6th St., Oregon, Ill., on Thursday, Aug. 19, 1915, at 4 o'clock p. m., for the purpose of electing one director for the full term of three years and for the transaction of such other business as may properly and legally be done.

All proxies should reach the secretary not later than Aug. 18, 1915.

S. J. Lindsay, Sec.

Illinois Bible School, Aug. 10-19.
Illinois State Conference, Aug. 10-22.

Let all plan to attend the full time. Please write that you are coming.

Obituaries.

Lettie Margaret Helms.

Lettie Margaret Helms, second of a family of eight children, was born to Ebenezer and Hannah Bradshaw Helms, Feb. 16, 1853, in Hamilton Co., Ind., and departed this life at the home of her sister, Harriet Kinney, aged 62 yrs., 5 mos., 8 das.

She was preceded in death by her father and mother, a sister, Mary Mariah, and a brother, Milton Jasper, and leaves to mourn of the immediate family, Sallie Hamman, of Nappanee, Harriet Kinney, of Plymouth, John Helms, of Jasmine, Calif., Emma Pierce, Brownlee, Canada, and William Helms, of Plymouth, Ind. Besides these she leaves four nieces, and six nephews and a host of friends.

Lettie has made her home for the past thirty years with Dr. Bask of Warsaw, and has accumulated considerable property by her own hands. About a year ago she began to fail in health and for the last eight months she was a patient sufferer till death came as a relief. But she died not as they who have no hope for she lived a zealous Christian life. When she was 16 she was assisted in putting on the all saving name by Richard Corbally and united with the Church of God. In later years she became isolated and desiring a church home, placed her membership in the Methodist church of Warsaw and continued till her death.

The funeral was held at Warsaw, and interment at Stony Point, A. G. Neal officiating.

F. A. Stilson.

The Sunday School.

By Anna E. Drew.

Asa's Good Reign.

Aug. 22, 1915. 2 Chron. 15:1-15. Read 2 Chron. 14, 15, 16; 1 Kings 15:8-24.

Golden Text.—Draw nigh to God and he will draw nigh to you. James 4:8.

Tune.—Asa began to reign B. C. 962, Beecher, or 919, Assyrian, near the close of the reign of Jeroboam in Israel.

Place.—He reigned at Jerusalem over the kingdom of Judah. Prophets.—Azariah and Hanani.

Questions.

Who succeeded Rehoboam as king of Judah? 2 Chron. 12:16. Who was reigning as king of Israel? 2 Chron. 13:1. How long

did Abijam reign and what is said of his reign? 1 Kings 15:1-4. Who succeeded him? 2 Chron. 14:1. What is said of Asa's character? 1 Kings 15:11, 14; 2 Chron. 14:2. What did he do to cleanse his kingdom from the evils that had brought it low? 1 Kings 15:12, 13. 2 Chron. 14:3-5. What was done that they might be prepared in time of war? 2 Chron. 14:7, 8. How many years did Asa have peace? 2 Chron. 1. What enemy then came against Judah? 14:9. To whom did Asa go for help? 14:11. What was the result? 14:12-15. Who went out to meet Asa on his return from the victory over Zerah and his host? 15:1. What message did he bring? v. 2. To what does the prophet point as proof of his message? vs. 3-6. Now that God had given them such a great victory, what should it cause them to do? v. 7. "An invading army of visible and invisible evils was flooding Judah from all directions. Abominable idols had been set up in the groves on the hills. Sodomites had crossed the border, who practiced all the vices which have made Sodom infamous forever. Conditions were such that the best in the kingdom was being destroyed. It may be asked how this could be after Asa's work against these things at the beginning of his reign. It may be due, one writer says, to the fact that he was absorbed in building defenses and organizing an efficient army. It would not take long before the pressure from without would bring the idol worship back again."

Is this not true, when applied to our spiritual life unless we have on the whole armor of God, unless we are guarding every point some evil or sin will creep in? What did Asa do when he heard the prophecy of Oded? v. 8. Who were the strangers that sojourned with them? R. V. v. 9. Many of the more religious people from the northern kingdom (Israel) joined the Judeans. What followed? vs. 10-12. What if they would not seek the Lord? v. 13. The very life of the nation was at stake, hence the severity of the punishment. How did the people manifest their enthusiasm? vs. 14, 15. Notice the words in v. 15,—how did they seek the Lord? Meaning of whole desire? What was the result? He was found of them. Is this as true now as then? Isa. 55:6, 7; Psa. 145:18, 19. What further reward was given Judah? v. 15. "The Lord gave them rest." There were no more invasions of Judah for 20 years, till the 35th year of Asa's reign. v. 19. Who was now the reigning king of Israel? 2 Chron. 16:1. What did Baasha seek to do? "By building Ramah is here meant fortifying it in order to prevent all inter-

this way, we say, "Thy will be done in all things." When man is fully convinced that he cannot rule himself, he will be willing for the Savior to take personal charge when he returns, but many will resist his authority which will bring on the Armageddon foreshadowed by the titanic conflict now in progress. The careful student cannot deny that we are on the verge of a great change, so let us study carefully James 5 and show by our daily walk and conversation that our hearts are not on the perishable things of this world, but on the things that will insure the true and lasting riches. Let us not rob the Lord by using time and money for pleasure instead of giving Him our first and best love. If we do this, we have an eternity of bliss instead of a few short years of more pain than pleasure. We must give up every secret idol before we can hope to secure the wisdom for which we are told to pray, but will be ours only as we fulfill the conditions laid down. God is not mocked, and will not let a single one get into the ruling class unless they are willing to let Christ come in and transform the mind, then the talents He has given us must be passed on, or we lose even what we have.

Submitted in love,

Gertrude M. Logan.

The Next World Empire.

Since the days when Nimrod began to be a mighty man in the earth and Babylon was founded in the land of Shinar, down to modern times, we find one individual after another seized with the ambition of world dominion; and the story of their successes and failures forms a large and interesting part of the history of the world. Such an individual for instance, was the great Babylonian genius, Nebuchadnezzar, whose name appears on nine-tenths of the bricks found today in the ruins of the ancient capital of a once mighty empire. Such was Alexander, the Macedonian youth, who filled a drunkard's grave at the early age of thirty one after having conquered the world. Such was Julius Caesar, who is said to have conquered three hundred nations and slain a million men. And others could be named, whose ambitious careers are marked by a trail of blood on the pages of the past. In modern history we have the name of Napoleon, who once said: "What is the death of a million men to me?" While at the present time there are many who believe that this same dream of world dominion is at the bottom of the greatest and most terrible of all the wars of history.

But according to the sure word of prophecy, world rulership can never again be exercised by a single human being. Nebuchadnezzar succeeded in gaining such a kingdom, as did also Alexander; but since the Roman Empire has been broken up into many kingdoms, the Word of God is out against a fifth universal empire until the coming of Christ and the establishment of his kingdom, which will be both universal and everlasting. This is plain from Daniel's interpretation of the king's dream as found in the second chapter of the book which bears the prophet's name. And when prophecy points out the course of empires and human government, it is vain to dream of anything on the program that would in any way conflict with what is written.

In the eighth century of the present era, Charlemagne succeeded in re-uniting much of Western Rome under his individual rulership, but died without obtaining he rulership of the world. One hundred years ago this very year another aspirant to world dominion met his Waterloo. And there is a Waterloo in store for any one who sets about to defeat the purposes of God and bring to nought the divine predictions of the Bible. In the present European conflict, if little Belgium had not withstood the German invasion and the British lion not have bounded into the arena, who knows but that the German Kaiser might by this time have been a long ways toward the mastery of Europe and the world? But, while the children of God may look for a world King, they look for him from heaven and not from Europe.

Had Napoleon succeeded in conquering the world and in ruling all nations from Babylon rebuilt as he had planned, then the Word of God would have failed; and prophecy would fail today, if out of the present struggle a world empire should spring up and all nations become subject to a single ruler. But if there was to be such an empire before the Lord's return we may be sure that it would have been on the inspired program. That not being the case, we may rest assured that the prophecies cannot fail. "The dream is certain, and the interpretation thereof sure." Dan. 2:45.

Babylon is gone, Medo-Persia and Greece, while the Roman Empire has long since given place to many kingdoms. We now live during that stage of history represented by "the feet and toes, part of potter's clay, and part of iron." "And in the days of these kings," said Daniel, "shall the God of heaven set up a kingdom, which shall never be de-

stroyed." The kingdom here spoken of is represented by "a stone cut out without hands," which indicates that it is not of human ambition but of divine origin. Nothing short of the kingdom for which we pray, "Thy kingdom come" can possibly fulfill the prophecy and satisfy the waiting church,

Christ had two promises of world wide rulership, one from beneath, the other from above.

"Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these will I give thee, if thou wilt fall down and worship me." The offer was rejected. It came from beneath, and from the lips of the great deceiver. It was evidently a plot not only to deprive Christ of an eternal kingdom by offering him a temporal one, but also to bring God's purposes and inspired Word to naught. We read however, of another offer of world dominion. "Ask of me," said the Father, "and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." And the day is soon coming when Christ shall take the throne and reign where once he suffered on the cruel cross. His is to be the next world empire, and we welcome his coming and glorious reign.—L. J. C. in Crisis.

Life's Purposes.

Life's purposes are the attainment of personal perfection and to help in the whole life of the world. Men are given their lives and the possibility of dying natural deaths only on condition that they serve the life of the whole world, whereas the suicide exploits life as long as it is agreeable and refuses to serve as soon as it becomes unpleasant, ignoring the likely fact that his service began only at that moment when his life became burdensome. Every work is at first unpleasant—Tolstoy.

Life is a perpetual imparting and receiving and because of this we should choose for our associates the good and the wise. The character of all is in some measure modified by those with whom we associate. If a good boy keeps bad company, he will naturally drift to the bad as rivers to the ocean. The young having bad associates is the cause of more demoralization in society than all others combined.

How the Apostles Died.

Matthew suffered martyrdom by the sword in Ethiopia.

Mark died at Alexandria, after being dragged through the streets of the city.

Luke was hanged on an olive tree in Greece

John was put into a cauldron of boiling oil, but escaped death and was banished to Patmos.

Peter was crucified at Rome with his head downward.

James was beheaded at Jerusalem.

James the less was thrown from a pinnacle of the Temple and beaten to death below.

Philip was hanged against a pillar in Phrygia.

Bartholomew was fayed alive.

Andrew was bound to a cross whence he preached to his persecutors till he died.

Thomas was run through the body at Coromandel, India.

Jude was shot to death with arrows.

Mathias was first stoned and then beheaded.

Barnabas was stoned to death by Jews at Salonica.

Paul was beheaded in Rome by Nero, with a sword.—Sel.

Bible Weights and Measures.

A day's journey equals 33 1-5 U. S. miles.

A Sabbath day's journey, 1 U. S. mile.

Ezekiel's reed, nearly 11 ft.

Cubit, Hebrew, nearly 22 in.

Cubit, Greek, about 18 in.

A finger's breadth, about 1 in.

A shekel of silver, 62½c.

A shekel of gold, \$8.09.

A talent of silver, \$1,518.32.

A talent of gold, \$23,309.

A piece of silver, 13c.

A farthing, 3c.

A gerah equals 2½c.

A mite, 1½ mills.

A homer, dry measure, 11 1-9 bushels.

A homer, liquid measure, 76 gallons and 5 pints.

An ephah or bath, 7 gallons, and 4 pints.

A hin, a gallon and two pints.

A firkin, 7 pints.

An omer, 6 pints.

A cab, 3 pints.

A log, 3-4 pint.—Sel.

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 Moore.

"There is gold and a multitude of rubies, but the lips of knowledge are a precious jewel."

The only way to have things to please us is to be pleased with things as they are—when we cannot change them.

It is sometimes easier to do the proper thing than the right thing.

igence to make your calling and election sure for if ye do these things ye shall never fall. May we be among the faithful few who are worthy when he makes up his jewels.

Your sister in hope,

Sadie Skeels.

Woman Is The Glory of Man.

Not subject to the ordinary laws of nature, being guilty of a criminal act, an act which violates a rule of moral conduct, contrary to right of duty, placed Adam and Eve in a state of being tried by examination for these inhabitants of iniquity were surrounded or fortified with a fence (God's great love) that in gardening or agriculture, we learn by trial what land will produce. Why not have recourse to the smelting pot? Evil of one does not justify the evil of the other, but by removing the evil from both, leaving in each case that which is good, an application of effect must be applied as it is the only means of paying off the principal. Man fell into sin, and God's great love for the world is why he placed Adam in the garden of Eden and promised fallen man a Redeemer. So the criminal case was held sacred, for the examination of the cause (against the attacks of the enemy) was held before a proper tribunal.

By the law is the knowledge of sin (charge to the account of), so by being placed under the trial of faith and obedience there must be a knowledge of sin they were acquainted with God's will. They were doing the requirements of the law by nature, for sin is the strength of the law, so were doing by nature the things contained in the law. This law set or laid down authoritatively for direction was a remedy to be used or applied to the diseased patients. The law was their schoolmaster to bring them to Christ, for they could not be justified while remaining under this law (touch, taste, handle not) till the promise (of an only begotten Son, to redeem us from sin and bring us back to God) by faith might be given to them that believe. Being criminals, guilty sinners, deserving of death, both spiritual and literal, they must come to Christ for life as suppliants, and be ready and willing to receive it as a gift. Adam's sin is imputed to all his posterity, for by Adam sin entered into the world, and (spiritual) death by sin, so death reigned from Adam to Moses, even over them that had not sinned after the similarity of Adam's transgression. The command of God is against sin at any stage, no more at one point than another, for all have sinned.

We can never get back to God by our own doings, for Jesus says distinctly, "I am the way, the truth and the life, no man cometh to the Father but by me." We must come to Jesus so that he may bring us back to the Father, otherwise we shall be left to perish. Adam and Eve were living as they chose, and for this purpose, God so loved the world and gave his only begotten son that whosoever believeth in him should not perish but have everlasting life. If by eating, Eve disobeyed God's command, then it must be taken in its literal, natural sense that Ruth lay at the feet of Boaz for an evil purpose. So she was mistaken when she said, "He shall be unto thee a restorer of life, and a nourisher of thine old age. Now how much better is Obed than Cain, who was conceived in sin, whom Eve thought she had gotten from the Lord? The picture of these two great dramas in life, are of but one and the self same drama.

Ruth followed her mother-in-law and by chance, happened to alight on the field of a near kinsman. Boaz was not yet perfected, for it was midnight when he became afraid, for behold, a woman lay at his feet. And he said, "Who art thou?" And she answered, "I am Ruth thine handmaid, for thou art a near kinsman." She lay at his feet until morning, and he said, Bring the vail or apron that thou hast upon thee, and hold it, and he measured six measures of barley and gave it to her. Ruth fell on her face and bowed herself to the ground and said, "Why have I found grace in thine eyes that thou shouldst take knowledge of me, seeing I am a stranger." Isn't it strange, that a man to whom God hath given wealth and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it. To be a stranger is to be called, chosen and elect according to the foreknowledge of God the Father, through sanctification of the Spirit.

These are the first fruits unto God, in whose mouth was found no guile. These are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Here is the scene of the struggle of good and evil, wonderful richness and its desolations. There was war in heaven, Michael and his angels fought against the dragon. They fought from heaven, the stars in their courses fought against Sisera. By standing on Mt. Carmel we get proof that God alone is supreme. "Come and gather yourselves together unto the supper of the great God," for knowledge of good and evil constitutes the

whole value, the truth, and nothing but the truth. These are the drawers of water, the one serving, but the other being served (governor of the feast) what honor and dignity hath been bestowed upon him?

Jno. 10:16 says: "Other sheep I have which are not of this fold, them also I must bring and they shall hear my voice."

Matt. 25:34, 35: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. I was an hungered, and ye gave me meat, I was thirsty, and ye gave me drink. I was a stranger, and ye took me in." Boaz brought forth the bread and wine which entitles him to a tenth of the spoils for the lamb of the burnt offering, killed by the priest, laid upon the altar to be consumed by fire to go up to him in smoke as a sweet savour unto God, as an offering made by fire unto the Lord, is why Boaz is called with an holy calling. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord, and to offer a sacrifice according to that which is said in the law of the Lord—a pair of turtle doves, or two young pigeons.

May God help us to hearken unto the voice of the wonderful and terrible power of God by which he fulfills his purpose—the "turtle dove call." When Jesus therefore saw his mother, and the disciples standing by, whom he loved, he saith unto his mother, Woman behold thy son. Then saith he to the disciples, Behold thy master. And from that hour that disciple took her unto his own house.

God hath tempered the body together having given more abundant honor to that part which lacked, that there should be no schism in the body. Rebekah drew the water and the servant drank, so the servant who followed his master's advice must be among the chosen (an angel) at the final coming of the Lord.

Submitted in love,

Kathryn Townsend.

Put Yourself in His Place.

While we do not believe every soul will be saved, yet there will be many more in the kingdom than some people think. God is consistent and would not tell us to love our enemies (Matt. 5:44), and fail to do so Himself. If destroying the creatures of His hand is His way of showing His love, it is strange that He tells us a different way of showing our love for our enemies.

One writer mentions "the despisers of all that is good, the low and beastly of all nations,

natural born fools and idiots upon whom has been visited the sins of generations." Right here I want to ask who made such a state of affairs possible and for what purpose? Is it God's pleasure that countless millions go down into eternal death, and a mere handful in comparison, to be saved?

Suppose those holding such views had happened to be born idiots. Would their friend hold such views? I think not. It is very hard to put ourselves in another's place, and love him as ourselves. No, dear friends, God is love and will prove it to us if we will let him.

What would you think of a big, strong man standing with folded arms looking at a small child walking toward a precipice? God is allowing His children to walk just close enough to see what a fate awaits the ungodly, and comparatively few will refuse the wonderful blessings laid up for those who obey, after Christ and His saints have ruled in righteousness for one thousand years. Rev. 20:4. "He loved us when we were yet sinners, and is not willing that any should perish, but that all should come to a knowledge of the truth." If this is so, you may rest assured that comparatively few will go over the precipice.

The "few" will be in the first resurrection, "the chosen generation, the royal priesthood, the holy nation," through which God will fulfill His promise to Eve, Abraham, Isaac, etc. This number will be complete when Christ calls for his elect. (Mark 13:27), to organize them for the great work of saving and blessing the whole world. In 1 Jno. 2:2, and 2 Cor. 5:19, Paul is speaking of the ministry of reconciliation having been committed to the apostles. The whole world lies in wickedness, according to 1 Jno. 5:19, which says, "And we know that we are of God, and the whole world lieth in wickedness." This is true today, and are we to conclude that the arm of the Lord is shortened that it cannot save? Not at all, every jot and tittle marked out by God in His plan will be fulfilled in his own good time and way. He marks time by ages, while our puny minds are loathe to understand. In the next age Christ will not teach in parables and dark sayings, "but so plainly that a way faring man though a fool cannot err therein." The world will not get the same reward as those who believed under the dark sayings and parables, since more faith is required to understand and believe all the prophets wrote about the plan of salvation. Since the great Creator saw that it was necessary to teach man the results of sin in

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The Safe Way.

A transcontinental train was speeding across the country, and the passengers in one of the tourist sleepers were beginning to get acquainted. It was a warm day and two of the passengers who sat beside an open window fell into an easy conversation. One was a man in middle life, the other was a young man. The younger man was interested in the other's accounts of his travels, which had been many.

Every few hours, the older man excused himself, retired to the lavatory, and presently returned with clean face and hands. In the evening he returned with fresh linen as well.

"I suppose you are nearing the end of your journey," the young man suggested.

"No," the other replied, "not yet!"

On the following day, the pleasant conversation continued, as also were the frequent washings of the older man. Near the close of the second day, he returned from the lavatory with clean hands and face, fresh linen, brushed clothes and polished shoes.

"No doubt you are near the end of your journey now," suggested the young man.

"No, not yet," repeated the other.

"I supposed you were," ventured the young man, "because you are all ready to meet your friends."

"No," and he smiled appreciatively, "but in my travels, I have learned one thing which I will pass on to you. I have learned that the best way to reach the end of the journey, is to keep clean all the way."

That is a bit of homely philosophy that is worthy of being passed on to all the boys in the land. Life is a journey, which all of us hope to complete, clean and strong. To attain that ambition there is only one safe and certain way, that is, to keep clean throughout the entire journey of life.—Boys' World.

Facts on Life.

Every life is built about its core of facts. There are personal experience facts. There are facts from the experiences of others. There are thoughts it has thought out for itself.—mental facts. There are possibilities of

LIGHT

Lord, send us thy light,
Not only in the darkest night,
But in the shadowy, dim twilight,
Wherein my strained and aching sight
Can scarce distinguish wrong from right—
Then send thy light.

Teach me to pray,
Not only in the morning gray,
Or when the moonbeam's silver ray
Falls on me—but at high noon today
When pleasure beckons me away—
Teach me to pray.—Sel.

facts lying latent in its own nature. Each young man, then, is a bundle of facts, of good and bad tendencies, of habits, all of which point from what he is to what he may become. How necessary it is for each one to get only the right facts in his life. Sowing wild oats, going with evil companions, harboring distorted views, neglecting to embrace opportunities for improvement—all of these are bad in their influence because they give young men the wrong idea of life.—Sel.

The Secret of Charm.

What is it that makes some girls so charming? What quality that diffuses an aroma, an influence as of rose leaves about them? that manifests in hands that receive us with graceful warmth, in eyes that beam with kindly pleasure, in smiles so genuine, so tender; in the general radiance of reception. What a benignant sunshine of welcome, how soothing to be cared for, how easily the time passes.

And what constitutes this charm? For we are not supposing it to arise from any deep moral or intellectual superiority, which truth to say, does not often exhibit itself in this way. Surely it is a natural sweetness and inherent tenderness of sympathy—pervading rather than deep—acting upon a desire to please.—Sel.

Habits Form Early.

Whoever is old enough to read this, has already formed a great many habits. You are known to be touchy, lazy, happy, sour, stingy, mean, cruel, kind or bright already. What a bad thing it is to have some of these things said of us so early in life. What a good thing to have some of them said.

Sometimes these things are not true. People do not always know

you. But whether others have found it out or not, you are already different from other people in some ways. That is because of your habits. Your habits were made by what you thought or did when you were smaller.

Now is the very time to find out your good habits and your bad ones. Strengthen your good ones by practice. Battle with the bad ones. Be in earnest.

The best way to fight a bad habit is to find its cure and practice that. The cure for laziness is action, for quick temper, is kindness, and for being stingy, giving. You have your own character to build. Now is the time. Get busy.—World's Chronicle.

A Poor Illustration.

"If the devil is to get the greater per cent. of the human race for which Christ poured out His soul unto death, is he not the greater victor? And does it not look as though the plan of salvation was a failure? I answer, Not much. For whom was salvation prepared? "Whosoever will may come." The invitation is for all to come and be saved, if they will. Suppose that a doctor comes to town where there are 100 families sick with a disease that is sure death, and he has a remedy that will cure every case where it is tried. Ten families take the remedy and live; ninety refuse to take it and die: was his remedy a failure? No. It cured all who would take it. The same is true of salvation. Because the people failed to be saved, does that prove the remedy a failure? No. It is the people that are a failure."—E. W. S., in Messiah's Advocate.

Question: Suppose that the doctor referred to above comes to the town with his remedy, and makes it known to ten families, who receive it and are healed; but the ninety other families in

the town never hear of it, and die. Can it be said truly that they "refused to take the remedy" and died in consequence?

Applying the writer's illustration to the whole world, we are to conclude that one-tenth of its population are saved through accepting Jesus as God's remedy for sin, while nine-tenths are forever lost through refusing to accept Him—wilfully rejecting Him as their Saviour. Yet we are told by the missionaries of millions of heathen who have never heard of God's provision for salvation. It seems as if the writer will have to select some more fitting illustration to agree with the facts in the case.—The Last Days.

Living a Life.

"Life," declares a writer of today, "is but one long farewell."

True. Think of it a moment. Always farewells. Farewells to days and months and years; farewell to youth and prime and old age; farewell finally to life itself.

Since this is so, how live so that the farewells may be free from regrets and shames and the ashes of remorse?

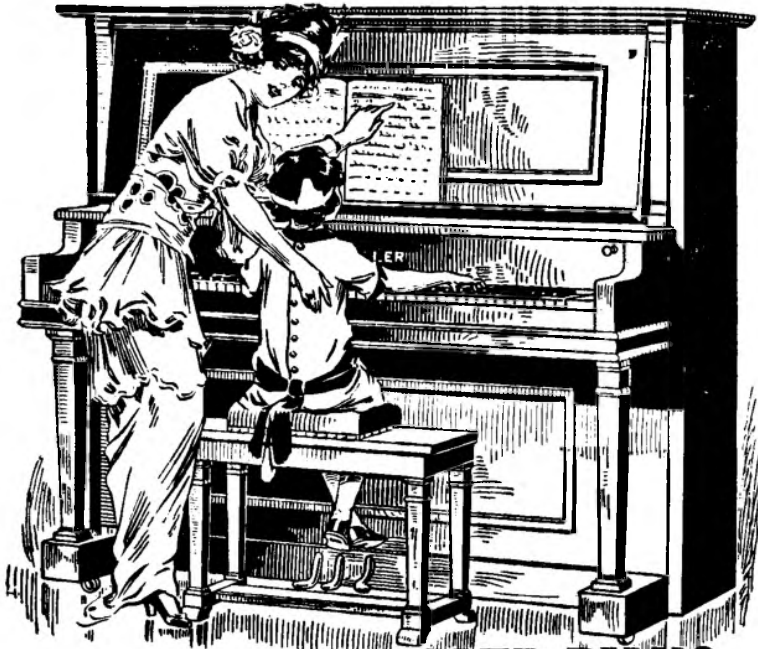
That too is simple. Live straight, think straight, and act straight. Do good because it is the good; avoid evil because it is the evil.

So living, one may always say, "Farewell, happy hour, the thought of you fills me with quiet joy; the dream of you is a grace and a benison. May all my hours to come be likewise; may I have the strength and honor and the kindness to make them so."—Wis. State Journal.

A Word of Encouragement.

There are occasions when speech is golden rather than silence, and when an encouraging word would be of more real value than the richest material gift. Some persons are too much afraid of the effect of a little generous and well timed praise. They would keep all their flowers in an ice house. Letting in a little sunshine upon them would not be amiss. How lavish was the wise and large-hearted Paul with his words of commendation whenever they could be honestly spoken or written.—A. Thompson.

Praise not yourself.



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Israel's Hope in America.

Is Jerusalem to be delivered by Americans? At least such is the aim and hope of American Jews as made manifest at the eighteenth annual Zionist convention held in Boston. The war has created a crisis for European Jews, we hear from various quarters, and ten out of the fourteen millions of the race are unable to help themselves because of the mighty conflict of the nations. "Let us Americans, therefore lead earnestly, courageously, and joyously in the struggle for the liberation of the Jewish people," says Louis D. Brandeis, in submitting his report as Chairman of the Provisional Committee for general Zionist affairs. "Let every man, and every woman do his or her part!" And these words brought forth an outburst of applause, relates a correspondent of the New York Times, which was not merely the effect of "fervid oratory," but "the expression of zeal to accomplish the dream of two thousand years." As an actual effort in the line of realization, we are told that \$68,000 has been raised toward the support of Palestinian institutions and to keep intact the international organization. The contributions for Palestine relief amount to \$290,000; and Zionists have also contributed generously for the relief of Jews in Eastern Europe. Nevertheless, as Mr. Brandeis points out—

"Zionists are convinced that the miseries of the Jews can never be satisfactorily dealt with by merely relieving individual distress or correcting individual acts of injustice. They are convinced that the Jews' main efforts should be directed not to charity, but to removing the causes which make charity necessary. They

are convinced that, to remove the causes of misery and injustice, the Jews' thoughts must be directed less to the sufferings of individual Jews than to the wrongs to the Jewish people. They are convinced that the wrongs to the Jewish people will not end until full liberty is attained. To that full attainment of liberty the consummation of the specific Zionist purpose of securing a publicly recognized, legally secured home in Palestine is indispensable."

He strongly urged, we read, a call for a congress "to represent, if possible, the Jews of every part of the world, which should take action on grave questions which affect vitally the welfare of the whole Jewish people." However, as more than ten millions of the fourteen millions of Jews in the world live in countries now at war, it becomes the duty of the three million Jews in America to act for their brethren in this endeavor, according to the notion of Mr. Brandeis, who advises a congress of American Jews, and adds:

"American Jews have not only the right but the duty to act. We are free from political or civil disability, and are relatively prosperous. Our fellow Americans are infused with a high and generous spirit, which insures the approval of our struggle to ennoble, liberate, and otherwise improve the condition of an important part of the human race. The congress should speak not upon one, but on all the issues involved in the Jewish problem—issues long existing, which the war has accentuated and upon which a decision may soon be demanded. The facts concerning our forty self-governing colonies, and the new Palestinian development are making the world—non-Jews as well as Jews—realize that Zionism is no longer a dream. Our problem has become one of practical concern to statesmen. Whether the Jewish problem shall now be solved depends primarily not upon others, but upon us."—Literary Digest, July 31, 1915.

Things That You Should Forget.

1. The faults of other people.
2. Your own ailments.
3. Your own good deeds.

Things That You Should Remember.

1. The needs of other people.
2. Your own faults.
3. Your own blessings.—Sel.

Those who try to show off their knowledge generally show it up.

One enemy may do more damage than a hundred friends can repair.

ways going and never reaching the end of its journey. But if it were possible for them to get to the end of their journey, they would be "beyond the bounds of space," and therefore, would be in a void where nothing exists, and if nothing exists, that weary soul would be terribly disappointed in not finding its kindred souls. If it be true that heaven is beyond the bounds of time and space, then the good will never reach their reward, and if they cannot reach it they will be in no better condition than they who go the other route.

Thus we see this theory cheats both classes out of reward and consigns all to bitter disappointment. Fortunately, however the Bible nowhere encourages any such theories. On the contrary, it saves both classes, good and bad, all such needless travel, for Solomon says, "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31.

Lyman Booth.

Repentance—What Is It?

Repentance is a positive command of the Lord, and, therefore, it is essential to salvation. The Apostle Paul, in setting forth the truth to the Athenians, declared: "That God overlooked the times of ignorance, but now He commandeth all men everywhere to repent." Many today are like Agrippa of old; they give assent to the truth after they hear it, and are "almost persuaded" to repentance, but they go their way and take no further interest in the matter; such are indeed in a deplorable condition.

Repentance is not sorrow, as is falsely taught by many. The Apostle in his epistle to the Corinthians said: "For godly sorrow worketh repentance unto salvation," which plainly shows that Repentance is the fruit or outgrowth of "godly sorrow." The import of repentance is obedience—to change or turn from, implying a turning from one condition unto another, as it is written: "Repent, and turn from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O House of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn and live ye." Ezek. 18:30-32.

The Lord, through His Apostles, commanded the people to repent, to turn from their former ways, and turn unto Him who is "Not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9.

The prophet Isaiah spake concerning Jesus, saying, "Look unto Me and be ye saved all the ends of the earth," and Jesus Himself invited all unto Him, saying, "Come unto Me, all that labour and are heavy laden and I will give you rest; and him that cometh to Me I will in no wise cast out." The unbelieving Jews of old would "Not come unto Jesus that they might have life," many today act likewise. After they hear the truth ("as it is in Jesus,") instead of embracing it, they "Thrust it from them, and judges themselves unworthy of eternal life."

It is not enough to simply assent to the truth, but it is also enjoined to be obedient to the requirements thereof; in fact, it is but a mere nominal faith to assent to the truth and not to obey its injunctions. Living faith always produces obedience. Abraham not only believed God, but he also obeyed His commands, therefore he was justified, as it is written of him: "Was not Abraham our father justified by works (his obedience) when he had offered up Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? Ye see, then, how that by works, (obeying that which we are commanded to do by the Lord), a man is justified, and not by faith only." Jas. 2:21-24. On the day of Pentecost when the apostles preached the Gospel, under the influence of the Holy Spirit, it pricked the hearts of many and they were convinced that what was set forth was true, and, believing it, they asked what they must do. "Then Peter said unto them, Repent, and be baptized every of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all who are afar off, as many as the Lord our God shall call.... Then they that gladly received his word were baptized." Acts 2:36-41.

The repentance of the New Testament is a turning unto the Lord Jesus—to acknowledge and obey Him as "Lord of All." The Lord Himself declared "That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. Luke 24:27. Accordingly the apostles taught repentance and remission of sins only in the name of Jesus, commencing at Jerusalem, according to the word of the Lord. The apostle Paul, whom the Lord Jesus sent, also taught the same truth, as it is written of Him, "He is the chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the child-

ren of Israel 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 9:15; 26:18.

Hence we see that it is of the most vital importance to turn from error and become affiliated with the truth; we must comply with all the conditions as laid down in the Scriptures, otherwise we cannot be saved, though we may have a zeal for God. There is but "One Faith" which "was once for all delivered unto the saints."—Sel. by Regina Boyer.

A Last Day Warning.

We are living now in "the last days"; in "the time of the end"; in the "last generation." Signs on every hand, in heaven, on the earth, in the sea; among the nations; in the ecclesiastical world, the political world; the social world; among the rich; the poor, and the working classes—everywhere the shout is going up that "the coming of the Lord draweth nigh"! Do you believe it? Are you ready for it?

Believer, are you ready? Are your affections weaned from the world and set upon things above? Are you heeding the admonition of our Lord when he says: "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Do you still retain your first love, or are you growing cold and indifferent? Are you among those who have a name that they live and yet are dead?

We fear there are many of this class in the present day. So many who have an outward form of godliness but who lack the power. Going to church as a custom will not save you. There must be an indwelling power that comes from above, a power that links you with Christ above in a vital way, or you will fail when the real tests overtake you.

Unbeliever, how is it with you? Are you wrapping the robes of self righteousness about you, and trusting your future acquittal to the fact that you have not knowingly cheated any one, that you have lived a moral life; are not a drunkard, and do not keep company with the abominable and murderers, and whoremongers, idolaters and liars? In short are you deluding yourself with the thought that you will be accepted in the Judgment because in many ways you are an exemplary man, a good citizen, and have lived a pretty clean life so far as morals go? Is this the passport to future glory and

eternal life that you have to offer the Judge in that coming day?

Do you think that if you should present such a passport to some of the Kings or Emperors of this earth that they would invite you to share with them the throne and glory they possess? Not at all. How can you expect then that the One to whom "all power in heaven and earth" has been given will invite you to share forever the great power and glory he has received from his Heavenly Father, and to receive a crown of life—eternal life—from his hands when you have never even acknowledged him or believed on him, but neglected and refused his kind invitation to come unto him and receive freely that rest which he alone can give? You cannot, if sane, expect him to accept your flimsy passport—your own creation, and say, Well done, good and faithful servant. You have never even been in his service at all, so you will, with all your flimsy rags of self righteousness, be more likely to hear these words: "Depart from me...I never knew you."

It is high time for you to awake from sleep. We urge you right now, to turn at once to the only Saviour, the One sent by God for the salvation of sinners. Do not delay. Jesus is the only place of refuge. It is an individual matter that every one must act upon for himself. No man can save his fellow, nor save himself. And apart from Christ there is no salvation possible for any of Adam's race. Our Lord who once lived here for a brief period, is coming again. Now is your opportunity to come into the ark of safety. Do not let a day pass before you have settled this vital question. It depends on yourself whether

You will reign with Christ in his kingdom and live forever with all the holy redeemed saints, or You will be subjected to ignominy and shame and lose your opportunity of glory and immortality by being blotted out of existence like the beasts that perish! Which shall it be? Which?—Last Days.

It is with talents as with virtues: one must love them for their own sake or renounce them entirely. And neither of them is acknowledged nor rewarded except when their possessor can practice them unseen.—Goethe.

A poor chance well used is better than a good chance poorly used. Service, not size of opportunity, is the thing which will enter into your final reward. Many a man is losing his opportunity by lazily longing for a large one.

How To Study the Bible.

Continued from last week.

In the interpretation of the scripture, we should adopt the literal sense, which is derived from the ordinary meaning of the words used; except where it would imply an unreasonable conclusion. In this connection Jeremy Taylor has said, "In all the interpretations of scripture, the literal sense is to be presumed and chosen unless there be evident cause to the contrary."

Richard Watson has very ably stated as follows: "The terms of the record are to be taken in their plain and commonly received sense; figures of speech are to be interpreted with reference to the local peculiarities of the country in which the agents who wrote the record resided; idioms are to be understood according to the genius of the language employed; if any allegorical or mystical discourses occur, the key to them must be sought in the book itself, and not in our own fancies; what is obscure must be interpreted by that which is plain; the scope and tenor of a discourse must be regarded, and no conclusion formed on passages detached from their context, except they are complete in their sense, or evidently intended as axioms or apothegms."

It is permissible to use parallels, metaphors, allegories and other forms of speech to confirm and illustrate doctrines which have been established. But it is not safe to rely upon these as absolute proof for any doctrine. Instead of accepting any doctrine as true which we have been taught, we should examine it in the light of God's revealed word. In order to be able to do this, we should have a general knowledge of the purpose God had in making known to man His scheme of salvation. We must apply a test which accords with common sense, which will embrace the design of the subject, and until we do so we are not capable of giving an opinion of any lone passage of scripture. We should deal with it as we would with a disputed clause in any legal paper. Before an attorney could express an intelligent opinion he would examine the whole instrument and then render his opinion accordingly. This is just what the people of Berea did when Paul preached to them that "Jesus of Nazareth was the Christ," whom they had expected would come. They "searched the scriptures daily" to see if what Paul preached about corresponded with the writings of Moses, and the prophets. As a result of this search, many of them believed. Acts 17: 12. This is fair proof that should do likewise, for all

will admit that the Jewish nation had been led by teachers who were well versed in the requirements of God's law, as given to them through Moses, and yet their whole nation was mistaken in the manner of his coming, and were so blinded that they did not recognize him, although he came in exact fulfillment of the scriptures. If it were possible then for a whole nation to be so blind as not to recognize Christ, is it not possible for people today to be as badly mistaken? We believe that it is a solemn fact that the world, at large is as poorly informed, in relation to his mission, as were the masses at the time of his first coming.

In this treatise it is the writer's object to give an outline of God's scheme of salvation, as revealed in His word. We believe there is a sublime unity in the purpose of redemption, running through the whole Book. Believing it to be a Divine revelation to man, let us approach the subject with unbiassed minds, in a teachable and childlike spirit, determined to accept its teachings in preference to our own ideas as to what is meant. We believe that all who will do this, with an honest purpose, will find the scheme of redemption unfolding in marvelous splendor. Then they can exclaim as did Jesus when he said, "I thank thee, O Father, Lord of heaven and earth that thou didst hide these things from the wise (in their own conceits) and prudent, and didst reveal them to babes." Matt. 11:25. The apostle John says, "If any man willeth to do his will, he shall know of the teaching whether it be of God, or I speak from myself." Jno. 7: 17. R. V. Our ability to comprehend, depends largely on our determination to learn and to do, no matter what the results may be. Many people, when they see the position in which they will stand, by accepting the teachings of Christ, and by breaking away from worldly society, and from former religious friends, fainter and go no farther. Many such cases have come under the writer's notice. The desire to be popular, in the eyes of the world, prevents many from joining the little band who strive to follow the lowly Jesus. They forget or else they never knew that popularity is very dangerous. This has been demonstrated in the instance of Noah and also of Lot. Had they been on the popular side they would have been among the lost, but being with God they were safe, and although not popular, they formed a majority, not in numbers, but in the strength of right.

Others are satisfied with their early teachings, and refuse to

examine with care any doctrine which is not in accord with their own ideas. They do not stop to consider whether or not the meaning they place upon the scriptures is in harmony with the obvious design of the author. They appear to be wise above what is written, and do not read and ponder the words of Paul where he says, "If any man thinketh he is wise among you, in this age, let him become a fool that he may become wise." 1 Cor. 3:18. If we would gain wisdom we must come to the fountain of knowledge and learn of God, through his written word, which is able to make us wise unto salvation." Rom. 1:16.

We find a striking example in the class who quote Christ's words, "This is my body," when speaking of the bread, and fail to compare that passage with others that would explain his meaning fully. They teach that the bread and wine are so changed as to become the "body, soul, and divinity" of Christ. This, we claim, is error, but have discussed it more fully at another place.

We have heard repeatedly that the Bible is like an old fiddle on which one might play almost any tune desired. Some believe the assertion. Why? Simply because they do not exercise their reason, nor apply themselves intelligently in their investigations of the Bible, like they do with other books. If they would investigate with the same interest and diligence that they use in the pursuit of other studies there would be very little disagreement concerning its teachings.

Great efforts have been made and are being made to destroy the confidence in authorship and divinity of the scriptures. The hosts of infidelity have been hurled against it for centuries. The ruins of mighty cities have been uncovered in hope of finding proof to discredit its claims of inspiration. Every scheme and device that designing men could conjure, have been used to overthrow the Bible, but it still remains, and will remain "till every jot and tittle shall be fulfilled." Orators have grown hoarse in their denunciations of the Bible. Philosophers and scientists have devoted a great deal of time trying to destroy its influence with the people who are somewhat inclined to believe it; but in spite of bitter opposition it still remains. If its supporters and defenders will manifest the zeal in its behalf, that its enemies do, no earthly power could stand before them, and the Bible would soon conquer and rise in triumph above its hosts of defamers.

Many attempts have been made

to destroy the Bible, but it has withstood all of them. While splendid libraries have been destroyed by fire and flood, many thousands of volumes of the world's very best literature have been destroyed and the authors' names forever forgotten, the Bible continues to shed its light o'er the world, and has been scattered broadcast among the nations. It has passed through the dark night of Papal persecution, when European soil was crimsoned with the blood of many thousands of martyrs, and now shines with brighter glory, and over a far more extended territory than ever before. It has passed through the awful reign of Papal terror and escaped the demon of destruction, bringing with it that word which shall give light to every man that cometh into the world. Still to day it faces many millions of enemies. Some classed as infidels, others as spiritualists: the one denying it entirely, the other, while claiming a reverence for it, and quoting its writings in support of their doctrines, really, in fact, deny it by the interpretation which they place upon it, because those interpretations are at variance with its plain statements. Another class of enemies may be found in the many religious societies, both Catholic and Orthodox in that they charge the Book with teaching the inherent immortality, and a reward in heaven, or a punishment in hell or purgatory. They nearly all deny the unconsciousness of the dead, and most of them deny the resurrection of the dead. Of all its enemies they who cling to the belief in the immortality of the soul are the most dangerous, because they offer a reward they cannot give, or a punishment they cannot inflict. This belief was first preached in the garden of Eden by the serpent, and has been entertained nearly ever since that time by the greater portion of the human family. The doctrine of the immortality of the soul, and the denial of the resurrection of the body, made it necessary to invent a heaven for the good and a hell for the bad, if the good were to be rewarded, and the bad punished, and in order to get them as far apart as possible, heaven was located far beyond the bounds of time and space, and the other, in the lower regions, wherever that may be. The writer has never been able to get the exact location of either place, nor have we ever heard any person give the location of either any more definitely. But if the theory be correct, the soul which starts to the regions of the blest will never arrive at its destination because "it is beyond the bounds of time and space," al-

brook, Neb., Rfd. 2.

Hoping the brethren will respond liberally, will close,

Yours, awaiting the soon coming of Christ.

N. H. Hornaday.

Obituaries.



Edith M. Castle

was born at Waconda, Lake Co., Ill. Jun. 14, 1868, and died in her home in Oregon, Ill., Aug. 4, 1915, aged 47 yrs., 1 mo., 20 days. She was married to Nathan Andrew in Oregon, Ill., Sept. 16, 1891. To this union was born one son, DeLos, who is now left without an immediate relative to share his deep sorrow, his father having died July 12, 1913.

Sister Andrew's mother died Oct. 12, 1912. She leaves to mourn her loss, besides her son, her aged father, A. M. Castle; two brothers, Irvin, of Hammond, Ind., and Bert, of Des Plaines, Ill., and a sister, Mrs. Porter Eshbaugh, of Oregon, Ill.

The death of our sister came as a great shock to the community. Few even of her intimate friends knew of her illness. Evidently she had borne a deep sorrow for a long time. Nowhere will she be missed more than in her church relationship. Cheerful under most trying circumstances, always looking upon the bright side of things, she had won a warm place in our hearts. Her going leaves a gap in our ranks we shall not soon fill.

Soon after the organization of our church in Oregon she came under the influence of its teaching. She began to investigate to see if the Bible sustained what she was hearing, and being convinced of its truth, she applied for baptism which was administered on Sunday, Oct. 8, 1899, she being the first to be baptized by the writer in his ministerial capacity. She has always been firm in the faith. No conversation suited her better than the promises of God and the hope that our King might soon come. Often she has been heard to wish

that He might soon come and put an end to earth's dark scenes. It was a source of great joy to her to have her son with her in the faith.

Funeral services were conducted by the writer in the church where she has found her home for 15 years past, on the banks of the beautiful Rock River. While she rested under a bank of beautiful flowers, we spoke words of hope and comfort, exhorting all to prepare for the eventful day which will soon come upon the world. The house was filled to its utmost capacity with sorrowing friends and neighbors who listened with solemn attention after which we laid her away to rest in her earth bed to await the call of the Master. May the time soon come. In the meantime our sister will sleep and rest.

S. J. Lindsay.

John Frederick.

John Frederick, who for the past two years has been a resident of Thomson, passed away at his home on Wednesday, June 23, after suffering with Bright's disease. He with his wife and family moved to Thomson from Freeport and engaged in the livery business, which since the first of the year has been conducted by his son, Lawrence, John, as he was familiarly known, retiring from business.

John A. Frederick was born in Jo Davess Co., Mar. 7, 1858, and died at his home in Thomson, June 23, 1915, at the age of 57 years. On July 4, 1879, he was united in marriage to Miss Ida McGinnis. To this union were born eight children, six daughters and two sons: Mrs. Wm. Hoy, Pearl City, Samuel, of Thomson, Jessie, of Freeport, Mrs. James Howe, of Winslow, Mrs. E. H. Keltner, of Thomson, Mrs. Glenn Etheridge, of Pearl City, Lawrence, of Thomson, and Vena, at home, also ten grandchildren, who with the sorrowing wife, survive him.

Mr. Frederick united with the Church of God about the year 1895, in which fellowship he has always lived until the time of his death.

The funeral services were held on Friday morning at 10 o'clock conducted by M. T. Aslaksen of Adeline, assisted by Rev. Barnes of the M. E. church, after which the remains were taken to Argo, at which time Rev. Lewis of the York Baptist church assisted in the services, interment being made in the cemetery at that place.

If we have the resolution to hold fast in our hour of trial, from this very firmness serenity returns.

The Sunday School.

By Anna E. Drew.

God's Care of Elijah.

Aug. 29, 1915. 1 Kings 17:1-16.

Golden Text.—Casting all your anxiety upon him, because he careth for you. 1 Pet. 5:7.

Time.—Elijah lived in the reigns of Ahab (B. C. 925-904) and of his son Jehoram (B. C. 904-893) in Israel. According to the Assyrian Canon, 882-850. During 25 years of this period the good king Jehosaphat reigned in Judah where there was a wide extended revival of religion and prosperity. Elijah's sudden appearance to Ahab was about 912 B. C. (Beecher).

Place.—Various places in the kingdom of Israel. He probably first met Ahab in Samaria his capital. Cherith was a brook in a ravine flowing into the Jordan from the east. Zarephath was a town in Phenicia between Tyre and Sidon, seaports on the Mediterranean.

Questions.

What kings of Israel reigned during Asa's 41 years as king of Judah? 1 Kings 15:33; 16:8; 15, 23, 29. What is said of the reign of Omri, the sixth king of Israel? 1 Kings 16:25, 26. What was "his sin" in which he made Israel to sin? What is said of the reign of his son Ahab? 16:29-33. Who followed Asa as king of Judah? 2 Chron. 17:1. What kind of a king was Jehoshaphat? 2 Chron. 17:3-10, 12, 13.

Notice he sent princes, Levites and priests throughout Judah. "We may presume that the princes, instructed the people in the civil law and constitution of the kingdom, that the Levites instructed them in every thing that appertained to the temple service and ritual law, and that the priests instructed them in the nature and design of their religion. Thus the nation became thoroughly instructed in their duty to God, to the king and to each other, and against the people thus united on such principles no enemy could be successful." On the other hand, the northern kingdom (Israel) ruled over by wicked kings had declined in prosperity and morals.

What great mistake had Ahab made? 1 Kings 16:31.

Bible history tells us that Jezebel, trained as she had been under the corrupting influences of idolatry, successfully employed her arts in seducing her husband into all the iniquities of

the same system; not only did the king become a worshipper of Baal but the great body of people were thoroughly corrupted. She attempted to destroy all the ministers of the true religion and greatly multiplied the priests of Baal; her whole history is one of crime and her death a fearful one.

Who appears upon the scene with a message from God, to Ahab, the wicked king of Israel? 1 Kings 17:1. (He was a native of Tishbeth, a city of Gad in the land of Gilead, east of the Jordan, a wild and rugged country). What was his message?

"The fertility of Palestine is entirely dependent upon the regularity and plentifulness of its rain and during the long interval between them, and upon the heavy dews."

Why was Elijah told to hide himself? See chap. 18:10. Was there any way for the king and people to escape this calamity? "By repenting and turning away from their idols and obeying and loving the one living God." How was Elijah to be provided with food and drink? 17:4, 6.

Some have thought that Elijah instead of being supplied by ravens, was supplied by merchantmen, or Arabians, so translating the word, but considering other circumstances mentioned in the narrative, we may justly conclude that these were true ravens as the word is rendered in nearly every version. The raven is one of the most common birds in Palestine, its haunts are in the wildest districts it can find. Elijah was hiding in just such a region.

When the brook dried up what was Elijah commanded to do? vs. 7-9; Luke 4:25, 26. Tell of his experience at this place. How did the widow show faith? What promise was she to realize? Matt. 10:41, 42. What lesson for them in the miracle? That God does great things with little things, thus strengthening the faith of both. What followed after this? 17:17. Why did the widow think this trouble had come upon her? v. 18. What did Elijah do? What is the meaning here of "soul"? v. 21. See v. 17; also like instance in 2 Kings 8:5. Of what did this miracle convince the widow? Would this not also give to Elijah an example of the mighty power of God in him? What things can we compare to the unfailing cruse? God's love and the Bible. Show how these can be compared.

What should we do if we fully trust God? Phil. 4:6, 7; also the Golden text. Between what character in the New Testament and Elijah is there similarity? Matt. 17:10-13. Point out the similarity.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

- Dixon, Illinois, the first Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Sister Carrie Hilsabeck, of Marshalltown, Iowa, is recovering nicely from a recent operation for appendicitis. We are glad for her coming through the ordeal safely. Sister Hilsabeck is one of our most faithful workers.

Mrs. C. W. Coleman and Miss Ruth Aslaksen, of Chicago, and Mrs. Chas. Gesin, of Adeline, Ill., were among those from a distance in attendance at Sister Andrew's funeral.

We have added to our stock several thousand business and visiting cards. We are equipped to do all kinds of job printing in first class shape and very cheaply. Why write to your

Friends on a piece of ragged straw paper when you may have first class stationery almost as cheap? Give us an order.

A letter from Bro. Blakely says he is enjoying northern Michigan.—Mackinac Island, the "Soo," and Eastport, with his family, for a vacation. We trust he may find needed strength.

Several brethren are kind enough to make clippings of terse articles, poems, etc., from newspapers for us. This is a great help to us. However, please do not send us long poetical clippings, for unless they should be very good, we feel that brethren can get more good from the same space filled with prose matter.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. A friend, \$5.00

Announcements.

The Church of God of southwestern Nebraska will hold their annual conference one mile south of Holbrook, in the Rankin Park again this year, beginning Aug. 28, and closing Sept. 5th. Meals will be served at the usual price of 10c per meal. Beds will be furnished free.

Once more we will have the privilege of meeting together to renew our strength and help to fortify us against the cyclonic effect the world is causing by its rapid moving. May the love for the truth cause a goodly number to draw themselves from the rushing crowd and seek comfort in the precious promises of God. Come and lend encouragement by your presence.

Mrs. Cora Harlan, Sec.

To the Brethren to Los Angeles, and vicinity.

There will be a meeting of the Church of God in Taft Hall, 4th floor, Mozart Theater Bld'g. 7th and Grand Ave., Los Angeles, Cal., the 4th Sunday in Aug.

Now brethren, for this one time, throw away your excuses, dig up that talent you have buried beneath the walls of Babylon, ere she falls, or take it wherever you have it hidden and out of that sectarian napkin or come out and put it to work for the King. He will be here tomorrow. What will your answer be when he comes? We are making a last effort to get our first day meetings regularly established again. You can help us by your presence.

Your brother in Christ,
Josiah Tucker

Missouri Meetings.

According to telegram from Bro. J. H. Morse, Valles Mines, Mo., the Missouri conference will convene at the Blush church near Fredericktown on Sept. 9th. This is short notice, but ample time in which to prepare for a good meeting. If you are interested in the meeting, write Bro. P. J. Graham, Fredericktown, Mo., or J. H. Morse, Valles Mines, Mo.

Notices.

The Lord willing, we will leave our home about Sept. 1, 1915, and will pass through the following states: Indiana, Illinois, Missouri, Kansas, Oklahoma, and into Texas. Those wishing our services will please address us at Salem, Ohio.

D. C. and N. B. Robison.

Reports.

Report of California Trip.

Leaving Argos, July 1, we arrived in Los Angeles, 7:10 a. m., July 4, and were met by Bro. Earl Taber. After breakfast at his home, two auto loads went out through Pasadena, twenty-five miles to the foot of the mountains where a beautiful, clear stream flowed over a clean white sand and pebbled bottom. Here, in the calm sublimity of the towering mountain sentinels, in a valley flooded with the morning sunlight, cooled by the ocean breeze as it swept up its narrowing way, the confession of Earl R. Taber was taken and he was buried in baptism to arise and walk in newness of life. He thus symbolized the great central truth of Christianity, the death, burial and resurrection of Jesus Christ, and declared by this act of obedience, his faith in the Gospel.

Commencing Monday evening we held a series of meetings for two weeks. On the second Sunday Miss LeRona Kent was baptized into the all-saving name. The next evening, in the presence of the relatives, Mr. John H. Taber and Miss Kent were united in marriage and were at home at once in the residence of Bro. Taber, 1808 Lenox Ave., Los Angeles.

We met many old time friends of Marshall Co., at the meetings and in their homes, and were glad to know that some of them were much interested in the religious subjects presented.

We left Los Angeles, July 19, and visited the Panama Exposition at San Francisco for three days. We also stopped off at Concord, and Oakdale, Cal., Salt

Lake City, Utah, and Denver, Colorado, to see friends and relatives, and arrived at home Aug. 3.

We greatly appreciate the good will and hospitality of Bro. Earl Taber, Bro. John Taber, Sr. Jane Taber, Bro. Harry Ford and their families at whose homes the meetings were held. We also gratefully remember the substantial gifts that enabled us to make this very pleasant and spiritually profitable trip to the West. May the blessings of God, the Father, and the peace of Jesus Christ, the Savior, abide with these brethren and friends to keep and lead them, by the spirit of love, in the ways of life incorruptible. And may a special blessing rest upon the gospel seed sown in the hearts of those outside of Christ, that it may not be as seed falling by the wayside, but as falling upon good ground to bring forth fruit unto eternal life.

D. E. VanVactor.

Baptisms.

Dear Bro. Lindsay:

After our morning service at Coats Grove last Sunday, Aug. 1, we were rejoiced to have Arthur Richardson, Bro. A. K. Richardson's youngest son, and Earl Chase, Bro. Jesse Chase's eldest son, ask for baptism. After dinner we went to the river and helped them put on the all saving name. They are both very estimable young men. After the baptismal service, we met at Bro. Edwin Coats' home where the Lord's supper was administered, and the right hand of fellowship given. May others soon follow in the path of duty and righteousness.

M. A. Woodward.

Letters.

Bro. S. J. Lindsay:

I write this to inform you of the sad condition of Bro. L. A. Crouch, you being aware that his wife has been in a hospital since the first of May, and they have lately come to their daughter in Furnas Co. Last Friday, the 6th, he met with an accident and had both legs broken. We know what this means for a man of fifty years, and a day laborer. It stands the brethren in hand to donate to his support until he is able to work again. The brethren here will do what they can in their poor circumstances, but this will be small. Will you take the matter in hand and see what the brethren in the east will do to tide them over this calamity. They may remit to me or to L. A. Crouch, Hol

Nor His ways nor laws desired.

All, alas! have gone astray,
Each on his own pleasure bent;
All have left the narrow way,
And in sin their days are spent.

As it was before the Flood,
And when rose the Babel Tower,
So now men have turned from
God
And deny His sovereign power.

Now the nations seethe in strife,
Mighty armies march to war,
Madmen seek each other's life,
Peace and safety are no more.

Earth and air and ocean deep
Swarm with deadly enginery;
Men have e'en forgotten sleep
To prepare for butchery.

Thousands fall in bloody heaps
Staining hill and fertile plain,
Thousands lie in ocean deeps,
Victims of man's lust for gain.

Darker yet the clouds will be,
Higher yet the war flames leap,
Serried hosts meet knee to knee
And find rest in death's long
sleep.

Nations yet must join in war,
Fleets and armies be prepared,
Air-men over cities soar,
Scattering ruin everywhere.

Earthquake shock and famine
gaunt
Spread new terror far and wide;
Growing fears, the statesmen
haunt
As they view the rising tide.

Have the clouds no silver side?
Is there no hope anywhere?
Must death here fore'er abide?
Are we hopeless in his snare?

Faithful ones, your help is near.
God is watching o'er His own.
Though in darkness, have no
fear;
He can rescue, He alone.

Soon we'll greet the coming King
Who shall rule from sea to sea;
He, the longed-for Peace, will
bring,
And to Him our gathering be.

No more wandering far and wide,
All we want, we'll find in Him,
And with Him we'll e'er abide.

J. J. Bronson.

Waiting for the Lord.

The apostle Paul told the Thesalonian brethren that they had turned "from idols to serve the living God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come." 1 Thess. 1:10. This is the true standing of the church. Ever since Jesus said, "If I go away, I will come again;" ever

since men clothed in white raiment said, "This same Jesus shall so come in like manner as ye have seen him go into heaven;" ever since the grace of God taught men that "denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;" ever since it was declared that, "to them that look for him, he shall appear the second time, without sin unto salvation;"—the church have been girding up the loins of their minds, and being sober, "they hope unto the end, for the grace that is to be brought" unto them "at the revelation of Jesus Christ."

Just that position very many are occupying today—waiting for the Son of God from heaven, looking for his appearing, longing to see his face. Others are waiting to see what changes will come in national affairs. Some are waiting for this, and some for that event to transpire. But amid it all the church has still pressed calmly on. Through all the storms and tempests of eighteen hundred years they have been looking for worldly prosperity, temporal advancement or earthly grandeur and glory, but all through this dreary waste of ages their eye has been on the coming of the Lord. Their hope has been there. Faith's gaze has been fixed upon the gathering pomp of that last advent of the Son of God. And so when toils and tears, trials and temptations have come, they have looked forward to that day. No disappointment could shake their faith. Kingdoms rose and kingdoms fell; prosperity came and prosperity departed; persecutions arose, and persecutions subsided; throughout the whole of it they were forewarned; throughout the whole of it they knew their position; and amid the darkness of the dark ages, amid the tides of terrible persecution, this one hope has been like an anchor to the soul. The church have stayed their hearts upon it, waiting for the morning, waiting for the rest, waiting for the Son of God.

Some are wearied with waiting. They say the Lord will never return. Some, worn with the long delay, would tell us he has already come. Scoffers, walking after their own lusts, mock our anticipations, and tell us that all the waiting and hoping and sighing and praying of the church for 1800 years has been in vain. But still the people of God wait: and amid the wreck of nations, the tumult and overthrow of governments, while God gives them that are

wicked to the sword, they watch and wait in hope. The signs that throng around us, and the omens that thicken on earth's horizon, tell us that the great day is at hand. Let us be watchful, let us be diligent, let us be faithful; "yet a little while, and he that shall come will come, and will not tarry." That coming for which the church has longed through the ages past, is surely drawing nigh and our eyes shall behold those sights

"When kings and prophets waited for,
And sought, but never found."

Let us in the hour of our conflict be steadfast, and at last receive the great reward.—H. L. Hastings.

How To Win.

Self confidence when not carried to excess is a wonderful help to success.

When you begin an undertaking do it with the idea that you are going to succeed.

Don't be fearful that you are doing the wrong thing all the time.

Lack of confidence will only hold you back.

You must run a certain amount of risk in order to succeed.

If you fail the first time, go at it with renewed energy and determination to win in the long run.

Don't be constantly asking advice and opinions of others. If you feel doubtful of the wisdom of the course you are pursuing think carefully over all of your friends. Select the one on whose common sense you can most rely and consult him. Even if he is not an expert in your line of business he can give you good advice as to whom it would be well to consult.

If you consult every one you know, you will grow so confused that you will not know where you stand. Every one will have a different theory and in the attempt to follow them all you will arrive nowhere.

Once convinced that you are on the right track, follow it unflinchingly.

There is a best way to do everything if you are fortunate enough to find it.

Don't be cast down by every bit of adverse criticism you hear.

Never make a change unless you are convinced that you will benefit by it.

Don't underestimate your own powers of judgment. You are a grown man or woman, and you must have some idea of which is the best course to follow.

It is a moral impossibility to please everyone, and though you may be doing exactly the right thing, your neighbor may think you are all wrong. But perhaps

your neighbor does not know half as much about it as you do yourself, so don't worry over what he says.

Too much humility is just as tiresome a quality as too much conceit.

You will never succeed unless you learn to step out by yourself and trust to your own common sense, judgment and intuition.

Acknowledge your blunders, but don't talk too much of them.

It will only shake people's confidence in you.

Don't get blue and discouraged over your failures; fight, fight, fight, until you have your feet on the ladder of success, and when you get there hold on for dear life.—Sel.

Keep Them Back.

"Keep back your own troubles—don't hide them, but keep them back. Put them aside, and let those who come in contact with you feel only the result of them in finding you full of sympathy, understanding and also strength to give help where and when it is needed. Remember the truest and best way to help others is through your character—through what you are. No lasting work can be done in any other way."

Most trials, whether fanciful or real, are best born in silence. A year afterwards we are glad we never mentioned them. They must be overcome, and then we are masters of ourselves; we have set things to rights, and keep them right; the suffering is converted into a struggle, and at last we become happy. Craving for sympathy is a great snare and weakness, and leads us to say and do things which we afterwards regret.—Sel.

I have perceived

The voices of the good, the kind, the true,
Are more in number and excel in strength;
There is more love than hate,
more hope than fear
In the mixed murmur of the human heart.—Van Dyke.

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of a Christian that a great many of you are—little acquainted with the Lord. Why should we live halfway up the hill and swathed in the mists, when we might have an unclouded sky and a valuable sun over our heads if we would climb higher and walk in the light of his face?—Maclaren.

When one gets too old to learn he should be granted a passport.

Flattery is the food of fools.

Berean Column.

Be Steadfast.

Dear Bereans:

I have been asked to write something for our column and I wish I might say something to encourage you to hold fast to the faith. Now that we see the time approaching for our Lord's second coming it behooves us to have our lamps fueled and trimmed and our waiting garments on that we may be ready to meet the Bridegroom, and enter into the wedding feast. What a joyful time that will be for those who have kept the faith, and can hear the Master's "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." But to those who have failed to meet the requirements, the awful words, "Depart from me, I never knew you." Oh what weeping and wailing when the door is closed and they realize too late that the opportunity is passed and only death and destruction awaits them. Can we afford to neglect this great salvation which is offered on such easy terms? "Repent and be baptized and walk in newness of life." "Keep my commandments," which is the whole gospel.

I know some of our young people imagine the Christian's life is hard and demands great sacrifice. But we older soldiers of the cross do not find it so. It is easy if we only put ourselves in complete submission to his will. Search the scriptures for in them ye think ye have eternal life, and they are they which testify of me. Jno. 5:39. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph. 6:11. Jesus said, "I am the way, the truth and the life. No man cometh unto the Father, but by me." "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. Paul said, "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. 15:58. Job said, "The fear of the Lord is wisdom and to depart from evil is understanding." Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you. Matt. 6:33. 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. To him

that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. Rev. 3:21. Repentance to no man evil for evil. Rom. 12:17. Avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine; I will repay, saith the Lord. Rom. 12:17, 19. Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you. Matt. 5:44. For the son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. Matt. 16:27. For whoso findeth me findeth life. Prov. 8:35. I set before you the way of life, and the way of death. Jer. 21:8. Which are we going to choose? Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. 1 Cor. 2:9. As ye have therefore received Christ Jesus the Lord, so walk ye in him. Col. 2:6. Dear Bereans, let us strive for that abundant entrance into the kingdom which Christ has promised to all who love and serve him.

Your sister in Christ,

Eva M. Norris.

Dear Bereans:

Do you ever take old copies of our paper and re-read them? I do, and one day I was reading an article by Bro. L. S. Bronson on Matt. 24:14. The date of the paper is June 18, 1913. Bro. Bronson sets us thinking by saying he thinks Jesus' command to "go into all the world and preach the gospel," was given to the apostles, and they obeyed it, literally preaching the gospel to all the world; and that nothing we can do will hasten the end or hinder it coming, for God has appointed the time, I think he is right. In harmony with this thought of the apostles preaching the word, I found an article in a secular paper, entitled, "Where did the ancient Aztecs get their Bible stories?" It speaks of records that have been discovered among the ruined cities of Central America that interpret Bible legends, but which were centuries before the Christian world ever heard of America. These records have raised with greater force than ever the question of where the ancient Aztecs, the kindred races of the Central American States, and the mysterious Mayan race, which preceded the Aztecs, got their old and new Testament legends. The points of resemblance in the religious beliefs and rituals of the old Americans and those held by Christians are too close

to be mere coincidences. Any court of law would pass upon them as derived from a common source. The priests who accompanied Cortez at the time of the conquest were struck by these resemblances. They found side by side with the basest and most brutal superstitions the most familiar observances. The Aztecs had a legend that runs as follows:

One day in the far distant past, a stranger of noble appearance, white and bearded, sailed in from the Atlantic Ocean in a bark of serpent skins. He taught them agriculture, gave them laws and then incurring the wrath of one of their principal gods, sailed away, promising to return with his sons and rule the country.

Analysis of all the facts seems to prove that centuries before Columbus, a white man visited the Mayans, and taught them many things. The priests of the native gods, fearing the influence his teachings were gaining, expelled him from the country. Only in this way can the mystery be at all answered. He is called Quetzalcoatl, and it is held by some scholars that he was the apostle Thomas. The story is very interesting but too long for the Berean column, so I will close.

Lillie H. Willis.

"There be those who say the Bible is not modern, that it is behind the times. But it is they, and not the Bible, who are not abreast of the truth. If it be in astronomy, in mathematics, in logic, in graphic, historical chronicle, in ethics, in philosophy, in code of morals, or code of government, that the Bible is to be tested, it remains the foremost, the first consistent book, the supreme volume of all time, given to man."

It is the most widely circulated book in the world. No work of Confucius, of Buddha, of Mohammed, of the Norse gods, or the Egyptian deities has ever passed through as many editions or languages as the Bible.

This being the truth, its study becomes not only a matter of Christian education, of moral training, but a matter of common sense. One cannot afford to be ignorant of the best. To be ignorant of the Bible is to be ignorant of the fundamentals of the entire Christian religion upon which the civilization of the western world rests. The study of the Bible cannot be begun at too young an age: it cannot be continued too long. The Bible is the Book.—Sel. by Ada Drew.

Sometimes.

Sometimes when Christians have the blues, or are tempted,

and may feel discouraged, let them ask themselves this question: Am I really a Christian and a follower of Christ? Well there are at least three ways of deciding that question in our minds from a scriptural standpoint. First Christ has said, "If any man will be my disciple and come after me, let him take up his cross daily and follow me." Mark 9:25.

Second, "If ye love me ye will keep my commandments." John 14:15.

Third, "We know we have passed from death unto life if we love the brethren." 1 Jno. 3:14. How much we are to love the brethren is something of a question.

Listen. "And we beseech you brethren to know them which labor among you and are over you in the Lord, and admonish you. And to esteem them very highly in love for their work's sake, and be at peace among yourselves." A very timely and important injunction. How can we overcome self in this regard, be at peace among ourselves, loving and kind? By following the language found in Phil. 2:3, which reads as follows: "Let nothing be done through strife or vain glory, but in lowliness (humbleness) of mind let each esteem others better than ourselves." O, says one, how hard that command is for me to observe and keep. Well, you know Christ has said. "If ye love me, ye will keep my command." Here is your testing time. O but it is such a cross for me to esteem others better than myself. But remember Christ has said, "If ye would be my disciple, take up your cross (not the cross belonging to some other brother or sister) and follow me."

Remember, Christ had a cross and died doing the will of the Father. When we love the brethren as Christ loved, and love them better than we do ourselves and as Christ loved and are willing to lay down our life, I am quite sure we will know we are in a saved state and have passed from death (in prospect) unto life, because of our humbleness of heart and because of our strong love for the brethren, esteeming them better than ourselves. Think on these few things and act accordingly.

L. S. Bronson.

Peace.

Peace, peace, O there is no peace In this wide, wide world of sin. War and famine will not cease Till Christ's reign is ushered in.

Now, we see man deified And his works and thoughts admired. God no more is glorified

THE RESTITUTION HERALD.

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Sentence Sermons.

By looking for the best love fits to the best.

A tree is known by its fruits, not by its shoots.

He who scoras the poor turns his Lord from his door.

There may be more love in a warning than in a reward.

He cannot pray for himself at all who prays for himself alone.

A bunko game is not made a blessing by coming into a church.

The downward road often looks like an ascent to the eye of pride.

The man who has blisters to show does not need to talk about his burdens.

The man with time to waste is a bigger fool than the one with money to burn.

There's many a man who never prays for rain until his neighbor has his hay out.

Hope lives until love dies.

Honesty needs no advertising.

Short prayers have the surest aim.

They who live on fashion die on folly.

A man's life always follows his faith.

Only the self centered are self satisfied.

That which is useless cannot be harmless.

Words are but things which truth wears.

It is easier to endure failure than to bear success.

Today is never bettered by tomorrow's burdens.

Parading a cross is no proof of possessing a crown.

He gives but an empty hand who withholds his heart.

Enmity to new ideas is no proof of loyalty to old ones.—Sel.

Wait.

Keep still. When trouble is brewing, keep still. When slander is getting on his legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look different through an unagitated eye. In a commotion once I wrote and sent it, and wished I had not. In my later years I had another commotion, and wrote a loaz letter; but life had rubbed a little sense into me and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed

BEAUTIFUL LIVING



Keep the sunshine in your heart,

Wear a smile;

Live a happy, hopeful life

All the while.

Do some helpful work each day

As God's leading lights the way.

Ask for calmness from above;

Keep your place;

Let the Master's mind and thought

Help you trace

Heaven's purpose day by day,

In a noiseless, tender way.

Days will come and days will go,

Yet 'tis well,

For in joy or sorrow's hour

Life shall spell

God's dear message line by line

In this life of yours and mine.

—Chambers.

necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence and eventually it was destroyed. Time works wonders. Wait till you speak calmly, and then you will not need to speak maybe. Silence is the most massive thing conceivable, sometimes. It is strength in very grandeur.—Sel.

Self-Control.

To lose self control is to lose the key to any situation. No man who cannot hold himself in hand can expect to hold others. It has been well said in any discussion or disagreement with another, if you are in the wrong, you cannot afford to lose your temper, and if you are in the right, there is no occasion to. Or, as a lawyer has wittingly put it, 'possession is nine points of the law, self possession is ten.'

Every Day the Best.

We should fight against every influence that tends to depress the mind, as we would against temptation to crime. Emerson says: "Do not hang a dismal picture on your wall, and do not deal with sable and gloom in your conversation." Elsewhere he says: "Write it in your heart that every day is the best day of the year. A day is a more magnificent cloth than any muslin, the mechanism that makes it is infinitely cunninger and you cannot conceal the sleazy, fraudulent, rotten hours you have slipped into it."

The development of the capacity to enjoy life is of inesti-

mable value to those who would get on in the world. Whatever your calling in life may be, whatever misfortunes or hardships may come to you, make up your mind resolutely at the very outset that, come what may, you will get the most possible real enjoyment out of every day as you go along; that you will increase your capacity for enjoying life in trying to find the sunny side of every experience. No matter how hard or unyielding your environment may be, there is a sunny side if you can only see it.—Sel.

Sin As a Detective.

You may rest assured your sins will find you out sooner or later. You may think you have them so well covered that they will never come to light, but at very best they are only covered over lightly—so lightly that a keen eye may detect them. And surely there are plenty of keen eyes on the lookout for the sins of others, and when found they will be dragged out and made common spoil.

While we may never know how many great sins have been effectually hidden or how many guilty secrets lie buried in the grave yet it would seem there are very few as compared with those which have come to light—returned to plague their inventors.

It could not well be otherwise when no man is smarter than any other man, and none so shrewd as to be able to completely hide himself for all time. Nature has so arranged the matter that whatever manner of man you are it shall be

known—known to some, if not to all. It is well that it is so arranged, for there are those who would hide their virtues as carefully as others would hide their sins. Be sure your sins will find you out, and then will come the reckoning in which your account will be justly and rightly adjusted, and you will get all that is coming to you and no more.—Pittsburg Gazette.

Wisdom's Whispers.

Humanity often exists more strongly in the imagination than in reality.

Building castles in the air requires little in the way of capital investment.

Make the best use of what you have and thus prepare for what may possibly come afterward.

Continual fault finding creates dissatisfaction without bringing any satisfactory result.

Politeness is a quality which produces a stamp that is as distinct as it is pleasant.

The wrong doer foolishly hugs the delusion that forgiveness will follow discovery.

Beauty has a convincing way of making its influence felt with out much effort, but it is not always lasting.

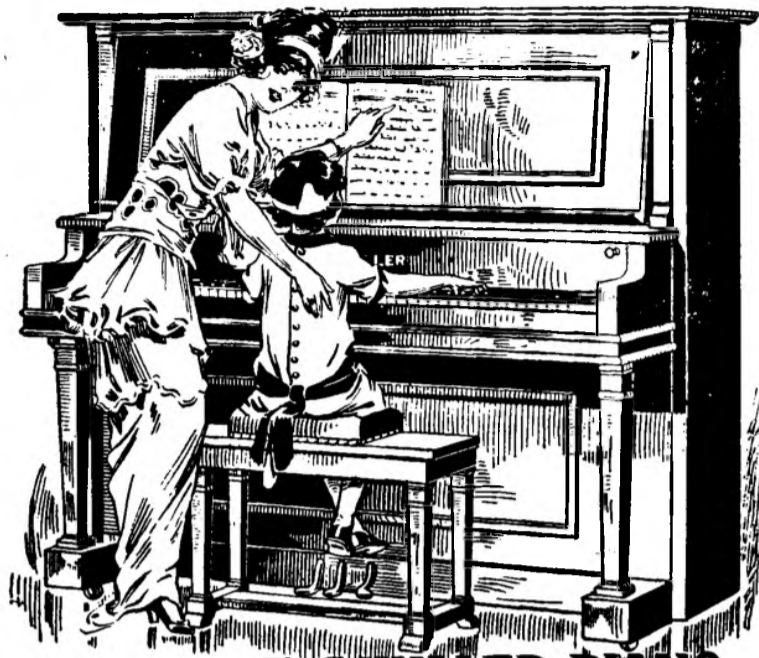
Having your own way is sometimes a victory that is useless as well as barren.

Hold the head high in adversity, so that others may not adversely criticise. — Philadelphia Bulletin.

Perseverance.

Of all work producing results, nine-tenths must be drudgery. There is no work, from the highest to the lowest, which can be done well by any man who is unwilling to make that sacrifice. Part of the very nobility of the devotion of the true work man to his work consists in the fact that a man is not daunted by finding that drudgery must be done, and no man can readily succeed in any walk of life without a good deal of what in ordinary English is called pluck. That is the condition of all success, and there is nothing which so truly repays itself as this perseverance against weariness.

It is sometimes easier to do the proper thing than the right thing.



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The Shadow of a Tree.

Her face was ever toward the narrow window,
Whose northward panes let in the sunny ray,
With folded hands, mute, suffering, uncomplaining,
Low on her cot she lay.
"You are alone?" I questioned, wrung with pity,
"You have no books to spend the weary hours,
No pictures bright to soothe the aching vision,
No sunshine and no flowers."
"Not these," she answered, "yet I am not lonely,
For when the sun is shining, I can see,
Across the street, upon a white walled shanty,
The shadow of a tree.
The leaves move softly when the breeze is lightest,
And idly dance through all the summer day;
And when the wind blows, even the sturdy branches
Toss to and fro in play.
The green, I think, turns yellow in the autumn,
My tree is always gray against the white:
But one by one, my shadowy leaves go scudding,
Across the span of light,
And whirl, and drop, and when the chase is over,
And bare the branches shiver one and all,
A pattern, lovelier than your kerchief border,
They weave upon the wall.
But when the sky is dark and clouds are heavy,
I asked, "Why then?" half wondering at my doubt,
Half smiling to herself, "I wait," she answered,
"Until the sun comes out."
O bounteous earth, so lavish of your beauty,
For eyes that see not, careless of

their own,
From your tree board, the scanty crumb of comfort,
To this poor stranger thrown,
Grows to a future past our comprehension,
The brimming measure of divine content.
To us—spoiled darling of a liberal mother,
Such grace was never lent,
What loveliness of fields and gardens sunny,
What greenness and what bloom are mine to see,
Yet this poor wail, has wealth beyond my counting,
The shadow of a tree.
She smiled across the hush that lay between us,
"Perhaps," she said, "you do not understand,
When one is sick and poor,—but there, no matter."
She took my proffered hand,
"Good bye, I'd love to have you see my shadow.
Come, when the sun is shining, please, some day."
The tears were in my eyes, but not for pity—
I turned and went away.—Sel. by Ada Moses.

Reward for Service.

Luke 16:13; Rom. 12:1.
Beautiful are youth's sweet flowers,
If one cultivates them well;
They will be our greatest treasures,
None of which we'll care to sell.
It will be our greatest pleasure,
When we're grown old and gray;
Just to glance at them at leisure,
If we've fought and won the day.
If you once become disheartened,
And have almost lost your way,
Let at once your hope be strengthened,
And enlist with God today.
Your reward is life eternal,
Will you stand and look aghast,
At your many sins internal,
Till your present life is past?
Better quit yourself a soldier,
Don God's armor with delight;
What did Christ deem holier,
Than to quit himself and fight.—E. R. Drabenstott.

I'll Try, and I Will."

When you have a piece of work to do, never say you hope to be able to do it. Hope is all very well in its place, but there are times which demand certainty. When a responsibility is put upon you, make up your mind that you will measure up to it, no matter what it costs. I'll try' is good, but 'I will' is better.—Sel.

All doors open to courtesy.

for several days. Am fairly well and good looking, as you know. Have looked upon many beautiful sights worthy of note and long to be remembered; some not so pleasant to behold. Found present day Christianity on the downward road and pleasure all about flourishing; sin of all kinds on the rampage and growing in a way that only sinners and the devil can rejoice in its success. Churches dying, preachers discouraged and church buildings depopulated and falling into decay and ruin. But it is what I expect and the fulfillment of scripture, and the cold conditions of the last phase of the church as shown in Revelation, where it speaks of its luke warm and sickening condition in the last days of the history of the church. Let me quote the language entire. "Behold I come quickly. He that hath an ear let him hear what the spirit saith unto the churches." Now you who have ears, love the Bible and claim to believe it to be true, listen. "And unto the church of Laodoece, write these things, saith the Lord, Amen. ... I know thy works (does he know?) that thou art neither cold nor hot. (we know that too), I would thou wert cold or hot (either one or the other is far preferable than a luke warm condition). So then, because thou art luke warm and neither cold nor hot (I will hold a revival meeting to awake you all up). No, not that. Listen to what the spirit does say. See then because thou art neither cold nor hot, but luke warm, I will spew thee out of my mouth. Because thou sayest I am rich and have need of nothing. A plenty of fine, large churches and rich furnishings, etc. But listen further to the words of the quotation.

"Knowest not that thou art wretched and miserable and poor and blind and naked?" O brother is not this a dreadful condition for the professed church of God to be found in at its last hour of Gentile rule when it should be awake and its light shining?

Yet we know it is all true. But what shall be the remedy for this sad condition? Go to work, build larger and finer churches, gather to herself more costly adornings and a greater amount of machinery and paraphernalia in order to get a crowd, the attention of the world, and the devil to our temple of godless worship? No, all this effort of the Laodoecean phase of the church is just what has already brought her to its present dead, cold, luke warm condition.

Don't you remember how proud the Jewish people felt when they once came to Christ "for to show him their beautiful temple." I can now imagine them saying as Christ looked upon this tem-

ple of worship. Isn't that grand and beautiful, larger and more costly than any the Gentiles possess. But listen to the words of our Savior as he said: "And Jesus said unto them, See ye not all these things, verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down."

But little value did Christ then place upon their beautiful temple with all of its rich adorning. In less than a century that temple was razed to the ground and the nation scattered among all governments of earth. Well then you ask, what is the remedy for the falling church? Perhaps none she will adopt at this late hour. But here is the pleading cry of thee spirit, "I counsel thee to buy of me gold tried in the fire that thou mayest be rich and white raiments (not wearing it now) that thou mayest be clothed and that the shame of thy nakedness do not appear, (it does appear now and to its shame), and anoint thine eyes with eye salve that thou mayest see." The church today is blind to its true condition and does not care to see, thinking there is nothing particularly new or startling to see or worth learning or knowing. This is the present attitude of God's luke warm, fashionable, blind, proud church. Blind and naked is the charge the the spirit places upon it.

O brother is not this a dreadful condition? No one can deny the charge. When it has become so disgusting to the spirit of God for him to throw the church out upon the shore of time as the great fish cast Jonah on land, we think it is high time for the church to wake up and try at least to cleanse her spotted robes and prepare to meet the coming events rather than to be found building more earthly churches, gathering unto themselves richer adornings and saying, We are rich and have need of nothing.

O brother, it is now far too late and in the wrong time of the moon to think of building larger and more costly buildings when none of the churches in this land can much more than half fill the buildings they now occupy. Fine feathers are not always sure proof of fine birds. Oft times harlots are found thus adorned. Large, fine and costly churches always exclude the poor. And you remember it is stated in scripture: God has chosen the poor of this world rich in faith, and he hath filled the hungry with good things and the rich he hath sent empty away. Luke 1:53. Judging from the scripture, the present condition of things, politically, morally, socially and religiously, it is very evident we are now in the time of the end, the day of

God's preparation, and the day of harvest of this age. If we are able to give proof for this statement and can produce the goods for proof of same, it is but reasonable it should be admitted as truth. The first proof is the present cold condition of the religious world as noted above as pictured in Rev. 2. Second, Paul in 2 Tim. 3:1 declares. In the last days perilous times shall come. Are they here now? Men's hearts failing them for fear and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. Luke 21:26. Are men's hearts failing them today because of the terrible things that nearly each day present themselves to us with such untold horror, we are no longer shocked at any thing that may transpire. As soon as we read the dark headlines of some horrible happening, cast the paper lightly aside and coolly look for the next morning paper with its coming tragedy.

What about the political condition of the world today? Are not all the nations angry as predicted and the sunlight of heaven nearly excluded from the face of the earth by the flashing bayonette of the tramping soldiery? The heavens above, and ocean beneath filled with war explosives as never before? Pure, noble virtue is nearly extinct from the moral universe. The world crying. Peace and safety, and Christ asking, Nevertheless (notwithstanding this quieting song), when I come (return) will I find faith on the earth? Luke 18:8. The morality of this world never this side of the flood and the day when Sodom was destroyed, was more corrupt than at the present time. Yet many ignorant, pious saints will calmly look you in the face and tell you the world is growing better, while the devil is looking and laughing at his success and the present claims of ignorant Christianity. O what trash to teach a dying world.

The scriptures tell us when Christ comes the second time the world will be in the same condition morally as it was when God destroyed it in the time of the flood. I wonder if humanity knows more than God does concerning that statement. Even the last days in prophecy are the days of the appearance of the auto and street car traffic. Listen and hear it. The shield of the mighty men is made red, the valiant men are in scarlet, their chariots shall rage (run) in the streets, they shall jostle one against another in the broad way (streets), they shall seem (appear) like torches, they shall run like the lightning. Nahum 2:3, 4. All testify of the approach

of God's footsteps as near at hand, assisting in proving we are in God's preparation, or last days of Gentile rule. But says one, Away with such teaching. We see no changes. All appears as it did a thousand years ago and all things will go unchanged another thousand. But listen my dear friend. In your expression, do you not know you are fulfilling scripture and assisting me in my thoughts?

Listen to the proof of my statement. Knowing this first (yes we do know) that there shall come (when) in the last days scoffers walking after their own lusts (and not very good Bible scholars) and saying, where is the promise of his coming (in the Bible), for since the fathers fell asleep (long time ago), all things continue as they were from the beginning of creation. For this (statement) they are willingly ignorant for that by the word of God the heavens were of old and the earth standing out of the water and in the water whereby the world that then was, being overflowed with water, perished, etc. 2 Pet. 3:3-5. Those that say all things remain as at the beginning, Paul here declares are willingly ignorant (and we all know they are) because all things have not remained as they were from the beginning. Because a world has been destroyed since creation's morn. Many people today are willingly ignorant of many facts and Bible statements revealed in scripture they should and could know and understand greatly to their advantage if they would only open their blind eyes, they could see more than trees walking abroad in the earth. It is stated in the Bible that the scriptures were given for our learning and instruction that the man of God may be perfect, thoroughly furnished unto all good works, etc. Remember, ignorance on any given point does not in the least change any part. A fact is a fact all the same. It matters not as to our particular opinion in regard to it. Much more proof as to the truthfulness of our thoughts might be given from the scriptures and from passing events in the world's history at the present time. But sufficient has already been given to at least cause any one interested in the subject to examine further into these things, and those not interested more proof would be useless.

L. S. Bronson.
Yaleville, Conn.

There is no worse robber than a bad book.—Italian Proverb.

He that endureth is not overcome.

What Must I Do To Be Saved?

"Then he (the keeper of the prison) called for a light, and sprang and came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Actss 16:29, 30, 31.

From this quotation we see the question is a very plain one, and perhaps the most important a searcher after truth can possibly ask. The answer is equally brief, yet may easily be understood by carefully searching the scriptures, with the view of learning what God has given for our guidance in our quest for eternal life. This answer includes works as well as belief, for we read that the jailor was baptized that same night.

BELIEF is defined as being FAITH; then the two must be the same. Belief as an intellectual process, is the acceptance of a statement or thing as true on grounds other than personal experience. Faith is the result of evidence, and hope is the result of faith, for without faith we can have no hope. Hope, being a compound of desire and expectation, is based on evidence. If this evidence, or promise, is such as to cause us to desire the possession of a certain thing and we have a reasonable expectation that we shall possess it, then we may truly hope for it; but if we merely have the desire and do not expect it, then we have only a partial hope, and may be said to be hoping against hope.

FAITH is a union of BELIEF and TRUST. If we believe a person to be honest and truthful we can trust him. While faith is mainly personal, belief may be impersonal. We may believe a proposition without accepting it; but when a promise is given by one whom we know is able and willing to fulfill that promise, then we can truly say we have faith in that promise or word, and that faith will prompt us to act upon it, and our efforts to benefit by it will be in proportion to the firmness and strength of our faith.

A living faith is that reliance or confidence which prompts us to act without doubting.

CONVICTION is a firm dependence upon a statement as being true, upon a person or being true and worthy of belief and trust.

ASSURANCE is that stage of belief which is beyond argument.

TRUST is a partial and tranquil resting of the mind upon the integrity, honor, kindness, fairness, friendship and truthfulness of the words of another.

If I direct a person who is going to another country, to tell some friend an item of news for me, that person is a messenger sent from me and the news he gives to my friend is a message. If my friend should believe the messenger, he certainly will have to believe the message I send.

Suppose that before the messenger goes on his journey, I write to my friend that I will send a message to him by a trustworthy and reliable party who will give him full directions and instructions, which if he will follow, will bring him great riches. Imagine with what joy and pleasure my friend would await the arrival of the messenger. If, when the messenger arrived, instead of delivering the message I sent, he should tell my friend that he was destined to be a rich man, and would not deliver my message which contained certain conditions and directions which I desired to be followed without the slightest omission, and in which he must place full confidence. Think you that my friend would be satisfied with such a meager message? Certainly not. Undoubtedly he would ask the messenger for a more complete statement and would want to know just what he should do to obtain that great wealth. If, to my friend's questions, the messenger should say, "O you need not concern yourself about how it will come about: all you need to do is to have faith in what he says. It will not make any difference what you believe, only so you are honest and sincere in that belief." Do you think that such an excuse would satisfy my friend? I fancy that nothing could be said aside from full and complete directions that would satisfy my friend's inquiring mind. If men are so exacting in their dealings with temporal matters which at best, are of short duration, why should they not be equally solicitous in relation to those matters which pertain to the eternal riches which shall endure forever?

By a careful study of the scriptures we learn that Christ was a messenger, sent as a bearer of a message from God to man. In John 17:8, in Christ's prayer for his apostles, he said, "I have given them the WORDS which thou gavest me; and they have received them, and have known surely that I came out from thee, and they that believed that thou didst send me." In Mal. 3:1, he is called the messenger of the covenant. Paul in Heb. 3:1 speaks of Christ as the apostle and high priest of our profession. In this passage the word apostle was translated from the Greek word apostolos, meaning one sent forth, a messenger,

an ambassador. Moses in speaking of Christ, "Truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren; him shall ye hear in all things whatsoever he shall say unto you." God testified saying, "This is my beloved Son, hear him." Lu. 9:35. In Rev. 3:14 Christ is spoken of as the faithful and true witness. In Jno. 18:37 Christ declared unto Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." That is, they hear the testimony which he gave. In Luke 4:3, he said to the multitude, "I must preach the Kingdom of God to other cities also, for therefore am I sent." With him, preaching the Kingdom of God, and, bearing witness to the truth, meant the same thing. He preached the Kingdom of God and that constituted his testimony, and Jno. 3:33, "He that hath received his (Christ's) testimony hath set to his seal that God is true." In the 36th verse he says, "He that believeth on the Son hath everlasting life and he that believeth not shall not see life; but the wrath of God abideth on him.

Then to believe a messenger is to believe the message he brings. Christ being a messenger sent from God came preaching the truth; that is, he preached the Gospel of the Kingdom of God, and he who would "set to his seal that GOD IS TRUE must receive (or believe and obey) that message or rest under the wrath of God. Then a just conclusion would be that to believe on the Lord Jesus Christ is to believe his testimony or the message concerning the Kingdom of God, which he preached everywhere he went. In Matt. 24:14 Christ says, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations." If it were so absolutely necessary that the gospel should be preached by Christ and his apostles and received or believed by the people, does it not follow that it is just as necessary that the people should know and understand every condition concerning that message upon which depends our eternal life or destiny?

We hold it to be a fact that there can be no belief or faith in any message without a knowledge of its terms; if that be true, it becomes necessary that we learn what those conditions are. We will, therefore, give the following conditions and try to prove each true and essential to salvation, according to scripture testimony.

The conditions of salvation are:—

1. Faith.
 2. Repentance.
 3. Baptism.
 4. A life of obedience to all the commandments of Christ.
- We will endeavor to investigate each in the order mentioned, for the reason that they are given in this order in the teachings of Christ and his apostles.

1. Faith. In what way must we have faith that will result in salvation? By the teaching and preaching of Christ and his apostles it has been plainly shown that we must believe the Gospel of the Kingdom of God. A diligent search of the scriptures will reveal the fact that the only doctrine which Christ commissioned his apostles to preach to all the world for a witness to all nations, was the Gospel of the Kingdom.

By referring to Mark 16: 15, 16, and Matt. 24:14, we see this was the charge he gave them. By reading the second chapter of Acts we learn that Peter in his sermon on the day of Pentecost proclaimed this same gospel to the multitude, when they asked what they should do to be saved, and said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. He had already preached the kingdom to them and hence they knew the import of the gospel, and therefore the next step to be taken was the act of baptism in obedience to his teachings.

Matt. 4:23, Matt. 9:35, Mark 1:14 and Luke 8:1, teach that this gospel was preached by our Lord, beginning at Galilee and thence through all Judea. In Mark 1:14 we read, "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God. This, then is the message which Christ, as the messenger sent from God, would have us to believe.

By the foregoing we are told: 1. Who sent it. "The WORD which God sent."

2. To whom it was sent. "Unto the children of Israel."

3. By whom it was sent. "By Jesus Christ."

4. Where it was preached. "Throughout all Judea."

5. From what place did he begin preaching it? "From Galilee."

6. When? "After the baptism which John preached."

7. For what purpose? "In order to the obedience of faith." Rom. 16:26.

To be continued.

Lyman Booth.

Dear friend:

I begin to think it is time my long promised letter should be written. I am here and have been

Reports.

Northwest Conference.

July 15, 1915.—The Northwest conference of the Church of God met at Felida, Wash. Bro. Darby gave a discourse in the evening.

July 16.—Social and business meeting. A committee on resolutions was appointed, which made the following report:

Resolved, That we, the members of the Church of God in conference, assembled at Felida, Wash., do feel greatly encouraged by the goodly number present, and the interest and zeal manifested in view of the shortness of time to work for the Master, and of the rapid fulfillment of prophecy.

Also be it resolved, That we extend to Bro. and Sr. Belshaw our most heartfelt sympathy for the death of their daughter and our Sister, Mary, who was so dearly loved by us all, and we pray our heavenly Father to bring them that comfort that he alone can give; also to Bro. and Sr. Corman in their sorrow by the death of their only daughter, Edith, who was just coming to young womanhood, and we can only point them to the soon coming reunion in the kingdom of Christ; also we send greetings to Bro. and Sr. Fiske in Arizona and extend to them our sympathy in their time of trials during Brother's illness and Sister's trouble with her eyes; and to Sr. Johnson and family in their sad affliction by the death of the husband and father, and hope for them a glad reunion in the near future in the kingdom of Christ.

Also be it further resolved that we extend to the brethren and friends of Felida, our most sincere thanks for their kindness and generous hospitality in entertaining the conference; also to the Odd Fellows for the use of their hall dining room; also to Bro. Darby for the faithful work he has done during the year in preaching and building up the cause regardless of remuneration.

Also be it resolved, That we, as a conference of the members of the body of Christ, do pledge ourselves to work during the coming year for the upbuilding of His cause in love and harmony, avoiding strife and contention upon all subjects which are not in direct opposition to the principles of the gospel so taught by Christ and the apostles, believing that the Master is soon to come to judge every man's work.

—Committee.

July 17.—Time taken up by social meetings and Bible read-

ings and preaching.

July 18.—Preaching by Bro. Darby at eleven, and at two p. m., by Bro. VanZant from Portland, who also distributed some very good tracts. He is not a member of our organization but gave us a very good talk.

Sunday afternoon we went to Salmon Creek. Bro. Darby baptizing six, mostly young people.

Bro. Prosser preached in the evening and gave us a very good sermon, showing what the prophets have said concerning the trouble in Europe and that when certain things come to pass that the believers in the gospel would have a reason to lift up their heads and rejoice, as their redemption was drawing nigh.

Communion services in the evening. So closed one of the best conferences we have had in several years.

H. B. Hathaway, Sec.

The annual conference of the churches of God in Indiana assembled at Argos, August 5-8. Thursday evening, the first session, was opened by a song service and prayer, followed by a few very choice remarks and scripture reading by the president, F. M. Stilson. The president then presented the speaker of the evening—H. V. Reed, of Chicago, who lectured each evening during the conference. The other speakers at the conference were C. C. Maple, Joseph Williamis, J. F. Waggoner and Bro. and Sr. Woodward of Mich., and L. E. Conner, of Ohio. The last three named were our guests, also Mrs. Taylor of Maine. Our hearts were made glad to see Bro. and Sr. Woodward and Bro. Conner again in our midst, and to hear them proclaim the word of life. The Indiana Conference heartily welcomed them. Mrs. Clara Chaffee of Chicago gave us helpful talks and conducted a devotional meeting each morning. Bro. Anderson of Ohio was unable to attend.

There were two business sessions. All the churches responded to roll call except three. Reports from each church were read. The minutes of the previous annual conference and the quarterly conference held at North Salem church were read and accepted as read. The treasurer's report was read. This report with the secretary's financial statement, was placed in the hands of an auditing committee, which committee reported them correct.

The principal item of business was the action taken on a "Notice" previously advertized through the conference programs, amendments to the present constitution. The committee appointed by the president to consider this matter was, D. E. Vanvactor, Emma Railsback and Joseph Wil-

iams. The chairman, D. E. Vanvactor, reported the work of the committee by first reading the articles of incorporation of the conference, then proposed a new constitution. No action was taken upon it at this time, but it was left for further consideration till next business session when it was re-read. No discussions followed, it being thought best to leave it for further thought and careful consideration. A motion was made and carried that the committee be retained to arrange more thoroughly or draft the work to their own perfect satisfaction, inasmuch as they felt they needed more time, and that a copy be sent to each church, and then act upon it at a future meeting.

The following officers were elected: F. A. Stilson, pres., Wm. Huffer, 1st vice pres., A. O. Roose, 2nd vice pres., Flora Prior, sec., E. C. Railsback, treas.

The conference closed Sunday evening with a sermon by H. V. Reed. In response to an invitation given at this time by Eld. C. C. Maple, one came forward desiring to obey the gospel call and put on Christ. This man's confession, the good sermons, the devotional meetings, the communion of kindred minds, one with another and with their God, the songs, music and prayer, all together made our conference a success.

Only an hour was given to Berean exercises, as the national Berean society convened at the close of conference. On Sunday afternoon, Evelyn Harsch gave a talk on a "Model Berean Lesson," after which she taught a class as example.

The conference adjourned after giving Mr. J. R. Fox, of Aurora, Ill., a vote of thanks for his services in music and song, which all so much enjoyed. A vote of thanks was also given the Argos brethren for their generous hospitality and kind entertainment.

Financial Statement.

Amount in treasury, Oct. 1914.	\$29.31.
All collections during year including conference dues, 83.85	
Collection received at annual conference at Argos, 1915,	45.17.
Total,	158.33
Total expenses for year,	142.90
Balance,	15.43.
	Flora H. Prior, Sec.

Dear Bro. Lindsay:
Will you please put this notice in your paper?
The National Berean Society met at Argos, Ind., Aug. 9-10, 1915, for their second annual conference and was more pleased with the progress made in the last year. Please take notice

of officers and committees. Pres., Leila E. Whitehead, 5439 Ohio St., Chicago, Ill. 1st vice-pres., Eva Stearns Sac City, Ia.. 2nd vice pres., George Jones, Cleveland, Ohio, Cor. Sec., E. K. Harsch, South Bend, Ind., Rec. Sec., Ella DeMont, Argos, Ind. Treas., Leland Roose, Kingsley, Ia., C. C. Maple, Organizer. Literary Committee: Leota Hanson, St. Louis, Mo. Tract Com., Lydia Railsback, South Bend, Ind. Isolated Com., Anna Drew, Dixon, Ill. Program Com., G. P. Alford, chairman, Leora Roose, Mrs. Glottelty, Book Com., Anna Adams, chairman, Ill., Lydia Railsback, Ind., C. A. Nokes, Ia.

Our one year's work has shown us the benefit of centralizing our Berean work and we realize there is strength and growth, brotherly love, which is the consuming fire for all local differences. Our work for next year will be to push our organization and to work more among the isolated members. Besides our annual work of outline study we are going to put an organizer in the field and if you wish for his service, please write to the president.

Will all isolated members who wish to come into fellowship with other isolated members or body of workers, please look up the isolated committee?

Come and join us in our work and help us in the good work of system, Bible study, training the young, and organization of our members into one strong body having the one great purpose of uniting us in one body fitted for the Master's use.

Ella Boggs DeMont, Rec. Sec. Argos, Ind.

Conference of the Church of God in Oklahoma and Arkansas convened with the Church of God at Skulleyville, Okla., Thursday night, July 29, 1915. Services conducted at night by Bro. T. C. Billingsley, of Sallisaw, Oklahoma, on the subject of Faith.

Friday, 9 a. m., conference called to order by L. H. Shelton, Pres., with the following ministers present: J. H. Luman, Bristow, Okla., T. C. Billingsley, Sallisaw, Okla., L. H. Shelton, Driggs, Ark., H. L. Posey, Skulleyville, Okla., T. J. Coleman, Greenwood, Ark., Oscar Stewart, Driggs, Ark.

Committee of five appointed on credentials, as follows: T. J. Coleman, J. W. Hood, M. L. Luman, Sr. T. J. Daniel, and M. E. Billingsley.

Committee on Ordination appointed as follows: T. C. Billingsley, H. L. Posey, E. O. Stewart.

Committee on Resolutions appointed as follows: J. H. Luman, Dock Frye, R. O. Turner.

Committee on Credentials, re-

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

Dixon, Illinois, the first Sunday each month.
Kensselaer, Indiana, the third Sunday each month.
Oregon, Illinois, the fourth Sunday each month.

Being overwhelmed with Bible school and conference work this week, our usual editorial work must suffer in consequence.

The Michigan brethren are planning to hold their quarterly meeting at Watson, and expect to have Bro. F. L. Austin, of Fonthill, Ont., with them at that time.

The Illinois Bible school (13th session) came up to its usual standard both in point of attendance and interest this year. We are convinced that the real work of the church lies in its Bible school work. Here with Bible in hand, the students become active in the work of searching

the scriptures for themselves. It puts them beyond the passive, inactive position held by them in preaching. We are surprised that our state conferences do not more generally take up the work, and that any who have ever done the work should allow it to fall into disuse.

On Sunday morning of our Bible school, Sr. Eva L. Stearns, of Sac City, Iowa, gave us a very interesting discussion on Matt. 24, taking a somewhat different view from that commonly expressed among us. We will try to persuade her to give it to us through our columns.

Among the other visitors at the Illinois Bible was Bro. J. H. Luman, of Sapulpa, Okla.

Enrollment at the Illinois Bible school this year was 55. The attendance from the first day this year was rather better than usual.

Notices.

To the Brethren to Los Angeles, and vicinity.

There will be a meeting of the Church of God in Taft Hall, 4th floor, Mozart Theater Bld'g. 7th and Grand Ave., Los Angeles, Cal., the 4th Sunday in Aug. Now brethren, for this one time, throw away your excuses, dig up that talent you have buried beneath the walls of Babylon, ere she falls, or take it wherever you have it hidden and out of that sectarian napkin or come out and put it to work for the King. He will be here tomorrow. What will your answer be when he comes? We are making a last effort to get our first day meetings regularly established again. You can help us by your presence.

Your brother in Christ,
Josiah Tucker

Missouri Meetings.

According to telegram from Bro. J. H. Morse, Valles Mines, Mo., the Missouri conference will convene at the Blush church near Fredericktown on Sept. 9th. This is short notice, but ample time in which to prepare for a good meeting. If you are interested in the meeting, write Bro. P. J. Graham, Fredericktown, Mo., or J. H. Morse, Valles Mines, Mo.

The Lord willing, we will leave our home about Sept. 1, 1915, and will pass through the following states: Indiana, Illinois, Missouri, Kansas, Oklahoma, and into Texas. Those wishing our services will please address us at Salem, Ohio.

D. C. and N. B. Robison.

The Sunday School.

By Anna E. Drew.

Elijah and the Prophets of Baal. Sept. 5, 1915. 1 Kings 18:16-40. Lesson Text, 1 Kings 18:30-39.

Golden Text.—Jehovah is far from the wicked; but he heareth the prayer of the righteous. Prov. 15:29.

Time.—Three years after the last lesson.

Place.—The meeting between Elijah and Ahab, somewhere between Zarephath and Samaria. The test by fire was on Mt. Carmel.

Questions.

Who was Ahab? 1 Kings 16:29, 30. Who was Obadiah? 18:3. Was Obadiah a true worshipper of God? vs. 3, 4. What were Ahab and Obadiah seeking for at the opening of this chapter? vs. 5, 6. This was three years after Elijah had told Ahab of the famine that was to come upon the land for their wickedness, and it was very severe at this time. With what message was Elijah to go to Ahab? 18:1. Whom did he meet on the way? vs. 7, 8. Why did Obadiah hesitate when told to inform Ahab that Elijah was there? v. 9. Why do you think Ahab so readily came to meet Elijah? He probably "recognized the power of the prophet and of the true God, and no doubt had been humbled by the famine experience." To whom does Ahab lay the blame for the trouble that had come upon Israel? What was Elijah's reply? v. 18. What did he then command Ahab to do? vs. 19, 20.

Mt. Carmel we are told is visible from all parts of the country surrounding it, consequently was the best place for Elijah's purpose. It must have taken some days to gather the people and the 850 prophets of Baal from Samaria. It appears that Jezebel, Ahab's queen, had a separate establishment of prophets and priests who boarded at her table. When they came together, how did Elijah address them? v. 21. Describe the test which Elijah arranged to decide who should be the God to worship. vs. 23-24. Tell of the failure of Baal's prophets. vs. 25-29. Why did Elijah call the people near him? "That they might watch all he did, see that there was no trickery."

What did Elijah then proceed to do? vs. 30-35. When all was ready, what took place? vs. 36-38. (The time of the evening sacrifice was about three o'clock.

The consuming of a sacrifice by

fire was the usual token of divine acceptance among the Hebrews). Were the people fully convinced? What was done with the prophets of Baal? "They were traitors to the nation, there had previously been a massacre of the prophets of Jehovah, v. 4, and probably these men had been principal agents in the transaction. It was also a warning to all the people against departing from the true God." What did Elijah do after this? vs. 42-46; Jas. 5:17, 18. Was Elijah discouraged or did he lose faith when the rain did not immediately appear? What lesson for us in this, regarding prayer? Rom. 12:12; Luke 18:1; Jas. 5:16.

The rain brought outward blessing to all. It was also a type of spiritual blessings,—new faith and hope, new assurance of the love and forgiveness of God.

Israel had been trying hard to serve both God and Baal,—do we find the same conditions in the religious world today? Give examples. Are not many halting between two opinions? Which will you choose? May God help us to follow the example of Moses,—Heb. 11:24-26, Joshua, Josh. 24:15, and David, Psa. 84:10, fully decided to come out from the world and its attractions, and serve God acceptably. 1 Jno. 2:15-17.

Obituaries.

Emeline F. Allen

was born at Newcastle, Ont., June 18, 1838. She was married to Peter Scott, Feb. 29, 1856. They moved to Millbrook, Mich., in 1865. In 1868 she joined the Advent church, and has been a member ever since. She was a good and faithful wife and a kind and loving mother. There were born to this marriage 10 children, 5 boys and 5 girls, of whom 8 are still living. She has been very poorly for a number of years and died at her home in Blanchard, on Tuesday, Aug. 10, 1915, age, 77 years, 1 month and 23 days.

She leaves 8 children and 2 sisters and a host of friends to mourn their loss. The writer gave the address from Rom. 2:7 and we laid her away in hope, for she had fought a good fight, had kept the faith, and is waiting the crown of life. May we all be faithful and meet in the sweet by and by.

M. A. Woodward.

The only way to have things to please us is to be pleased with things as they are—when we cannot change them.

Many a fellow never gets to the front because he is too fast.

Pardon others often, thyself never.

Hancock, Mo., a professor of vocal music. If any of the brethren want a music teacher, I take pleasure in recommending him. He teaches the round note system. He is a good preacher also. We had a grand reunion. Bro. Winningham is an old soldier of the cross. He can wield the sword against the enemy with great power. He is ready to answer calls to churches and isolated brethren. Send for him. He can do you good. He had an accident about one year ago that left him a cripple. We are all starving for spiritual food. He will feed you on the word. His sermons were on the restitution. He showed Adam in type. The first Adam was a figure of him that was to come, hence Christ, the second Adam, and what was lost in the first Adam would be restored in the second Adam. He lost paradise and dominion and life. Adam never lost heaven as he never was in heaven, or in possession of it. The heaven and heaven of heavens is mine saith the Lord; but the earth hath he given to the children of men.

He dwelt at great length on the image that Nebuchadnezzar saw in his dream and the time was near for the little stone to smite the image on the feet and scatter it to the four winds, and the little stone to fill the whole earth. And the mountain was the lamb and bride, and that the Lord God will give unto him the throne of his father David, and he will reign over the house of Jacob forever. Fear not little flock, it is your father's good pleasure to give unto you the kingdom. And the kingdom and the greatness of the kingdom under the whole heaven will be given to the saints of the most high, and that the kingdom is in an overturned condition, and has been ever since Zedekiah whom the Lord told to take off the crown and remove the diadem. This shall not be the same. I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him. And he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of the restitution of all things which God hath spoken by the mouths of all the prophets since word began, yea, all the prophets from Samuel down foretold these days.

After the apostles held their meeting to settle their dispute over circumcision, James said, Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles to take out a people for his name. After this I will return and will build again the tabernacle of David which is fallen down, and I will build

again the ruins thereof and I will set it up that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord. Acts 15:14-16, Amos 9:11.

Bro. Winningham is a power in the gospel. If you feel sad, or tired and downhearted and blue send for Bro. Winningham. I have the balm. At the close one came forward, Miss Ruby Driskill, and put on Christ by baptism. Praise the Lord for his wonderful work to the children of men. Bro. Shepherd conducted the singing during the meeting. He has taught two terms at this place.

G. A. Driskill.

N. B. To the brethren at large: Can any one give me the whereabouts of Dr. George Kidwell? He is an old soldier of the cross. He used to fight the beast at Jordan, Mo. It might be that he has been captured by the enemy. If he is, I am willing to go and help release him as he is a brother much loved in the Lord.

G. A. D.

Jesus the Great Teacher,
No. 16.

For nearly a score of years before the appearance of Jesus on the stage of action, he seems to have been hidden from the people. His attendance at the yearly feast of the passover did not seem to have awakened any interest in the appearance of the Messiah. Some six months previous to his appearance the world of Jewery was startled by a strange character who came with a message that was peculiarly suited to their wishes. The strangeness of this character, clothed with camel hair raiment and unkempt hair and strange food excited the masses.

This strange character who was John the Baptist, had spent the years of his youth in the secluded hills of the Jordan. He had his raiment of camel's hair and a leather girdle about his loins; his meat was locusts and wild honey. He was indeed a strange person. None like him had appeared since the days of Elijah, the prophet. It is written, In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye for the kingdom of God is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

John first introduces himself through the prophetic word as, "The voice of one crying in the wilderness," and the work that was assigned him, "Prepare ye the way of the Lord, make his

paths straight." In due time there appeared a personage whom John declared to be the lamb of God that taketh away the sin of the world. He denied that he was the coming one but that he would decrease and that the coming one would increase. He that cometh after me is mightier than I, whose shoes I am not worthy to bear. John's message was, Repent for the kingdom of heaven is at hand. In this message he declares that the royal majesty of the heavens is at hand. Jehovah had fulfilled his promise to national Israel in sending their king. His coming did not suit their pride, so they rejected him. They looked for him to come as a mighty conquering king and not as "a man of sorrow acquainted with grief." He was to bear the cross before wearing the crown. He was to be made perfect through suffering. As the Son of man he was to be tried upon every point. He was surrounded by this present evil world. He had not where to lay his head. Many of his nights were spent in the mountains in converse with the messengers of heaven. His days were spent in relieving the distressed and curing diseases and teaching and preaching the gospel of the kingdom of God. We find one of his historians writes, Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. It is written, John forbade him, saying, I have need to be baptized of thee, and comest thou to me? John did not recognize that Jesus must be obedient to baptism in order that he might be anointed with the spirit. This was the beginning of his "trial period" in which he was to conquer death and be clothed with immortality. This act was first to teach that he must suffer death, and was to be introduced into the priestly office of a new order. He was to be made of the order of Melchizedec after the power of an endless life. After his baptism he was led by the spirit into the wilderness to be tempted of the devil or adversary. After fasting forty days, it is written that he hungered. We meet with some speculation when we note the interpretation of the incidents herein alluded to.

Some insist that the tempter was a personal, immortal devil. Others that Jesus here met with some of the race who sought to test his loyalty to principle. However we find that Jesus is ready at all times to answer the adversary by quoting scripture appropriate to his temptation. Being in the wilderness and hungry was a great temptation to do as directed, "Command that these stones be made bread." The spirit was not given to satisfy

hunger. No miracle was ever performed to gratify human curiosity. It was a divine power and could be used only where God would be glorified. To relieve hunger would be to satisfy a natural desire. So Jesus said, Man shall not live by bread alone but by every word that proceedeth out of the mouth of God. The Father had promised to feed him. Being defeated in this, he tries him on another point. The adversary recognized him as the Son of God with power to perform miracles. So he said, Since thou art the Son of God, cast thyself down from this height for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time, thou dash thy foot against a stone. Here is an excellent opportunity to prove his sonship, and his power to perform a miracle. This was the time neither to prove his sonship nor his power. He was yet in the flesh. In doing as directed he would have honored man and not the Father. The third and last temptation was to test him as the ruler of the world.

Some interpreters claim that the tempter had no right to offer him all the kingdoms of the world and the glory of them, that they were not his to give. We should remember that whoever the tempter was he recognized that he was speaking to the Son of God. Jesus himself recognized this in his answer. Then Jesus said unto him, Get thee behind me Satan, for it is written, Thou shalt worship the Lord thy God and him only shalt thou worship. If the adversary had no right to transfer the political power of the Caesar government to Jesus, his answer would have been along this line. Jesus recognized that to suffer and be made ruler over the earth with an endless life was more valuable than to rule with only the natural life. Jesus came out from these temptations victor over the flesh. He now begins his work as the Christ, the Son of the living God. In this lesson we should remember that we are tempted in all points like the Son of God.

D. C. Robison.

All that you cannot better in yourself or in the lives of others, you must patiently endure until God ordains a change.—Thomas a Kempis.

Many things lawful are not expedient.

Flattery shows the power of—nothing.

Speech is brittle. Any man can make a break, but mighty few can mend it.

port received, accepted and committee retained. Minutes of last conference read by secretary, and approved as read. Conference recessed to 3 p. m.

11 a. m., Sermon by H. L. Posey, on subject, Where are the dead and what do they know?

3 p. m., Conference convened by song and prayer by Bro. Billingsley. Committee on credentials report. Report accepted and committee retained. Short talks by Bros. Shelton, Billingsley, Coleman, Posey, Luman and Srs. Powers, Luman, and Billingsley, on how to successfully carry on the work. Conference recessed until 9 a. m., Saturday.

8 p. m., Sermon by Bro. T. J. Coleman, taking as a subject, The kingdom of God.

9 a. m., Sat. Conference convened with prayer by Bro. Posey. Report of work for the year 1914-15 by Bros. Posey, Billingsley, Coleman, Stewart, Luman, Shelton, Utley, and Cromwell received. Committee of 5 appointed for the purpose of devising plans of organization for the coming year's work, as follows: J. H. Luman, T. J. Coleman, F. D. Utley, Sr. F. T. Powers, and Sr. Susie Wiswell.

Motion and second that action of R. O. Turner in turning over mailing list of the Gospel Trumpet to the Restitution Herald be endorsed and that this conference support the Herald by way of securing subscriptions and in any other way possible for it to do so. Motion carried. Conference recessed to 3 p. m.

11 a. m. Sermon by L. H. Shelton. 3 p. m. Motion and second that all money in treasurer's hands be turned over to Bro. Luman to help pay his expense to the Illinois Conference. Chair appoints committee of three to look after the balance of Bro. Luman's expense one way to the Illinois conference, as follows: Sr. Powers, Daniel, and R. O. Turner.

Motion and second that Bro. L. H. Shelton be elected as president of the conference for the year 1915-16. There being no other nominations, rules suspended and Bro. Shelton was elected by acclamation.

Bros. J. H. Luman and Oscar Stewart nominated as vice president. Vote taken and Bro. Stewart elected. R. O. Turner nominated as secretary and treasurer. There being no other nominations, rules suspended and Bro. Turner was elected by acclamation.

Driggs, Ark., and Foreman, Oklahoma, in nomination as places of holding our next annual conference. Vote cast and Driggs, receiving the majority was selected as next annual meeting place. Conference recessed to 9:30 a. m. Sunday.

8:30 p. m. Sermon by Bro. Oscar Stewart using Isa. 32:1, as lesson.

9:30 a. m. Sunday conference convened. Committee on resolutions report as follows:

We, the members of the conference of the Church of God in Christ of Arkansas and Oklahoma, now in conference assembled at Sculleyville, Oklahoma, desire to extend our thanks to the brethren, sisters and friends in and around Sculleyville, for their kind, courteous and hospitable treatment in the care of members now in attendance at this conference, and pray the blessings of God to be upon them for this work of love.

We also desire to express our deep regret of the loss of our brother, Uncle John Foore, of Parsons, Kan., and Sr. Foore; his beloved companion. Be it hereby resolved that we extend our sympathy and Christian love to the family and relatives of this departed brother and sister, and commend them to the love of God and to the comfort of his Holy Word. Report received and committee discharged.

Committee on organization report as follows: We favor organizing the conference as a body composed of a president, vice president, secretary and treasurer. That in every community where there are as many as five or six members, that they organize themselves into a body to keep house for God, by setting aside at least two of their members as elders, two as deacons, and a treasurer, and then we recommend that every member of the Church of God in Christ pay 10 cents per month into the treasurer of their respective congregations and that they send to the treasurer 1-3 of the amount so paid in. Should any of our brethren live where there is an insufficient number to organize as aforesaid, then in that event they send their donation to the treasurer of the conference, R. O. Turner, Sallisaw, Okla.; and we further recommend that should any one desire to pay more than 10c per month, they do so. All money so paid into either the treasury of the congregation or the treasury of the conference shall be used to defray the expense of all evangelists who shall be authorized by the conference to go and preach the blessed word of God to the people everywhere. We further recommend that the treasurer be required to keep a correct account of all money received; that should our evangelists fail to secure sufficient means to defray expenses where they labor, that in that event such evangelist shall furnish the president of the conference with an itemized statement of such deficiency

for approval, and when so approved, an order shall be drawn on the treasurer for the amount and the treasurer shall pay the same out of any money in the treasury of said conference.

Report accepted and committee discharged. Motion and second that all preaching brethren belonging to this conference be endorsed as evangelists of the Church of God. Motion carried. Motion and second that J. H. Luman and Oscar Stewart be elected as state evangelists for Oklahoma and Arkansas for the year 1915-16. Carried.

Motion and second that conference adjourn. Motion carried.

R. O. Turner, Sec.

Announcements.

The Quarterly conference of the Church of God in Mich., will convene at Watson, Allegan Co., Mich., Friday evening, Sept. 24, 1915, and continue over the following Sunday. Though few in number at this place, we hope and feel assured that we will have the hearty co-operation of all interested, and look forward to an interesting and profitable meeting. Let none remain away through fear of being a burden to those that entertain the conference as arrangements will be made to accommodate all that come, and all who come will receive a hearty welcome.

Those coming from Grand Rapids, will take the electric car at depot, foot of Lyne St., for Monteith Junction, change for Fisk Station. The church is one half mile north of Fisk Sta. The new electric car leaves Grand Rapids at 11:30 a. m.

From Allegan depot on Monroe St., take car for Fisk Sta.

From Kalamazoo depot comes Rose and Water St. Take electric line to Monteith Junction. Change cars for Fisk Sta.

Trains leave Kalamazoo at 7:30, 9:30 a. m., 1:30; 3:30 p. m. Car for Fisk Sta. waiting at platform. Able speakers are expected to be present to herald the good news of the soon coming King. Bro. F. L. Austin of Fonthill, Ont., Bro. F. V. Blakey of Grand Rapids, Mich., and Bro. and Sr. Woodward of Dutton.

F. V. Blakely, Pres.
Emma Jackman, Sec'y

Letters.

Dear Bro. Lindsay:

I am so filled with joy, I must speak out my feelings. After reading the last Herald through this morning, I began to prepare a personal bouquet of

kind words for the writer of the first article on the front page entitled, 'What is back of politeness? the one entitled, The Broad Way and the Narrow Way, Sr. Sadie Skeel's article, and Put Yourself in his Place, etc. Finally tired of all that I just quit by saying, That is the best number of the Herald we have had in a long time. I will send just one bouquet of encouraging words to all of those writers through the Herald, and say for one, I thank you all for such encouraging words of truth. O, how can any one write such articles and not themselves be greatly blessed in so doing. How can any one read the same and not see the beautiful truths they contain? How can any one see their value and not appreciate it? How can they see all these things and not accept them and enjoy and live them out in their own lives and thereby bless themselves and all those about them is more than I can understand.

Yours in the love of such thoughts and such writers as from time to time they give great joy to us all. Do not forget the use of your pen.

With much love I remain,

Your true friend and brother,
L. S. Bronson.

Dear Bro. Lindsay and the brothers and sisters:

I will try with my feeble efforts to write a few lines for our dear little paper and for the brothers and sisters of the one faith. I am still strong the faith and hope all who read this may hold out to the end and gain the crown. Our Savior said, Behold I come quickly. Hold fast that which thou hast that no man take thy crown. Oh won't that be glorious? He says. And God shall wipe all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for former things are passed away.

Now brothers and sisters, let us watch and pray that we may gain that crown in the sweet by and by, for I believe our time is short. I know mine is, for I am getting old and feeble, but I am willing to go any time the Master calls. Pray for me that I may hold out to the end.

Phoebe Gragg.

Dear Bro. Lindsay and all the faithful in Christ:

We, the people of Jordan, have just had a glorious meeting. We had Bro. J. L. Winningham, of Dixon, Mo., who is not ashamed of the gospel of Christ and to declare the whole counsel of God. He came over July 23, and began meetings the 24, closing Aug. 1. Also Bro. John Shepherd of

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The Weight of One Failure.

The beet sugar manufacturers carry on extensive experiments with beet seeds, importing them from various countries, and growing them under widely different methods to discover the seeds that will yield beets with the highest sugar content. Sometimes the seeds will do well for a time, then fail entirely, in which case they are all discarded. A single failure disqualifies them.

Here is a young man who is employed in a responsible position. It is the first place of importance he has held. He meets all its requirements with success for a while. But as he becomes accustomed to his duties they weigh less heavily upon him. If now, with a full understanding of what depends on him, he should fail at a critical time, the one failure would be so important that it would nullify his previous good record.

Here is another who was given a prominent place in the orchestra on trial. With the first realization of the honor, he worked hard to keep the place. After a while, when he felt secure, he missed a practice without excuse. It happened that he was to be assigned an important part at that very practice. But he was not there to take it. And when the orchestra played the next time, his place was occupied by another, because he had forfeited it by a single careless failure.

That saying of Froude's, 'One failure outweighs a hundred successes,' is unalterably true of many failures. Of course the principle does not apply to that class of failures which are results of ignorance, or inexperience, and can be used as stepping stones. But it does apply to the kinds that are needless; they indicate a lack of reliability. And that is one of the worst things that can be said of any one who is trying to fill a responsible place.

The penalty of an unavoidable failure should not discourage you; view it thoughtfully. It should become an incentive instead, and help you to escape the weight of the one avoidable failure. It should inspire you not to trust the many successes to atone for the culpable failure. Know well that such can be rarely undone.—Boys' World.

It is better to be a good giver than a good hater. To hate is to do nobody good and your-

CARRY AWAY THE SONG



the little, sharp vexations
And the braiers that catch and fret,
Why not take all to the Helper
Who has never failed us yet?

Tell Him about the heartache
And tell Him the longings, too;
Tell him the baffled purpose
When we scarce know what to do.

Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden
And carry away the song.

---Phillips Brooks.

self a lot of injury. We cannot all think alike; that's why we quarrel sometimes. Your enemy may feel justified in his actions. If they don't suit you, then just forget all about everything and turn your thoughts toward sweeter things. Evil thoughts stamp themselves on the prettiest faces, and once there, smiles cannot wash them out.

Cares and Prayers.

Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of life. Whatever affects you, be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.—The Interior.

Aspiration Shapes Character.

There is a school of philosophers who assure us that we are what we deeply long to be. They say that aspiration shapes character or something of that sort. This may be true, but sometimes one is almost tempted to the conclusion that we are what we deeply desire not to be, and that our pet loathings are the measures of our natures.

"It is such a common street," says one woman in tones of utter disgust. "The children are so common and the houses are so common."

There could be no doubt in the minds of those who heard that woman that she valued elegance above salvation, and yet

she was essentially the thing that she despised and designated as "common." For what is so common as to go through life with eyes open always for externals, and never looking deep into the heart of the human drama?

The announcement not altogether unusual that "people bore me," does not mean that the world is full of bores, but that the speaker is a self centered person, who, having no interest in others, cannot have interest for them, and so is himself a bore.

On the whole it is not wise to express the grounds of dislike too often and too openly. One's distastes betray one's weaknesses too clearly.—Exchange.

Pith and Point.

It may be hard to be good—it is not hard to be kind.

Genius has always received more applause than money.

Presumption lies at the bottom of much that we call success.

It requires no strength of mind to be mean—it does to be generous.

True greatness lies not in never falling, but in rising every time you fall.

Keep your business to yourself, or some other fellow will keep it for you.

The public is a baby, depending largely upon the nature of the indulgence of its nurse.

The higher a balloon rises, the smaller it looks, and is this not true of many ambitious members of society?

Failure in life is not loss of capital or the catastrophe of a business venture. Such things are accidents that may happen to all.—Schoolmaster.

Great griefs are mute.

Sentence Sermons.

All skies are bright when the heart is full of hope.

A man is not poor if he has the love of the little folk.

Satan shuns the home that owns a well thumbed Bible.

Some people doubt because it is easier than investigation.

If life could be bought with money this would be a cheerless world.

The devil never worries about the man who gives nothing but advice.

Too many people take their troubles to God and keep their joys to themselves.

Men who never heed the loud call of conscience never miss the faint whisper of temptation.

It is a poor Christian that looks longer for soft pews than for opportunities for loving sacrifice.

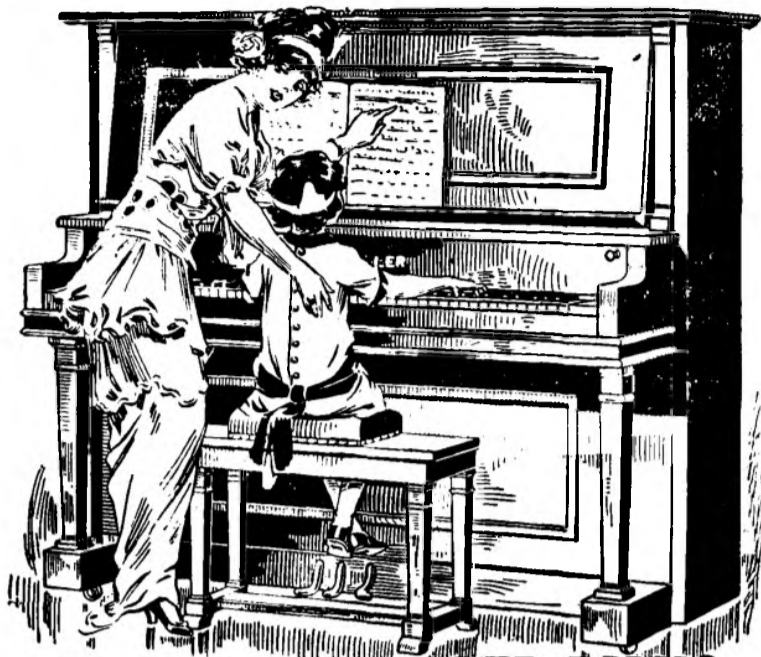
Did you ever hear of a man claiming that he was misquoted if the words met with the approbation of the public?

Each Task an Opportunity.

Each task you have to do is an opportunity. Through it you are given a chance to do your best, to prove your powers, to lift what may be a very commonplace duty to a higher plane. Don't tell yourself that no one will know whether you have done well or not. Possibly not, as far as that particular task goes, but each one of us carries about with him a record of the way he does his work. The one who puts his best efforts into all he has to do, walks and talks differently from the half hearted, careless worker. Every duty is an opportunity to make yourself a little nearer what you want to be, and to stamp upon yourself the unmistakable imprint of competency and trustworthiness.

Every woman has a mission in this life. That mission is to be sweet and good and dear and honest. The effect of her temperament and mental poise shows itself on the people around her. There is no place for the whiner, the tattler, the gossip, or the woman with the brain built after the plans and specifications of an invisible hairpin. Your disposition is just what you make it.

The only cure for grief is action.



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recommends, but does not have on hand, the following tracts which may be had at addresses given:

Jesus the Christ. Whose Son is He? Eld. J. Aug. Smith, 1121 N. Church St., Rockford, Ill.

Will it Pay to Become a Christian? (By Jas. Wilson, deceased). Mrs. W. H. Wilson, 625 Long Ave., Austin Sta., Chicago, Ill.

Where Are the Dead? L. S. Bronson, 405 Courtland, Dowagiac, Mich. Sabbath Rest. Eld. J. W. Williams, Cyclone, Ind.

The Two Sons of God. S. J. Lindsay, Oregon, Ill.

The Committee has on hand, ready for distribution, the following tracts, which may be had for the postage, a cent for each two ounces. Do not send for more than a pound at a time and send all orders to Mrs. J. E. Cross, Oregon, Illinois.

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Shepherds in Palestine

Just such shepherds as the Master spoke of so frequently in his ministry, attend their flocks today on the hills of Palestine. They are a strange class.

The shoes they wear are rough and crude, and almost circular. Their outer coats might be a combination of Joseph's garment of many colors and the raiment of camel's hair which John the Baptist is said to have worn. They, too, like the one worn by the Savior at the crucifixion, are "without seam, being woven from the top throughout."

These unusual garments are sewed by the peasant women of the Holy Land. They are square, and sleeveless, and will fit any man, no matter how large or small. They hang in picturesque folds from the shoulders. A kerchief for the head, tied with two black rings of rope and wool, complete the costume of the shepherd.

"I know my sheep," said the Master, and this unquestionably was founded on the peculiar faculty of the shepherds which persists in these times. An American traveler tells of seeing three shepherds meet, and their flocks being apparently hopelessly mixed. Yet the shepherds had no difficulty in separating what was their own. —Sel.

Thoughts.

Vain people are people of little knowledge.

The prayer of faith always holds out both hands to receive the answer.

Growth in grace is not made by watching to see how other people walk.

There is plenty of employment for those who want to make others happy.

Every thought which genius

and piety throw into the world alters the world.

No man can do good as he has opportunity without enjoying the occupation.

Call the day lost on which you have not been anxious to make somebody happy.

Compared with what a man wants in this world, it is surprising how little he can manage to get along with.

On the other hand, a man is also the architect of his own misfortune.

If we are to escape the grip of despair, wrote Amiel, we must believe either that the whole of things at least is good, or that grief is a fatherly grace, a purifying ordeal.

The preaching against intemperance, Sunday desecration, the social evil and a hundred and one other evils, in our judgment does little good. Rather should be preached the Gospel of Christ. If it is accepted by the people, it is a certain and sure remedy for all these evils.

That morsel called sin is lots sweeter to some than others. The difference is not in the morsel itself so much, as it is in the natural taste of some.

Be never too old to learn.

We cannot avoid meeting great issues. All that we can determine for ourselves is, whether we shall meet them well or ill.—Theodore Roosevelt.

We are born in hope; we pass our childhood in hope; we are governed by hope through the whole course of our lives; in our last moments hope is flattering to us and not till the beating of the heart shall cease will this benign influence leave us.

Are You One?

Anyone 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.

Something is the matter with our eyes when we see plainly the mote in another's eye and don't even notice the beam in our own eye.

If we can perceive beauty in everything of God's doing we may argue that we have reached the true perception of its universal laws.—Ruskin.

Knowledge is not power; education is power.—J. P. Gross.

Deeds are the only dependable creeds.

promise.

What is the commonwealth of Israel? That which belongs to Israel by the covenant between God and his people. Wealth in common. "In thee and thy seed (which is Christ) shall all the nations of the earth be blessed." The wealth of the earth belongs to him, "all kings shall fall down before him, all nations shall serve him." Psa. 72: 11. Again in Psa. 105. "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 thine inheritance, (the margin for lot is cord, which means together with, a stronger term than lot). Like the beating together of heart-strings bound together by the same cord or covenant.

What are the conditions after we come into covenant relation? "No longer strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles. Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together, groweth into an holy temple in the Lord." Eph. 2:19-22.

The question before us is, Can we as adopted Israel (who are to partake of the root and fatness of the tree) profane the Name, as Israel of old did by saying, "These are the people of the Lord."

If before we believed the covenants, before we had the seal affixed to our faith, we were without Christ, without hope and without God, are not all who are strangers from the covenants in a like condition? He that believeth is not condemned, but he that believeth not in the name is condemned already. Can any one correctly profess this name, and deny all the things promised in that name, teaching the commandments of men?—"Teaching for doctrine the commandments of men," without even a single thought of that covenant—that covenant we dare not be a stranger to.

It is a fearful thing to fall into the hands of the living God. When we say to strangers from these covenants, You are children of God, by passing them the bread and wine, or in any way deceiving them, telling them they are God's children before they have believed those covenants, and had the seal affixed to their faith; when we say these are the people of the Lord, we are doing just what Israel of old did, profaning the name of the Lord. What is the result of such teaching? You are at liberty to fellowship error, and invite all such among you. You may pro-

elyte in this way, you may tickle the ears of the people, you may build up a larger church, and it may flourish till the King comes, but if you, like Israel of old, profane the Name, you will not grow into that holy temple.

Dear brother and sister, 'See that no man take thy crown.' There is no greater stumbling block to the evangelist who is struggling to make known that covenant, that may bring aliens into covenant relation with God, than to follow where one professing to teach the gospel, says, O, it is alright to fellowship others, you may win them.

You my brother, are not privileged to win any one, only by that gospel which is the power of God to every one that believeth. Let us be careful that we do not profane the name of the Lord.

Your sister set for the defense of the truth as it is in Jesus.

Nancy B. Robison.

An Hard Saying.

Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. John 6:53-56.

Many of his disciples when they had heard this said, This is an hard saying: who can hear it?

Natural life depends on eating and drinking natural food. So when spiritual life is planted in our hearts by the word of God, it requires spiritual food to nourish and sustain it.

The Pharisees said, How can this man give us His flesh to eat? On account of their blindness they could not see how this could be. When the new creature is begotten in the heart by the word of truth, it requires the sincere milk of the word to grow thereby. This is an invisible food, but a food nevertheless.

Jesus was the true bread which came down from heaven. He was the word that was made flesh and dwelt among us. The word was in the beginning, was with God, and was God.

The word of God is the bread of spiritual life and must be spiritually eaten and digested, or there can be no growth of that life. The words that I speak unto you, they are spirit and they are life. To understand them is equal to eating them and they nourish and develop the hidden man of the heart. The same thought comes to us in the Lord's Supper.

And as they were eating, Jesus took bread and blessed it, and break it, and gave it to the disciples, and said, Take, eat; this is my body. He took the cup and gave it to them saying, Drink ye all of it, for this is my blood of the New Testament which is shed for many, for the remission of sins. Matt. 26:26-27. He was not giving them his literal body or blood to be literally eaten or drank, for his body was not yet broken nor his blood shed, but he was using emblems that were representative of these two things. He wanted them to remember by these that his body was broken and his blood shed for the remission of sins; for without the shedding of blood, there is no remission of sins.

Looking back to the paschal lamb of which Jesus was the antitype, we see that the lamb was to be killed in the evening and they shall take of the blood and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it, and they shall eat the flesh in the night, roast with fire and unleavened bread, and with bitter herbs. Ex. 12:7, 8. For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast.

We see that the blood of the paschal lamb on the side posts saved the first born in the house. Its flesh was eaten literally but the flesh of the antitypical lamb must be eaten spiritually. To ponder on his great love and his willingness to suffer for us is equivalent to eating his flesh and drinking his blood.

When Jesus comes, he will send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other, and only those who have eaten the flesh, and drank the blood of the antitypical lamb will be gathered in the first resurrection. The rest of the dead will be passed over and live not again for a thousand years after which they will stand in judgment, before the great white throne.

Thus we see God teaches us by type and antitype, first the natural and afterward the spiritual.

H. M. Lucas.

To the Editor of Words of Life.

Dear sir,—I am glad you have raised the question of the Christian's attitude to War, in July issue. You bring out some good points in your Notes. I am of opinion, however that the Christian's duty ought to be clearly and definitely pointed out, instead of being left to each individual concerned to decide for

himself.

While we have to give obedience to the kings and rulers who are set over us, that is only when that duty does not clash with our duty to the Prince of Peace, in whose service we have enrolled. "We ought to obey God rather than men," (Acts 5:29), said Peter and the other apostles. The Scripture teaching on the subject is clearly set forth in these three passages, in which God and Jesus are the speakers:—Gen. 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." Matt. 26:52—"Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Rev. 3:10—"He that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." If the use of the sword was not permissible in the Lord's defence, then no other possible circumstance can arise in which its use can be justified.

In the present dispensation, the disciple has to suffer with his Master, if he is to reign with Him in the next. History can have no bearing on the question. The favour shown to Cornelius was not given because he was a soldier, and we have no evidence that he remained a soldier after he became a disciple of Jesus. To say that Christians are now fighting for their King and Country is beside the mark. The fact that professing Christians are fighting is a sure proof that they are only professing Christians, or have forgotten their Christianity.

Two reasons are put forward for something being done:—(1), The threat to our homes; (2), The murder of innocent fellow creatures. The thing to do in the first place is to continue to trust in God. "If God be for us, who can be against us?" Rom. 8:31. Remember how the inviolability of the home and the land was guaranteed to Israel when all the males went to appear before the Lord three times every year. Ex. 34:24. In the second place, we do well to take to heart the advice of Solomon in Eccl. 5:8—"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for He that is higher than the highest regardeth; and there be higher than they." It is not in this age that the saints are to judge the world, let us remember.

The present war is evidently the beginning of the fearful things coming on the earth, predicted by our Lord in Lu. 21; and there we have the disciple's position clearly indicated as not Continued on page 367.

Woman Is The Glory of Man.

Replying to the inquiry of Bro. Lindsay and others who have asked my thought or meaning in article, Woman is the glory of man, we say, "Personal responsibility," is the uppermost point. The All Wise Creator made man upright with the very highest ideals, like unto God, and had Adam consecrated his life to these ideals and resolved to live in harmony with them, no doubt he would have received blessings in proportion to his striving to maintain his divine ideals. Gen. 1:27, 28 says, Male and female created he them and God blessed them and said, Be fruitful and multiply and replenish the earth. This material being, made subject to vanity is entirely free in the exercise of his own will, yet his influence is to be used according to his judgment of the Lord's will—the standard or moral (divine commission) to which he must conform. By this we recognize the fact that the first law of life is self preservation, and the second is like unto it for by living in accordance with nature's laws, we keep in touch with our obligation as a neighbor which makes us dignified and first of all loyal to God.

So Adam and Eve were in duty bound, for the desire of all the earth is, that as we touch human lives, we may impress them for good, and be an inspiration to better things. Adam and Eve were not only accountable as to the effect of their own conduct upon their own life, but also as to how that conduct affects others. It is well to notice that Adam and Eve refused by being untruthful, they repudiated their obligation for education and support; they declined to use their influence which has its bearings upon the lives of those whom they were most intimately related. They sought to destroy and did what they could to maintain their personal integrity, so the question that was asked by Cain who slew his brother, could not be ignored then, any more than it can now. This upright man abode not, did not stay, sojourn or dwell in his upright condition, but was letting his life slip through his hands by living a lie of his own—"I am not my brother's keeper."

If Adam and Eve had satisfied the demands of God, and looking after the matters committed to their hands intelligently and wisely, there would have been no change. God had ceased from his works of creation and entered into rest, leaving man entirely free in the exercise of his own will. It was not God's purpose to use force, but that the earthly beings had gone astray, were not living in accordance

with God's will, spiritual death then, is the barrier God raised in man's path. By the office of unbelief or disobedience, these material beings had chosen the road to vanity, so if God saw not fit to perpetuate life, surely the literal death reigned over these material beings. We can't remain rude, lacking in delicacy of refinement, so the law touch, taste, handle not, was a rule of action prescribed for this law, was not of faith, but of unbelief, so the plan God used to remove the evil from both, is going to leave in each case that which is good. Woman was made weaker in physical qualifications than man not so strong in intellectual equipment, but endowed with gifts of heart and soul that man does not possess, and that go to make his life complete and full.

God called Eve the weaker (most submissive) vessel to an account before the bar of her own enlightened judgment and there stand acquitted or condemned. I suffer not a woman to teach nor assert authority for Adam was first formed, then Eve, and Adam was not deceived, but the woman being deceived was in the transgression.

Because of woman's perfect love to God and to man, this test or trial has brought her sin to light—she acknowledged her sin is why woman being deceived was in the transgression. God was ready to use his assistance that man may be brought back to obedience, so he makes a promise of his only begotten Son that he may clothe the man afresh but he who seeks to be clothed afresh, must first be unclothed of satan's clothing. By this great love of God, he plants a garden and there he placed the man and the woman under the trial of faith and obedience. This criminal case is now being held sacred, for the examination of the cause (against the flesh and blood nature) is being held before God Almighty. The remedy to be used or applied to these diseased patients, was a law laid down authoritatively for direction that man might escape the awful calamity, which had befallen him—death, which would be eternal. At first, God left man entirely free in the exercise of his own will, but now, he is going to use force—"whom I love, I chasten."

Now these inhabitants of iniquity are surrounded with a fence (God's love) that in gardening we learn by trial what earthly beings will produce. So sin was the strength of the law—"In the day thou eatest thereof thou shalt surely die," and if they who were guilty of the requirement of this law, be heirs, faith is made void, and the promise of Jesus Christ is made of

none effect. So the garden of Eden was the beginning of the household of God. In this garden are many mansions, and according to our faith we are put forward into another class where we may learn deeper lessons.

If we are entitled to the highest reward attainable, which Eve was because of her great sin, there must be a coming behind in no gift. So long as there was no overcoming, we see that too much mixture of the earth is why God informs them that they did not have access to every part of the edifice. Why? Because spiritual death was the curse, so this tree served to guide Adam and Eve that they may not break the bounds of divine limitation, for the Almighty must show his hand—make bare his holy arm—and this he could not do until the time was ripe and the transgressors had come to full obedience. This law was indeed a revelation of God; it was a school master or pedagogue to conduct or educate them, prepare them for a disclosure or manifestation of God.

Adam was asleep when the rib was taken from his side, that the flesh might be closed up instead thereof. Why did God give this helpmate an opportunity to show her strength? It has always been God's plan to choose the weaker (most submissive) vessel to confound the ignorance of men. So because woman would be the first to acknowledge her sin is why she became the burden bearer. We learn obedience by the things which we suffer, so if Eve chose life, there was to be death (spiritual). The wise serpent did not lie, for he acted under the direct sanction of God. Without his assistance, unless he administered the sacrament to her, they never could have enjoyed the favor of God. He was the servant of God appointed by his authority to teach. Christendom is wrong in its idea that if man had not eaten of the tree, he would have replenished the earth and subdued it. This view is destroying the highest abode of those who are sanctified after spiritual death.

This serpent, wisest beast of the field, was a wise man, a charmer, a magi, who possessed supernatural influence and gained the godly affections of Eve. This charmer who possessed the occult or hidden power of nature was asleep when the rib was taken from his side, so did not know. He assumed the air of a schoolmaster. It was perfect love to God and to man why Eve gave up self—shed her blood or by the blood of "woman's seed" being poured out unto death, death shall be destroyed and the flesh quickened. Her seed must bruise the serpent's head, and this seed is born not of blood,

nor of the will of man, but of God. As Eve followed the prescribed rule for conduct, the popular conception of the devil or setan is destroying all wisdom. Eve was entitled to a full manifestation of Christ in the flesh. Christ is the teacher sent from God to tell about God, and through whom God pours his light and love upon our hearts and minds. Christ it was who was to exhibit God to man in his holy attributes, and so long as Eve came behind in a gift, she was denied access into the midst of the garden.

Now that Eve's eyes are opened, it is perfectly natural in desiring to share the fruit with her husband. The whole secret is in getting the right rib, for this priest could never have lain the lamb upon the altar to be slain if woman had not had love to God and to man. "For this cause ought the woman to have power on her head because of the angels. For as the woman is of the man, even so is the man by the woman, but all things of God." By Adam holding the position as priest of the most high God, this is why he is a figure of him that was to come and is entitled to as a tenth of the spoil which is the "harp"—the turtle dove call. "You are your brother's keeper." Yes and for this purpose each has a personal responsibility that we can not evade, for which we shall be called to an account before the bar. God grant that we may not come behind in our calling.

Submitted in love,

Kathryn Townsend.

They Profaned the Name of the Lord.

"They profaned the name of the Lord when they said, These are the people of the Lord." Ezek. 36:20.

Who profaned the name of the Lord? Israel. How? By taking those uncircumcised nations among them and counting them as God's people. Do we, as adopted Israel, do the same thing today? How do we come into possession of the name? We read in Eph. 2:11-12, Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcised by that which is called the circumcision in the flesh made by hands; 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.

When, dear brothers and sisters, were we without Christ, without hope, and without God in the world? It is plainly stated that when we were aliens from the commonwealth of Israel and strangers from the covenants of

Leora Roose, treasurer. It was planned to have an isolated committee, literary com., and tract com. Each committee is composed of one member, to be appointed by the executive board. Adjourned.

Verna C. Thayer, Sec'y.

Dear Bro. Lindsay:

After some delay I am sending a short report. The first and second Sundays of July we held our meeting here at Cleveland. Bro. G. W. Hood, of Barling, Ark., was with us and did some able preaching. The truth found its way into the hearts of three noble souls who took a stand for God, to live better lives, and to gain a home in his coming kingdom.

Tuesday, July 20th, Bro. Hood began our meeting at Damascus. I was not permitted to be there until Thursday night following. Our efforts at this place were crowned with success in seeing four more come out upon the Lord's side.

I began our third meeting at Walnut Grove. Saturday night before the first Sunday in Aug., but on account of so much sickness, I only preached until Sunday night, putting it off until next month.

I have great hopes of seeing the truth exalted once more in these parts. Sometimes the burden seems more than can be carried, but we have confidence in him who promised and he is not slack concerning that promise.

Your article of last issue of the Herald is to the point. It is a fact that some have offered and are still offering criticism against your stand for truth but be not afraid brother, for so persecuted they the prophets, and even Jesus Christ. May God bless your labors for Him. There is much that I would like to say, but will do so later.

There is one question that is causing some dissatisfaction in the ranks of men, that I would be glad to discuss, or write upon. That question is mistranslation.

I have read in silence, views of late, that have as a partial excuse for their existence, mistranslation. Brethren, you know as well as I know, that there is a class of people in the world who mistrust, and endeavor to discredit Bible statements. And when they hear religious men claiming a mistranslation, nothing better do they want. If we can't succeed in teaching the truth without claiming a mistranslation, we had better lay down the sword. I have not the space here to continue these thoughts, but if profitable, will do so later.

Let us preach the gospel, or good news, of God's coming kingdom and glory as we find it recorded upon the pages of the

Bible, and if there is a mistranslation, when Jesus comes, he will correct it. Put in our time trying to save souls from death, and to hide multitudes of sins.

The Lord help us to press forward in serving him with gladness, knowing that when he comes we shall receive a crown of life.

T. A. Drinkard.

Cleveland, Ark.

Illinois Bible School Report.

The Thirteenth Annual Bible School was called to order Tuesday morning, Aug. 10, 1915. The morning lessons were based on essential truth leading up to baptism. The afternoon lessons were devoted to the signs of the times, Israel being used as the most important sign. Bro. Lindsay, the teacher, was assisted in extra services by Sr. Stearns, of Iowa, Bro. Shelton, of Arkansas, and Bro. Luman of Oklahoma. Many new thoughts were presented and all seemed to be very interested.

In leisure hours we were most delightfully entertained at the annual social gathering Friday evening, Aug. 13th, at the home of Bro. and Sr. Lindsay. On the day following, seventeen enjoyed the annual launch ride and supper. Aside from the day Bible work, Bro. Luman preached on Sunday evening, Aug. 15th; Bro. Shelton, Monday and Wednesday evenings, and Bro. Lindsay, Tuesday evening. On Sunday morning Sr. Stearns gave us a new interpretation of Matt. 24 which caused much thought.

The last day of the school, Aug. 19th, was the best because four put on Christ by baptism. Those who were baptized are Mrs. Mattie Eyster, of Rochelle, Ill., Angeline Bellizzi, of New York; Ella L. Hanson, of St. Louis, Mo., and Norris Rupp, of Aurora, Ill.; Bro. Lindsay officiating.

Although the enrollment was small at the beginning, it gradually increased until it reached the number of 55. The following states were represented: New York, Indiana, Oklahoma, Arkansas, Iowa, Missouri and Illinois.

Ella L. Hanson, Sec.

The nineteenth annual conference of the Churches of God of Illinois, met at Oregon, Ill., Aug. 19-22.

The meeting was unusually good. Much credit is due the visiting brethren for the success of the meeting as they certainly added enthusiasm. At least nine states besides our own were represented, viz., New York, Ohio, Ind., Iowa, Mo., Texas, Okla., Kans., and Ark. Besides Bro. Lindsay we had with us the following ministers: L. E. Conner, Cleveland, Ohio; J. H. Anderson, Troy, O.; L. H. Shelton, Driggs, Ark.; J. H. Luman, of Okla. J. W. Williams came in unexpected-

ly, thereby giving us a grand surprise, preached one excellent discourse from the book of Romans, and was gone again to fill an appointment on the program of the Iowa conference.

Bro. J. S. Arnold, of Lissie, Texas, was also with us, and we like to class him with the ministers, for he has taught the truth for many years, and is still an excellent teacher at the age of 84 years. This is the first time that Bros. Shelton, Anderson and Luman have met with us, but we sincerely hope it may not be the last. They are forceful speakers and make lasting impressions upon their hearers.

Bro. Conner preached the opening sermon Thursday evening. The people of Illinois, feel it would be a difficult task to run a conference meeting without a assistance from Bro. Conner.

Friday morning, the various committees were appointed, after which Bro. Lindsay conducted a Bible study from John 14:1-3. This was followed by a sermon by Bro. Shelton. Subject, Holy Spirit Baptism. At 2 p. m., the Bible study was continued. We had just enough of this to give us an inkling of what we miss if not in attendance at the Bible school. At 2:30, we had a sermon by Bro. Luman. At 4 p. m., the Berean business meeting and at 7 o'clock a Berean service conducted by Sr. Stearns. The day's proceedings closed with a sermon by Bro. Anderson.

The conference business session was held Saturday. All of the old officers were reinstated. The work of the state is reported to be in a prosperous condition. At 3 p. m., Bro. Anderson delivered a sermon on The Two Ways—the way of life and the way of death, illustrating by chart. Two more resolved to yield obedience and walk in that narrow way that leadeth unto life, hence were baptized into the all saving name of our Savior. They are Bro. I. E. Arnold and wife of Trenton, Mo.

Four young people were baptized on Thursday at the close of the Bible school. This will doubtless be told in the Bible school report. May they all continue faithful unto the end and obtain the crown of life.

The attendance was larger than it has been for several years, and much interest was manifested. Sunday was a busy day, but we cannot go into all the details. Bro. Lindsay delivered the last sermon: The Present War in the Light of Prophecy. The usual farewells followed.

Almeda Glotfelty, Sec.

Report of Stockholder's Meeting.

The annual meeting of the stockholders of The Restitution Pub. Co., met at Oregon, Ill.,

on Thurs.. Aug. 19, 1915. There were 180 shares represented either by person or by proxy. There was little work to be done outside of the election of one director for the full term of three years. Bro. L. E. Conner was re-elected to the directorship.

At the meeting of the board of directors, which followed on the 21st, a communication from Bro. Austin was read in which he stated that owing to his distance from the work he would offer his resignation to take effect at once. The request being founded upon good and sufficient reasons, the resignation was accepted and Bro. F. V. Blakely of Grand Rapids, Mich., was chosen to fill the vacancy thus caused. The reorganization of the board remains the same as last year.

The financial condition was examined into and we enter upon another year with all obligations met. The subscription list is growing steadily and our next year bids fair to be better yet. Brethren who use any printed material are invited to seek our prices. We can save you money on all kinds of printing, and in this way you can help to place our business upon a solid basis.

We have steadily added equipment to our original outfit until we now have first class means with which to do good work. There are no debts hanging over any of this equipment.

S. J. Lindsay, Sec.

Baptisms.

Dear Bro. Lindsay:

On the 7th of August, Kenneth K. Starbuck, of Cedar Falls, Ia., was baptized in Cedar River, and I want to introduce him to the lovers of truth and righteousness.

He is a young man and we expect under God's help that he will be a useful man to the cause of the Lord. Pray for us.

A. J. Eychaner.

Sister Hilda Fetters and Sister Lutrella Fetters were baptized in the church baptistry in Plymouth, Ind., Aug. 22, 1915. They with an older sister who had been baptized two years ago were received into the church at the morning services. These sisters in the faith are the daughters of Sister M. Fetters, of Lucerne, Ind., and were formerly of Burr Oak, where they were interested in the work of the church and Sunday School of that place.

These young people have not had the advantage of church privileges for several years but have been carefully instructed by a faithful mother, who now has the joy of seeing them enlist under the banner of the Savior and consecrate their young lives to

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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."

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.

Oregon, Illinois, the fourth Sunday each month.

An indirect report tells of the death of Bro. Thos. Ivy of Ontario. He was killed at Hamilton, Ont., on Saturday, Aug. 14th. Just in what manner we cannot report. The report speaks of other deaths in that locality concerning which we hope to give a more complete report later.

Among the many callers at this office during the conference we were pleased to meet Bro. H. D. Pearson, of Tipppecanoe City, Ohio.

Now that the conference is over, we are trying to forget our lonesomeness by digging out from under the load of work that has been accumulating for

two weeks.

Sept. 1st, we start for a ten days' stay in Mo., visiting in that time, perhaps two points, and arriving at Fredericktown in time for the conference which begins on the 9th of Sept. This will act as a reply to those who have written asking us if we meant to visit Missouri this year.

There were 10 states represented in the Illinois Bible school and conference this year, as follows: New York, Ohio, Indiana, Iowa, Illinois, Missouri, Kansas, Okla., Ark., and Texas, the representative from Texas being Bro. John Arnold, who is now about 85 years of age. We remember hearing him preach when we were quite young.

In ordering the Sunday School Leaflets, please order directly from this office and not from Sr. Anna Drew of Dixon. It will save her much trouble and us much confusion, and you will get the lessons much more promptly.

Word comes that Bro. L. S. Bronson is quite sick again at his home in Dowagiac, Mich. We trust and pray that he may have a speedy recovery.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Mrs. O. E. Parkhurst,	.25
Mrs. Rhoda Watts,	.50
Mrs. Margaret Guild,	.50

Announcements.

Missouri Meetings.

According to telegram from Bro. J. H. Morse, Valles Mines, Mo., the Missouri conference will convene at the Blush church near Fredericktown on Sept. 9th. This is short notice, but ample time in which to prepare for a good meeting. If you are interested in the meeting, write Bro. P. J. Graham, Fredericktown, Mo., or J. H. Morse, Valles Mines, Mo.

The Lord willing, we will leave our home about Sept. 1, 1915, and will pass through the following states: Indiana, Illinois, Missouri, Kansas, Oklahoma, and into Texas. Those wishing our services will please address us at Salem, Ohio.

D. C. and N. B. Robison.

The Quarterly conference of the Church of God in Mich., will convene at Watson, Allegan Co., Mich., Friday evening, Sept. 24; 1915, and continue over the following Sunday. Though few in number at this place, we hope

and feel assured that we will have the hearty co-operation of all interested, and look forward to an interesting and profitable meeting. Let none remain away through fear of being a burden to those that entertain the conference as arrangements will be made to accommodate all that come, and all who come will receive a hearty welcome.

Those coming from Grand Rapids, will take the electric car at depot, foot of Lyne St., for Monteith Junction, change for Fisk Station. The church is one half mile north of Fisk Sta. The new electric car leaves Grand Rapids at 11:30 a. m.

From Allegan depot on Monroe St., take car for Fisk Sta.

From Kalamazoo depot comes Rose and Water St. Take electric line to Monteith Junction. Change cars for Fisk Sta.

Trains leave Kalamazoo at 7:30, 9:30 a. m., 1:30; 3:30 p. m. Car for Fisk Sta. waiting at platform. Able speakers are expected to be present to herald the good news of the soon coming King. Bro. F. L. Austin of Fonthill, Ont., Bro. F. V. Blake of Grand Rapids, Mich., Bro. and Sr. Woodward of Dutton.

F. V. Blakely, Pres.
Emma Jackman, Sec'y

Dear Bro. Lindsay:

I am now helping our brother. T. C. Bilingsley, of Sallisaw, Okla., to hold meetings here at Brent, under our large tabernacle. The interest is good. The meeting will continue until next Sunday night, then the tabernacle will be shipped to Bristow, Okla., and Bro. L. H. Shelton and others will help us hold a protracted meeting. We invite all that can, to come and be with us. We hope that Bristow will be chosen as a place where we can have camp meetings each year. We ask all of like faith to remember us in your prayers.

J. M. Morgan.

Reports.

Berean Business Meeting.

The Indiana Berean's Business Meeting was held in Argos, Ind., Aug. 7, 1915. The meeting was opened by singing and prayer. The secretary's report of last year was read and approved. The treasurer's report was given as follows:—

Beginning the year 1914, June—
Cash on hand, \$12.82.
Receipts:—Leora Roose, year's dues, \$1.60; Rosa Roose, Argos Rural Bereans, 1.50; South Bend dues and tracts sold, 2.60; South Bend, 7.00; Lawrence Howell, 1.00; Nettie Landon, 1.00; Argos, Rural Bereans, 2.85; Flora Prior, 1.00; Berean Outlines—North Salem, 1.20; South Bend, 2.00; Roll, 2.40; Argos, 1.20;

Bourbon, .60; McCrory, .30; Rensselaer, 1.20; South Bend, state dues, 3.26. Total \$43.53.

Paid out to

S. J. Lindsay for printing constitution, \$2.00; C. C. Maple for Berean tracts, 5.00; Restitution Herald for renewal of subscriptions, 5.00; S. J. Lindsay for printing Berean Outlines, 15.00; Emma Railsback for postage used in Berean correspondence, 2.00; Leland Roose, one-half of funds on hand June 8, 1915, 5.63. Total, 34.63. Balance, 8.90.

Aug. 7, rec'd from Argos for outlines, 1.50; Argos, rural Bereans, 2.05; Argos, 1.70. Total balance, \$14.15.

The reports from the societies were next given. Argos reported 24 meetings, with an enrollment of 25. Average attendance, 15; collection, \$1.70.

North Salem reported 14 meetings with an enrollment of 24. Average attendance, 12.

The Rural Bereans of Argos held 20 meetings, meeting every two weeks at the different homes. They have studied 32 lessons. Average attendance, 13; collection, \$6.40.

South Bend reported since July 9, 1914, as having held 49 meetings; average attendance of 14. Their meetings are held at the homes of members. From Mar. 1, dues collected amounted to \$6.71, of which 3.26 was forwarded to state treasurer, June 21, 1915, and 1.75, to National treasurer on June 21, 1915, leaving a balance on hand at this date, of 1.70.

Bourbon sent no report.

Bro. VanVactor gave a plan by which the Berean work could be conducted differently. The plan was as follows: The state Berean organization shall be auxiliary to the state conference. Its president shall be a member of the state conference executive board with like powers with the others who shall report to the conference fully at each annual meeting and matters of current interest at each quarterly meeting. The purpose of this plan is to get relationship between the various arms of the church. The plan was discussed by Sister Harsch, Bro. Stilson, Sr. Prior, Sr. Railsback, Bro. Vanvactor, Sr. Woodward, and Sr. DeMont. The motion to adopt the plan was given and carried.

A motion was given to hold an annual state course of Bible study or Berean review, the time and place to be decided by the executive board of Bereans, and was carried. This annual meeting is to take the place of the Bible school and the teachers are to be paid by the school.

The election of officers:—

Emma Railsback was elected Pres., Lulu Stilson, Vice Pres., Verna C. Thayer, recording sec., Rosa Roose, corresponding sec.,

If the phrase is unscriptural and unsound, and is teaching error, it should be used with care, and in fact, not at all; because the seeds of tares will grow as surely as the seeds of wheat. To prevent the growth of error, do not sow the seed.

In our reports why not use the Bible language—

"They that gladly received his word were baptised." Acts 2: 41.

"When they believed ... they were baptised both men and women." Acts 8:12.

"He commanded them to be baptised in the name of the Lord." Acts 10:48.

"They were baptised in the name of the Lord Jesus." Acts 19:5.

"They were baptised in the name of the Lord Jesus." Acts 8:16.

I do not find any "all-saving" name used.

Yours for righteousness,

A. J. Eyehaner.

I Will Build You a Sure House.

Long years ago when king David was ruler over God's people, and the Lord had given him rest from all his enemies, he began to think he was not doing just the square thing by his Maker in dwelling "in a house of cedar, while the ark of God dwelt within curtains," and he planned to build God a house to dwell in. But God showed David it was not in his plan and purpose for him to build him a house. That it was God who had taken him from the sheepcote, from following the sheep, to be ruler over Israel his people; and that he would make David a house; that after his death God would choose from among his descendants, one to be ruler, and he would establish his kingdom; that he should build a house for God's name, and God would establish the throne of his kingdom forever. This evidently refers to Jesus, for the Lord God shall give unto him the throne of his father David, the angel says.

But in the next verse (2 Sam. 7:14) we read: "I will be his father and he shall be my son. If he commit iniquity I will chasten him with the rod of men and with the stripes of the children of men." This verse always seemed so out of harmony with the rest of the chapter to me, because Jesus is the one whom God made strong for himself, and it was not possible for him to fail, or be discouraged, or commit iniquity. Even in the crucial test in the garden of Gethsemane, Jesus delighted to do the will of God. Psa. 40:8. I felt sure the translators had failed to give a clear rendering of the verse, but lately have read that Dr. Adam Clark gives this rendering: Even in his suffering for iniquity, I

shall chasten him with the rod of (or due to) men, and with the stripes of (or due to) the children of Adam."

Now beginning with the 14th verse of 2 Sam. 7, let us read with this rendering:—I will be his father and he shall be my son. In his suffering for iniquity I will chasten him with the rod due to men, and with the stripes due to the children of Adam. But my mercy shall not depart from him, as I took it away from Saul, whom I put away before thee.

Now turn with me to Isa. 53:4-6, and read:—Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripe 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.

This is so in harmony with the Bible as a whole, that it seems correct to me.

And thine house and thy kingdom shall be established forever before thee—implying David's resurrection. Is it any wonder that King David went in and sat before the Lord, amazed at what had been revealed to him? Could he avoid exclaiming, "Who am I, O Lord God? And what is my house that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God, but thou hast spoken also of thy servant's house for a great while to come.

As we look over the world and realize its condition, and the exceeding nearness of the fulfillment of this promise, we can lift up our heads and rejoice for our redemption also draweth nigh.

Lillie H. Willis.

"In Heaven Save Us."

The heavens, even the heavens are the Lord's: but the earth hath he given to the children of men.

The truth concerning this subject is plainly taught in the Scriptures of truth, and what man might say concerning this grand truth unless based upon the word of God has but little weight. Truth is precious, no matter on what subject. We wonder sometimes why there is so much error in the world, especially where Bibles are so plentiful and where every one has a right to seek for himself. The instruction Paul gives us in 2 Tim. 2:15 is as good as can be found. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This instruc-

tion is for each individual, and only those who take heed to it are able to rightly divide the word of truth. "In heaven save us" does not harmonize with the word of truth as our text teaches us; the expression is not found in the Bible, therefore it has no good foundation. "The earth has he given to the children of men," is in perfect harmony with the Bible, and upon this foundation are all truths based.

Earth Was Made to be Inhabited.

We have a plain declaration in Isa. 45:18 telling us what the Lord's object was in creating the earth and it cannot be successfully refuted. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else." Such plain statements as this should forever do away with the theory of going to heaven.

The earth was not made just for a temporal dwelling place, but for an everlasting inheritance. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from thence place where thou art northward, and southward, and eastward and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14. Abram was in the land of Canaan when the Lord made this known unto him. "All the land that thou seest" was not heaven. We also learn in Acts 7th chapter, that the Lord gave him none inheritance in it, no, not so much as to set his foot on. Abraham is also among the ancient worthies who died in the faith, not having received the promises, Heb. 11:12. So they are not in heaven for their promised inheritance is the earth.

Who Are Abraham's Seed?

Gal. 3:29 says, "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." The 27th verse tells us how we become Christ's. "For as many of you as have been baptized into Christ have put on Christ." Then if we are Abraham's seed we are heirs of the same promise that was made to him, and that promise was the whole earth. This will be made more clear by reading Dan. 7:27: "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." And we are also told in Rev. 5:10 that we shall reign on the earth.

There is no promise of going to heaven at any time and those who believe and teach such doctrine would do well to study the Bible more carefully.

If the above evidence isn't enough to prove that the earth is to be the future abode of the saints we will refer the reader to a few more. In Eccl. 1:4 we read, "One generation passeth away, and another cometh: but the earth abideth forever." We have already learned that God created the earth to be inhabited. It was his intention that it be inhabited by a righteous people but Adam through his transgression brought sin and death into the world, so the earth was cursed for sin. But through the redeeming blood of the Son of God the curse will be entirely removed, thus Peter says, after telling of some of the things that are coming upon the earth: "Nevertheless we, according to his promise (that was made to Abraham and his seed), look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. Then the earth will be just like God wants it, inhabited by a righteous people.

Righteous Will Never Be Removed.

This fact will be nicely substantiated by reading Prov. 10: 29, "The righteous shall never be removed: but the wicked shall not inhabit the earth." If the righteous are never removed then they will forever dwell on the earth. The Psalmist says, "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psa. 37:10, 11. Jesus says, "Blessed are the meek, for they shall inherit the earth." Matt. 5:5. Because of sin the earth was made to bring forth thorns and thistles, but through righteousness it will again blossom as a rose." Isa. 35:1, and instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. Isa. 55:13. And then his people "shall dwell in a peaceable habitation and in sure dwellings, and in quiet resting places." Isa. 32: 18. "And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquities." Isa. 33: 24.—F. C. Robinson in Bible Advocate.

Continued from page 363.

participants either in the wars or in the fears that occupy men's minds, but as a body apart or separated from the world at war, who are advised thus:—"And when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh." We have to remember that we are not of this world, as Christ was not of this world.—James Alexander in Words of Life.

His service. May the church be an inspiration to their efforts, and may they run with patience the race set before them and come victorious through Him who suffered and died for us all. May the Heavenly Father bless this entire family.

D. E. VanVactor.

Marriages.

Mr. William I. Hunt and Miss Lois E. Thompson were united in marriage at the home of the bride's parents in South Bend, at 11 o'clock a. m., Wednesday, Aug. 18, 1915. The home was artistically decorated with festoons, wreaths, flowers and palms, appropriate in every detail for the occasion. The ring service was used and was witnessed by about thirty of the near friends and relatives. A delicious luncheon was served and the happy couple departed at 1:38 p. m., amid showers of rice and flowers and the hearty good wishes of friends, for a ten days' trip to Niagara Falls and points of interest in Canada. On returning they will be at home at 502 S. Franklin St., South Bend, Ind.

Mr. Hunt is employed as clerk in the Oliver Plow Works. He is a young man of sterling worth and full of promise for a life of usefulness.

Mrs. Hunt, the only child of Bert C. and Jennie Thompson, is a graduate of the Plymouth High School, and has been employed as one of the successful teachers in the Mishawaka schools for some time. She is a member of the Church of God and is an active worker in the Bereans, the Sunday School and the Church in South Bend.

May the good will of many friends and the blessings of the Heavenly Father accompany this worthy couple through life. And may they so faithfully fulfill their mission as to find life's fruition in God's eternal kingdom.

D. E. VanVactor.

The Sunday School.

By Anna E. Drew.

Elijah's Flight and Return.
Sept. 12, 1915. 1 Kings 19.
Lesson Text, 1 Kings 19:8-18.

Golden Text.—Be still and know that I am God. *Psa. 46:10.*
Time.—The next day after the last lesson.

Place.—Jezreel, Beersheba, Wilderness of Sinai, Mt. Horeb, a peak of the Sinai range.

Questions.

With what event did our last lesson end? Where did Elijah go when the rain came? 18:46. Jezreel, or Esdraelon, was then the place of residence of the kings of Israel. Do you think, after what had happened that Elijah felt any fear from Ahab or Jezebel? How was he disappointed? 19:1. 2. Where did he flee?

Beersheba was in the southern part of the kingdom of Judah out of Jezebel's jurisdiction.

Why should he fly from Jezebel and was it the right thing to do? What does verse 4 show of his condition of mind? See also verse 10. What causes can you name for his discouragement?

Probably one was physical exhaustion, then a feeling of loneliness,—“I only am left,” he had hoped to deliver the people from the power of idolatry, and felt he had failed.

In what manner was he strengthened and encouraged? v. 5. Where did he then go? (Horeb is one of the names for Sinai. It is about 200 miles south of Beersheba). Where did he lodge? v. 9. What transpired while here? vs. 9-12. What is meant by the “Lord passed by?”

“In the symbols of his power.”

What is meant by the Lord was not in these mighty things that transpired? “However great these visible manifestations of his power, they were not the chief power,—that came in the “still, small voice,”

What did Elijah do when he heard this? v. 13. Wrapping the face signified his reverence.

“The still, small voice brought him to the proper spiritual condition for the work before him.”

What does the Lord tell him to do? “The wilderness of Damascus seems to have been that part of the Arabian desert which lay on the southeast of that city, at which the prophet could arrive without meeting Jezebel or any of his enemies.”

What was the first task asked of him? v. 15. Hazael was the confidential officer of Benhadad, the king of Syria at that time. For what was Hazael anointed? v. 17. To punish Israel for their sins.

What was the second task appointed Elijah? v. 16.

(Jehu was the commanding general of Ahab's army. He slew Joram, Ahab's son and successor, and Jezebel and all their descendants). Who was to be Elijah's successor? “He was not to succeed Elijah immediately but to be in training for the same work. Thus Elijah was assured by Jehovah of the permanency of his work.”

What assurance was given Elijah that his work was not a failure? v. 18.—Idolaters kissed their idols as a mode of worship, also kissed the hand toward the idol.

What lesson for Elijah in this story of his flight and return?

See Golden text. Point out in the narrative from the verses 5-18, the various ways by which God helped him from his despondency. All have periods of discouragement, some almost despair. We may be helped by the story of these Bible characters, in whom human nature is the same as that of today. If we put our trust in God, he will not forsake us, but help us to see his hand behind all these things.

Letters.

Dear Bro. Lindsay:

Enclosed you will find \$1.00 for the Restitution Herald. I see my time is almost up. I like the Herald alright and must thank you for the brotherly interest you have taken in filling the unexpired time of the Trumpet Family. I pray that God may bless you in every effort you may put forth in this worthy cause.

J. J. Polm.

Bristow, Okla.

Dear Bro. Lindsay:

I am inclosing you an article for the Restitution Herald, which I hope you will feel free to print. If not, would like to have it returned.

I am now closing out my 78 page booklet on Hell at 60c per dozen. Have you seen it? If not, I will send you one. If you like it, I would be glad to furnish you with what you may find useful in your work. I advertized it once in the Gospel Trumpet of Okla., and once in the Present Truth Messenger of Florida, and have sold out nearly 5000 of them. So you can see how it goes. I will not be able to reprint the full sized edition any more. It will be greatly abbreviated, if I ever put it out again. The booklet on Hell retails at 15c.

May the blessing of the Lord be with you in your work.

Yours in hope,

J. C. Vanzandt.

849 Front St., Portland, Oregon.

Have never seen the booklet on Hell.—Ed.

Berean Column.

Dear Bereans:

Are we studying the word of God earnestly, with the hope of deserving eternal life? Are we making careful preparation for life that is to come?

Statistics tell us that eighty-five per cent of the business men of the United States fail, said failure is not due so much to financial inability as it is to the lack of mental prepara-

tion. I know of no calling or profession that does not require a more or less extensive preparation. It makes no difference how much money a person may have, he cannot succeed unless he understands all or at least many of the ins and outs of his work.

In every period of American history there has arisen to fill some important office or position, persons, who by virtue of the preparedness and ability were especially fitted for the work to which they were called. They were not people who got their positions through some political ‘pull.’ Those people who had the moulding of this great American government were men who quite often had been tried in the un-failing crucible of public opinion, men who by zeal and determination climbed the ladder of progress from some lowly estate to a position where they demanded and received the respect of their fellows. They were men who could forget the present and could run with patience the race that was set before them, whose anticipatory portrayal of the result of their labor enabled them to endure the hardships that they might accomplish that which they started to do. I am fully convinced that if we ever expect to obtain eternal life, we must as individuals deserve the name Bereans, and by study and deeds proclaim the fact that we are disciples of the blessed Christ.

Yours in the blessed hope,

George V. Herriek.

What Is “The All-saving Name?”

This is a question which is a perplexing one. It is not clear to most of the readers of our papers.

The phrase, “The All-saving Name” is used by those who report the baptism of a candidate.

What do these ministers and secretaries mean by the use of the term? Do they mean to assert that all will be saved? The phrase is so persistently and constantly used in various forms, that it is assuming permanence in our literature.

Is it a Bible phrase? Is it a Bible idea? If so, where found?

Here are some of its uses in the Restitution Herald and other religious papers:

Baptised IN the all-saving name.
Baptised INTO the all-saving name.

Helped them TO PUT ON the all-saving name.

We can understand what a “name” is when used for a person or thing; but when used with “all-saving”, the phrase becomes so far reaching that it puzzles those who believe that some who are wicked will finally be lost.

THE RESTITUTION HERALD.

Volume 4.

Oregon, Illinois, Sept. 8, 1915.

Number 47.

"Create in me a clean heart, O God and renew a right spirit within me. Cast me not away from thy presence and take not thy holy spirit from me. Restore unto me the joy of thy salvation and uphold me with thy free spirit. Then will I teach transgressors thy ways and sinners shall be converted unto thee. Psa. 51:10-13.

O what a prayer! Can we from the depths of our hearts look up to God with the same holy petition, saying, Create in me a clean heart? Are we willing to look up to our God and assist him all that is within our power to accomplish that work in our nature? For one, I will say yes; I will, will you?

L. S. Bronson.

Things You Must Live With.

You are beginning to live with some things now that you will have to live with the rest of your lives. Once they are established, and form a part of the routine of your daily life, they come to be habits which you will necessarily live with the rest of your days. You will become the object of their influence they will act upon you long after you have forgotten that you admitted them into relationship with you.

You have in mind an occupation which you think of following. You think you will like the work, and believe you can earn a great deal of money that way, and after awhile retire with plenty. But did it ever occur to you that you will probably have to live with that occupation all your days? Once the habit of doing a certain kind of work is formed, the chance of giving it up for something else is very remote. You will have to take its bad features with its good ones, and live with them.

At home you probably have a room that you call your own; even if part of it is shared with another, a part of it is yours. You are accumulating things there that will stay year after year. On the walls you are hanging some pictures, the subjects of which, and the influence emanating therefrom, you will live with for a long time. You may take them down and replace them by other pictures, but the impressions they have made on you cannot be taken down and removed so easily. No, you will have to

live with these impressions.

In that room you are also collecting a few books. You will read them several times; indeed you will almost come to know them by heart. Did it ever occur to you that you will have to live with those books the rest of your life? You certainly will because these books have started ideas in your mind, and furnished thoughts that will influence your conduct to the extent of forming habits that will always remain with you.

When you come to think of it, there are a whole lot of things that you are now living with, which will continue to influence your life in coming years. Happy are you if they are good. Moreover, new influences are continually entering your life, and over them you have the sovereign power of choice. You may dictate the kind of things you will live with, and the kind you will lock the door against. — Boys' World.

Gold and Character.

Of course you have observed the connection between gold and character. Gold has an influence upon character, sometimes for good, sometimes for ill. It has a magic power in bringing the latent traits of character to light. Sometimes it makes character; more often, it reveals character.

A few years ago, a certain young man inherited the fortune of his grandfather. He was a long in the first year of college when the fortune came. It changed him completely. Up to that time, he had been an average student, standing well in his classes, on the athletic field and with his fellow students. But almost before his friends were aware of his movements, he had dropped so far behind in his studies that he either had to do the year's work over again or drop out. He did the easier thing;

WISE WORDS



NEVER worry.

Cultivate tact.

Don't get into a rut.

Learn to do things to a finish.

Prefer a struggle to an easy time.

Don't be too proud to take advice.

Don't let a little success spoil you.

Keep a sharp eye on your weak points.

—Sel.

he left college. Thereafter, he drifted along, accomplishing nothing in particular. In his case, the fortune was not at fault. It only gave him a chance to show what his character really was before the wealth came.

The father of another young man came into considerable property while the boy was still in high school. Up to this time, things had not always been easy for the family. But now there was a chance for the father to go into business for himself, which he did. He allowed his son a generous amount of money for his personal use. This made very little change in the boy's habits, but in his plans, it made a difference. He had thought that if he graduated from high school, it would be as much as he could hope to do, after which he would take up some line of work. But now he decided to go on to college, complete the course, then enter an engineering school where he could gratify an ambition he had long cherished. His increased fortune revealed what was in him.

The gold revealed the true nature of the two boys. Now here you would do well to ponder.

Gold acts like the sunshine upon a handful of flower seeds. The seeds may look alike, yet be very different. Plant them, and the sunshine will reveal the difference. It is like the chemical test upon an unknown substance. The chemist applies his skill and will tell you just what the unknown substance is. So gold has, to a considerable extent just that influence upon your character. There is, however, this difference: you may choose the controlling principles of life so that when wealth does influence you, its influence will reveal only that which is good. — Boys' World.

Wasted opportunities are generally those that go to other people.

Revenge.

Not to seek revenge for a wrong, is the sign of a noble mind. Only a great man can forgive a slight. There is an old Arab saying which expresses a great truth in a wonderfully simple manner: "Of him who hath done evil, the action that he hath done is sufficient for him." One who wrongs a friend cannot find peace of mind.

Revenge never did any good. It only doubles a wrong. Two wrongs can never make a right. Of course, at times it may be very hard to overlook a slight, but being able to conquer your desire for revenge shows the stuff of which your character is made. —Sel.

True Wealth.

Poverty of the heart is the worst poverty on earth. Remember that as you toil and pray for wealth. If you can keep your heart rich with love, sympathy and kindness, hope and faith, then what you acquire of worldly wealth will increase your opportunities of enjoyment. But wealth alone can never give you enjoyment of happiness, and no poverty of the purse can make you poor while you have these qualities.

Work in the Sunshine.

Mix your determination with cheerfulness. Smiling lips may be as firm as those which turn down at the corners. A gloomy manner is a handicap. Light hearted people do more work and do it better than those who keep doggedly and drearily at their tasks. To work hopefully is to work in the sunshine; but no one, however determined, can be at his best if he toils in a dungeon.

Tackle the work just in front of you. Strive in an honest way to do the best you can, and if, having done your best, there seems to appear the hand of some overruling Power which hammers you, take it like a good piece of steel and come right off the anvil with a better temper and a keener edge. — C. W. Post.

"Let us have faith that right makes might, and in that faith let us do our duty as we understand it."



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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glotfelty.

Dixie, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St. Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mr. Roy Cuffel, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Wednesday evening at the homes of members. Bro. R. C. Rallsback, 621 S. Wellows St., is the elder.

Rensselaer, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S.

E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. M. A. Woodward holds regular appointment.

Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Roll, Ind., Church of God. Preaching by Bro. J. H. Anderson on Saturday evening and over the fourth Sunday in each month.

Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple on first Sunday in each month at 11 a. m.

Brush Creek, O. Preaching first and third Sundays in each month, at 11:00 a. m. and 7:30 p. m. Sunday School each Sunday at 10:00 a. m. Bible class each Wednesday evening. J. H. Anderson, Troy, O., Pastor.

Springfield, Ohio. Preaching second Sunday in each month, 10:35 a. m. Sunday school each Sunday at 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Waterloo, Iowa. Preaching every Tuesday evening at 7:30 at Kistner Chapel, 316 3rd Ave., West Waterloo. "Bible Prophecies" is the subject of these winter evening sermons, by A. J. Eychaner.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10 a. m.

Czas. Manken, Teacher. W. A. Cooper, Supt. P. J. Graham, Sec.

Monah, Clark Co., Ill., Church of God Sunday School each Sunday. Vernon Lansbery, Supt. The adult class being a Bible Class.

Ripley, Ill. Sunday School, Berean and Communion Service each first day of the week. J. W. Cooper, Elder. Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p. m., every Sunday, at 441 E. Blackwell Ave., Blackwell, Okla., at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Ill., Church of God meets for bible study, Sunday at 10:30 a. m. Sunday School at 11:15 each Sunday. Preaching the fourth Sunday in each month, morning and evening, by S. J. Lindsay, Pastor. Berean meetings Wednesday evening of each week.

Church of God, Argos, Indiana.—Bible school, 9:30; preaching twice

a month; Berean class every Wednesday evening.

Plymouth, Ind., Church of God. Sunday School each Sunday at 10:00 a. m. Sister Violet Stauffer, Sec. Preaching each fourth Sunday morning and evening by Bro. D. E. Vanvactor, pastor. Communion service at close of morning service.

Cheer Up Brothers.

Let us labor for our God while here below,
 He will reward if we only will faithful be;
 Then he will take us home to God,
 Where no cares we will ever know
 Then we'll be happy over there,
 Throughout all eternity.
 Oh brothers I will meet you there
 And clasp glad hands once more;
 There we will join the happy band,
 And sing for evermore.—Sel. by Grandma Gragg.

Comfort in Need.

When doubts and fears upon me press,
 And care doth add her grain of strain and stress,
 And they attend me, grief and woe.
 And creature comforts are laid low;
 I turn me to the book of life,
 Amid the heat of battle strife;
 And there with joyful hope I read,
 "God will supply your every need."

At once I count the promise mine,
 It bids my heart to glow and shine;
 'Tis written by the Almighty hand
 That doth the heaven and earth command;
 That keeps the planets in their course,
 And gives the sun its heat and force,
 And rules the raging, restless sea,
 And holds it in its boundary.

Now it the soul all hushed and still,
 My Promiser will sure fulfill:
 He has the will; He has the power,
 And He will keep me hour by hour—
 Will give me strength for all the way,
 Be light by night, be joy by day:
 How can I faint when this I read:
 God will supply your every need"—Sel.

Give not thy tongue too great a liberty, lest it take thee prisoner.—Quarries.

Pity and need make all flesh kin.

is certainly one of great importance. It was written by different persons, at different times and under a variety of circumstances. Its authors are poets, herdsmen, law-givers, prophets and kings. Every conceivable gift common to men has been utilized in the production of its wonderful pages. As a literary work it stands without a parallel in the history of the world. Its style is simple. Its thoughts are grand beyond description. It reproves sin and vice and exalts truth and virtue. It inspires its readers to hope for immortality beyond the reign of death. It gives assurance that suffering shall end and that the age of peace shall come to the world in the fullness of a redeemed humanity.

The question recurs,— Who made the Bible? It could not have been the work of wicked men, because it uniformly condemns wickedness in all of its phases. It is not the work of ignorant men, because its literary merit excels even the classic Greek and the polished Roman. It is not the work of designing priests, for it everywhere condemns priestcraft as a system of misrule. It is not the work of evil spirits, because it uniformly condemns all forms of idolatry and necromancy.

That it was written by sincere and honest men who believed what they wrote, there can be no question. Each writer gives evidence of sincerity and honesty in the book which he writes, and in no case does he make any claim to personal excellence. He represents the ideas that have come to his soul as emanating from the spirit of the All-wise and eternal Father, under whose guidance he claims to have lived and performed his mission. The apostle Peter in speaking of the ancients who wrote under the old dispensation, declares that they "Spake as they were moved by the Holy Spirit." In the light of the foregoing facts, may we not accept his statement as the living truth?

Again, the life of Christ must be considered as the leading miracle of human history. The purity of his character, the excellence and morality of his teachings are without a parallel, and yet with all the pathos of his beautiful life, he never assumes that he originated the plan of human redemption, but exclaims, "The words which I speak unto you, I speak not of myself: but the Father which dwelleth in me, he doeth the works." John 14:10.

"The Son can do nothing of himself, but what he seeth the Father do." v. 19.

"As the Father hath taught me, I speak these things." 8:28.

"My doctrine is not mine, but his that sent me." 7:16.

"I came not to do my own will, but the will of him that sent me.

"For I have not spoken of myself; but of the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." 12:49.

Can we then believe that a being of such purity of character, with intelligence so deeply inwrought with his own personality could attribute his doctrines and labors to an All-wise God, if he were conscious in his own soul that they were the products of his own unaided mind? To believe this, requires a greater degree of faith than to accept his simple declaration that he came down from heaven, not to do his own will but the will of his Father. Christ refers to the prophets as under the guidance of the divine Spirit, and he himself lifts the curtains of futurity and enables those who listen to his teachings to behold the future of humanity emancipated from the bondage of sin and made one in the fullness of the world to come.

The Bible has been burned; it has been banished by kings from their realms, it has been excluded from the common people, it has been buried in dead languages, but it has out-lived all its enemies and is now translated into nearly all the languages and dialects of the world. It has out-lived the great empires with which it was contemporary, and today it is a witness of the fulfillment of its own prophecies, which were uttered ages before the events which were foretold.

Its literature is interwoven with the best and purest books that have been written in modern times. Its names are household words among those who have become devout followers of its teachings.

The Bible alone gives promise of immortality beyond the grave. It offers hope to the dying and points to the glorious victories of humanity after the reign of death is past. It brings the world of nations into a higher and a grander civilization. It predicts that the age of war shall cease among men, and that the nations shall learn war no more. Its moral precepts are interwoven with the constitutions of the most advanced and civilized nations of the world, and its teachings are educating the people to higher and better forms of government.

Another important fact impresses itself upon the mind of every reader. Nearly every one of the Bible heroes was a martyr. Their personal convictions were so inwrought with their

very life, that no compromise could be tolerated. Their faith reached beyond the life that now is, and found its fruition in a higher destiny. Not that the earth and heaven were to be lost, but they were to emerge from the reign of pain and death into the fullness of a renovated creation. While memory may have treasured all the jewels of by-gone eras, faith and hope will gather the clusters of flowers and fruits, which will ever enhance the joys and companionships beyond all conflicts in a world of peace and beauty.

The Bible does not come to us as a mere history of human achievement and biography, to flatter men, but its ineffable visions reach far beyond the vistas of time, and are penciled in lines of living colors, which radiate and so charm the child of faith, that he is ever willing to cry out with an early martyr:—"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed." We must ever adhere to that most impressive message: "God spake in former times through his prophets, but now, in the closing of former ages, has spoken unto us by His Son." Heb. 1:1-2.

The whole Bible becomes a sacred unit, in regard to the progressive revelations of divine truth,—until we reach our Messiah, who is a personal embodiment of the loving Father,—and it pleased the Father that in Him should all fulness dwell. Hence, the lamp and forelights which have gleamed in the darkness of ages gone, will become one full-orbed sun that will bless the world. The Bible then was not a mere product of human invention, but a light for all ages, until that sun should rise with healings in his beams. Even its tenderest assurances to the fallen sons of earth, give promise of forgiveness to those who change their ways, reform and leave all sin, and join in that anthem of the angels over the one sinner who repents and awaits in hope and love of the coming, and kingdom of our blessed Lord.

God's prophets spake as they were moved by the Holy Spirit in times of old. Yes, God's revelations in his prophets, and through His Son,—"The light of the world"—will culminate in the redemption and victory of all who put their trust in Him, and God's oath shall come true:—"As truly as I live, all the earth shall be filled with the glory of God."

"Holy Bible, Book divine, Precious treasure, thou art mine."

H. V. Reed.

Explanation Wanted.

Bro. Lindsay:—I would like an explanation of Rev. 16:13 through the columns of the Herald.

J. W. Cooper.

Filling In.

How do you fill in the spaces of time that come between the tasks, the duties, and the good times that take up larger portions?

This is an important question. If one were working upon a great picture or a beautiful mosaic, the perfection of the whole would be sadly spoiled if, wherever there happened to be a tiny space a small gap or an unfilled corner in the work, the artist should carelessly fill in with badly assorted colors and materials. Even the little crevices and corners count, and should be treated accordingly.

Suppose that a scholar at school should have excellent lessons and behave perfectly during school hours, and then, in the odds and ends of time that were left, should be unkind and cross at home, refuse to do errands when asked, and should spend all the minutes he had in doing selfish things; would not such a filling in of the spare time spoil the good record of the larger tasks and the principal hours of the day?

One cannot always be about important matters, and ought not to be. Odd minutes may well be spent in play and recreation of various sorts. But one may have the merriest time imaginable and yet be filling in the playtime worthily, so that it shall not spoil the work time. It is possible to honor Jesus and help others and let one's light shine, no matter what one is doing. So, let the filling in of the corners of time be of the right sort, no matter how small the deeds may be.—Sel.

What a Good Listener Hears.

It is the good listeners to whom people say the things that are worth hearing. Always look the one with whom you are conversing, in the eye. A bright, interested glance is a wonderful stimulus to conversation. Do not let your mind wander. Do not allow yourself to ponder over the day's worries while your friend is trying to amuse you with a funny story. Be receptive, sympathetic, responsive. Such listeners hear no end of interesting things which are kept secret from the apathetic and indifferent.—Sel.

Perpetual thanksgiving is the mental attitude which is open to receive every good gift.—Mary Stanhope.

What Must I Do To Be Saved? (Continued.)

We learn from Luke 8:1 that this gospel of the kingdom was our Saviour's theme everywhere he went. "It came to pass afterward that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." Here Luke uses the words, Glad Tidings, instead of the term "Gospel" which he also uses in other places when referring to the kingdom of God. We, therefore, conclude that the gospel of the kingdom is the same as the glad tidings of the kingdom. It was the subject of Peter's sermon on the day of Pentecost. The same word which was preached from Galilee throughout all Judea by our Lord. The same word or gospel of the kingdom, or glad tidings, is what Cornelius believed and which Peter held to be a valid GOSPEL FAITH. If it were valid then and necessary to salvation, is there any good reason why it is not as necessary now. If Christ and his apostles preached the necessity of a belief in the gospel of the kingdom as one of the conditions of salvation in their day, has any one any authority to preach any other doctrine? Certainly not, for this gospel of the kingdom is what Christ told his apostles should be preached in all the world for a witness to all nations. The kingdom of God, in the name of Jesus Christ is what Philip preached and what the 3000 believed before they were baptized. It was also the subject of Paul's preaching. Acts 28:23, 30, 31, says: "Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

In Rom. 1:16, Paul says, "that he was not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Between Christ's resurrection and his ascension his great theme was the things pertaining to the kingdom of God. Acts 1:3.

We believe we have given enough testimony to prove that the gospel of the kingdom is what we must believe before we can truly say, we believe on the Lord Jesus Christ. It was this gospel of the kingdom which Christ commanded men everywhere to believe. John 2:5 says: "Whatsoever He sayeth unto you DO." Keeping his commandments is a true test of our love for him, for a certainty no one can be saved who does not love him, for a fearful penal-

ty has been announced, "If any man love not the Lord Jesus Christ let him be accursed when the Lord comes." 1 Cor. 16:22. "If ye love me keep my commandments." John 14:15.

The gospel was preached to Abraham and it produced that belief, or faith, in Abraham for God's word that Bible students call it the "Abrahamic Faith," which is the faith of all who receive the same message, to Paul, in Gal. 3:7, 8, 9; says:—"Know ye therefore, that they which are of faith, the same are the children of Abraham, and the scriptures, foreseeing God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations be blessed, so then they which be of faith are blessed with faithful Abraham." This blessing constitutes, at least, a part of the glad tidings of the gospel.

As there is but one gospel, there can be but one gospel faith, for Paul in Eph. 4:5, says, "There is one Lord, one faith, and one baptism." In Gal. 1:6-9, he says, "Though we or angels from heaven, preach any other gospel unto you, let him be accursed; but notwithstanding this plain statement from Paul, we find some who proclaim other teachings than those of Christ and his apostles, thus bringing on their heads the curse of God. Many theologians of the present time, when asked, "What shall I do to be saved?" will quote Paul's answer to the jailor, "Believe on the Lord Jesus Christ and thou shalt be saved." But if you should ask them what constitutes a belief on Christ, they will most likely tell you to believe that he is the Son of God, which, of course, is very indefinite; for to believe in a person is to believe in his work, in his policy; his honesty of purpose, his integrity and justice. Before we can truly say we believe in him, we will have to be convinced that he is in possession of those attributes of character which will establish confidence in our minds. They who rely upon Paul's brief statement as being all there is in the charge, overlook the fact that before the jailor and his family were baptized, Paul and Silas "spake unto him the word of the Lord, and to all that were in his house. Since we have shown that the word of the Lord, the gospel of the kingdom and the glad tidings were one and the same, therefore Paul and Silas must have preached the gospel of the kingdom to the jailor and his house before they were baptized.

Since Christ and his apostles made the gospel of the kingdom

of God the subject of all their discourse, we may reasonably conclude that it is the better plan for us to follow their example and proclaim "the same glad tidings which only can produce a faith which works by love and purifies the heart." Jas. 2:20. During Christ's ministry, he preached the kingdom of God, and "he called his twelve disciples together and sent them to preach the kingdom of God. And they departed and went through the towns preaching the gospel." Luke 9:26. Here we see that to preach the kingdom is to preach the gospel, which is equivalent to saying, they who do not preach the kingdom, do not preach the gospel. Most theologians of the present day seldom mention either word and when they do they apply it to the church.

The gospel was not preached to all the world until after the day of Pentecost, for he said to his apostles, "Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not." Matt. 10:5. When he was about to leave them and go to his Father he bade them "to remain at Jerusalem until they should be endued with power from on high." Luke 24:49. Why was it necessary for them to tarry at Jerusalem? You will remember that all of his apostles were men from the lowly walks of life and poor in this world's goods. While they could speak the language used by the inhabitants of Judea, it is more than likely that they could not speak that of any other nation. But their master wanted them to preach to all the world, hence to be able to do so, they should be able to speak the languages of the different people to whom they should preach. We read that on the day of Pentecost, "they were filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." Acts 2:4. The Holy Ghost gave them the power to preach in the different languages, and Luke enumerates some seventeen nationalities represented in that multitude, and all heard the apostles preaching in their native tongues. This gift of tongues prepared them to go and preach to all nations, and fulfilled what he had told them a short time before his ascension, when he said, "Ye shall be witnesses unto me, both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1:8. After this most wonderful manifestation of the power of the Holy Ghost, we have many allusions to the preaching of the kingdom by the apostles. For instance, Philip in Samaria, preach-

ing the things concerning the kingdom of God and the name of Jesus Christ." Acts 8:12. Paul in Ephesus, and in many other cities, preaching "the things concerning the kingdom of God." Acts 19:8, 20, 25. He lived in Rome two years preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. Acts 28:23, 31.

The Bible teaches but one gospel. Nowhere in scripture do we read of two or more gospels. In every instance it is mentioned in the singular and specified by the article 'the,' which conveys to the mind of the reader but one article. It is mentioned as the gospel of good; the gospel of Christ; the gospel of the kingdom; the gospel of the grace of God; my gospel; Christ's gospel; the gospel of the uncircumcision; the gospel of your salvation and the gospel of peace, all of which refer to the same definite gospel. If there were more than one gospel it would be very improper to use that article THE, because it would not distinguish which one would be intended. Since there is but one Bible gospel, it is clearly designated when we use the article in referring to it. If there were but one city in the world, it would be perfectly proper to say "the city," but since there are many we could not determine which city would be meant unless some other name be applied, in the same connection as for instance, the city of Chicago. Here Chicago specifies definitely to which city we refer. 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." Eph. 4:1, 6.

Since there is but "one hope of your calling," there can be one gospel, because hope is the result of faith and faith is produced by evidence and the evidence that will produce the gospel faith is contained in the gospel, and since God is the author of the gospel. He is also the author of the evidence which it contains, and that evidence must be true because the author is the embodiment of truth, and can not lie. We, therefore, conclude that whoever believes the gospel believes the truth.

To be continued.

Lyman Booth.

Who Made the Bible?

The Bible exists. It came from some source, was written by somebody, and has been preserved by some means and for some object. The question of its origin

the dedication. He has proven a faithful worker in the vineyard of the Lord. Every one enjoyed the sermons given by Bro. Reed, and we are looking forward to the time when he will be with us again. During the services the church was filled at every meeting, and for the benefit of those from a distance, dinner was served Sunday at the home of Bro. and Sr. L. D. Decker, at which over 100 were fed.

The members of the church one and all, thank Bro. and Sr. Decker for the use of their home on this occasion.

Mrs. Laura Briggs, Sec.

The Sunday School.

By Anna E. Drew.

TEMPERANCE LESSON.

Defeat Through Drunkenness. Sept. 19, 1915. 1 Kings 20:1-21. Lesson text, 1 Kings 20:10-21.

Golden Text.—Wine and new wine take away the understanding. Hosea 4:11.

Time.—During the latter part of the reign of Ahab, about B. C. 907 (Beecher) while Elijah was still living.

Place.—Damascus the capital of Syria, adjoining the kingdom of Israel on the north; and Samaria the capital of the kingdom of Israel. The two capitals were about 100 miles apart.

Questions.

Who was Benhadad? 1 Kings 20:1. Where did he dwell? 1 Kings 15:18. This was the most powerful nation at that time, bordering on the Mediterranean sea. What is one of the most powerful enemies of humanity in all the world? (Intemperance). In what direction from the land of Israel, was Syria? See map. Northeast. What was the capital of Israel, and who was their king? vs. 1-3. (Samaria, we are told, in point of view surpassed Jerusalem; the site it occupied united strength of position with fertility of soil. The court and palace of the kings of Israel were there. It abounded in wealth and luxury. The king of Syria "looks with greedy eyes upon this prosperous nation and desires to take possession of its wealth).

What preparation did the king of Syria make that he might take the city? v. 1. What are the "hosts" gathered by intemperance to make war upon humanity? (Saloons, distilleries, breweries, clubs, etc.). Show how the ruin wrought by the army on the way to Samaria,

describes the progress of intemperance. "Just what Benhadad of old wanted of Samaria, intemperance is seeking from the people of this country. It robs the people of their treasures to fill the coffers of the traffickers in strong drink at the expense of the frugal and temperate."

What was the message the king of Syria sent to Ahab? vs. 2, 3. Can intemperance say of those who come under its power, these same words? What was Ahab's reply? v. 4. Can this apply to those under the power of intemperance? Did this satisfy the king of Syria? v. 6. How did Ahab treat this second message? vs. 7-9. Can we apply this action to the intemperance cause in any way? (Has there not been an increase in prohibition both local and state, because the people were aroused by the terrible results from intemperance?) How did the king of Syria reply to this defiance of Ahab? v. 10. With what proverbial expression did Ahab reply? v. 11. What does this mean? Let not him who goes to battle boast until he returns conqueror. What were Benhadad and his assistants doing when this message was brought him? v. 12. What did he order done? What encouragement was given Ahab? v. 13. By whom did the prophet tell him the victory was to be gained? v. 14. What was the result? vs. 15-21. Ahab was an idolater,—why should God interfere on behalf of him? (For the sake of the people of Israel. See also v. 13).

What was the cause of Benhadad's defeat? There were no leaders for his army but drunken ones. Ahab's army was so small they were not thought to be an attacking force. What other instance do you recall of a small army defeating a large one? Is God on the side of the temperance cause? Is temperance on the increase? Show in what way? In what ways can we help the cause? Is it our duty to use our influence for it? Find at least ten Bible texts that speak of the evils arising from intemperance and the result if continued in.

Letters.

Dear Bro. Lindsay:

The Restitution Herald is at hand, laden with the choicest things as usual. I am glad to know that you are still contending for the straight and narrow way which leads to life (eternal). Matt. 7:14. Or in other words, the faith of the gospel. Phil. 1:27.

I am proud of the position you take. Thousands today are perishing for want of the true bread of life. Jno. 6:48. Then why spend our time in teaching the doctrines of men? Such teachings are the very husks of emptiness

and despair. Why should we not let our light shine that others may see the precious truths of the gospel, "which are able to make wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

But in these days of extreme liberality and 'free thinkers,' we may not be surprised at any thing.

There are only two ways mentioned in the Bible, the book of truth: the narrow way, and the broad way. Jesus says, Strive to enter in at the narrow door for many, I say unto you, shall seek to enter in and shall not be able. Luke 13:24. Why will they not be able to enter in? Because God's way is too narrow (correct) for them. They prefer the broad way; consequently when Jesus comes they will not be able to enter the kingdom which God hath promised to them that love him. James 2:5.

The wicked are represented as going the broad way, through the wide gate to destruction, and many there be that go in there at. Matt. 7:13. Strait is the gate, and narrow is the way, which leads unto life, and few there be that find it. v. 14. Why so few? Answer: Ye will not come unto me that ye might have life. Jno. 5:40. They will not take Jesus as their example, 1 Pet. 2:21, and follow his teachings. He says, I am the way, the truth and the life. Jno. 14:6. Then we must follow his teachings, believe and obey him, if we would have life eternal.

Again he says, I am the door, he that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber. Jno. 10. Yes, this is what Jesus says, but the majority of religious people are depending on man made theories to save them, trying to climb up some other way than God's way.

But all who want eternal life in the kingdom of God on earth, Rev. 5:10; Dan. 7:27, must enter by the door, (Christ) and travel the straight and narrow way which is plainly marked out. If we do this, there is no danger of losing our way. May the Lord bless us and keep us faithful, is my prayer.

It gave me much pleasure to read a letter from Mrs. J. W. Dismukes, in the Herald of Aug. 11, and learn that she has become a subscriber to the same. Mrs. Dismukes is my sister in the flesh and in the faith. About two months ago, she with her husband, and our brother-in-law, W. W. Johnston, put on the sin-covering name of Jesus by baptism, assisted by Bro. A. S. Bradley. It is refreshing indeed, to know there are a few who are willing to give up the world, the broad way, with its sandy founda-

tions, and enter the strait and narrow way which leads to life eternal. May the Lord bless these dear ones and give them strength to overcome the world.

I read with much interest Bro. D. C. Robison's reply to Bro. J. E. Robbins, which I think is unanswerable. Bro. Robison is one of our best writers. Bro. Lyman Booth has been giving us some excellent articles on how to study the Bible. Everybody should read them.

On Sunday evening at our home, we get the Sunday School lesson from the Herald, by Sr. Anna Drew, but only our family participate. Our neighbors are very "broad minded" people.

Man's plan for saving himself (sincerity in what they think) suits them better. But dear brethren, let us not be discouraged. Let us hold fast the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast. Heb. 6:18, 19.

Mrs. A. J. Martin, Brownwood, Tenn.

Dear Bro. Lindsay:

I will write a few lines to the paper this morning. I am in very poor health. I was stricken with paralysis on the 4th of July, and have been confined at home ever since. I had, you might say, a complete stroke, it taking effect in my left side, throat and vocal organs, rendering me speechless and perfectly helpless, I have however, partially recovered now and can get about the house with the aid of my cane. Also can talk some, but not plain, and it is a task to try to talk.

I would so love to write an article to our paper but am not able to dictate so anyone could write it. But even if I am denied the pleasure of proclaiming the gospel, I want all to know that I am still a soldier of the cross, strong in the faith and though I can not battle for the Lord as I have for 47 years, I still love the truth and love to hear it read. The coming of the Lord is not long off and I shall be watching and ready.

Your brother in the one faith,
Dr. Geo. Kidwell,
St. Paul, Ark.

Bro. Lindsay:

Will you please state that a letter addressed to us at 366 West Main St., Salem, Ohio, will be forwarded. We will leave here in a few days.

Your brother,

D. C. Robison.

Only live fish can swim against the current. Success always lies up stream and it requires effort and study to reach it.

Distrust is poison to friendship.

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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Editorials and Church News.

EDITOR'S APPOINTMENTS.

- Dixon, Illinois, the first Sunday each month.
- Kennselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

When this issue goes forth we expect to be with the brethren in special meetings in Missouri.

Article 6, Sec. 3, of the Michigan State Conference Constitution reads as follows:

"This conference adopts the Restitution Herald as its official organ, and recommends to the brotherhood everywhere to lend it their support."

Several states have shown us this favor. We are thankful for such support and shall do our very best to merit such kindness.

Sister Esther Richardson writes that the brethren of Los Angeles, Calif., will meet the 1st and 3rd Sundays in each month at

11 o'clock in Taft Hall, 730 S. Grand Ave.

Word comes from Dixon, Ill., that a little girl has arrived at the home of Bro. and Sr. W. G. Ford. How many a night parade this may mean for Bro. W. G. is hard to say, but we know of no one who would go to the task with a bigger smile than he. All join in congratulations.

The time of the year is nearly here when many of our subscriptions fall due. If the label on your paper reads Sept. 15, or Oct. 15, or Nov. 15, this means that your subscription is due on the 1st day of that month in 1915. You can save us a great amount of work by paying promptly or by dropping us a card saying when we may expect the remittance. Will you be kind enough to do this?

Within a week of the close of the Illinois conference we had printed 1500 letter heads, 1000 envelopes, 1000 bank checks, 500 4-page constitution and by laws each for the National Berean Society and the Michigan State Conference.

We note with much satisfaction that those who have framed the constitution and by-laws of both the Michigan State Conference and the National Berean Society have inserted the denominating clause, "the Churches of God of the Faith of Abraham," or words to that effect. Every now and then there comes up an influence among us which does its best to lead our people away from the faith of Abraham, notwithstanding we are directed to follow in the steps of his faith. We are indeed thankful that there are always faithful ones on the alert to head off such influences.

Announcements.

The Quarterly conference of the Church of God in Mich., will convene at Watson, Allegan Co., Mich., Friday evening, Sept. 24; 1915, and continue over the following Sunday. Though few in number at this place, we hope and feel assured that we will have the hearty co-operation of all interested, and look forward to an interesting and profitable meeting. Let none remain away through fear of being a burden to those that entertain the conference as arrangements will be made to accommodate all that come, and all who come will receive a hearty welcome.

Those coming from Grand Rapids, will take the electric car at depot, foot of Lyne St., for Mon-

teith Junction, change for Fisk Station. (The church is one-half mile north of Fisk Sta. The new electric car leaves Grand Rapids at 11:30 a. m.

From Allegan depot on Monroe St., take car for Fisk Sta.

From Kalamazoo depot comes Rose and Water St. Take electric line to Monteith Junction. Change cars for Fisk Sta.

Trains leave Kalamazoo at 7:30, 9:30 a. m., 1:30; 3:30 p. m. Car for Fisk Sta. waiting at platform. Able speakers are expected to be present to herald the good news of the soon coming King. Bro. F. L. Austin of Fonthill, Ont., Bro. F. V. Blake of Grand Rapids, Mich., Bro. and Sr. Woodward of Dutton.

F. V. Blakely, Pres.
Emma Jackman, Sec'y

Dear Bro. Lindsay:

I am now helping our brother, T. C. Bilingsley, of Sallisaw, Okla., to hold meetings here at Brent, under our large tabernacle. The interest is good. The meeting will continue until next Sunday night, then the tabernacle will be shipped to Bristow, Okla., and Bro. L. H. Shelton and others will help us hold a protracted meeting. We invite all that can, to come and be with us. We hope that Bristow will be chosen as a place where we can have camp meetings each year. We ask all of like faith to remember us in your prayers.

J. M. Morgan.

Reports.

Evangelist's Notes.

To the readers of the Herald:— By request of several of the saints, I will give a brief report to the columns of your paper regarding recent visits among the churches.

Our first visit was at Argos, Ind., where we were called to plan the local matters for the Bible Conference. Bro. John R. Fox has been looking after this field during our work in Pennsylvania. We found the church in most excellent condition.

At Chicago we preached twice in the church of the blessed hope, spent one week attending the Christian and Missionary Alliance convention, then spent one day at Aurora, Ill. At Omro, Wis., we had two good interesting services and spent three days, finding a few good, true saints who are standing for the old Jerusalem gospel.

At Blanchard, Isabella Co., we spent 12 days in the town and in near fields of labor. Eld. H. V. Reed of Chicago came to preach over Lord's day, Aug. 22nd, at which time the new church building was dedicated to God. We

called for \$1400.00 at the close of the morning sermon and about \$1250 was given. The remainder was nearly provided for before we left.

We had 114 in Sunday School the 15th, and 127, the 25th. It is also going on to greater things.

There are many fields in this section calling for help. We came to Burr Oak, Ind., yesterday, where Bro. Fox began several days in advance. One conversion last night. We continue here until Sept. 5.

As this has not been an evangelistic trip, not much of a report can be given of that work done. Thirty-eight sermons have been preached thus far. Our next meeting will be in Pennsylvania, with Bro. Sidney Grimmette as song leader.

Orders continue to come for tracts. We have a good supply left of Elder Reed's tract, 'Can You Believe?' Who will send 10c or 25c for a supply and keep them in circulation?

Our time is all taken in gospel work for some months, but if parties who desire meeting will write, I may be able to give you a few days meeting "between times." I shall have a song leader with me most of the time in evangelistic work.

Address all letters to North Ridgeville, Ohio.

C. C. Maple.

The dedication of the Church of God at Blanchard, was held Aug. 22, 1915. The members have reason for rejoicing, for a church has long been needed here, and one year ago last spring we decided to build, with the result that we now have a church in which to worship. Sunday, Aug. 15, was a Rally Day for our Sunday School, and although it was called one hour earlier than usual, 114 were present, the average being 70. Sunday, Aug. 22, attendance, 126. After Sunday School, Bro. H. V. Reed of Chicago, spoke on the Two Proclamations, and at 12:00 was held the dedication service. \$1150 was raised in cash and pledges which will nearly free the church from debt. At 3:00 p. m., Bro. Reed spoke on The New Heavens and Earth, and in the evening, Berean was led by Bro. Maple. Following this was a social meeting at which 63 testimonies were given, and then Bro. Reed gave a talk on The Christ. The day was closed by the Lord's Supper at which 91 took communion. Three gave their hearts to God and were buried in Christian baptism on Monday morning, Aug. 23. Nine new names were added to our church roll, making a membership of 87. We all appreciate the help given us by Bro. Maple the past two years and during the two weeks previous to

ly fine," was one of their proverbs.

The king, he is coming again,
And soon he will be here,
The harvest is ripening fast,
The reapers soon will appear.

A. Wallace Mason, M. D.

Jesus the Great Teacher. No. 17.

In tracing the history of the great teacher, we find that after his trial in the wilderness, he went to Bethabara beyond Jordan, where John was baptizing. His first work now is to call and select those who were to be his witnesses, usually called his apostles. These, if faithful, were to occupy thrones and rule over the twelve tribes of Israel in the regeneration when Jesus is to sit on his throne. Matt. 19:28.

While attending John's baptism, he was declared to be the Lamb of God which taketh away the sin of the world. This announcement was first made to those who came to hear John preach. It was made also to two of John's disciples. John 1:29, and 36. This seems to be the first announcement made of the appearance in public of the Christ.

Two of John's disciples hearing this followed Jesus and became his disciples. John and Andrew seem to be the first who followed the Master. When Andrew was convinced that he was the Christ he found his brother Simon Peter and declared the divine message, We have found the Messiah, which is being interpreted, the Christ. Jesus recognizing him said, Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone. Philip was found and Jesus said, Follow me. Philip found Nathaniel and said, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth. Nathaniel doubted this statement, but was convinced of its truth when he came to Jesus. He made a true confession: Rabbi, thou art the Son of God; thou art the king of Israel. Philip was of Bethsadia, a town near the lake of Galilee where Andrew and Peter resided. Nathaniel was of Cana in Galilee, not far from Nazareth where Jesus dwelt. After selecting five disciples, Jesus began his active ministry. Luke records the fact that Jesus returned in the power of the spirit into Galilee; and there went out a fame of him through all the region round about. Jesus taught in their synagogues, being glorified by all. He came to Nazareth where he had been brought up. When he went into the synagogue, there was given him the book of the prophet Isaiah. From this he read the

prophecy concerning himself. 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. Luke 4:14-20. This day is the scripture fulfilled in your ears. From this time he began to teach. He said unto them, No prophet is accepted in his own country. His teaching in this place made him many enemies who thrust him out of the synagogue and would have cast him over the brow of the hill but he escaped from their murderous intents and came to Capernaum and healed one which had a spirit of an unclean devil. They were all amazed and the fame of him went out into every place of the country round about.

John made record of the attendance of Jesus and his disciples at a wedding feast in Cana of Galilee. The mother of Jesus was there. It was here that his first miracle was performed by turning water into wine. The object of miracles by Jesus was evidently to convince those present and his disciples of his Messiahship. This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory, and his disciples believed on him. In this connection John records his attendance at the yearly feast of the Passover. Here he found the temple court filled with money exchangers and those who sold oxen, sheep and doves. He took a scourge and drove them all out of the temple, and poured out the changers' money and overthrew the tables. He said to those who sold doves, Take these things hence; make not my Father's house a house of merchandise. This was a bold act. He was asked, By what authority doest thou these things? Jesus answered them, Destroy this temple and in three days I will raise it up. Then said the Jews, Forty-six years was this temple in building and wilt thou rear it up in three days? He spake of the temple of his body. When he was risen from the dead his disciples remembered that he had said unto them, and they believed the scripture and the words which Jesus had said. Many believed on him on the feast day seeing the miracles that he did.

The miracles that Jesus did seemed to attract great crowds. Some came through curiosity. Others to be cured of their malady and still others, who desired to have their friends and relatives cured. Jesus looked upon them all with compassion and cured all who came. Among this

crowd we find the envious Pharisee, who at all times discredited him because he claimed that he was the "child born, the son given," as spoken of by the prophet Isaiah. To these Jesus showed that Moses wrote concerning him and asked that his testimony be accepted. If they were unwilling to accept Moses he pointed to his work. He said, believe me for my work's sake. His miracles attested his divine mission.

It seems that in his early ministry, he refrained from emphasizing the fact that he would be put to death. Even his disciples did not understand that he must first suffer and then be exalted. Isaiah had fully spoken of this phase in his life in the 53rd chapter. He saw him as a man of sorrow, acquainted with grief. Jesus also said, That the birds of the air have nests, the foxes have their holes, but the son of man hath not where to lay his head. No one of the human race has been so fully misunderstood as Jesus the Christ, the Son of God. His mother and brethren seemed to but half understand him and his mission. Many believed that his mission ended in the miracles performed and the blessings given. Others that his mission was to relieve the Jews and restore them their nationality.

D. C. Robison.

How To Live Long.

Success: Expect a good long, useful life.

One of the best preventives of age is enthusiasm and interest in affairs of the day.

Keep in the sunlight; nothing beautiful or sweet grows or ripens in the darkness.

Avoid fear in all its varied forms of expression; it is the greatest enemy of the human race.

Nature is the greatest rejuvenator; her spirit is ever young. Live with her; study her; love her.

Avoid excesses of all kinds: they are injurious. The long life must be a temperate, regular life.

Contemplate beauty in all its forms and you will drive everything out that is ugly in your life.

Keep mental cobwebs, dust and brain ashes brushed off by frequent trips to the country or by travel.

Don't allow yourself to think on your birthday, that you are a year older, and so much nearer the end.

Keep your mind young and fresh, by vigorous thinking, and your heart sound by cultivating a cheerful, optimistic disposition.

Don't be too ambitious; the canker of an overvaulting ambition has eaten up the happi-

ness of many a life and shortened its years.

Throw aside your dignity and romp and play with the children; make them love you by loving them, and you will add years to your life.—Sel.

Friends.

Never cast aside your friends if by any possibility you can retain them. We are the weakest of spendthrifts if we let one drop off through inattention or let one push away another, or we hold aloft from one through petty jealousy or heedless slight. Would you throw away a diamond because it scratched you? One good friend is not to be weighed against the jewels of the earth.

Contentment.

Happy the man that, when his day is done,
Lies down to sleep with nothing of regret—
The battle he has fought may not be won—
The fame he sought be just as fleeting yet;
Folding at last his hands upon his breast,
Happy he is, if hoary and fore-spent,
He sinks into the last, eternal rest,
Breathing these only words: "I am content."

But happier he that, while his blood is warm,
Sees hopes and friendships dead about him lie—
Bares his brave breast to envy's bitter storm,
Nor shuns the poisoned barbs of calumny;
And 'mid it all, stands sturdy and elate,
Girt only in the armor God hath meant
For him who 'neath the buffetings of fate
Can say to God and man: "I am content."—E. Field.

Pleasures.

The pleasure seekers who seek to give pleasure are the pleasure are the pleasure seekers who get pleasure.

To be wide awake to the small happiness of others is to be wide awake to the large happiness of yourself.

To know how to make and to take opportunities for adding little comforts, little smiles, little interests to other lives is to know how to make and take opportunities to add all these in yet larger measures to your own life.—Fadette.

Shut your door and you will make your neighbor good.

Silence is a great peacemaker.

Adulterous Ministers.

One reason that the divorce evil is increasing so rapidly in our midst is because we have so many ministers who are willing not only to perform marriage ceremonies between those who have living companions, but who are living in adultery themselves.

There is only one cause that grants persons the right to leave their companion, and none whatever to grant them the right to be married to some one else while the first companion is living.

The Bible does not justify any one in leaving a companion for adultery. There is a considerable difference between adultery and fornication. The Bible makes a clear distinction between adultery and fornication. Paul says in Gal. 5:18: "Now the works of the flesh are these, adultery, fornication," etc. If you will take notice he makes a clear distinction between adultery and fornication.

One unlawful act of sex cohabitation is adultery, but it is NOT fornication. The Greek word from which fornication is taken in Matt. 5:32 and 19:9, is "por-ni-ah," and literally means harlotry, that is, one given over to an adulterous life. A party may commit one unlawful act of sex cohabitation and thereby commit adultery, but they will have to continue in that kind of a life before they can Scripturally be called fornicators. Fornication includes all adultery, but it takes a continuous life to make a fornicator. Now remember, it takes fornication to justify a person in leaving his or her companion, and even then they have no right whatever to marry while the companion lives.

It is claimed that Matt. 19:9 contains an exceptional clause and grants a person the right to marry if they have put away their companion because of fornication. I know it does, as it now reads in our authorized version, but the old Vatican manuscript, older than those from which our A. V. was made, does not contain that exceptional clause, and more yet, if that exceptional clause must remain there, it makes the Bible positively contradictory on the divorce question. Matt. 5:32, positively declares that whosoever marries a divorced person, commits adultery, and Rom. 7:2, 3 says: "For the woman which hath an husband is bound by the law to her husband so long as he liveth, but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from

that law; so that she is no adulteress, though she be married to another man."

There is no exceptional clause here, nor anywhere else except in Matt. 19:9, and even there it is not in the very best manuscripts. Now, "his clause, "and shall marry another," in Matt. 19:9 is the only authority any one can claim for a remarriage while the divorced companion lives, and as that was not anciently there, and as it makes the Bible contradictory to have it there, shall we plead for it, in order to justify remarriages? I say NO.

And notice. Even if we leave the exceptional clause in Matt. 19:9, even then it does not justify remarriage for any other cause than that of fornication, which means a continuous life of adultery. ONE act of adultery does not justify, for it is not fornication.

All over the country, ministers are performing so called marriage ceremonies between those who have been divorced, and pronouncing them husband and wife, when there is not one word of truth in the proclamation. Not only is this true, but ministers are separating from their companions without a Bible cause, and are marrying again. Of course they cannot raise a voice against the ungodly, sinful habit of the divorce, because they are guilty themselves. And this thing is constantly being sanctioned all over the country by accepting such ministers as their pastors. No congregation should tolerate it in either their members or ministers.

I always make inquiry if I am not personally acquainted with the couple, before I attempt to perform the marriage between those calling on me. If I find either party has a living companion I will not marry them.

Remember, Matt. 5:32 says most emphatically that fornication is the only cause for separation, and that it further says that whosoever marries a divorced person commits adultery, and Jesus did, NOT contradict himself in Matt. 19:9 by putting in an exceptional clause. Brother ministers, quit performing marriage ceremonies between those who are divorced, and also quit sanctioning adultery by recognizing ministers who have married into adultery. Wherever I find that men are living in adultery, I refuse to sanction that life by refusing to recognize their marriage.

J. C. Vanzandt.
Portland, Oregon, 849 Front St.

Isaiah 18.

When the dry bones of Israel are stirring all over the world,

according to Ezekiel 37, and coming together and a strong wind is blowing on them from all quarters of the world, it may be of interest to some of your readers to have an explanation of the 18th chapter of Isaiah. As this chapter reads in the so called King James version, it is not very intelligible, and yet at the present time, it is of tremendous importance to us, for it is being fulfilled unknown to many, before our eyes. In the first place, let me give a free translation of it, partly taken from the revised version, partly from the Septuagint, and partly from the Hebrew. Ahorro, the land shadowing with wings which is beyond the waters of Ethiopia. He that sendeth messengers by the sea, and paper letters on the waters, for swift messengers shall go to a lofty nation and to a strange and harsh people, from a people terrible from their beginning, onward, a nation which meteth out and treadeth down whose land the waters divide. All ye inhabitants of the world and ye dwellers of the earth, when an ensign is lifted upon the mountains, see ye, and when the trumpet is blown, hear ye. Verse 7. In that time shall a present be brought unto the Lord of hosts, of a people dragged away and peeled and from a people terrible from their beginning onward; a nation that meteth out and treadeth down, whose land the waters divide, to the place of the Lord of hosts, the mount Zion.

As thus translated the chapter is clearly a call to a nation to bring back to their own land the scattered tribes of Israel, not ten tribes, nor only two tribes, but the twelve tribes, who have been scattered through the world for many ages according to the predictions of Moses and the other prophets. In this translation I have inserted the word waters instead of the word rivers, as given in all the other translations I have seen. My reason for doing so is this: this is clearly a call to a nation to do certain work for the Lord in the latter days and in the ordinary versions this nation lies beyond the rivers of Ethiopia which was part of what we call Africa and two or three marked peculiarities of this nation which gets this call are that it is shadowing with wings; great conjectures have been made in the past as to what that meant. Some said that meant the sails of ships; some, steam engines of ships; but what it clearly means is the flying machines now over Great Britain in these latter days, which can be seen abundantly at the present time. They send letters by the sea in swift ves-

sels to gather this scattered people who have been dragged away from their own land through the ages and peeled by all who could lay their hands on them in the past. I use the waters instead of rivers for several reasons. This nation that has this call is pointed out in many peculiar ways. It is no peculiarity of any country to be divided by rivers. Almost every country in the world is divided more or less by rivers but very few are divided by waters or seas. Great Britain is in a marked degree, and she lies beyond the seas of Africa. The word I have translated waters is the Hebrew word nere. This word nere does not occur often in the Hebrew scriptures. It is translated in the second chapter of Jonah the deep, and it was very clearly the deep he was cast into. This word nere was used both by the Greeks and Romans, meaning the great abyss or sea. The Greeks had their fables about Nereus, the god of the sea; he was supposed to have fifty daughters who were called Nereids, from which we probably get our sea nymphs. Great Britain with her various territories is divided in a marked degree by the waters of the great deep, and she, with her ships for years now has been bringing back to their own land Palestine, this scattered and peeled people, and when this war is over, will do so, no doubt, much more, when the worst of the heathen, the Turk, is driven out of control of that land which she has misruled for ages and is misruling at the present time worse than ever. But her day is come to be driven out and then God's scattered people will return there, in great numbers, when they get possession of this land again, leading up to the fulfillment of Zech. 12. When Messiah comes there, the people are so prosperous that nations go up to take a spoil and to take a prey. Before this condition of prosperity occurs, some time will be required to elapse after the Turk is driven out and we must not be impatient as many in the past have been and announce that Christ is coming this year or the next one to rule the world in righteousness, although he may come at any time and catch away his saints: be ye therefore, always ready.

Great blunders have been made and great injury done by these hasty predictions of the Lord's coming at certain dates. Mankind is too impatient and in too big a hurry. God, to us, seems to work slowly, but we must remember that he is eternal and we are creatures of a day. The Greeks seem to have caught that thought even in their blindness. "The mills of the gods grind slowly, but they grind exceeding-

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Getting and Giving.

"He has to work for a living." Sometimes we hear this said with derision as if to "work for a living" were a disgrace. As a matter of fact, there is no road to happiness and honor except thro' hard work and plenty of it. Said Alexander Hamilton: "The effort which I make, the people are pleased to call the fruit of genius, it is the fruit of labor and of thought." Sir Thomas Lipton, the genial Englishman who is held in as great esteem in this country as in his own, places so high a value upon industry that even at the present stage of his career as a successful merchant, he works from nine in the morning until ten at night.

Lincoln believed that the greatest evil that could come to a nation would be a general desire on the part of its citizens to get what they wanted without working for it.

A successful young business man once found occasion to visit an old schoolmate who was a prisoner in the state penitentiary.

"How did this happen?" asked the visitor kindly. "When I saw you last, your prospects were much brighter than mine."

"It can be told in a few words," was the reply. "My ruin was caused by idleness and bad company. I would not study; I thought there was no need for a rich man to do that. My father's death left me with great wealth, of which I never earned a dollar and of whose use and worth I knew nothing. How it went, I hardly know, but I awoke one morning to find myself poorer than the lowest clerk in the house. I did not know how to get a dollar by honest labor, but money I had to have; so I tried to get it without work. The rest needs no telling."

No athlete can hope to be a point winner in a race unless he enters into the hard work of training. If he is a real athlete, he will take delight in the struggle to put his body into proper condition for the tests on field and track. It is the observance of the "training rules" that makes possible the winning of any great reward in life.

To get, one must give. The idler is a human parasite and against all parasites great Nature has set her iron will. For them she has no place of honor in her

DEEDS OF SUNSHINE



Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought "'Tis sweet to live,"
Somebody said, "I'm glad to give,"
Somebody fought a valiant fight;
Somebody lived to shield the right,
Was that somebody you?—Sel.

kingdom.

The parasite prefers to forage upon its more thrifty neighbors, but it is a law of life that unused organs wither and perish. The parasite shrivels to a quivering pulp. The human idler if he does not land in the penitentiary, finds himself in a worse prison, the prison of his own desponding heart. It is the man who has to work, and the man who has to think, who lives.—Boys' World.

Sober Second Thought.

One of America's self made millionaires said his success was due to his rule of taking fifteen minutes at the close of every day to recall the best things he had done and to see whether he had made any mistake.

It takes more than fifteen minutes to do this, but it is good to let the mind cool down and then judge what we have done or are to do by sober second thought.

Acting on impulse is not wise. The impulse arouses. We are not fit for any great work unless we are fully aroused. But cool judgment should be exercised in all great work.

George Matthew Adams says, "You will never lose anything by carefully thinking things over before you act. Most of the regrets of the world arise from things done on impulse, which, with sober second thought, would not have been done at all. Many a man has resigned a good position on impulse, only to be left for months and years working up to where he left off."

The impulse of anger is dangerous; the impulse of joy is sometimes foolish; and the impulse to do good is made wiser by sober second thought.

President Wilson is not impulsive about Mexico. Perhaps he is saving lives by his watchful waiting. Washington kept cool while King George III went insane.

Impulse is good, but sober second thought makes it better.

Think before you act. Look before you leap.—World's Chronicle.

Quotations.

The fewer our wants, the nearer we resemble the gods.—Socrates.

Virtue like fire, turns all things into itself.—Seneca.

Truth is established by investigation and delay; falsehood prospers by precipitancy.—Tacitus.

Time destroys the speculations of man, but it confirms the judgment of nature.—Cicero.

To know that which before us lies in daily life is the prime wisdom.—Milton.

We live in deeds, not years; in thoughts, not breaths.—Bailey.

Silence at the proper season is wisdom, and better than any speech.—Plutarch.

A walk in the woods is one of the secrets of dodging old age.—Emerson.

Responsibility walks hand in hand with capacity and power.—Titcomb.

Given the books of a man it is not difficult to detect therein his personality and the station in life to which he was born.—Thackeray.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.—Carlyle.

Sentence Sermons.

Self conceit is self deceit. Only the weak have time to worry.

Meditation is the mold of character.

All great deeds have been born of dreams.

A man's size does not depend on his situation.

There never was greatness without gratitude.

Benevolence for business only

breeds malevolence.

A light heart makes a light house in a dark world.

Learn the fruit of the past and the seed of the future.

Put out the lamp of works and you lose the light of faith.

It is the truths we do and not the ones we indorse that save us.

People who are always trying to be some one else succeed in being nobody at all.—Sel.

Tact and Policy.

A high fence should be built between the words tact and policy for the benefit of those who cannot see the bordering line.

"Oh, I have no tact," they say with a self satisfied air. "Tact and policy are things I know nothing about."

And yet the two qualities are as distinct as north and south.

Tact comes from the heart, and policy from the head. Policy is inspired by selfish interests and is a treacherous quality that one might well boast the lack of.

Tact springs within from an unwillingness to hurt feelings, and it is the mark of innate kindness that has no personal motive.

Tact is no enemy to truth. It offers truth as a salver instead of throwing it in the face, that's all.—Sel.

Thoughts.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—Emerson.

The deeper the sorrow, the less tongue it hath.—Talmud.

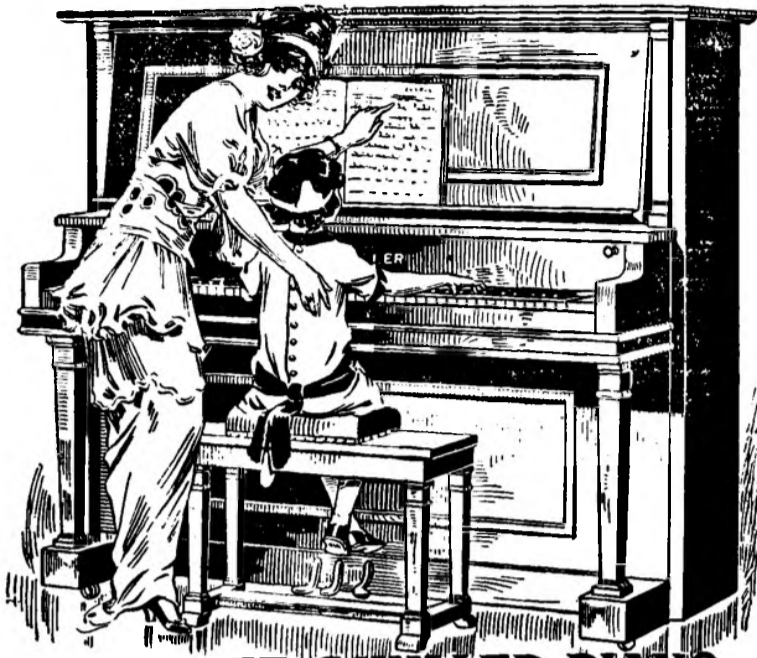
How much time he gains who does not look to see what his neighbor says or does or thinks, but only to what he does himself to make it just and holy.—Aurelius.

Consider how much more you often suffer from your anger and grief than from those things for which you are angry and grieved.

If a man does not make new friendships as he advances thro' life, he will soon find himself left alone. A man should keep his friendships in constant repair.

In the coldest flint there is hot fire.

They make the best use of time who have none to spare.



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Time Table.

Giving time of sailing, destination, charges, etc., on

The Ship Bound for Salvation.

The emigrants for Emmanuel's land should lose no time in having their births secured, as only one vessel can ever succeed in reaching that country.

Vessel's Name:—Gospel Ship—Rom. 1:16. I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.

Port from which it leaves:—City of Destruction. 2 Pet. 3:10. The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Bound for:—Emmanuel's land. Heb. 11:16. Now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Time of sailing:—Today. Heb. 3:7, 8. Wherefore, as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts as in the day of temptation in the wilderness.

The fare:—Without money and without price. Isa. 55:1. Every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk, without money and without price.

Captain's name:—Jesus Christ. Heb. 2:10. 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.

Crew:—Workers together. 2 Cor. 6:1. We then, as workers together with him, beseech you

also that ye receive not the grace of God in vain.

Passengers:—Sinners saved by grace. Rom. 5:1-2. For this reason, being justified by faith we have peace with God through our Lord Jesus; by whom also we have access by faith into his grace wherein we stand, and rejoice in hope of the glory of God.

Sea over which it passes:—Time. Rev. 19:6. Swear by him that liveth forever and ever, who created heaven, and the earth and the sea, and the things that are therein, that there should be time no longer.

Lighthouse:—Holy Scriptures. Psa. 119:105. Thy word is a lamp unto my feet, and a light unto my path.

Compass:—Truth. St. Jno. 8:23. Ye shall know the truth, and the truth shall make you free.

Sails:—Faith and love. 2 Thess. 1:3. We are bound to give thanks to God always brethren, even as it is meet, for that your faith groweth exceedingly and the love of each one of you all toward one another.

Wind:—The Holy Spirit. St. John 6:63. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Storage:—Grace. Isa. 55:2; 1 Cor. 13:9. Wherefore do ye spend money for that which is not bread? and your labors for that which satisfieth not? Hearken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness, for we know in part and we prophesy in part.

Anchor:—Hope. Heb. 6:19. Which hope we have as an anchor of the soul, both pure and steadfast, and which entereth in to that within the veil.

Passengers are supplied with everything on the voyage. Phil. 4:19. My God shall supply, meaning fulfill, every need of yours, according to his riches in glory in Jesus Christ.

The vessel affords complete accommodations. Luke 14:22. The father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.

All are invited. Rev. 22:17. The spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come. And whosoever will, let him take the water of life freely.

Are you on this gospel ship bound for glory? If not, why not? Seek Jesus: O ye of little faith, tell him what weighs thee down. Seek help from him to bear the cross, and strive to win the crown.

Fred Culp.

ed. The conclusion therefore, seems plain, that our coming Lord will not only personally return, but he will be manifested in a series of judgments, which will result in the complete overthrow of the kingdom of men. 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 manifested. Amen.

H. V. Reed.

Growth.

Christian growth is a subject in which all who have taken Christ's name, should be greatly interested, for we are commanded to grow in grace and in knowledge. Peter says that new born babes desire the sincere milk of the word that they may grow thereby. Then to babes in Christ we should teach the fundamental principles of the oracles of God, leading them step by step until they are able to digest the strongest food, for strong meet belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Paul says that every one that useth milk is unskillful in the word of righteousness, needing to be taught.

Grace is mentioned before knowledge and we understand that a humble, yielding spirit should be manifested before we can hope to attain any degree of knowledge. But we must have the knowledge of God's word in order to apply its principles to our daily lives, for only thus can Christian characters be formed. The source of sin is the flesh and the lusts of the flesh must be overcome by constant watching and prayer to dangers from without, but we need to realize that our greatest danger lies within our sinful flesh, and as we only die and are buried in a figure at our baptism, we come up with the same sinful natures with which we went down, and the keeping of our bodies in subjection is a process which requires time, but the trials of life will burn out the dross in us if we keep close to the throne of grace.

This growth in grace and in knowledge is an individual matter, and while we are interested in the development of Christian character, we are also interested in the growth of the church, which is the body and also the bride of Christ. We are warned to be careful lest we defile our bodies which are the temple of God. Should not as much care be taken to keep the body of Christ, or the church clean and pure? We should not be over anxious to gain in num-

bers: in fact we should be fearful of having added to our numbers those who have not discerned the first steps of conversion, do not understand the first principles of the gospel of Christ. Because of this having been done by teachers having zeal without knowledge, and a seeming desire for vain glory, local organizations are becoming weaker. Local churches boasting the largest membership share the least spirituality among its members, and a spirit of slumber so far as the work in the Lord's vineyard is concerned. Some are claiming membership in the Church of God, who were not buried in the likeness of Christ's death. Some make Christ's sacrificial offering void by clinging to the heathen tradition of inherent immortality. Others are in adultery according to the scriptures. Still others are manifesting envy and strife to the extent of causing division. These conditions weaken the body. They show that carnality predominates. Paul says a little leaven leaveneth the whole lump, and exhorts to purge out the old leaven. And again if we would judge ourselves, we should not be judged, but when we are judged, we are chastened of the Lord that we should not be condemned with the world.

Let us not mistake excitability for spirituality, as some seem prone to do, setting up excitable persons as examples of the spiritual life. The more of this kind of practice we have, the more schism will there be in our various congregations, because those who are better instructed in the way of righteousness cannot sit idly by and see God mocked.

Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and AVOID them, for they that are such serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple. Rom. 16:17, 18.

Yours for truth and righteousness,

Emma C. Railsback.

Questions on Prophecy.

In a recent number of the Crisis, a thoughtful writer in treating of Christ's Soon Coming, makes the statement that in prophecy, "Nothing remains now to be fulfilled but the gathering of the nations."

This is a pretty strong statement. Is it a statement warranted by the facts? Personally we do not believe so. We are positive that the Bible contains considerable prophecy that has not yet been fulfilled, prophecy that must be fulfilled before our Lord returns. Here are just a few of

the many questions that might be asked in this connection. And note that these are Biblical questions. As such they are not to be lightly treated.

Have the following prophecies ever been fulfilled? If so, when, where, how?

1. The restoration of Moab as predicted in Jer. 48:47.

2. The restoration of Elam as predicted in Jer. 49:39.

3. The unparalleled earthquake predicted in Rev. 16:18.

4. The dividing of "the great city" (Rome) into three parts predicted in Rev. 16:19.

5. The falling of the cities of the nations, predicted in Rev. 16:19.

6. The burning of Rome, predicted in Rev. 17:16; 18:8. This is plainly before the advent as is shown by the consequent mourning of earth's merchants, etc.

6. The exceeding great plague caused by the falling of a great hail out of heaven predicted in Rev. 16:21. This is plainly to take place before the advent, seen in the fact that men blasphemed God because of (and so after) the plague of the hail.

7. According to Rev. 16:12 the water of the Euphrates is to be dried. This drying prepares the way of the kings that come from the sunrising. But such previous preparation presupposes some special work for these sunrise kings, work that will presumably and naturally consume some considerable time. Has this work yet begun: if so, how long will it be likely to last, a year, a decade, or what?

8. As there is such hopeless variance of opinion regarding the falling of the stars, etc., in Christ's great prophecy, we pass this by and ask for the fulfillment of the nation wide "perplexity (special and unprecedented perplexity) for the roaring of the sea and billows," predicted by our Lord in Luke 21:25, R. V.

We submit that these are not "fool" questions, but rather that they are pertinent and timely. Moreover, we ought to be manly enough to face them squarely. They are not asked for the sake of engendering strife in any way, but rather to stimulate thought, to solicit facts, to stir up investigation and to call forth discussion. We need to be sure of our ground that we may not mislead the public.

These questions, then, are honest and Biblical questions. Moreover, the writer deems them sensible questions. They are not to be met by ridicule or evasion, nor by personal opinion or theory, nor yet by some fantastic feat of exegetical legerdemain founded on prejudice or preconceived judgment. They demand answers that are honest, sensible and Biblical. If these proph-

ecies have been fulfilled, we need to know it. Equally if they have not been fulfilled, we need to know it.

Is there among us some one (any one) who has given time and thought to questions 1 and 2, those concerning Moab and Elam? If so, let him set forth the result of his investigation as to their fulfillment. The present writer confesses that he has had them in the back of his head for years and that he has at different times given to them considerable thought and study. But so far he has found for them no fulfillment. Yet there they are—embedded firmly in the Word of God and are as much a part of that Word as is chapter 25 of the same book, and which we refer to so often. If one is to be fulfilled, so is the other.

As to the other questions let any one who knows whereof he affirms, who has reached his position by careful thought and patient exegetical study—let such a one give to us the matured result of his long hours of toil. We do not say that we will accept his conclusions, but discussion by such a man ought to be helpful. Meanwhile let us be a little chary of announcing that practically nothing remains to be fulfilled between now and our Lord's return.

Such assertions are unwarranted, have a tendency to deceive and are very liable to work injury. The signs, as never before, betoken the coming day. This is sure. But remember that God has appointed the day. Acts 17:30. We cannot hinder it, nor can we hasten it. His word must be fulfilled despite human impatience. The jots and tittles yet await accomplishment. But in God's good time they will come.—G. L. Young in World's Crisis.

Submission to what people call their "lot" is simply ignoble. If your lot makes you cry and be wretched, get rid of it and take another one. The light words jar at first perhaps, but after all, there is in them the ring of a brave and resolute spirit, scornful of that poor craven thing, self pity. That submission to one's lot means that one should sit helplessly before sorrow and disappointment while weeks and months pass by, is a terrible misapprehension. Life should be growth. These trials come to us that we may conquer them, and wrest power from them.

He who fails bravely has not truly failed, but is himself also a conqueror.—Tennyson.

Better the service without the sentiment than the sentiment without the service.

A calm portends a storm.

**Our Lord's Second Coming
Includes
A Series of Manifestations.**

Every Bible student must concede that Christ's first coming was not limited to any one event. When we speak of his first advent, we include, not only his birth, but his entire ministry. There were a number of years intervening between the time of his birth and his manifestation.

John in speaking of Jesus says: But that he should be made manifest to Israel, therefore am I come with water. John 1:31.

It was at this time that a voice came from heaven, saying, This is my beloved son in whom I am well pleased. Matt. 3:17. Referring to the time of his birth, we are assured that he was born king of the Jews. Matt. 2:2. And in Luke it is recorded: For unto you is born this day in the city of David, a Saviour, which is Messiah the Lord. Luke 2:11. It will be seen from the above testimony that a period of years intervened between the birth of Jesus and his manifestation to Israel. But it would not be urged by any one that the first coming of our Lord was limited to these two events. We must extend his advent to our world, over the whole period of his presence. His public ministry, his works of power, his personal presence in the various cities of Judea, and also his two trials before the Jewish senate and before the Roman governor, and his crucifixion as well as his resurrection and ascension to heaven. All these great epochs in his earthly life are grouped within what is understood as the first coming of our Lord. An entire outline of his most wonderful mission is given to us in his own blessed words as recorded in Luke. "And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning me."... "And ye are witnesses of these things." Luke 24:44, 48. And the apostle makes the point plain in these words: 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.

We might extend this matter to greater length, but we have said enough to clearly place before the reader ample proof that the first coming of our Messiah covered a period of time and that there were many distinct and well defined manifestations during his personal ministry. His coming was not limited to any one event or act, but reached over and included what Paul mentions, "Who in the days of his

flesh, when he offered up prayers and supplications with strong crying and tears unto him who was able to save him from death, and was heard in that he feared." Heb. 5:7.

Weymouth gives a very beautiful rendering of the above text as follows: "For Jesus during his earthly life offered up prayers and entreaties, crying aloud and weeping as he pleaded with him who was able to bring him in safety out of death, and he was delivered from the terror from which he shrank." Heb. 5:7. Compare Matt. 26:36-45. The entire period from our Lord's birth to his ascension was nearly forty years. His absence from the earth is marked by centuries and it is stated that he has departed to receive for himself a kingdom and after a long time, he is to return, having received his kingdom. Peter presents the same thought—the heavens are to retain him until the times of the restitution spoken of by all the prophets. See Acts 3:18-21. Matt. 25:19-25; Luke 19:11-23. In the light of the above texts, we are assured that Christ's absence from our world is only for a limited period. It is universally admitted by Bible students that Jesus ascended to heaven personally and bodily. Hence the language of the angels who saw him go away, in the presence of his disciples, becomes more emphatic: He "shall so come in like manner as ye have seen him go into heaven." Acts 1:11. He himself says: "If I go away, I WILL COME AGAIN." Jno. 14:3. There are many events and manifestations connected with his second coming, and his kingdom. No one will contend that all of the great events will take place at one instant of time. The day of his coming marks an epoch in his return: it must not be forgotten that his reward is with him and his work before him." Isa. 40:10.

We desire to impress upon the mind of the reader the importance of the one great truth, that our Lord's advent embraces a series of events, and also that all of those events cannot be compressed within the narrow limits of a mere transit from heaven. We have assurance, "As it was in the days of Noah, so is it to be in the days of the Son of man." Certain signs are to appear which must cover a period of time. Then it is stated by Paul that Messiah will "in his time" show who is the blessed and only potentate, etc. In one text he appears as the Lamb of God upon Mount Zion. Rev. 14:1-3. In another he is represented as riding upon a white horse, leading the cavalry of heaven to the great battle of the day of the Lord. See Rev. 14th and 19th chapters.

When he comes he is to sit upon the throne of his glory and before him, or in his presence the nations are to be gathered. In another text, the saints are caught up to meet him. In another text, "His feet shall stand in that day, upon the Mount of Olives." Zech. 14:4. In one view he is upon Zion; in the other he is upon Olivet. He is represented as coming as a thief in the night. Then he is seen coming in the clouds of heaven and all nations are vanquished when they behold him. He appears as the bridegroom to attend the nuptial feast; then again, he is to tread the winepress alone. Indeed there are many other incidents connected with his second appearance. It must be evident to the reader that all these events or manifestations must be grouped into a series which involve the agencies and forces necessary to complete the adjustment of things temporal for the things eternal.

The holy house was left desolate till the time should come, when it is to be proclaimed, "Blessed is he that cometh in the name of the Lord." Matt. 23:37-39. This event must refer to what the apostle emphasizes with so much force: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins. Rom. 11:26-27.

In that great oration set forth by the apostle to the Gentiles at Athens, reaches a most sublime conclusion in these words: "But now he commandeth all men everywhere to repent, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." Acts 17:230-31.

While we must adhere to the great truth, that our Lord's second coming is to be personal and visible, it must also be conceded that events of great magnitude and importance are dependent upon his return. The time of his coming is not all. There are "times." The times of restitution, in his times, in the days of the Son of Man, etc. See Acts 3:19; 1 Tim. 6:15; Luke 17:26.

He is to "judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1. Wakefield's version reads: "Who is going to judge the quick and the dead at HIS APPEARANCE IN HIS KINGDOM."

Alex Campbell gives the same idea in his version, as given in Wakefield. "Who will judge the living and the dead at his appearing in his kingdom."

Fenton's version. "He who will come to judge the living and the

dead at the MANIFESTATION of Himself and his kingdom."

In the above, the thought seems to extend the judgment period in connection with or in his kingdom. The same idea is presented clearly by the apostle when he says: "For he must reign till he hath put all enemies under his feet." 1 Cor. 15:25. The prophet Isaiah says: Behold his reward is with him and his work before him." It must not be inferred that all the great events connected with our Lord's return occur at one and the same time. Many of the events are consecutive in their order and involve more or less time. The conditions and the localities, as well as the nature of those important epochs demand certain periods of time.

We will take one illustration to vindicate our view of the subject in hand. In Rev. 10:7, it is recorded. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

In the above we have the very briefest outline of the great events which are to occur when the seventh angel's voice sounds in heaven. In chapter 11:15-19, we have a whole series of events given in detail. It is stated: 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 forever and ever. v. 18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which corrupt the earth. It will be noticed that the first great event under the voice of the angel is the transfer of the world kingdom to our Lord, and his Messiah. The language is explicit and emphatic: "The kingdoms of the world become our Lord's and his Christ's." In chap. 12:10, the point is again emphatic: Just now came the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brethren is cast down. (Rotherham). The whole outline is clearly set forth in Dan. 7:13-14. When our Lord obtains from the ancient of days his kingdom, it is stated: "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."

Sunday. We enjoyed a good meet- ing and many truths were pre- sented by the preaching breth- ren that strengthened our faith, and we believe much good was done, although no one was bap- tized at this meeting. We forgot to mention Bro. T. W. Picklesim- mer's presence at this meeting. He came over from Greenville, N. C., and was with us all the week. Bro. Picklesimmer is one of our oldest members in the faith and we are always glad to have him in our meetings.

We were sorry when the time came for us to return home. The brothers and sisters were so kind to us during our stay with them we felt we were leaving home and dear ones, but nevertheless we live in hope of meeting them when there will be no more part- ings, for these dear ones are strong in faith, and we trust we shall all hold out faithful unto the end.

Your sister in the one faith,
Emmie L. Pack.

The Sunday School.

By Anna E. Drew.

Obedience and Kingship:
Sept. 26, 1915. **Review.**
Read Psalm 72.

Golden Text.—The king shall joy in thy strength. O Jehovah; and in thy salvation how great- ly shall he rejoice.—Psa. 21:1.

Questions.

1. Who was Absalom? 2 Sam. 3:3; 14:25, 26.
2. Tell what you can of his history. 2 Sam. 15-18 chapters.
3. What made his life a fail- ure and what lessons of warning from it?
4. Who was Solomon, and by whom was he chosen to be king? 2 Sam. 7:13, 16.
5. What was the "everlasting covenant" spoken of by David? 2 Sam. 23:5; Psa. 89:4, 34-36.
6. Have we any interest in this covenant? Isa. 9:6, 7; Lu. 1:32, 33; Gal. 3:29.
7. What was the extent of the kingdom over which Solo- mon was established? 1 Kings 4: 20, 21.
8. How did Solomon please God? 1 Kings 3:5-14; give an example of Solomon's wisdom.
9. What was the most not- able work of Solomon's reign?
10. Describe the temple. Of what is it typical?
11. Tell of the visit of the queen of Sheba to Solomon,—for what purpose did she come?
12. What king greater than Solomon will reign on David's throne? Isa. 9:7.
13. Show in what respects

Christ's kingdom will be great- er. Give texts.

14. Who was Rehoboam? 1 Kings 11:43. What was the con- dition of the kingdom when he became king? 1 Kings 11:9-13; 12:4.

15. Tell of the disruption of the kingdom.

16. What warning for us in the story of Rehoboam? Prov. 15: 1; 16:18, 32; Prov. 3:1-7.

17. Who was Jeroboam? 1 Kings 11:26, 28; 12:2, 20.

18. What was the danger that threatened his kingdom? 1 Kings 12:25-27.

19. What did he do to avert it? 1 Kings 12:28-33.

20. What laws of God did he disobey? In what way can we be idolaters?

21. Who was Asa and whom did he succeed? 2 Chron. 14:1.

22. What did he do for his kingdom? 2 Chron. 14:3-5; 1 Kings 15:12-15.

23. What great victory did he gain? 2 Chron. 14:9-15.

24. Can we gain the victory over the invisible enemies that assail us, as did Asa over the visible? Jas. 4:8; Rom. 8:37; Phil. 4:13.

25. Who followed Asa as king of Judah and what of his char- acter? 2 Chron. 17:1-6.

26. What six kings followed Jeroboam as kings over Israel? 1 Kings 15:25, 28, 33, 34; 16: 6, 8, 10, 15, 16, 21-23; 28.

27. What is said of the char- acter of the sixth king? 1 Kings 16:30-33.

28. What great prophet appear- ed at this time? Kings 17:1.

29. Tell of God's care of Eli- jah during the famine upon the land.

Give two instances in which God showed his power through Elijah. ch. 17.

31. Tell the story of Elijah and the prophets of Baal. 1 Kings 18.

32. Who was Jezebel and why did Elijah flee from her?

33. By what means did God give Elijah courage in his de- pendancy? ch. 19.

34. Who was the king who was defeated on account of drunken- ness? ch. 20.

35. In the lessons studied in this quarter, what characteristic did we find was necessary to suc- cessful kingship? (Obedience to God's laws).

36. Have we an opportunity to secure a kingship? Dan. 7:18, 27; 1 Cor. 6:2; Rev. 5:10.

37. By what means only can we gain it? Rev. 2:26; 1 Cor. 10: 4, 5; 1 Pet. 1:13, 19, 21-23; Ti- tus 2:11-14. Find other texts.

Fishing.

"And he said unto them, (Si- mon and Andrew) and I will make you fishers of men." Matt.

4:19. Again: "And Jesus said unto Simon, Fear not, from hence forth thou shalt catch men." Lu. 5:10. In obedience to this com- mand, these disciples immediat- ly left their nets and followed our Savior. After a time, looking over their past labors and see- ing their nets hanging useless and bleaching in the sun, their boats shrunken and decaying on the shore, Peter, perhaps with a sad tone of voice, mingled with feel- ings of regret, came to Christ and exclaimed, Behold, we have left all and followed thee; what shall we have therefore?" Matt. 19:27-30.

In various countries fishing is a vocation many people are fol- lowing. Fishing is a business like all others, necessary to be well understood in order to insure suc- cess. To be a good angler, one must understand the nature and variety of the fish he wishes to catch. Also their different hab- its and retreats and where found, when they appear and disap- pear; also the methods that must be employed and observed. All these rules must be well under- stood in order to become a suc- cessful fisherman. It has been stated by a writer on this sub- ject. There are at least three fundamental rules to be observed in order to become a success in this particular vocation.

First, keep out of sight your- self. Second, farther out of sight. Third, keep entirely out of sight. One would never be- come a successful fisherman if he should employ the same meth- ods fishing for the shy, timid trout we so much covet, as is necessary for the fearless and strong salmon, taking the large coarse line and hook, and a large piece of beef steak. They would at once flee from you and might not appear again in sight for days. It requires wisdom as well as knowledge even in fishing for fish. If all these things are nec- essary, and the above rules to be carefully observed by the fisherman angling for fish, coupl- ed with extreme care, fore- thought, age, wisdom, in order to bring success in that voca- tion, would it be any less necessa- ry in going out into the spiritual world fishing for men? Some- times as we observe the great zeal and efforts of some spiritu- al fishermen, they appear to have no rules governing their efforts unless it be to break the first, second and third rules of the fisherman noted above, by keep- ing themselves and their wonder- ful personality in sight, showing no wisdom or forethought in the matter, only to be personally ob- served while on the job. But right here permit us to inquire, Is there any difference in the meaning of the two words, knowl- edge and wisdom? Yes, much ev-

ery way. Knowledge relates to that we may have learned or ac- quired. Wisdom is much the fin- er element and relates to the wise and judicious application of knowledge we may possess.

One may have the physical strength and knowledge to earn a dollar and yet no wisdom in saving or spending the same. We may have pearls to handle and distribute to others, but having no wisdom to discriminate per- haps we will be as liable to cast them before swine, as in a more profitable locality. Get the tho't? In fishing for men would not the three rules given above, Keep out of sight, keep more out of sight, keep entirely out of sight, be a beautiful rule to follow in fishing for men? But perhaps with some it might be a very hard rule to observe. Did not Christ on several occasions a- dopt this rule of action, disap- pear and keep well out of sight of the people he came to bless and to save? How many times did he disappear and say, Tell no man what ye have seen and heard. It is the presence of self that causes one to take the high- est seat we can find, sometimes only to be called down to a low- er one as Christ at one time sug- gested might occur. While there is a certain amount of self re- spect we all should possess and observe, yet we should take great care "not to think of ourselves more highly than we ought to think," lest at any time we may become puffed up. But with our self esteem couple the other scrip- tural injunction, "esteeming oth- ers better than ourselves," and all will be well with us. Doubt- less many a beautiful trout from the spiritual waters has been frightened far from the anxious, thoughtless angler, because of his personality and unwise selec- tion of hook, line and bait.

O self, what has it not done? It has blasted homes, ruined many a life and character of others. O how much sunshine, joy, hope and love we might bring to others and to the world if we could on- ly free ourselves from self which is but decaying dust, and es- teem others better than our- selves. O let us go fishing for men in that spirit and with that kind of bait, loving others bet- ter than our proud selves and our Princee Albert coats, and then when we come to draw our nets to land, we too, may find our nets broken because of the great draught of fishes gathered in.

L. S. Bronson.

"Be sure that the honors you are striving for are not really dishonors."

He that corrects not youth controls not age.

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.
- Oregon, Illinois, the fourth Sunday each month.

At this writing we have closed our meetings at Belgrade, Mo., and are ready to leave for Mine La Motte, Mo., where three discourses are to be given before the state conference begins at the Blush church, near Fredericktown, on Thursday. As a report will be sent in from Belgrade, we will leave the rest for that report.

Announcements.

The Quarterly conference of the Church of God in Mich., will convene at Watson, Allegan Co., Mich., Friday evening, Sept. 24;

1915, and continue over the following Sunday. Though few in number at this place, we hope and feel assured that we will have the hearty co-operation of all interested, and look forward to an interesting and profitable meeting. Let none remain away through fear of being a burden to those that entertain the conference as arrangements will be made to accommodate all that come, and all who come will receive a hearty welcome.

Those coming from Grand Rapids, will take the electric car at depot, foot of Lyne St., for Monteith Junction, change for Fisk Station. (The church is one-half mile north of Fisk Sta. The new electric car leaves Grand Rapids at 11:30 a. m.

From Allegan depot on Monroe St., take car for Fisk Sta.

From Kalamazoo depot comes Rose and Water St. Take electric line to Monteith Junction. Change cars for Fisk Sta.

Trains leave Kalamazoo at 7:30, 9:30 a. m., 1:30; 3:30 p. m. Car for Fisk Sta. waiting at platform. Able speakers are expected to be present to herald the good news of the soon coming King. Bro. F. L. Austin of Fonthill, Ont., Bro. F. V. Blake of Grand Rapids, Mich., Bro. and Sr. Woodward of Dutton.

F. V. Blakely, Pres.
Emma Jackman, Sec'y

Notices.

Bro. Lindsay:

Will you please state that a letter addressed to us at 366 West Main St., Salem, Ohio, will be forwarded. We will leave here in a few days.

Your brother,
D. C. Robison.

Reports.

Notes By The Way.

Dear Bro. Lindsay:

On Wednesday, Aug. 18, 1915, Bro. Howard Pearson, Sr. Anderson, two babes and myself, left Troy, Ohio, for the Illinois Conference. That night we spent with Bro. and Sr. Railsback, of South Bend, Ind. Next morning Bro. Pearson left us and went on by train. Bro. P. R. Seuff took my wife, the babes and myself in his auto. Bro. Railsback went in his auto and Bro. Stillson, Pres. of the Ind. State Conference went with us in his auto. Well, we arrived at Oregon that eve just as Bro. Conner, of Cleveland, O., was opening up the conference. Some one in the auto said that we were too dirty to go in. I said, "I am going in," intending to slip in and take a back seat, but just as I stepped

in, Eld. Conner said, "Bro. Anderson, come right on up to the front seat." That is the trouble with us preachers always ready to speak. Well, we have had a report of the conference. All that I can say is that it was good to be there.

On Monday, Aug. 23rd, I left my wife, babes and the brethren, and left Oregon for Waterloo, wired connection at Dubuque and arrived at Waterloo next day, Aug. 24. I was at Waterloo Aug. 24-27. While there I was impressed with the importance of obeying Jno. 5:39 and 1 Pet. 3:15.

Left Waterloo Aug. 27. for Holbrook, Neb., wired connection at Omaha, reached Holbrook Saturday night, and as I got off the train, met Bro. G. F. Scott and spent the night with him in his pleasant home, where I met Sr. Scott and Sr. Rogers and daughter of Colorado. Sunday morning, Bro. Scott took us out into the country, some four or five miles to Sr. Harlan's where the conference was held, and where we had the pleasure of meeting for the first time quite a number of brothers and sisters among whom we wish to mention Bro. Watson and wife of Kan., Bro. and Sr. J. H. Adams, R. P. Story, S. W. Harlan and C. A. Stowe, and a number of others whose names I can't remember just now. I don't think I ever met better people and it was a great pleasure to be with them.

On Monday, Bro. Jos. Williams came in from the Waterloo conference to help us and on Tuesday, Bro. O. J. Allard of Iowa arrived. On Wednesday, Sept. 1, I left for home, which place I reached Friday, Sept. 3rd. Some time I hope to meet with the people of Nebraska again.

J. H. Anderson.
Troy, Ohio.

Dear Brothers and sisters:

Bro. S. J. Lindsay arrived here Sept. 2nd. He began a meeting at the M. E. Church South that evening and continued over the following Sunday. We are more than glad that we have had the opportunity of meeting Bro. Lindsay and hearing the word of God so thoroughly explained and so ably defended. We regret very much that he could not stay longer, but he gave us much food for thought and consideration and several show quite a great deal of interest.

We are so thankful that Bro. Conner and Bro. Lindsay have helped us to bring the truth to the people of Belgrade. We love them and I am sure that in the near future many of them will understand, believe and obey the gospel of Christ.

Sunday afternoon, we had the great joy of seeing my husband, Sterling E. Maxwell, put on

Christ by baptism. We trust that Bro. Lindsay can come again soon. May God help us to do the great work that is ever before us here. Your sister,
Belva Maxwell.

Dear Bro. Lindsay:—

Please allow me space in your valuable paper to make a short report of meetings held in the Carolinas during the month of August. On the first Sunday in August, we began a week's meeting here at dear old Guthrie Grove, S. C. We had with us from a distance, Eld. Jeff Waters, Bro. and Sr. Shipman and Sr. Rachael Ball from N. C. We enjoyed their stay among us very much and were truly sorry that they couldn't stay throughout the week. Bro. Waters and Bro. Shipman came to Pelzer, Sat., July 31, and Sr. Ball and Sr. Shipman arrived Sunday. They all stayed with us until Thursday when business called them away and they returned to their homes in N. C. Bro. Waters went directly home, while Bro. Shipman, Sr. Shipman and Sr. Ball stopped over in Greenville, S. C., where they had business to attend to.

We had fine meetings. Bro. A. N. Durham, Bro. A. H. Stone, Bro. Oliver Williamson and Bro. Waters all preached some of their best sermons during these meetings, and on Sunday, at the close of the meetings, our pastor, Bro. Durham, had the pleasure of baptizing into the all saving name of Jesus, the following persons: Mrs. Della Browning, Mrs. Elva Harrison, Miss Emma Browning, Miss Joscelyon Pack, Miss Ella Chandler, Miss Mary Ellison, and Mr. Enoch Harriss. May the Lord help the dear brothers and sisters to fight the good fight of faith and gain eternal life. After the baptisms, we returned to the church where we listened to an excellent sermon by Bro. A. H. Stone along the line of duty after baptism. Bro. Waters and the brothers and sisters from N. C., gave the church here a cordial invitation to come and be with them in their meeting at King Mt., N. C., beginning the third Sunday in August and continuing one week. There were thirteen members at Guthrie Grove church who accepted the invitation. Bros. B. Z. Chandler, W. W. More, J. H. Pack, G. M. Pack, E. F. Chandler, Sisters Ida Guthrie, Mettie Garrett, Othello Pack, Vera Chandler and myself, with two friends of ours, Mr. Frank Davis and Mr. Shirley Garrett, went through the country in wagons, while Bros. J. S. Brewer and Oliver Williamson, went on the train. We all arrived the same day at King Mt., getting there Saturday before the meeting began on

God is clearly proven by his own words when the multitude would have detained him at Capernaum. "And he said unto them, I must preach the kingdom to other cities also, for therefore am I sent." Luke 4:3. In this statement he gave the people to understand that like as he had preached the kingdom to them, so he must go and preach the same to other cities because he had been sent for that purpose. From this testimony, we learn that his mission among men everywhere was to preach the kingdom of God. The angel Gabriel testified saying, "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." From the statements from Jesus and Gabriel we conclude that the Father sent his son into the world with a message, which was the gospel of the kingdom, for the purpose of saving sinners through the instrumentality of that message or gospel.

In his first sermon he advised sinners to repent and believe the gospel. Why? For the reason that the kingdom of God was nigh at hand and for the further reason that faith in that gospel and obedience thereto would result in salvation to them who accepted it. Every inducement he ever offered sinners to become righteous, centered in that all-absorbing theme, the gospel of the kingdom of God. It was the motive power to induce the wicked to believe and repent.

To be continued.

Lyman Booth.

The Sure Word of Prophecy.

2 Pet. 1:19. We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart. Knowing this, that no prophecy of the scripture is of any private interpretation, for the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Spirit.

If the prophetic word is more sure than seeing in a vision, the glory and majesty of the Son of God when he appeared to Peter and the two other disciples on the Mount, why is it not good enough and sure enough for us in these last days to use as a light shining in the darkness of this twentieth century? If Germany is to be the winner in this terrible war of the nations, what will naturally be the result? Great Britain will no longer be mistress of the seas. Her navy will no longer dominate the world. Her superiority in the commercial activities of the

world will be to a great extent destroyed, and herself reduced to a second or third class power, whereas prophecy declares that Sheba and Dedan and the merchants of Tarshish, and all the young lions thereof, are to oppose Gog, which are generally interpreted to include the English speaking people: another thing that would indicate that the Allies must eventually win, is that Turkey as a power, must go down and be driven out of Europe, and finally fall at Jerusalem, which could not take place any where in the near future, if the German wins. Surely we have been living in the day of the Lord's separation.

We have witnessed the nations preparing for the inevitable conflict, which we believe was foreseen and foretold by the prophets, for surely such a bloody, world-wide war, in which all of the great inventions and improvements for the destruction of life and property are being used. The chariots have raged in the streets in the way of automobiles and steam engines, and they are being extensively used in conveying troops, supplies and munitions of war from one point to another, and the powerful auto trucks, in the moving of artillery.

The third item is that Russia is to be a power in the last days, whereas if the Teutons win, it will take years for her to so far recover herself as to be a leading world power, in order that she as Gog of the land of Magog, should come against Israel to take a spoil. Do the Germans, or Austrians or Turks appear in the prophets as conquering powers in the last days? Where is the German in prophecy? Where is Austria? Where is the Turk—only as the treading down power, the abomination that maketh desolate a power that is to be destroyed at the standing up of Michael and the resurrection? Dan. 11 and 12.

This war may not end up in the battle of Armageddon, but it certainly looks as though the nations were angry, and that the wrath of God was being poured out upon them for their wickedness, and when that happens, the time of the dead, that they should be judged, is not far off, and that God should give reward unto his servants, the prophets and the saints and them that fear his name, great and small, and should destroy them that corrupt the earth.

Judgment is soon due, if not already begun. God's saints are to be delivered from this period. The first resurrection takes place at the beginning of this time, which from the scriptures—types and shadows—we suppose to be seven years, then the gathering of the nations to Jerusalem for the final stroke, and the appear-

ance of the King with his saints, to set up the kingdom and put a stop to all this bloodshed. He maketh wars to cease, unto the ends of the earth. God grant the time may hasten.

The German successes then, can only be temporary if we read the prophets aright. God has a controversy with the nations and this war must be prolonged until he shall have accomplished his purpose, and the nations divided up and aligned for the last great and final conflict, and England and Russia must be two of the great political factors in that last great conflict.

Yours for truth.

M. W. Perrine.

Baptism—Its Office.

Since the ordinance of baptism is God given, there must be something of deep significance about it. Why was it given? What can there be about the immersion of one's person in water that is of importance? Would the immersion of a dead person be as effective for the dead person as the immersion of a living person would be for him? In some instances, perhaps, it would be no more effective with the living than with the dead. What marks its effectiveness?

As in the case of all other God given ordinances, baptism stands for something, and before it can be administered effectively, that "something" must be understood by the parties to the act. For one to be immersed who knows not the purpose or design of immersion in God's plan, one might as well baptize a dead person as far as results are concerned.

Paul tells us in Rom. 6, the purpose or design of baptism. It is said to be a burial or a planting in the likeness of Christ's burial and resurrection. We cannot, therefore, submit to effective baptism until we have knowledge of and faith in the scripture teaching concerning Christ's death, burial and resurrection. We have never been able to see how any one who believes in inherent immortality can consistently undergo the act of baptism. In baptism, we acknowledge to the world our faith in God's power to raise the dead; that though death and the grave have power over us for the present, the time will come when we shall be freed from them by a resurrection.

Again, baptism is the seal of the faith to which we must attain before baptism can be effective.

Abraham, after he believed was called upon to seal his faith with a God-given seal—the seal of circumcision. It was a seal in blood. Without the shedding of blood there is no remission. Af-

ter Abraham believed God, then it was that God called upon him to affix the seal in his own blood which seal was circumcision, Rom. 4.

Paul tells us in Col. 2:9-12, that Christians also are circumcized by being buried with Christ by baptism. Then baptism is given as a blood seal to be affixed upon knowledge of the things concerning the kingdom of God and the name of Jesus Christ. Our baptism is a figure of the blood sacrifice made for us. These things should be understood, not only by the applicant for baptism, but by him who administers it as well.

We remember once hearing a friend in the faith say that when he was ready for baptism, it was a matter of little importance to him who baptized him even though it be a Catholic priest.

In Rom. 8:11, we read, that there was a power that raised Christ from the dead. That same power, if we possess it, will raise us up; there must be a corresponding power in the symbol of baptism. The administrator must be possessed of the power of God's truth before he may serve in this ordinance. If he has not the strength of God's word back of him, he has no power which can raise the dead in the figure.

Those ministers who all along down the ages have striven to get numbers into the church by rushing people into the water for baptism, and even going so far as to add to the membership those who have been immersed in another faith by some one who knew not the truth of the gospel, have done a grievous wrong in that for the sake of numbers they have endangered the eternal welfare of those whom they have misled.

We feel that we are secure in the foregoing propositions since, when we examine apostolic practice, we find them there set forth.

Peter preached the first sermon under power of the great commission. He preached (Acts 2) the kingdom of God and the resurrection of Jesus from the dead. When Philip had preached the things concerning the kingdom of God and the name of Jesus Christ, they who believed what they heard, were baptized.

Faith must precede baptism. Then baptism seals that faith and we thus become heirs. For as many of you as were 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).

S. J. Lindsay.

A kind word may seem little for you to give, but it may give unbounded comfort to another, so do not withhold it.

Letters.

I notice in the Restitution Herald of Aug. 25th, that G. A. Driskill wants to know of Dr. George Kidwell. His address is St. Paul, Ark. No, the enemy has not captured him. He is firmly established in the truth. Bro. Kidwell has been in very poor health. I don't know how he is at present but hope he is well. Bro. Kidwell knows just how to use the sword to fight the enemy.

Your brother in Christ,

Owen Jones.

Chismville, Ark.

Dear Bro. Lindsay and all of the brothers and sisters:

With my feeble efforts I will try to write a few lines to the dear brothers and sisters of the one faith. Thank God, I grow stronger every day in the faith. Bro. Morgan of Bristow came down and held a two week's meeting. Bro. Morgan is a preacher that studies to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Ten came forward and obeyed the truth by being baptized into the all saving name of Jesus Christ. Ye therefore beloved, seeing ye know these things, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Speak not evil one of another Brother, 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.

Written by a sister in Christ.
Ercot, Okla.

What Must I Do To Be Saved?

Designing men may, for selfish purposes and for the praise of men, pervert the gospel, but they can not convert it into another, and for such perversion, they will stand in danger of being accursed. Peter in his epistle which was intended for a guide to the church in general says, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us." 2 Pet. 1:1. In his day all Christians had the same precious faith, because they had all received the same gospel. Paul says that the gospel which he and the other apostles preached, which the Galatians had received, was before preached to Abraham. He says, "And the scrip-

tures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." From this we see there was but one gospel from Abraham down to Christ, and since there has been no other given by Christ or his apostles it follows that there has been but the one gospel since Abraham to the present. Since there is but one gospel, it follows it is the gospel of the kingdom of which the word says, "He that believeth shall be saved." And a curse is pronounced on angel or man who should preach any other gospel. Gal. 1:8, 9.

To preach the gospel is much more than to repeat that title over and again, because that standing alone conveys but a limited amount of information as to God's salvation for men. The English word is of Saxon origin. The words good and spell, signify good news or a good message, glad tidings, joyful news or a good message. These two words correspond to the greek word evangelion, which means, a good message, glad tidings, joyful news. To preach the gospel of the kingdom, therefore, is to preach those things which constitute the good message, or glad tidings of the kingdom. This is illustrated in the case of Philip, when he went to Samaria and preached the gospel of the kingdom, by preaching the things concerning the kingdom of God and the name of Jesus Christ. Acts 8:12. Philip's preaching in Samaria was in harmony with that of Paul at Corinth as well as with that of all the apostles in every place for there was but one gospel. We read concerning Christ, "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." Luke 4:16, 18. This prophecy which he read may be found in Isa. 61:1, and reads as follows "The spirit of the Lord is upon me, because the Lord hath appointed me to preach the good tidings to the meek." From this scripture we see that the gospel and good tidings mean the same. Therefore the gospel is good tidings. The apostle Paul defines the gospel to be glad tidings, and in Rom. 10:15, says, "As it is written how beautiful are the feet of them that preach the gospel of peace, and bringeth glad tidings of good things."

Since it was necessary for the Samaritans to believe the things concerning the name of Jesus

Christ, it must be just as necessary that we should believe the same things, and since we cannot believe them without knowing what they are it is our duty to "ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your weary souls." Jer. 6:16.

This then, brings us to the vital question, What truths does the gospel contain? The phrase good news, or glad tidings, does not define the subject sufficiently well enough to give us a comprehensive idea of the things to which it refers. There is nothing in the word itself which makes its meaning clear as to the good news contained therein, therefore we must search for further evidence as to what the good news comprises. Suppose that the angel that appeared to the shepherds had only told them that he came to bring them glad tidings, would they have understood him perfectly? But when he told them that "Unto you is born this day in the city of David, a Saviour who is Christ the Lord," then they understood his message, and said one to another, Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us. Luke 2:11, 15.

Has the Lord revealed to us the meaning of the subject of the good news, which he anointed his son to preach? If Christ fulfilled that mission, and if he has given us a record of the sermons which he preached, then by a careful study of his preaching, we may understand his gospel, as easily as the shepherds understood the angels. That Christ fulfilled his mission is evident from John 17, where he tells the Father that he had finished the work he had given him to do. Because he had completed that work he asks the Father to glorify him. In the first verse of the first chapter of John he says, "Father the hour is come; glorify thy son, that thy son may also glorify thee." He offered up this prayer just before his betrayal and crucifixion. It shows that he was ever mindful of those whom he had chosen to be with him in his kingdom when it shall be established in the earth. Although that his ministry was about to be closed and that he had finished the work which was designed from the beginning that he should do.

While our Saviour never wrote a book setting forth his teachings, we learn from John 14:26 that he promised his disciples that his Father would send the "Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things to your remembrance, whatsoever I have said unto you." That the Comforter came

is shown by what occurred on the day of Pentecost. In John 15:15, Christ told his disciples, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." We have his statement that he had made known to them all things he had received from his Father, also the promise that those things should be brought to their memory after his departure to the Father, which promise has been fulfilled, and no less than seven of his disciples have written concerning these things which Paul told Timothy "are able to make thee wise unto salvation through faith which is in Christ Jesus." Tim. 3:15, 16, 17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Those writers have given us a true and faithful record and if we will read and study that record diligently we will learn just what he preached. Mark says, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." Mark 1:14. To what did the good news relate in that instance? I answer, To the kingdom of God. In Matthew's record he states, "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom of God." Matt. 4:23.

Luke's statement in Acts 8:1 confirms Matthew and Mark in regard to the subject of the glad tidings which Christ preached throughout all Judea, and said, "And it came to pass afterward that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God and the twelve were with him." Lu. 8:1. Luke was not one of the twelve apostles, but he had associated a great deal with Christ and the apostles from the beginning of Christ's ministry, and he tells us the reason why he had written his account of the preaching by Christ and his apostles. For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us; even as they delivered them unto us, which from the beginning were eye witnesses and ministers of the word; it seemed good to me also, having perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus. Luke 1:1, 4.

That the theme of all Christ's preaching was the kingdom of

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The Lord's Prayer.

Can you think, short though it is, how much there is in it? Oh it is so beautiful! And like a diamond in the crown of a queen, it unites a thousand sparkling gems in one.

It teaches all of us—every one of us to look to 'God as our parent—'Our Father.'

It teaches us to raise our thoughts and desires above the earth—"Who art in heaven."

It tells us that we must reverence our Heavenly Father—"Hallowed be thy Name."

It breathes the saint's reward—"Thy kingdom come."

And a submissive and obedient spirit—"Thy will be done on earth as it is in heaven."

And an independent trusting spirit—"Forgive us our trespasses as we forgive those who trespass against us."

And a cautious spirit—"Deliver us from evil."

And last of all an adoring spirit—"For thine is the kingdom and the power and the glory forever. Amen."—Sel.

The Collapse of Civilization.

In the complete overthrow of human beliefs and opinions concerning the reality and worth of the world's advancement toward betterment there is evidence that the Bible is coming to its own.

There is now being witnessed such a collapse of civilization as would have been deemed impossible a year ago. Serene in its self assertiveness; sanguine in its confidence of being on the upward march to the goal of satisfaction, the world has remained heedless to the warnings of the Word of God, and those whose office it has been to declare the warning message have joined in the mad self laudation.

When the civilization, of which the world has boasted results in an almost universal war, when the world's wealth is being turned into uses of destruction and slaughter; when science, ingenuity and skill are being wholly diverted into the discovery and employment of new means of murder—then it is no exaggeration to say that there is a hideous collapse of the whole structure of civilization.

All the energies of mankind, hitherto deemed so potent as factors in human advancement,

INVITED GUESTS



A CROWD of troubles passed him by
As he with courage waited,
He said, "Where do you troubles fly
When you are thus belated?"

"We go," they said, "to those who mope,
Who look on life dejected,
Who weakly say 'good-bye' to Hope—
We go—where we're expected."—Sel.

are now joined and exhibited in a world at war.

Now that this erection of man, based upon the sands has fallen, is it not time for believers to urge that God's purpose is the one and only hope for man's well being? That purpose originates in Divine wisdom, prompted by divine love; it has progressed under divine guidance, and will be effected by Omnipotence. It is founded upon a rock, and no forces from without nor uncontrolled energies from within will hinder its firm establishment. It will suffer no collapse, for it is written: it shall stand forever.—Bible Standard.

Deferred Hope.

We learn very early in life that we must wait. But to learn how to wait is a much harder lesson, and many of us never learn it.

"Hope deferred," says the old text, "maketh the heart sick." But it is not because the hope is deferred that the heart is sick. It is because while we wait we let ourselves become a prey to fears, worries, anxieties and despair; one day we are full of joyful anticipation, the next full of dismal forbodings. These it is that make the heart sick while we are waiting for the realization of our hope.

If we would but stop to consider the matter we would see how unreasonable such waiting is. We teach a little child better. While he waits for the promised feast or outing we say to him sagely: "Employ yourself, my dear, and the time will pass more quickly. Do not think too much of the pleasure of by and by. Find something agreeable to do now, and try to put your thoughts into that, and get all the enjoyment you can out of it while waiting."

Now this is the whole philosophy of life, and if we did but know it at the right time, we might possess the future and pres-

ent too. We would always have a hope to which we can look forward with the joys of anticipation, and which we see with gladness in our horizon, and in the future to which we are hastening we would always have a present occupation to fill up our waiting time. We may be sure it will be but a temporary occupation, but whatever it is, we will get all we can from it. For to live fully up to every moment of the future, is the secret of how to wait.—Sel.

The Boy and The Potatoes.

A farmer once found a very small potato in one of his pockets when he came in from his work. "Here," said he, laughingly, to a boy twelve years old who lived with him, "plant that and you shall have all you can raise from it till you are of age."

The bright boy cut the potato into as many pieces as there were eyes in it, and planted it.

In the autumn he dug and laid by the increase of it, and planted that in the following spring. Next year he planted the larger crop gathered the previous autumn. The potatoes grew healthy and did well, and his fourth year's harvest amounted to more than a hundred bushels. The farmer asked to be released from his bargain, for he saw that the boy's planting would cover all his land.

Small beginnings often lead to large results. So let us never despise the day of small things.—Sel.

A Good Motto.

If you were to ask us for a suitable motto to inscribe over the portal of some school or college, we might suggest the words found in the 13th chapter of Prov.: He that walketh with wise men, shall be wise. To keep company with the good is to contract the contagion of their virtue, to be much in the society

of the truly wise is almost an education in itself. Many young men in America today are on the down grade because their intimate companions are idle, shiftless and ignorant, or mentally and morally apathetic. Cleave to the wise and good and something of their worth and wit will cleave to you.—New York Observer.

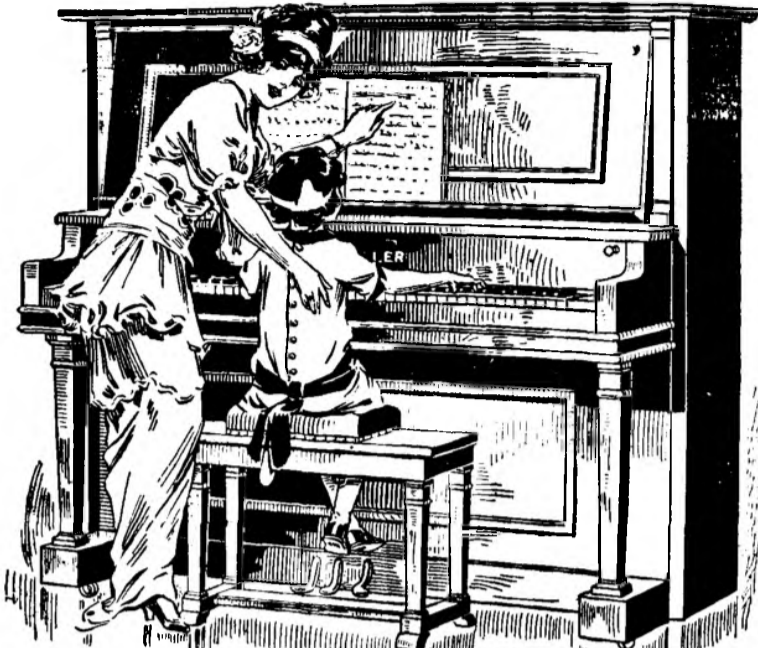
If I were a child again I would look on the cheerful side of everything, for everything almost has a cheerful side. Life is very much like a mirror; if you smile upon it, it smiles back again at you; but if you frown and look doubtful upon it, you will be sure to get a similar look in return. I once heard it said of a grumbling, unthankful person:—He would have made an uncommonly fine sour apple if he had happened to be born in that station of life. Inner sunshine warms not only the heart of the owner, but all who come in contact with it. Indifference begets indifference. Who shuts love out in turn shall be shut out from love.—James Fields.

He is more than the delivering God; he is the keeping and sustaining God. He is not simply the God of the great crisis, he is the God of every day. He will provide for the journey. He will keep our feet from falling. He will impart strength according to the day. Here is the antidote for all anxiety and fear.—Jones.

To attempt to carry on the spiritual life without more prayer than the recital of a form on rising, and retiring to rest, is about the same absurdity as it would be for a man to open his casement morning and evening and inhale the fresh air for a few minutes, and then say to himself on closing it, that that amount of breathing must suffice him for the rest of the day.

It is easier to say to men, Be original, but it is better to say to them, Be true. There is no affectation more disagreeable than a conscious effort at originality. It is better to say a true thing which needs to be said, even tho' a similar thing has been said before, than to seek to attract attention by a startling utterance which is not the truth.

Every tide has its ebb.



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The Great Conflict.

Dear brothers and sisters in the Lord, did you know that this is the beginning of the great and terrible conflict and a time of great trouble, the trouble spoken of in Dan. 12:1? Christ says in Matt. 24:21: For there shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. Verse 6. 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. Verse 7. For nation shall rise against nation and kingdom against kingdom, and there shall be famine and pestilence and earthquakes in divers places. Verse 8. All these are the beginning of sorrows. In James 5:3, 12, it says: Go to now ye rich men; 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 and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Zech. 11: Open thy doors. O Lebanon that the fire may devour thy cedars. Howl, fir tree, for the cedar is fallen; because the mighty are spoiled: howl O ye oaks of Bashan, for the forest of the vintage is come down. There is the voice of the howling of the shepherds, for their glory is spoiled; a voice of the roaring of young lions, for the pride of Jordan is spoiled.

Micah 5:1: Now gather thyself in troops, O daughter of troops; he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek.

Dear brethren, did you know

that the nations of the world are gathering themselves unto one place where that great battle is to be fought and that they are sieging almost every country in this world? "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spreads upon the mountains; a great people and a strong; there hath not been ever the like; neither shall be any more after it even to the years of many generations. A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them and behind them a desolate wilderness; yea and nothing shall escape them. And I will shew wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come.

Ezek. 21:25-27. And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God: Remove the diadem and take off the crown; this shall not be the same: exalt him that is low and abase him that is high. I will overturn, overturn overturn it, and it shall be no more, until he come whose right it is, and I will give it him.

Psa. 148:8: Fire and hail, snow and vapour, stormy wind fulfilling his word.

Your brother in the Lord Jesus Christ,

Ora L. Worley.

The Day.

This was Emerson's advice to a daughter: Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear with its hopes and invitations to waste a moment on the yesterdays.

Educating.

The stored mind is strong, mentally grows, like the body, by being fed. Knowledge is a tested route to wisdom, but meditation is a surer. What digestion is to food, meditation is to knowledge. The end of all education is to teach a person to think clearly, strongly and practically.

Lost time is never found again.

Rudeness in words and tone even to bring back to order those of voice is never permitted, not who have strayed from it.—Basil.

law. This was merely a lip service while their hearts were far from God. They did not recognize the Christ in their offerings. To leave the death of the Christ out of our creed is to render it of no value. 1 Cor. 15:1-4. In the evangelizing of Jesus some were impressed with the thought that he was one of the prophets or John the Baptist. They had no clear conception of his office. These were the rumors that were expressed by men with no scriptural knowledge of Jesus the Christ. He wished to know what his disciples thought of him. So he asked the following question: Who say ye that I am? Peter announced, Thou art the Christ the Son of the living God. Jesus said, Blessed art thou Simon, son of Jona; flesh and blood (human knowledge) hath not revealed this (great truth) to you, but my Father who is in heaven. He further stated that upon this rock, confession, he would build his church and that the grave or death should not prevail against it. His disciples were to become his witnesses upon confession.

From this time he charged his disciples that they should tell no man that he was Jesus the Christ. He reserved unto himself the right to declare this truth. It is written that Jesus from this time began to show his disciples how that he must go unto Jerusalem and suffer many things of the elders and be raised again the third day. This thought did not meet with Peter's approval. He said, Lord, let this be far from thee (i. e.), put this out of your mind. Thus denying, ignorantly, the basic principle of the gospel that Jesus had been preaching and the very spirit of every prophecy. This conception of the Christ made Abel and all of God's children righteous. Paul said that this truth was given to him first. It embraces the three facts of the gospel. The apostles up to this time had followed Jesus without a true conception of his work. For him to suffer death at the hands of his enemies was too humiliating for them to consider. So Peter gave his testimony against it. Jesus very positively informed him that he was an adversary to one whom he loved. Jesus then began to teach his followers what they must do in order to become his witnesses. If any man will come after me, let him deny himself, and take up his cross and follow me. They were informed that if they would save their life they would lose the life that was promised through him. He also said, What is a man profited, if he gain the whole world and lose his own soul or life? There is nothing that a man can give in exchange for his (future) life. It is a free gift.

They were then informed that the son of man would come in the glory of his Father with his angels; then he shall reward every man according to his works. To do the will of the Father will assure us of a reward when Jesus shall come. The work of the present age is to take out of the nations a people for his name. This is accomplished by the preaching of the gospel of the kingdom of God. Men and women are counted righteous who obey from the heart that mold of doctrine as taught by the Lord and his apostles. If they remain righteous until the end, their reward is sure. He that overcometh shall sit with me in my throne, as I overcame and am set down with my father in his throne. We are admonished to work out our salvation with fear and trembling.

We have in this connection a promise that Jesus made to some who were standing there that they should not taste of death until they would see the Son of man coming in his kingdom. It is evident that his apostles had not yet learned that the kingdom of God over which Jesus was to reign was a new order or a new creation and that he was to be the head of a new order of creatures. He could not put new wine in old bottles nor put a piece of new cloth unto an old garment. The kingdom is not to be a kingdom partly human and partly divine. Those whom Jehovah has been and is now calling must be new creatures, when these corruptible bodies have put on incorruption, then we will be able to assist in the establishment of a new order of things.

This promise was verified after six days when Jesus took with him Peter, James and John into a high mountain apart and was transfigured before them. This is a fulfillment of the promise previously made, that some who were with him should see the kingdom of God. In this Jesus is transfigured to show his future glory. In him we have a king.

Moses and Elias were with him as representative characters. Moses represented the dead whom God will raise from the dead, and Elias, who represents the saints who will be living when Jesus shall come and be changed in a moment, in the twinkling of an eye. The apostles may be considered as representing those who are carried over into the kingdom of God in their mortal condition. We see, in this, a miniature kingdom.

In after years Peter expressed his conviction of the lesson here taught when he wrote his letter addressed to those that have obtained like precious faith with us. In this letter he says: We have not followed cunningly devised fables, when we made known unto you the power and

coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory when there came from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mountain. The vision taught them the power and coming of our Lord. It also expressed his majesty as told in this letter. 2 Pet. 1:16-19.

D. C. Robison.

Imputed Righteousness.

For what saith the scriptures? Abraham believed God and it was counted unto him for righteousness. Now to him that worketh is the reward, not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Even as David also describeth the blessedness of the man unto whom God imputed righteousness without works. Rom. 4:3-6. Paul to Timothy. "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace." Paul informs Titus: Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost."

Paul did not teach Titus to stand still or rest in this blessed condition of imputed righteousness, but says, "I will that thou affirm constantly that they which have believed in God might be careful to maintain good works."

Jesus gave himself for us that we might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. These things speak and exhort and rebuke with all authority. If we are saved, we must be saved according to his mercy which is by the washing of regeneration and renewing of the Holy Ghost or spirit.

Can we be renewed by the spirit unless we have the mind of the spirit, and walk after the spirit?

Paul's charge to Timothy is— Watch thou in all things; endure afflictions; do the work of an evangelist, make full proof of thy ministry.

Neither did Paul rest on faith without works. He writes, "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."

Neither did faithful Abraham stop with faith without works. "Was not Abraham justified by works when he offered Isaac his son upon the altar? Seest

thou how faith wrought with his works, and by works was faith made perfect. And the scripture was fulfilled which saith Abraham believed God, and it was imputed unto him for righteousness." Would the above scriptures have been fulfilled if Abraham had rested satisfied with imputed righteousness, or would an imperfect, dead faith be accounted to any one for righteousness?

James doesn't seem to have much confidence in the man that just says he has faith. James knew without asking whether the man had faith or not. Does the physician ask the patient if he is breathing or does he watch the indications? Can you tell the engineer the steam is high when the sees the engine cold and silent, not even a tremor showing the mighty power? If the body has the breath or spirit, it cannot conceal its workings. If the steam is high in the engine, it can't be concealed. No more can a perfected, living faith in the heart of man be concealed. Faith is a mighty working power and will show its presence either in humble, faithful obedience, or in shrinking, trembling fear. "The devils believed and trembled." But dear ones, may we be among them that believe to the saving of the soul.

In the blessed hope,

Sadie Skeels.

Threads of Gold.

Little self denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation— these are the silent threads of gold, which, when woven together, gleam out so brightly in the pattern of life that God approves.

When the Psalmist said, "I waited patiently upon the Lord, and he heard my cry," he did not mean that he sat down and remained inactive in his needs. When your servant waits on your table he serves you and your guests, and is careful to anticipate your needs. To wait on the Lord is to be busy doing the work of the Lord."

Every person's work in the end, must be tried by the question, Was it worth doing? The greatest skill will not avail if it is used for results not worth the labor. The thing that is worth doing is worth spending our lives for. But nothing else is.

It's as simple as the rule of three. If we make light of our work by using it for our own ends, our work will make light of us, and as we are the weaker, we shall suffer.—Kipling.

What Must I Do To Be Saved?

Continued from last week.

Paul says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

Thus we learn that this gospel is the agency through which salvation is offered to both Jew and Gentile alike. No worldly possessions or consideration equals in importance and value, this great message. It should be our first object in life to learn and obey its injunctions for Christ commands, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Matt. 6:33. Any sacrifice or suffering should be considered by his followers as a means of blessing, which will gain for them an inheritance in that kingdom.

Christ has promised the kingdom to those who shall suffer for righteousness' sake. Matt. 5:10. Poor indeed, will we be if we gain the whole world and lose the kingdom. The wealth of this world sinks into insignificance when compared with the eternal riches to be gained in the kingdom of God. In this world moth and rust will corrupt riches but in the kingdom, they will be eternal. Paul says, "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. Christ said to his disciples, Fear not little flock, for it is your Father's good pleasure to give you the kingdom. So important is this subject to the Christians, that Christ taught his 12 apostles to pray, "Our Father which art in heaven, thy kingdom come. Thy will be done in earth as it is in heaven." Matt. 5:9, 10. He could teach them to pray for nothing better, for their faith reached forward to the coming glory of that kingdom when the long cherished hope of his waiting bride shall be fully realized. The gospel of Christ is the great moral power of God to draw men to Christ and save them from sin, and to maintain the church in its fidelity to the profession of a living faith, which worketh righteousness. It was the love for the gospel of Christ that Luke wrote his treatise to Theophilus; which he did not do until the apostles had completed their mission of preaching the gospel everywhere. Christ had sent them to preach the kingdom of God and heal the sick." Luke 19:2. "And they departed and went through the towns, preaching the gospel." Lu. 19:6. Here we notice that Luke like the other writers concerning

the mission, uses the words kingdom and gospel interchangeably. That they all did is evidence that the principle is true which we have stated, viz., That the gospel is a proclamation of the kingdom, and to preach the kingdom is to preach the gospel, and the reverse is equally true. From the time that Jesus began to preach till the day he ascended to the Father he never forgot the object of his mission, except the three days he lay in the tomb, from which, by a glorious resurrection, he came forth forever free from the power of death. To show the importance of his mission, the preaching of the kingdom which they were soon to proclaim throughout the world he devoted the forty days between his resurrection and ascension, teaching his apostles and speaking of the things pertaining to the kingdom of God. Acts 1:3. Once he appeared to the eleven as they sat at meat and upbraided them for their unbelief and hardness of heart because they believed not them which had seen him after he was risen. Mark 16:14. He therefore demonstrated to his desponding disciples that he was the very same Jesus whom the Jews crucified,—that he had risen from the dead and was in their midst; thereby quickening their minds to a living faith, so they might comprehend their relation to him and the commission he was about to give them, before they should place upon others the responsibility of believing or rejecting the gospel. He did not tell them to preach a different gospel than the gospel he had preached before his death when he said unto them, "Go ye into all the world and preach the gospel to every creature." Nor did he tell them to preach to the Gentiles a different gospel than the one he had already told his apostles to preach in all the world, and the object for which they were to preach it. He said to them, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end be." Matt. 24:14. By this we learn that the Master intended they were to go and preach to all nations the gospel which related exclusively to the kingdom of God.

The inspired record shows that Christ was a true prophet for we read in Luke, "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be indued with power from on high." Luke 24:49. Power to do what? Answer: To "preach the gospel to all the world for a witness unto all nations." From this we see that they evidently did not possess the power to preach it to all nations; but why? It is

true that they had been with him in all of his ministry and knew the subject well, then why were not capable of preaching it in all countries? Simply because they could not speak the language of those countries. Hence they had to be qualified, in some manner, for that purpose. In Jno. 14:15-16, Christ said to his eleven apostles, "If ye love me keep my commandments and I will pray the Father, and he shall give you another comforter, that he may abide with you forever." "But when the Comforter is come, even the spirit of truth, which proceedeth from the Father, he shall testify of me." Jno. 15:26. "But the comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jno. 14:26. "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you but if I depart I will send him unto you." Jno. 16:26.

The record shows that they tarried ten days at Jerusalem after their Lord's ascension to heaven. "And when the day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a voice from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like that of fire and it sat upon them." Acts 2:1, 3. The record further says, "They were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. Now when this was noised abroad, the multitude came together and were confounded because that every man heard them speak in his own language." Acts 2:4, 5, 6.

After Luke had enumerated the countries represented on that memorable occasion, he shows how Peter proved the falsity of the charges which the multitude had made against their Galilean brethren, that of being drunk, he continues his sublime account of Peter's Pentecostal sermon, by saying, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death; because it was not possible that he

should be holden of it." Acts 2:22, 23, 24. Why was it impossible for death to hold him? Is it not true that death had extended his dominion over all the human race except Enoch and Elijah and the then living generation? Peter made known unto them the reason why the grave could not hold him. He says,— "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he foreseeing this, spoke of the resurrection of Christ." There are two points in Peter's argument which he made clear, but which most present day theologians overlook, either wilfully or otherwise. First, lest the Jews might misunderstand him as to whom he referred when he spoke of David as a prophet and Christ as the son of God, concerning whom he prophesied He told them plainly that David was dead and in his sepulchre at that time, and lest they might think David had ascended to heaven, he told them emphatically that he had not ascended into the heavens. Second, to show the necessity of Christ's resurrection, Peter quotes the Psalmist. "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." Peter applies this scripture to Christ and it being the oath of God to David, it is easy to see the necessity of Christ's resurrection, because a dead person could not reign on David's throne. Because Christ died before being placed on David's throne, it became necessary that he should be restored to life in order that God's oath and promise might be fulfilled.

To be continued.

Lyman Booth.

Jesus the Great Teacher. No. 18.

In previous articles we have given only the fragments of his discourses in statements as follows. He taught in their synagogues, and preached the gospel of the kingdom of God. These statements require the student to search the scriptures for fuller statements of the testimony concerning the Messiah which John declares to be the spirit of prophecy. As Jesus declared himself as a teacher he began to emphasize the real necessity of his death. The significance of sacrifices had been lost sight of. They had simply slain the victim and followed the form of the

Christ's near coming, the fulfillment of prophecy and the necessity of the preparation of the Bride in having her garment ready—Garment,—of purity and righteousness, for it is the faithful and pure in heart who will see God and be accounted worthy in that day.

The Young People's Bible Class was taught by Jos. Williams. The lessons were on justification by faith and how we attain the righteousness of God in Christ. The children's classes were taught every morning by Alma Roose and Adella Starbuck. The lessons were on the life of Christ and the history of Palestine. We think these lessons with the children is one of the most important parts of the conference work.

The question box was conducted by Joseph Williams, and many interesting questions were discussed in a Christian and kindly spirit. The object of the question box is to prove all things and hold fast to that which is good.

Report of Churches.

Sac City: no. sermons, 19; collected for conf., \$200.00.

Marathon: sermons, 13; collected for conf., \$55.00.

Waterloo: 3 sermons weekly; financial report not fully given.

Hickory Grove: sermons, 14; gave to conf., \$221.00.

Eagle Grove: sermons, 14; gave to conf., \$10.00.

Gladbrook: sermons, 15. Financial report not given.

O. J. Allard's report.

No. days worked in Ia., 90; no. sermons, 89; received \$225. Expenses, 15.24. No. days worked in Minn., 76; no sermons, 72; received \$88.23. Expense, 31.29. No. days worked in Neb., 44; no. sermons, 35; received 82.72; expenses, 26.49.

Treasurer's report.

Received during year, \$1060.66. Paid out, 628.27. Bal. on hand, 323.83.

The same officers were re-elected for the following year, namely: O. J. Allard, pres., A. J. Eychaner, vice-pres., Eva L. Stearns, Sec., Ada Moran, Cor. Sec., G. P. Allard Jr., treas.

Conference secretary appointed to collect dues and subscriptions in different towns as follows:—Avon, Mabel Rock; Gladbrook, Pearl Rosenberger; Waterloo, Ethel Allard; Marathon, Mrs. Mary Garton; Eagle Grove, A. M. Jones; Sac City, Mrs. O. J. Johnson; Hickory Grove, Mrs. Isaac Fish.

Table com. appointed for 1916: Mrs. Maggie Moore, pres., Mrs. A. J. Eychaner, treas., Mrs. Ada Moran, sec.

The following motions were carried:

That Mrs. Eldred Marsh be State Sunday School Supt.

That O. J. Allard be given \$100.00 for evangelistic purposes.

That W. L. Crowe be given \$100.00 for evangelistic purposes.

That Eldred Marsh and Jos. Williams be teachers and pastors in the State.

Other matters of business were left to the discretion of the conf. board.

Baptized.—Bessie Titus of So. Dak., Mrs. F. D. Coe, Keithsburg, Ill., Mrs. O. F. Olson, of Hartley, Ia., Mr. Gifford.

It was a time of refreshing to all who were present. The sermons and good talks, the songs of praise and testimonies gave comfort to the broken hearted; hope to those who felt their weaknesses in overcoming the things of the world; encouragement to those who were doing good work to do more and better work this year than ever before, and inspired all to live more for the thing eternal and not for the one that perishes, for we realize that the time of preparation is short, soon the Master will come and we know he is faithful to reward every one according as his work has been.

Eva L. Stearns.

**SERMONETTE NO. 72.
Dedication.**

Sunday, Sept. 5, was a busy day at Hickory Grove, Story Co., Ia. The day was fair, and the temperature agreeable for the work in hand. There was a full attendance and every one seemed to realize the importance of this meeting—a dedication service.

The new church is finished and centrally located. It is a cozy, place in which we trust there will long be heard the voice of praise, thanksgiving, prayer and gospel teaching—a kind of community center, for financial, moral and spiritual uplift, toward the Giver of all good.

There was only \$108.00 needed to pay all bills. This we raised in a few minutes, and there is no debt, except a debt of gratitude which is due from the community to the faithful ones who have given of their time and money; especially Mrs. I. Fish, for her untiring zeal and work.

Dedication Service.

Text:—If my people, which is called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin, and mine ears attend unto the prayer that is made in this place."

1. Dedication and sanctification are cousins in Divine service and devotion. The dedication of a building or a vessel, implies sanctification of its owners. The thing is dedicated by the presence and sanctity of its owner, by its use, but never by his neglect. To dedicate a church

building to the service of God is to use it exclusively for those purposes that God will approve.

2. We should reverence the place as the spot where God will meet with us. Our conduct here should be blameless. We assume to worship the greatest being in the universe. We should come with awe into his presence, with thanksgiving and with praise.

3. We should be prompt. If we make a date with God, for prayer or service, reason and honor demand that we should not disappoint him—that we should be there on time. Sometimes it may be impossible to do so, but he sees and knows. Would he not be grieved with our tardiness and a lack of interest on our part?

4. Every meeting is best when we are prepared. There should be careful preparation of mind and heart when we come to the place of worship. There should be no excitement, no worry, no haste. Start in time. To get the best out of the service, the mind should be calm. Be still and listen. When Elijah was at the Mount of God, he did not hear him in the storm, the fire nor in the earthquake, but only in the "still, small voice." He is God of order, and every thing should be done "decently and in order." This is not a place for business cares, nor for neighborhood gossip; and the one who brings such things here, will miss the presence of the Lord, and go away disappointed of that joy that should fill the heart, by coming.

5. Every one should come to meeting. It should be a community affair because all members of the community have an interest in its education in moral and spiritual truth. A meeting house is a kind of college. Its teaching of gospel truth and purity of life is of more importance than the mere financial interests of its people. The things that are seen are temporal, but the things that are as yet unseen, are eternal.

6. Truth sanctifies. If God's truths are taught here, both by the preacher and by the Bible class, and manifested in the lives of those who come here, it will sanctify them and their children and have a beneficial effect on the surrounding country. Remember my text. In it God has promised to hear the prayer that is made in sincerity, and where humility and devotion to God is, there will be prosperity and blessing, happiness and content, as a fruit. No man can afford to ignore God as he is the giver of every good and perfect gift. But success is measured by our faithfulness to God.

7. Everything that will make us better, raise us higher, morally and spiritually; everything

that builds us upon the rock, that gives stability to character and prepares us in the providence of God for the present and the future life should be taught here.

The Bible should be our text book and our standard of appeal; and always accord that liberty to others which we ask for ourselves, remembering that in all cases as we would have others do to us, to do the same to them; and the measure we mete to others, will be measured to us again. Fairness, equality and brotherly love must regulate every transaction of man to man and man to God, if we receive divine approbation and reward.

8. Finally, let us sanctify ourselves anew to faithfulness and devotion in the Master's cause. It is his will, for he has said, "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes and do them, I am the Lord which sanctify you."

"Sanctify the Lord God in your hearts." It must be heart sanctification; no other kind of dedication will be accepted. This is done by God's truth. Jesus prayed, "Sanctify them through thy truth—thy word is truth."

And he even sanctified himself as an example, that we might be kept by the truth.

If this is your desire—to dedicate this house to the service of God, and to be sanctified through God's truth, you may signify by standing.

Benediction.

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, make us perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

A. J. Eychaner.

Change of Address.

All letters and orders for tracts etc., hereafter should be addressed, Root Road, Elyria, Ohio.

C. C. Maple.

Write As You Feel.

If you would write to any purpose, you must be perfectly free from within. Give yourself the natural rein; think on no pattern, no patron, no paper, no press, no public; think on nothing but follow your impulses.

Give yourself as you are—what you are and how you see it. Every man sees with his own eyes or does not see at all.—Emerson.

Silence is the perfectest herald of joy;

I were but little happy, if I could say how much.—Sel.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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Be sure to send money by P. O. money order, draft or personal check. Never send money loose in an envelope.

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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.
- Adeline, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

In our visit to Fredericktown, Mo., we learned with much satisfaction that our esteemed Bro. Stewart Cooper was last spring elected Co. Superintendent of Schools in Madison Co., his home county. It is often thrust at us that our people are generally not school and college bred people, but we find as we go that our people in this respect are in the foremost ranks.

Our young people in Aurora, Ill., have organized a Berean class with officers as follows:— Pres., Miss Edna Anderson; Sec., Norris Rupp; Treas., Chas. Ander-

son. We are glad to hear this for it means that these young folks will do systematic work.

We shall have to neglect our correspondents somewhat, owing to the rush of work brought on by our absence from the office for two weeks. We shall answer only that which it is absolutely necessary to do.

A report comes to us that Bro. James Carr, of Iowa, has just died at the remarkable age of 100 yrs., 10 mos., and 2 days. We hope for a more complete report.

Word comes that Bro. Andrew Roose, of Bourbon, Ind., was recently severely injured by an explosion of dynamite. We are sorry to hear this. The report is that he is getting better slowly.

Some one from Bristow, Okla., signing the initials, "L. W.," only to an article, wishes an answer to questions given, etc. We cannot publish the article, but if the writer will send full name we will make personal reply.

Bro. R. A. Daniels, Sault Ste. Marie, Mich., in renewing, says: "Your paper is read with much interest and profit as well as pleasure and passed on to a sister who likes it, too."

Bro. Lawrence Vincent of Camden, Ill., is in the hospital at Monmouth, Ill., having gone there for an operation made necessary by an abscess which resulted from a ruptured appendix. We are sorry to hear this. Latest report is that he is coming along nicely.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.

Mrs. J. H. Morse,	\$1.00
Mr. B. Schneider,	.50
A friend,	.50

Obituaries.

Lucele Fern White.

Little Lucele Fern White, grand-daughter of Bro. Joseph Bender, was found dead in the morning of the 9th. inst. The little one was in usual health on retiring the evening before except a slight cold. She was about three months old.

Funeral services were held from Trinity Church near Sligo, Ind., and burial made in the McElrath cemetery. The sorrowing parents have the sympathy of the church and their many friends. May the grace of God point them to the future age where death shall be no more.

D. E. VanVactor.

Baptisms.

The Church at North Salem was made to rejoice at the morning service, when Bro. and Sr. Graceton Houser accepted the truth and requested baptism in obedience to their faith in the truths of the gospel. Four auto loads went to the river at Plymouth where the candidates were baptized in the name of Jesus Christ for the remission of sins. At the evening service Bro. and Sr. Houser were given the right hand of fellowship and received into the church. May that rest that remaineth for the people of God be theirs. May they receive that help from the church, the body of Christ, that is due to the individual members, then in turn, may they exercise their powers in rendering help to others that we may all be living stones in that Spiritual building founded upon Christ and the Apostles with the Savior as the chief corner stone.

D. E. VanVactor.

Reports.

Illinois Berean Business Meeting.

The annual business meeting was held at Oregon, Aug. 20. Officers present, president, vice president, and treasurer. In absence of the secretary, Cecil Cross was appointed secretary pro tem.

Reports from officers and committees were given, and from the following societies,—Oregon, Chicago, Ripley, Marshall, Dixon Macomb, and of work done during the year at Casey, Kewanee, Galva, in Ill., and Burlington, Kansas. Also letters of greeting were read from Bereans of Lebanon, St. Louis, and Burbank, Okla. The societies and members were urged to respond more readily to the calls from the literary committee, to pay the dues both of the local and National society promptly, to remember that the month of September is our annual self denial month, at the end of which the amount saved is to be sent to the president who will see that it is sent where it is most needed, not to forget the tract fund, for which we welcome free will offerings. It was also requested that each local society send a list of officers and members to the state president by Nov. 1st. Four new isolated members from Illinois, two from New York, two from Arkansas, were added to our list of Bereans.

Officers elected for the coming year:—Pres., Anna E. Drew, Dixon; Vice-pres., Almeda Grotfeldt, Lanark; Sec., Florence Laning, Mt. Sterling; Treas., B. H.

Carpenter, Oregon.

Committees.

Literary:—Miss Ella Hanson, 3401 Magnolia Ave., St. Louis, Mo., Chairman. Mrs. Anna Wertz, Lanark, Ill., Miss Mary Cooper, Ripley, Ill.

Program Com.—Elsie Robbins, Beardstown, Ill., Jessie Wilson, 625 Long Ave., Chicago, Mrs. Ida Hardesty, Oregon.

Isolated Com.—Mrs. Amy Weaver, Greenup, Ill.

Tract Com.—Mrs. Josephine Barnebee, 5439 Ohio St., Chicago.

Report of committee appointed to outline the plan of work for the National Literary Com.—

1. We suggest that the committee ascertain in how many papers the Berean Column can be edited under the auspices of the National Berean Society.

2. This column should be headed "Berean Column edited by the Nat. Berean Society," with name and address of literary committee as editor.

3. All literary articles should go thru the hands of this editor, who shall require from the literary committees of the affiliated societies material as it is needed.

4. All Berean notices of every kind from officers, committee chairmen, or any other source, should be sent to this editor unless it is a rush notice, when a request should accompany it to the editor of the paper to place it in the Berean column.

5. All states and local societies are requested to send their Berean notices to the Nat. Berean editor.

Endorsed by conference, Aug. 10, 1915.

Evangelist's Report.

Our meetings closed at Burr Oak, Ind., with 9 added to the body of Christ, seven by baptism. Sermons, 56 during the trip. Bro. Fox returned to college Sept. 8.

C. C. Maple, Evangelist.

The 28th annual conference of the Churches of God in Iowa, met at Waerloo, Aug. 22-30. The meeting was one of unusual interest, and much benefit was derived by those in attendance. The attendance was small during the week, owing to the harvest being later than usual, but over the two Sundays there were about 200 present. There were representatives from Dak., Minn., Neb., Kans., Ill., and Ohio.

The speakers present were A. J. Eychaner, W. L. Crowe, Jos. Williams, Eldred Marsh, Bro. Anderson of Troy, Ohio, and O. J. Allard; all of whom gave splendid sermons in their usual manner. The principal themes of the sermons were, The signs of

cerns who specialize in standard and fancy job work, but I am glad to say that the job you have just completed for us will compare most favorably with any of it. This should help you some, I believe, when we consider that you have been at this work less than four years while some of the firms our company deal with have been in business several times that many years. I can honestly recommend your work to any one.

Sincerely your brother,

F. V. Blakely.

This recommendation coming from Bro. Blakely is very gratifying to us, indeed. Thank you!!—Ed.

Those "Noble" Bereans.

Acts 17:11.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so."

All modern Bereans are familiar with this passage but apparently few are aware that the rendering which thus represents these Bereans as more noble than the Thessalonians, has been much disputed. Many years ago John Calvin rejected this reading, translating the original thus: "These were of the most noble sort of the people at Thessalonica who had received the word," etc. He also held that the nobility referred to, pertained to external rank rather than to a certain quality of the mind and this seems to be sustained by a literal meaning of the term which is given by Dr. Young as "well born."

As to the C.V., it must be admitted that the words, "than those," have no equivalent in the Greek. According to the Diaglott, "of those," is the correct rendering and this, it will be readily seen, shifts the comparison as pertaining solely to the Thessalonians. Moreover, Luke the historian, had already stated in verse 4 that many of the "chief women" in Thessalonica had believed, and as verses 11 and 12 are clearly parenthetical, it is not improbable that in these verses he goes back to emphasize their nobility of birth as an evidence of Paul's success among the more distinguished residents of that city.

Another consideration which seems to vindicate the correctness of Calvin's rendering, is the fact that no record is given of any church being organized in Berea. Beyond the statement that Paul had as a companion, Sopater of Berea, (Acts 20:4), there is no further mention of the place. On the other hand a prosperous church existed in

Thessalonica and the Apostle speaks in the highest terms of their faith, hope and love. They became ensamples to all who believed in Macedonia and Achaia, and from them sounded forth the Word of God throughout these regions. 1 Thess. 1.

Now it must be evident that if these things be so, the Berean society as a distinctive organization is based not on the Scriptures, but on a certain interpretation which perpetuates an injustice towards those Thessalonians.

Bereans, search the Scriptures and act accordingly.

James Browning.

To the Isolated Ones.

So often we hear of isolated ones of the faith who, longing for a "church home," have joined themselves to some one of the many churches of Babylon. It always makes our heart ache to hear of such. There are few in our church who have greater opportunity for letting their light shine than those who are living in isolation and this is demonstrated over and over. We have just visited a locality into which there came one of our brethen—a young woman. She has been firm in her faith allowing nothing to move her. She has held the truth in love and she is a power among the people. It was her work that called first Bro. Conner into the community, then the writer, with the result that recently we had the pleasure of burying her husband in baptism. Not only so, but in the community of which we speak, there are many who are investigating the truth and ALL respect our sister. Let other isolated ones realize that their opportunities are as great. Live the life and remain faithful.

S. J. Lindsay.

Proverbs 21:16.

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead." God, who counts things that are not as though they were, in his great plan of life for the race, does not take into account this little span of animal existence that intervenes between the cradle and the grave, that means so much to us. All out of Christ are counted dead; if, having lived to the flesh, we cease to exist, and then come forth to receive the reward of our deeds, (for "all that are in the graves shall hear his voice and come forth,"), if the sin covering name has not blotted out our transgressions, we are bound to return to the corruptible state, and be as though

we had not been. We die the first death because of Adam's sin: we die the second death because of our own. Death's poison fangs have entered our flesh, and we are truly dead from God's standpoint of eternal existence, as though we had ceased to live.

"Let the dead bury their dead." Matt. 8:22.

"Passed from death unto life." Jno. 5:24.

"Not a God of the dead." Matt. 22:32.

"In the day thou eatest thereof thou shalt surely die." Gen. 2:17.

Lillie H. Willis.

Berean Column.

History of Abraham.

Abraham, the son of Terah was born in Ur of Chaldees and while yet a young man, his father and household went out of Ur of Chaldees to Haran where his father died.

Before coming into the land of Canaan, the Lord appeared to him in a vision and told him to depart from his kindred into a land that he would shew him and also pronounced a blessing upon him and his seed and promised him the land of Canaan for an everlasting possession.

During his stay here there was a famine and Abraham and his wife Sarah journeyed southward into Egypt, and while in Egypt, Abraham, in order to save his own life from the hands of the Egyptians, told his fair wife Sarah to tell Pharaoh she was his sister. But the Lord plagued Pharaoh and told him that Sarah was Abraham's wife, and Pharaoh sent Abraham and his nephew Lot with all their household and possessions out of Egypt.

And there was strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle and Abraham said unto Lot, "Let there be no strife; is not the whole land before thee?" And Lot lifted up his eyes and chose all the fertile land of Jordan toward the east and sojourned there and pitched his tent toward the wicked city Sodom. And Abraham dwelt in the land of Canaan.

And again the Lord appeared unto Abraham and commanded him to lift up his eyes and look northward, southward, eastward and westward, and said, "For all the land which thou seest, to thee will I give it and to thy seed forever." Gen. 13:15. "And his seed shall be numbered as the dust of the earth." So Abraham dwelt in Hebron and built an altar unto the Lord and worshipped him.

And Abraham dwelt in the land of Canaan about fifteen years when there was strife among the kings of nations round about and during this strife Lot and his household were taken captive at Sodom. And when Abraham was informed of Lot being in captivity, he immediately armed his private servants and pursued unto Hobah which is on the left hand of Damascus. And the king of Sodom met Abraham after the return from the slaughter of kings and said unto him, "Give me the persons and take the goods to thyself." Gen. 14:21. But Abraham said, "Only save the men that went with me and their portion." Thus Abraham saved Lot from death.

And the word of the Lord came unto Abraham in a vision and shewed him the stars of the heavens and said, "So shall thy seed be." And Abraham offered sacrifice and the Lord sent fire and consumed it and that day made a covenant with him that he and his seed would be given the land from the river Egypt to the river Euphrates for an everlasting possession.

And a deep sleep came upon him and a horror of great darkness whereby the Lord shewed him that he must go under the power of death and be raised from the death state in order to inherit this land.

And Abraham lived till ninety years of age and the Lord appeared unto him again and said, "Behold my covenant is with thee and thou shalt be a father of many nations. And that day Abraham's name was changed to Abraham because he was a father of many nations. And the Lord established an everlasting covenant with him and all the generations after him, that he should be their God, and commanded Abraham to keep this covenant throughout all generations to come.

And Abraham walked before the Lord and was perfect and when in a ripe old age, a child was born unto Sarah his wife, which was called Isaac, and through him came Christ who is to bless all nations.

And Abraham lived to be one hundred and seventy-five years old, and died and was buried in the cave of Mach-pe-lah.

Rolland Stilson.

Indiana.

Love is always building up. It puts some line of beauty on every life it touches. It makes life seem more worth while to every one into whose eyes it looks. Its words are benedictions. Its every breath is full of inspiration.—Westminster Teacher.

Great gain makes work easy.

The Sunday School.

By Anna E. Drew.

Elijah in Naboth's Vineyard.

Oct. 3, 1915. 1 Kings 21.
Lesson Text, 1 Kings 21:11-20.
Golden Text.—Be sure your sin will find you out. Num. 32:23.

Time.—Probably about the 20th year of King Ahab, B. C. 906 (or 855, Assyrian).

Place.—The two capitals of Israel, Samaria and Jezreel, the summer capital, some twenty miles to the northwest.

Questions.

At what place did Ahab have his summer palace? 1 Kings 21:1. Who owned a vineyard near the king's palace? Who desired this vineyard? Did Ahab make a fair offer? Why did Naboth refuse to part with it? v. 3; Num. 36:7, 9. (If Ahab wished the vineyard for his possession with no turn to its former owners which was forbidden and provided against in the law, Lev. 25:14, 28, then it was wrong for Ahab to tempt Naboth and his was not a fair offer). How did Ahab take the refusal? vs. 4, 5. Though he could conquer the Syrians he could not conquer self. Which is the greater? How does Jezebel, his wife, comfort him? Who in this family seems to do the "reigning"? What seems to be her principle? (That subjects are made for kings and they should not be controlled by them). By what means does she seek to gain the vineyard? vs. 8-12. What is meant by setting Naboth "on high"? (Set him up to be tried in public court).

What an awful view of conditions at this time in Israel, when "nobles and elders were ready to undertake any work of perjury and murder that the king might dictate; and had at hand men of Belial, ready to swear whatever they were paid to swear. Do we find any like conditions in the world today,—if so, show in what way. What was the charge brought against Naboth? Show how the trial was an injustice? What was the object of the fast?

Fasts were observed in times of great calamity, and expressive of mourning and penitence. Jezebel deceives the people by proclaiming the fast, making them think some great calamity was overhanging the city on account of their sins and that something must be done to avert the doom.

What was Naboth's sentence? Does Ahab take possession of the vineyard? Who confronts him here? v. 20. What was the doom pronounced upon him for his

sin? v. 19. Destruction is pronounced against the house of Ahab and also against Jezebel.

How and when was this fulfilled? 2 Kings 9:26, 30-37; 10:1-11. Did Ahab enjoy his ill-gained possessions? v. 27. What effect had his repentance? v. 29. How merciful is our heavenly Father. What was the brand placed upon Ahab's character? vs. 25, 26. What was the sin that led to Ahab's doom? Covetousness. What is the meaning of the word? "Not a mere desire for things we do not possess, but so strong a desire that we are willing to do wrong, to injure others, to take away from others in order that we may possess them." Eph. 5:5; Col. 3:5; 2 Pet. 2:3.

How does covetousness differ from selfishness? What effect has covetousness upon the character? Ezek. 33:31; Isa. 56:11; Luke 12:15; 1 Tim. 6:10. How can it be "cured"? Matt. 22:37-40; Rom. 13:10; 1 Jno. 2:5, 6; Matt. 6:33.

Britain Aims To Seize Syria.

ROME, Jan. 12.

The Cairo correspondent of the *Giornale d'Italia* says that Great Britain is planning to transform Syria into an independent kingdom with Prince Mohammed Daud, a direct descendant of Mohammed Ali, who conquered Syria in 1831-32, but was compelled by the European powers to relinquish his control of the country in 1841 as sovereign under an English protectorate. This, the correspondent says, will bring to realization Great Britain's hope to build a railway from the Syrian coast through Jerusalem, Basra and Delhi to Calcutta.

...By the Associated Press.

There are many very interesting projects in contemplation in the oriental world. The leading nations of Europe are engaged in various schemes to open up vast systems of commerce, railways, canals, emigration and agriculture. The above item contains suggestions of a vast enterprise in the way of connecting many important points of great interest to the prophetic student.

The plan of future operations on a large scale, to be controlled by England, may be in fulfillment of a prophecy in Isaiah. It seems to refer to an epoch reaching beyond the age of desolations, when a union will be established between Assyria, Egypt and Israel. In order to effect this national and commercial union a highway extending from the valleys of the Euphrates through Palestine and Jerusalem to Delhi and Calcutta, and probably connecting with the Suez Canal, making it one of the most important lines of railways in all the oriental world.

The prophet says: In that day there shall be a highway out

of Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria, the work of my hands and Israel, mine inheritance. Isa. 19:23-25. The above presents a very striking confederation. Israel has been in bondage under these two great powers in former times. Two long captivities.

If the reader will examine certain predictions referred to in the texts preceding the quotations mentioned above, he will at once see that the Egyptian people are to return unto the Lord and trust in the God of Israel. It says: "And the Lord shall be known in Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblations; yea, they shall vow a vow unto the Lord and perform it. And the Lord shall smite Egypt: he shall smite and heal it, and they shall return, even to the Lord, and he shall be entreated of them and shall heal them." It will be seen then that when Egypt is accepted by Jehovah, that five cities in Egypt will speak the language of Canaan. The ancient language of Canaan was the old Hebrew as spoken by Abraham. This point has been made very plain by Dr. Hommel in his researches connected with the writings on the tablets which fully confirm the above statements.

When it is said that Egypt shall return unto the Lord, and worship the one and only true God, it confirms the great truth that monotheism was the only form of primeval worship. When Egypt returns to the worship of one God, they will be free, not only from idolatry, but from polytheism. It may be proper to add at this point that the word "return," used in connection with Egypt's primeval worship occurs in the Hebrew scriptures over 800 times and uniformly conveys the great truth of their belief in, and worship of, one God. Idol worship and polytheism became the ruling religion when kings assumed to be incarnate divinities. But when all the kingdoms of the present kosmos shall become the kingdoms of our Lord there will be but one God, and one universal brotherhood among the nations. This statement is confirmed by the most positive testimony. In Psa. 22:27, it is recorded: "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the

governor among the nations."

Zechariah seems to have grasped the same truth. After giving an account of the final great battle among the nations at Jerusalem, and the personal coming of the Messiah of Israel, he says: "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 in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." Zech. 14:1-9

In this same chapter Egypt appears again, in connection with other nations who are to come from year to year unto Jerusalem to "worship the King, the Lord of hosts and to keep the feast of tabernacles." See vs. 16-21.

The above undoubtedly refers to a great dispensational era during which nations shall be united under the gospel covenant of peace and worship the one true and only wise God, through his blessed son. The following prophecy of Isaiah seems to be a foreview of the final victory as a climax of Messiah's peaceful reign. 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. 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, we will be glad and rejoice in his salvation." Isa. 25:6-10.

H. V. Reed.

Letters.

Dear Bro. Lindsay:

I am in receipt of the Constitutions and By-Laws of the Michigan Conference which you printed in the office of the Restitution Herald, and I feel that it is your due to know that I consider it a most excellent piece of work regardless of price, and then the price was exceedingly low. I have noted not only the great improvements made in the printing and general "get up" of the Herald, but also in the job work department. As you know, I have had considerable personal printing done, and each job was better than the one before it. I am connected with a company who have thousands of dollars worth of printing done every year, and by local con-

THE RESTITUTION HERALD.

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Oregon, Illincis, Sept. 29, 1915.

Number 50.

The Power of Prayer.

The rector had just preached on the value of prayer. On his way home, Bob Graham joined him. "I liked what you said, Dr. Brown," he said, "about the importance Christ attached to prayer, and about the testimony of Christian history in regard to it. But can't I experience the certainty of its value for myself independently of others' testimony?"

"I think you can," replied Dr. Brown. "Suppose a great longing for purity sweeps through your soul, and from your heart you pray, 'God help me to be pure in heart.' Is there any question that that prayer is answered as soon as you have made it?"

"No, sir," said Bob, "there isn't. I am sure that on the spot I should be more pure for that prayer. But psychology explains why. My increased tendency towards purity is the reaction of my aroused will on myself. Psychology calls it autosuggestion."

"I am not at all concerned with what anyone calls it," returned the doctor. "I am concerned if there is some means at hand by which I may become more honest and purer and better. I take another case. Suppose with all my heart I pray that my little son may set his feet in the paths of goodness, or that some distressed soul I love may find peace, or that some one I love may have strength to fight for health. I am not less sure of the results of that prayer. As surely as the wireless operator sends out vibrations along the waves of ether that will finally be received by the one to whom the message is sent, so surely that prayer of mine sets free forces that make for an answer to my prayer. Doesn't your psychology at college teach you so?"

"Yes, sir, answered Bob, "but that is only telepathy."

"I really don't care what you name the power," answered the doctor. "If we who love others have a power within our control to help them mightily in their struggles for goodness, peace and health, I am only concerned to have more people use it."

"We have a feeling that the only things God does are the things for which human knowledge has no explanation. Some-

EVERYDAY BLINDNESS



We seek for beauty on the height afar;
But on the earth it glimmers all the while;
'Tis in the garden where the roses are;
'Tis in the glory of a mother's smile.

We seek for wisdom in each solemn book;
But aye beyond the musty page it lies;
'Tis in the script of violets by the brook;
'Tis in the laughter of a baby's eyes.

We seek for God in every distant place;
But lo, beside us he forever stands;
We meet him guised as sunlight face to face;
We touch him when we take a brother's hands.
---Housekeeper.

times my little boy watches me work with tools. He sees me saw a board and plane it and nail it to other boards. He sees me working at what I make. He sees how I do it; but when the work is finished he does not question that it was I who made it, just because he watched me as I worked. But when science explains to us how God uses different laws for the accomplishment of his purposes, we illogically say that God is not the worker. The laws of telepathy and suggestion and all other known and unknown laws of the universe are God's laws by which he works. It's only as man avails himself of those laws that he ever can accomplish anything.

"What possibilities there are in prayer no man since Jesus of Nazareth has dreamed. But we know that by its power we ourselves can become better, and stronger and happier. We know that we can greatly increase the possibility of others becoming the same. Knowing that, I must pray more earnestly and try to accomplish more by prayer. I need its help so terribly. The ones I love need it so pathetically. I must pray!"

"And so must I," said Bob solemnly.—Youth's Companion.

"Friend Necessity."

This phrase was invented by some one who desired to express a viewpoint of necessity that is quite often overlooked.

Many associate with necessity something unwelcome, annoying, burdensome. There are some things, and we acknowledge that they are good and right when pressed for a true statement of our opinion, that we delay as long as we dare. It may be the reading of difficult books, going to see certain people, taking up dreaded studies, making a peri-

ous journey, undertaking other forbidding tasks.

They come under the head of things we do because of necessity. We feel about them much as would a boy if thrown into a stream and forced to get to the other side any way he could because his life depended on it. So is it true that many of the things thought of as irksome necessity may become friends, because they unexpectedly become the means of our advancement or gain. Then we are humiliated that we did not see their attractive qualities.

A college student was once so averse to the study of one of the languages that he petitioned the faculty to excuse him from it; but, as it was prescribed in the course he chose, they insisted that he take it along with the other students. As a matter of necessity he did so. A young surgeon discovered that he could not perform certain operations because of a peculiar skin disease he had. Necessity drove him to make the experiment of trying to cure his patients by other means.

The first student became a profound scholar in the language he sought to evade, and he wrote authoritative books on the subject. The young surgeon became famous for healing without the knife. In both cases, it was necessity that deserves the credit for their advancement.

It will be so with you. The things you do because necessity compels you, should not be deplored. It all depends on the manner in which you treat necessity. If you regard it as an enemy which is on the track with evil intent, you will, in all probability, have to perform that duty with little or no reward. If, on the other hand, you greet every necessity as a possible friend, the chances are that it will do you a

friendly turn before you have gone very far together. —Boys' Companion.

One Wrong Demands Another.

When a lie is told several other lies are needed to patch things up, and each new lie requires others.

There is a reef of rocks in one of the great lakes near the path of the great ore boats. More than a hundred thousand tons of ore from the rich mines of the North lie upon the rocks. When a vessel runs upon this reef her bow rises, she may be floated perhaps by throwing off part of her forward load.

The captain might whistle his distress signals and other vessels come and take off some of his ore. But while he is waiting, a wind might come up and the waves would soon pound his vessel to pieces upon the reef. So he throws overboard the precious ore to save the more precious ship.

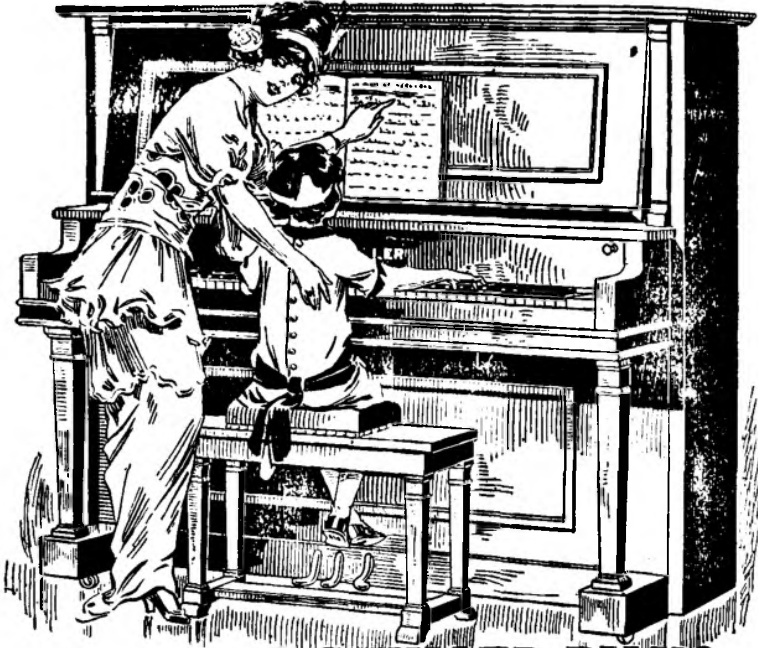
The compass of the ship acts badly near this reef. The sailors say that the ore thrown over upon it draws the needle to one side and the ship is steered out of her course and runs upon the rocks. Every ton thrown over there draws more heavily on the needle.

A bad act does the same. When you near the spot you are drawn to repeat it. The more it is repeated, the stronger the pull. Fight every impulse to do wrong, the instant you suspect it is wrong.—Sel.

In the effort to appreciate various kinds of greatness, let us not underestimate the value of a simply good life. Just to be good; to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep our spirits always sweet, and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.—Griggs.

So live today that when tomorrow comes
Thou shalt not cloud the sun with
vain regret;
But let thy hand and heart com-
mit those deeds
That love for man and faith in
God beget.—Elliot.

It should be a pleasure and not a self sacrifice to give.



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A New Nation.

Chicago Herald, Aug. 13, 1915.

A worldwide movement toward establishing a Jewish nation was begun last night at a meeting in the West Side Auditorium. Judge Julian Mack was the chairman, and many prominent Chicago men were present.

Pinchus Rutenberg of Russia, the world's foremost Jewish socialist, the man who started the Jewish revolution in Russia in 1905, which saw its climax in the memorable "Bloody Sunday," is here and was the principal spokesman.

Though Rutenberg is a terrorist of international achievements, the present agitation is not inspired by dependence on violent means. It contemplates the unification of Jewish people of all lands, no matter how divergent their theories may be, into a sweeping, but conservative plan to give the Jew an identity among the world powers.

Rutenberg is canvassing the globe on behalf of the plan and wherever he has gone has found support from his co-religionists, including men of wealth and the poor, Zionists, socialists, nationalists, and anti-nationalists. It is planned to combine all these into a movement founded on a common desire and absorbing the best thoughts of all parties. This will be done nationally, and in October a Jewish congress will meet in Washington.

There the most important work on behalf of the Jews of the world in history will be formulated.

For Perpetual Government.

Committees will be empowered to visit the governments of every nation for conference. To the heads of all countries will be made known the fact that the Jews of all lands have organized for the purpose of forming a

perpetual government, which will take its place in the halls of nations, will treat with kings and republics, will represent the 14,000,000 Hebrews of the world and will seek to protect and guide them.

This new government will have its headquarters in Palestine. This does not mean that it will adopt the Zionist plan to bring the Jews to a single country. Its executive work will be done there and the highest of the committees, with financial and patriotic support of Jews of the world, will demand recognition as a distinct power, with ability to declare war if necessary, and ample funds and men to wage war if it is declared. There are now 700,000 Jews on the battlefields of Europe.

Envoys at Capitals.

The Jewish nation will ask that ambassadors be accredited at every capital who will represent Jews just as the French ambassador in Washington represents the French. It will also ask a delegate of the peace conference and will seek to make treaties with governments.

Wherever Jews live the new nation proposes to treat with the heads of governments as to legislation and conditions directly affecting Jews as Jews, such as restriction of rights and compulsory tribute which are levied against Jews by special injustice.

"The war has brought this movement which had for centuries been nursed in the breasts of the foremost Jews of the world," said Rutenberg. "The Jew is an important factor in the world war. He is helping various nations fight for a perpetuation of the cruel discrimination which has been his since before civilization began.

"The Jew does not seek to take advantage of a crisis in the affairs of governments. The war only brought home to him more strikingly than ever his helplessness because of lack of organization. He helps everybody and nobody needs to consider him, nor can he enforce such consideration. He has been the balance of power in many world movements and has never moved as a power for himself or his children's children."

"Every man, every woman, every child has some talent, some power, some opportunity of doing good and getting good. Each day offers some occasion for using this talent. As we use it, it gradually increases, improves, becomes native to the character."

It's good to put a bother away over night. It all straightens out in the morning. It takes some people a long time to find out that it never pays to worry.

the truth, and shall be turned unto fables."

Again he said:

"For men shall be lovers of their own selves....lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof: from such turn away."

Just now, by the kindness of a good brother, there has come to my hand a small 4-page local church paper, 2 columns to the page and I am going to reproduce here as nearly as I can column 2 on page 3 of that paper. The other columns are of about the same content.

Roast Beef Supper

MENU

**Roast Beef, Brown Gravy,
Mashed Potatoes, Baked
Beans, Parker House
Rolls,
Jelly, Pickles, Tomatoes,
Cucumbers, Salad, Apple
Pie, Cheese, Coffee.**

Adults, 25c. Children, 15c.

Say YOU are missing it by staying away from prayer meeting.

In all thy ways acknowledge Him and He shall direct thy paths.

True, being a Christian is greater than being a Church member, but Christ was a Christian and a Church member.

Let the ----- be faithful and attend our supper Saturday night.
Children, 15c. Age limit is 12.

BRING SOME ONE WITH YOU TONIGHT.

(We have purposely left out the name of the denomination and inserted the blank instead. It is not our purpose to oppose any church but to warn the children of God against the evils in all--our own as well--Ed.)

Now when you have read the foregoing, I ask you to close your eyes in meditation a little and then ask yourself if it is not better that I should be filling the minds of the people on the glorious gospel of Christ rather than to be spending time and energies filling their stomachs.

If this sort of thing is done to raise church funds, the principle is absolutely wrong. If it is done to catch the crowd, you may get the crowd, but it will be of the same class which followed Christ for the loaves and fishes.

It is my duty to preach the truth, let it fall where it may. Truth cannot hurt the honest heart.

S. J. Lindsay.

Rev. 16:13.

The 14th verse explains verse 13--The unclean spirits "are the spirits of devils." What they do is first, "working miracles," and second, they with their miracle working power "go forth unto the kings of the earth and to the whole world to gather them together to the WAR of the great day of God."

That the motive of the great or greater part of the miracles of modern inventions is for war purpose, not for peace, is apparent to all. This is doubtless the miracle working of these unclean spirits of devils going forth to the whole world now. The war is on, the greatest in history, 'Like the sands of the sea,' for multitude; Gog and Magog to the fray.

The time as indicated, not by dates, but by events, is under the sixth vial. When that vial of the wrath of God was poured out upon the earth, it was upon the great river Euphrates, and the water thereof was dried up.

The Euphrates here mentioned is evidently the national or governmental powers which have been the supporters of the papacy. See Rev. 17:15. In Rev. 17 we have mystic Babylon the Great upon or upheld by peoples and multitudes and nations and tongues. These nations no longer support the papacy, nor does the harlot ride the scarlet beast. Her temporal power is gone. It went completely when Victor Emmanuel took possession of Rome in 1870. From this time or this event, Euphrates has been dried up, and we see, are seeing now, the events of verses 13 and 14 being fulfilled before our eyes. What next? v. 15. "Behold I come as a thief."

Dr. A. W. Taylor.

Inseparable Love.

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:39.

The language of the apostle in this verse has the real love ring to it. It seems to me there is a lot of love in this world which is mostly in name. True love does not fade away in a day or night. We often hear it said that such a young man and lady have "fallen in love." Yes, in many cases it was a fall. Marriage takes place and by law they are made one, while no true oneness has ever taken place, and the result is a life of unhappiness, or the lawyer gets a job.

We hear the expression in prayer meetings, and perhaps at other times, "I love the Lord." I ask, how much do you love? How deep is that love? The man

who has a lover, be it a wife or an intended wife, expects from her attention, companionship and that he shall be first. Not that she can never speak to anyone else, or ever walk beside another man; but if he should see her seeking the company of others in preference to himself he would feel it.

Do you not think as a Christian that Jesus has a right to you first? He certainly has a claim on your time, on your companionship and on your affections.

You need not tell me how much you love the Lord, when the things of the world have your first attention; we are attracted to that we love most. I am not saying that you can't be a Christian and belong to the lodge, or some club, or some secret order. I am not saying that it is impossible for you to ever enter the moving picture show and yet be a Christian, but I am saying, and that emphatically, you are found often with those you love most.

If it is God's people, you get among them when you can. If you love the prayer meeting better than the lodge room, you will forsake the lodge room for the prayer room. These are logical facts that no one can deny.

We frequently hear that some one has backslid. Perhaps so, but in some cases not very far, for they did not get ahead far enough to have a long trip backward. What would you say of a woman's love toward a man to whom she was engaged if because of some ridicule or persecution she forsook him? I know what you would say, and what I would say, "Not very deep, that love."

What conclusions do I arrive at, when because of some little persecution, one forsakes the Lord? I will let you answer, reader.

Oh, for that Christ love that is needed in the church today.—H. A. Mitchell in Crisis.

We learn from the pages of The Jewish Chronicle that all Jewish Colonists have been ordered to leave Palestine. Failing voluntary emigration, they are to be deported by the Turkish authorities. If this report be accurate, so ends the results of a generation of years in successful colonizing, for latterly the prosperity of most of the colonies was marked. Above all schemes, however, is the God of Israel, and it has not been his will that Israel is to return to the Land by way of Colonies.

Had the Allies been victorious by this time, the expulsions from Palestine would not, so far as human vision extends, have been

permitted. And it is just as possible that there is a connection between these two elements. Here we cannot help expressing our sorrow that in our country, there is so little acknowledgment of reliance upon the Lord of Hosts. Ever the call is for more men, more money, more munitions, but all these put together are of no value whatever without the Divine help. Some trust in munitions and some in men, "but we will remember the name of the Lord our God." It behooves each one of us to cry daily to him in the nation's distress, but to bear in mind that he knows all things, and that whether Britain be victor or vanquished, it is his will, and his will must be best. And in view of much that is put forth in religious papers at this time, let us not forget that as a nation, we deserve no good thing at his hands. Let us search and try our ways, for it is plain that he is chastening this nation as well as the others.—Words of Life.

The American people, or at least a very large part of them, are conspicuously lacking in reverence. They do not seem to have any proper appreciation of the sacredness of the sanctuary and the awe and devotion that ought to characterize the attendance upon the house of God. Multitudes of young people, and sad to say many older ones, seem to have no more respect for the house of God than they would for a common hall or barn. This tendency to irreverence, which is so widespread, ought to be remedied just as far as possible. One of the best ways would be to teach the young people very early in childhood to reverence the house of God, to make the sanctuary a place of devotion and nothing else. The new Testament faithfully records how Christ overthrew the tables of the money changers and drove out the desecrators of the holy temple in Jerusalem.—Exchange.

We can say a hearty amen to all this. When members of the church will properly reverence the place of worship, then we may reasonably expect our young folks and outsiders to do so. The recess between the time you enter for worship and the time the service begins would be better spent in sober meditation rather than in neighborhood gossip as is the common thing.—Ed.

When life is true to the poles of nature, the streams of truth will roll through us in song.—Emerson.

Whenever you are angry, be assured that it is not only a present evil, but that you have increased a habit.—Epictetus.

Mr. Thomas Whittie:

Dear Sir:—

I have in my possession a clipping from a paper called "The Press," when and where published, I am unable to tell, in which you desire some one to answer a few questions you ask; also objections your urge against some statements you imagine you find in the Bible.

Your article has just fallen under my notice today. Will say to you, my dear inquiring friend, your short article could not have fallen under the observing eye of one more willing to even dare make an effort to help you out of your trouble and answer your questions than this, your unknown friend.

Now about to attempt the task. You say, "I ask for a space in your paper that some "Press" reader will answer my questions." So here goes, Mr. Man.

You say, "In the first six chapters of Genesis, we get a brief history of God's dealings with Adam and Eve when they had failed to keep the implied (why say implied) law, they were driven out of the garden into a God cursed world." Mr. Man, God here at this point only changed their environment because of disobedience, or in other words because of broken law. The same as human governments do today all over our world. You say that God told them to multiply and replenish the earth. What was wrong about all that? Was it not according to our creator's command, and has it not been going on all the way down through the ages from that day to the present time?

You further state, "When men began to multiply on the earth and daughters were born unto them, the sons of God saw the daughters of men were fair and they took them wives, and the daughters of men bore children to them." Nothing wrong here so far, Mr. Man, because it was according to God's command also. "Multiply and replenish the earth." See?

Again you say, "And after 1656 years God said, I will destroy all flesh by a flood of water." Why this great destruction? Listen and hear the reason given by their creator. Gen. 6:5-7. "And God saw (did he see?) that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually...., and the Lord said, I will destroy the man whom I have created (because of his great wickedness) from the face of the earth, both man and beast," etc.

You further ask, "What became of them?" Why ask such a question when I have just quoted scripture stating God would de-

stroy both man and beast from the face of the earth by a flood of water? Did you never read the account in the scriptures of that flood and what occurred during that long rainy season of 40 days and nights, Mr. Man?

Here you ask again, "What became of those millions of souls taken away in their sins? Where are they?" you ask. The Bible account (and you have no other) says all but Noah and his family died, or perished.

You further ask, "Where are they?" Now Mr. Man, let me give you an illustration in answering this question. Some years ago one of my neighbor's had a barn destroyed by fire. In a short time after lightning struck the barn it disappeared in smoke. The owner never could tell where it went or where it is now. Could you tell the man? God declared he would destroy the old world with a flood of water, and history declares it was accomplished. If you can tell me where that large barn destroyed by fire is now, perhaps by the same mode of reasoning I might be able to tell you where the millions of the antediluvian world are now. What does the English word destroy mean? Go get Webster's dictionary; look it up and see, Mr. Man.

God has also stated the world of mankind (sinners) "which are now (in contrast with that before the flood which destroyed by water), by the same word (of God) are kept in store, reserved unto fire (not water this time) against the day of judgment (yet future) and perdition of ungodly men." 2 Pet. 3:7. What does the word perdition mean? Look up Webster again.

Again in Psa. 145:20, we read, "The Lord (who?) preserveth all that love him, (does he? He did in the old world), but the wicked will he destroy." Not keep them in a lake of hell fire, tormenting them to all eternity, Mr. Man. See?

You further state, "the people of the old world had no Bible, prophet, priest or king."

Well now, Mr. Man, did they not have all these things you here mention and declare they did not possess? Let us see for a moment. Surely God was their creator and king. Hear it. "Sing praises to God, sing praises unto our king. Sing praises (why?) for God is the king of all the earth. Sing ye praises with understanding." Psa. 47:6, 7. "But the Lord is the true God; he is the living God (in contrast to the idols that are worshipped even today), and an everlasting king. At his wrath the earth shall tremble and the nations shall not be able to abide (or stand) his indignation." Jeremiah 10:10,

11. So much in answer to your statement as to the world having no king, Mr. Man.

You further state they had no Bible. They had no need of it then, as God appeared to talk face to face to them, saying, "Of all the trees of the garden thou mayest freely eat. But of the tree of knowledge of good and evil thou shalt not eat of it for in the day thou eatest thereof, thou shalt surely die, or dying thou shalt die (margin)." Gen. 2:16, 17. Here is the record of a verbal law given to mankind to guide them. Where then the need of a Bible? And where your point, Mr. Man, you desire to make?

Again you say that people had no prophet. Well now, did you when a boy never go to church or Sunday school and hear your teacher tell about a man by the name of Noah who warned the people of the old world for many years that a flood would some day overtake and destroy them unless they repented and turned away from their sins? Wasn't Noah quite a prophet in that day, Mr. Man? We think he was and so much so, that God sheltered him and his family in the ark while a drowning world went down to their death as God wrapped a watery winding sheet of death over their sinking forms. No prophet, Mr. Man?

Again you say, "They had no priest." Now, Mr. Man, listen a moment to the reading of the scriptures. "And Melchisedek, king of Salem, brought forth bread and wine and he was the priest of the most high God." Gen. 14:18. Methinks God always had a high priest when needed. "Hath not the potter power over the clay" Mr. Man? Should the clay dictate to the potter?

Again you say, "I read in the Bible that God is a God of wisdom, justice, love and power."

Then, Mr. Man, I see you have read the scriptures somewhat. Good for you. Do you believe and "understand what thou readeth?" It is also stated in the same book, "It is the fool that says in his heart there is no God." Psa. 14:1.

Again you further ask, "If any of these wicked ones are in hell's torment to all eternity, where do we see God's divine attributes of charity, of justice, wisdom, or love"? Well, Mr. Man, I am frank, I can see none. Neither can I blame you or any other person because they cannot see what does not exist. For one, I have no stock invested in the eternal hell fire torment theory preached by many long coated divines, so called here on earth.

But listen to your friend just a few moments longer and re-

member what I say. The Bible nowhere from Genesis to Revelation teaches any such doctrine to which you allude, Mr. Man. All that eternal hell torment to which you have alluded is the teaching of men, ignorant of scriptures and the meaning and usages of words. When God said he would destroy the old world by a flood of water he did not mean to be understood that he intended to preserve them in misery to all eternity in the rolling waves of that flood.

When the angel of death came to Sodom and warned that people of their soon coming destruction, he did not intend that people to understand they were to be preserved to all eternity alive in the fire soon to be showered down upon them. Destroy and destruction never in our language are intended we shall understand them to mean preservation. See Mr. Man?

When my neighbor's barn was destroyed by fire and disappeared in clouds of smoke, he had no idea that large barn had been in some way mysteriously lifted skyward and was now in some foreign clime far more beautiful and valuable than when standing near his home before it had been destroyed by the flames.

The Bible is true. God is just, merciful, "long suffering, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. But they must repent and come unto him before receiving the benefit of the great salvation God has offered to the children of men.

My dear friend, I have done the best that I could in answering your questions and would be glad to hear from you should this letter reach you as I greatly desire it may.

Written in love and with a hope it may please and greatly benefit you and yours.

Very respectfully your friend and well wisher,

L. S. Bronson.

Am I Guilty?

I have recently been accused of being "hard on other churches." My reply is: If I have simply quoted Bible and then applied it to present day innovations, and it hurt, I cannot see that I have done more than my God-given duty.

For instance, Paul said to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. 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



Taken on his 100th birthday anniversary.

James Carr.

James Carr was born Oct. 8, 1814, in the State of Kentucky. He came with his parents to Indiana when young, and spent half a century there. About the year 1864, he came to Iowa and located in Story Co., where he has since lived.

His death occurred Sept. 1, 1915, at the age of 100 years, 10 months and 23 days. Obituary services were held at the home of his daughter, Mrs. Mary White where he died, and interment was made in the Nevada cemetery by the side of his helpmate, who died Mar. 31, 1909, at the advanced age of almost 92 years.

"Lovely and pleasant in life and in death not divided"—may truly be said of these aged Christians.

Bro. and Sr. Carr were well

and favorably known by all the members of the Iowa State Conference of the Church of God. Always present and always helping. By their faith and good works they yet speak, although asleep in death. But there is a bright morning coming when they will live again, according to the promise of God.

James Carr was a man among men; and to see and know him was to trust and love him. This sermon was a review of his life and faith, founded upon Eccl. 12:13, 14. Having known Bro. Carr, so many years, it was a duty I gladly discharged to be present and speak to the many aged neighbors and friends whose presence showed their respect for him. There is hope in our sorrow.

A. J. Eychaner.

people of God, wake up and do every thing we can. Let me ask all that may chance to see this report that know the truth to be sure to obey the truth in baptism without delay.

I had the pleasure of meeting many of like faith while at Kansas City and at Blackwell, Okla.

J. M. Morgan.

Reports.

Dear Bro. Lindsay:

After delays unavoidable, I'll try to write concerning our meeting which was held at Walnut Grove on the 4th inst., and lasted nine days, with Bro. Drinkard of Cleveland, to unfurl the banner of truth to the little

flock at this place. We had no conversions yet the body as a whole was wonderfully strengthened. All the church seems to be well pleased with our pastor and think that much and lasting good has been and will be accomplished through his efforts for that that is good and right. The meeting closed on Sunday, at 11 a. m., by the appointment of L. J. Jacobs and Wilson McAlister as elders and the humble writer as secretary.

Yours in the one faith,

H. P. Lay.

Clinton, Ark.

Dear brothers and sisters of the one precious faith:

It has been some time since I have written to the Restitution

Herald and thinking some of you, at least, would like to hear from the meetings held near Fredericktown, I am writing.

On Sept. 6th, Bro. S. J. Lindsay arrived at Mine La Motte station, two and one half miles north of Fredericktown and began a three night's meeting in the Copper Mines school house. Monday night, the 6th, subject: The Promises of God to the Fathers; Tuesday night, the 7th, subject: The Kingdom of God, and Wednesday night, the 8th, subject: Baptism. At the close of the last sermon, Mrs. Joseph Couch came forward and demanded baptism, which demand was attended to by Bro. Lindsay on Thursday morning the 9th. In the watery grave of the Little-St. Francois river, Sr. Couch put on the all saving name of Jesus. May God's blessings ever be with her, and may she ever be found at her post of duty until the Master comes.

Those three sermons were handled in a masterly way by Bro. Lindsay, and the attendance was large, with good interest. Outsiders were overheard to say, "That was the best sermon I ever heard." We believe this place is a good field to work for the Master. The seed has been sown here and we are contemplating another meeting in the near future.

On Thursday evening, the 9th, conference began at the Blush church. The brothers and sisters from a distance were Bro. and Sr. Morse, of Valles Mines, Mo., Sr. Sutterfield, from Bismarck, Mo., Bro. E. Schneider, of Marquand, Mo., Bro. Allen Bailey and mother from Brunot, Mo.

Bro. Lindsay of Oregon, Ill., was all the preacher we had and those who have heard him preach, know I am not straining the truth any when I say we had good sermons. Good attendance, and good attention was given. Saturday night, two young ladies came forward for baptism, Sunday, 9 a. m., baptism, Miss Allie Isabel and Miss Ava Waggoner, in like figure of Christ's death, burial and resurrection, they were buried with him by baptism to walk the new life. May they ever be found walking in the straight and narrow way.

10 a. m., close of business meeting. 11 a. m., sermon. 12:30 p. m., dinner on the ground. A table was erected about 100 feet long and it just seemed like every one brought his basket well filled. There was not table room for all the baskets. We never can get done thanking the good people for their kindness in helping us make this good dinner and good meeting.

At 2:30, the emblems were taken and the right hand of fellow-

ship was given to the new sisters. 7:30 p. m., sermon, and the meeting closed with song, God be with you till we meet again.

Now I have given only an outline of what happened at this conference, for the secretary of conference, no doubt, will give a full detail of every thing.

Now a few words to the Bereans. We have Sunday School every Sunday at 10 a. m., and we are using the Berean lesson books. They are just grand. I think they are the best lessons I ever saw put out to the public. They are just what is needed in all our Sunday schools.

I will just say to those who have never seen them, send and get them and be convinced. I believe they are only 10c for the 50 lessons.—a whole year's lessons on all subjects of the Bible. I do not think I am speaking too highly of them when I say they are worth their weight in gold.

As ever, yours in hope of the soon coming King.

P. J. Graham.

Report of Travel and Labor.

It is a good sign when members of the body take a keen interest in the work at a distance from themselves and read with great interest reports of such work, and although the present work reported has been or will be covered by duly written secretaries' reports, yet since the present has been requested, it is cheerfully given.

I left home in a rain that gave me a good wetting but without harm and went by Monon train from Frankfort to Chicago, thence to Oregon, Ill., for a stop over night and until the next noon, to talk with Bro. Lindsay, which however, I could not do for lack of time, and to see many old familiar faces, which is always such a pleasure. Here I also met three new preacher's faces: Bros. Luman and Shelton, from the south, and Bro. Anderson from the east, which of course was pleasant, and would have been more so could I have heard them speak, which I afterwards did in Bro. Anderson's case, at Waterloo and Holbrook, and found him firm in the faith and well versed in the use of the sword. He is strong on typical studies, which some of us enjoy so much. Well, at Oregon, they got back on me the surprise I gave them by unexpectedly arriving, by asking me to preach on Saturday forenoon, just before taking train for Waterloo, where I arrived Sunday forenoon during Sunday school study. Here the usual good time was had, more so than usual in our case, because of improved health and spirits and the good opportunity of giving a lesson

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.
- Adeline, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Word comes to this office that Bro. Anderson has been sick since his return from the list of conferences which he attended. We trust it may be only temporary with him and that he may lose no time from the work which he is so capable of doing.

A little girl claiming the name of Miss Alice Carpenter has come to make an indefinite stay, claiming all rights and home privileges as an heir, in the home of Bro. and Sr. Benj. Carpenter, of Oregon, Ill., church. Ben's wide circle of friends in several states will all join us in congratulations

we know.

Word comes from far off Oklahoma that an addition has been made to the family of Mr. and Mrs. (Sister) Ed. Eaton, of Porter, in that state. The little girl is to be called Viola Mae Eaton. May these little folks all be nourished up in the fear of God.

Bro. C. T. Stevenson, of Harri-man, Tenn., writes that he recently met with a misfortune which nearly cost him the sight of an eye. The doctor is making an effort to save the sight by keeping him in a dark room. We trust that he may soon be assured of the return of his sight fully and given the strength to do the work he has in hand to do. Bro. Stevenson is proving himself to be a valuable laborer in the Master's vineyard.

Mr. and Mrs. (Sister) Arlie Townsend, of Coats Grove, Mich., are the proud parents of a little girl, Elizabeth, Sr. Townsend is the daughter of Bro. and Sr. Amasa Richardson of the same place.

The Sunday School.

By Anna E. Drew.

Elijah Taken Up To Heaven. Oct. 10, 1915. 2 Kings 2:1-12 a.

Golden Text.—In thy presence is fulness of joy; in thy right hand there are pleasures forevermore. Ps. 16:11.

Time.—About 899 B. C. (Beecher), or 849 (Assyrian).

Place.—Elijah was taken up to heaven from some place across the fords of the Jordan opposite Jericho.

Rulers.—Jehoram (Joram), son of Ahab, king of Israel; in Judah, Jehoram, either alone or co-regent with his father Jehoshaphat. Ben-hadad II. was king of Syria; Shalmaneser II. of Assyria.

Questions.

What events in the history of Elijah have we studied in past lessons? Through whom had God told Elijah his work should be carried on? 1 Kings 19:16. Tell of the manner by which he chose him? 1 Kings 19:19-21.

We are told that Elijah had revived the school of the prophets that had flourished in the time of Samuel, and was at the head of these schools. The head of the schools was called father, and the students, children or sons. There was probably a school

at Gilgal, 2 Kings 4:38, where we find Elijah and Elisha at the beginning of our lesson.

What knowledge had come to Elijah? 2 Kings 2:1. What did Elijah ask of Elisha? v. 2. Did he grant it? It is supposed that this was to test the love and devotion of Elisha to see if he would be a fit successor. What was there at Bethel? Another school of the prophets. v. 3. What did we learn was placed at Bethel in a previous lesson? 1 Kings 12:28-30. With what message did the sons of the prophets meet Elisha? What is meant by the phrase, "from thy head?" "The teacher sat on an elevated seat so that his feet were level with the heads of his pupils." Compare Acts 22:3. To what place was Elijah next sent? Here also was a school of the prophets and the same scene as at Bethel was repeated here.

What miracle took place at the next point visited? v. 8. Who witnessed the miracle? v. 7. Elisha had stood the test and showed his loyalty to his master. Tell in what manner we can show loyalty to our master, Christ, and His cause?

After crossing the Jordan what conversation took place between Elijah and Elisha? v. 9. What is meant by "a double portion of thy spirit?" "Not twice as much as Elijah had, but the portion of the eldest son. Deut. 21:17. The eldest son was the successor of his father, the head of the household. Elisha's request was that he might be Elijah's successor, to take up the work he would leave, carry it on, in the schools of the prophets and among the people, by the power of working miracles, by divine revelations, by faith, courage, etc. Not so much did he ask for the position as for spiritual fitness for the work. What was Elijah's reply to Elisha's request? v. 10. What took place? vs. 11, 12. What is the meaning of Elisha's words in v. 12?

We are told that the word chariot here has a plural sense and signifies the chariotry, the mounted force of the nation, to which Elijah's presence is compared. See also 2 Kings 13:14, the same words used as of Elijah. It seems to have been a proverbial expression, here implying that under God, he was the guardian and protector of the country.

We are told by some that this story of Elijah is one strong proof that death does not end all. That dying is only transferring our existence into heaven, to another field of service and larger opportunity. What is said of heaven? Ps. 115:16; Isa. 66:1; Jno. 3:13; 1 Tim. 6:16; Rev. 3:21; Heb. 9:24, 28. From the above texts could Elijah have been

taken to the heaven where God dwells? Has any one besides Christ ever yet received immortality? 1 Cor. 15:20, 23. To what heaven was Elijah taken? Gen. 1:20. What did the sons of the prophets think had become of him? 2 Kings 2:16, 17. What must we conclude? Heb. 11:32-35. But we are told that Matt. 17:1-3 proves that Elijah is alive.

What was the transfiguration? Matt. 17:9. What was it intended to represent? Matt. 16:28; 2 Pet. 1:16-18. What in this vision would Elijah represent or bear a type of? 1 Cor. 15:51; 1 Thess. 4:15, 17. When will Elijah receive immortality? Heb. 11:39, 40; 1 Pet. 5:4. When, then, will the Golden text that accompanies this lesson, be realized? Tell what is necessary on our part to gain such blessings?

Obituaries.

Levy Tener.

Levy Tener was born in Gursney Co., at what is now known as Pleasant City, in the State of Ohio, Jan. 20, 1848. On Aug. 20, 1869, he was married to Elizabeth J. Duckworth, in Coles Co., Ill. Seven children were born to this union, two of them having died in infancy. The survivors are Mrs. Geo. E. Davis, Plater, Kan., Mrs. Nora Howard, Joplin, Mo., Mrs. C. R. Hazzard, Joplin, Mo., and two sons, William Tener and Oliver P. Tener, near Joplin, Mo.

At the age of 15, he united with the Lutheran church, and on Oct. 11, 1890, he was ordained to the ministry in the Advent Christian church. He was a good Bible student and always ready to accept its teaching whenever found. He lived a good Christian life and was a devoted husband and a kind and loving father.

He fell asleep Sept. 6, 1915, at the age of 67 yrs., 7 mos., 16 days, at his home near Joplin, Mo., and was laid at rest in Forest Park cemetery, until the Life Giver comes in whom he trusted.

Delos Johnson.

Russel A. Chaplin.

Russell A. Chaplin was born near Arkansas City, Kans., Feb. 22, 1890. He has spent his entire life in and near Arkansas City. Died Sept. 14, 1915. He leaves a father, mother and three sisters and one brother and many other relatives and friends to mourn his loss. Russel A. Chaplin was a strong believer of the truth, was always ready to contend for the truth, but for some reason failed to yield in loving obedience to the truth in baptism. Dear brothers and sisters, I have seen this sad mistake made by so many. We should, as the

ed the thigs which were spoken, and some believed not." Acts 28: 20, 23, 24.

Paul being a lawyer, well versed in all the manners and customs of his people, was better qualified than any other man to explain the law of Moses and the prophets to that congregation, and to prove to them that the hope of Israel centered in the kingdom, which he had preached to them. By Moses and the prophets he proved that Christ was their Messiah, and that they had expected to realize all that had been promised to them, in that kingdom under his rule, and we read, "That some believed the things which were spoken, and some believed not. Acts 28:24.

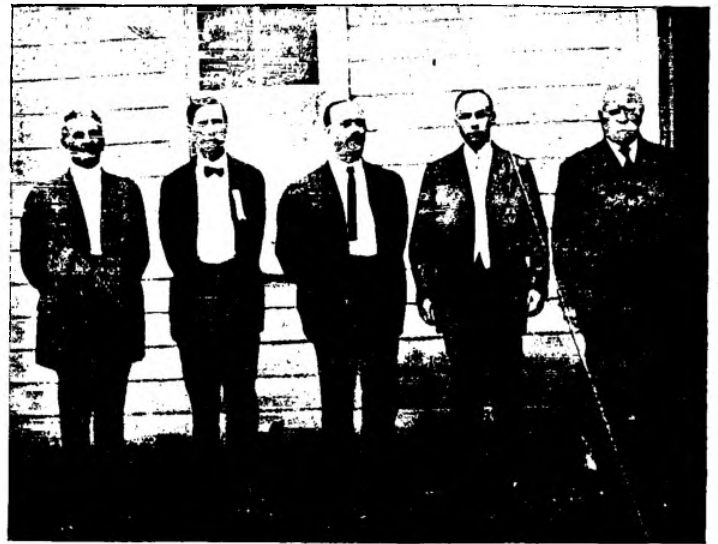
We find in every locality in these days, as well as in the days of the apostles, wherever the gospel is preached, some believe and some do not. Since the gospel is the power of God unto salvation, and the kingdom and the things concerning the name of Jesus Christ are the strongest motives God has used to induce men and women to accept the terms of salvation, it must follow that it is a "Savor of life unto life or of death unto death." 2 Cor. 2:16. And therein the saving power is revealed. Therefore if this power which God has ordained for the salvation of the race should fail, then all others must fail; for the others being weaker could not accomplish what the greater could not do, hence if any be saved, it will be through the preaching of the gospel of the grace of God. Acts 20:24.

In Christ's explanation of the parable of the good seed, as given by Matthew, Mark, Luke and John, he says it is the WORD in several instances, and only in one instance does he say, "It is the word of the kingdom," and continues by saying, "When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart." Matt. 13:9. If the word of the kingdom was represented by him, in one instance, to be the gospel of the kingdom, does it not follow that it is the same in every instance, for the reason there is but one gospel, and but one kind of seed sown? To affirm that they went everywhere preaching the word is the same as to say they went everywhere preaching the kingdom.

We read that "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts 28: 30, 31. The glad tidings of the

kingdom of God was the principal thought in all his preaching. When he preached Christ it was in his official capacity as the anointed king of the kingdom, and when he preached the kingdom it was in the name of Christ as its king. When "Philip went down to the cities of Samaria, and preached Christ unto them," did he do so by simply stating the fact that one, Jesus of Nazareth had been anointed? Jesus means Saviour and Christ means anointed. God anointed Saul to be king over Israel. The act of anointing carried with it the authority and power to rule and execute the laws of the kingdom of Israel. His anointing did not constitute his reign, but placed him in a position where he could reign. So the anointing of Christ did not constitute his salvation, but placed him in relationship with the Father so he could go on and complete his salvation.

Some claim to preach Christ is to preach the cross of Christ. The question then arises, What is it to preach the cross of Christ? Is it enough to herald abroad the simple statement that Christ died on a Roman cross? I cannot see that there is any more saving virtue in the cross on which he died than in those on which the two thieves died, separate and apart from the object for which he died. It was a custom among the Romans when they executed felons, by crucifying them, to write the charge for which they were executed, on the cross just above their heads. It was for that reason that Pilate wrote the charge for which Christ was crucified, over his head. He wrote it in Hebrew, Greek and Latin, so all present could see and read for themselves. When the Jews saw what Pilate had written, they asked him not to write, "He is King of the Jews," but that, "He said He is the King of the Jews." But Pilate refused and assured them that what he had written was true. Then to preach the cross of Christ is to preach what was written thereon. To preach anything containing writing or having writing in it is to preach the writing. To preach the Monroe Doctrine, about which we hear politicians talking so glibly when another nation encroaches upon American shores, is to preach those principles contained in the act of legislation which has borne the name of President Monroe, who signed the bill, by which it became effective law. The paper upon which it was written is not the bill but the means by which the law was preserved and through which the law may be made known to all who may read it. So with the cross, the tables of stone, the Bible, or any



L. E. Conner, L. H. Shelton S. J. Lindsay, J. H. Anderson, J. H. Luman.
Cleveland, O. Driggs, Ark. Oregon, Ill. Troy, O. Sapulpa, Okla.

Caught at the Illinois Conference, Aug. 19-22, '15, by Roland Stilson, South Bend, Indiana.

other book. To preach the tables of stone is to preach what was written thereon. It was the commands that were effective and not the stones. They were of no more value than any other, except for the reading. The same writing on any other stone slab would have made it of just the same importance. To preach the Bible would be to preach its contents. Its contents relate to salvation and kindred topics, hence to preach the Bible we must preach salvation, etc., and as we have shown that the gospel of Christ is the power of God unto salvation, we must preach the gospel if we preach salvation.

To be continued.
Lyman Booth.

Bearing Burdens.

No one can live long on the earth as it now is without coming to understand something of the meaning of the word 'burden. No one is able, with absolute accuracy, to classify the events of human life with this thought of burdens in mind. That which seems heavy and is discouraging for today, may, in the light of larger knowledge and after greater experience be looked upon as "a blessing in disguise." However, for the time being it is a real burden, and if later on it disappears, it is because in some way, it has been lifted.

There are three classes of human burdens. One class the individual must bear alone. To unfold such to another would bring no relief and would be unfair. If by calling attention to my burdens there can not be a lessening of their weight: if by complainingly narrating the things that press my spirits down I can find no less heaviness, why should I ask another to pass through a period of distress or

anxiety which would diminish his power to do his own work well? "Let every man bear his own burden."

A second class of burdens others may share. It is not too much to say that we must share the burdens of others. "Bear ye one another's burdens," is an order from authority which all Christians are compelled to respect. If we see a brother has need, we cannot be guiltless and refuse to render all help within our power. The law of service is the law of Christ's kingdom. Each is his brother's keeper now as of old. That which was Christ's motto ought to be adopted by each of his individual followers: namely, "I am among you as one that serveth."

A third class of burdens no human help is sufficient to carry. Conscious of our own imperfections and weakness, and with charity for the frailties of others, we should seek to be fellow helpers as we journey along the road of life. But sooner or later we reach the chasm that sets its unabridged edges between us and the soul's greatest need. Somewhere out of the limitations of human life, each one must come to realize that all other arms are shortened, all other powers are broken, all other help is futile, hence we must, must, must "cast our burden on the Lord."—Sel.

Save the young; rescue the children. How much better to win them to the Savior now, than to toil to gather in the remnants of their shipwrecked lives, when they have wasted youth and strength in folly, vanity, vice and sin.

We should come to God bringing the best gifts; first of all, our heart's love, and then the treasures which will aid God's cause.

in Bible study each forenoon during every day of the week. The good obtained from this work cannot be too strongly urged upon you. Bro. Allard says one lesson is better than any five sermons, and the intense interest, participation of nearly all present, as well as the evident profit to all, were very manifest, although we had lessons on the same line of study at Waterloo at least two different years before. We accomplished a good deal of unity on matters where we had before been at variance, through the kindly, tolerant spirit of discussion that prevailed so much through all the conference.

At Holbrook, Neb., we had not been for three years and it was much pleasure to meet the old faithful soldiers again. Here the attendance was small through the week because of threshing, but for all that, one brother said he got more from the conference than he ever did from one before, which was probably due in part to the plan of a daily Bible lesson, which we had here the last four week days of the conference.

It is a source of much gratitude to me to enjoy health sufficient to go through two consecutive conferences without exhaustion, and I trust this may continue for sake of service to all of you whom I may reach in due time by voice or pen.

The other matters promised some of you for publication will be given soon if the Lord wills.

J. W. Williams.

The Church of God of southwestern Nebraska held their 4th annual conference beginning Aug. 28, and closing Sept. 5. It could not be held in the grove as previously announced on account of so much rain and high water. The tents were pitched at Cora Harlan's place, three miles south of Holbrook. We missed the shady grove, but every one seemed to adjust themselves to circumstances which in this case was unavoidable, considering the busy and backward season, and the bad condition of the roads. There was a fairly good attendance.

This has been an exceptionally wet season for Nebraska retarding threshing and work of all kinds, making it hard for the brethren to attend. Sr. Rogers and daughter Blanche, of Stratton, Col., were with us a few days. Bro. and Sr. Watson, of Osborne, Kans., attended through the entire session. We were glad to meet and know these people. Uncle Johnnie Prime was able to attend the last Saturday and Sunday. While Bro. Prime is very feeble, he shows an interest in the cause and his presence did us good.

The speakers during the meeting were Bros. John Anderson, J. W. Williams, and O. J. Allard.

This was Bro. Anderson's first visit to this part of the state and was a stranger to most of us, but his forceful manner soon won our esteem and we regretted very much he was unable to stay longer than until Wednesday forenoon. We realize he is a man of power and of worth, and our prayer is that he may be spared to exercise it through many years to come. Bros. Williams and Allard then took up the work to the close of the meeting. We all know something of their capabilities, but they seemed to excel any previous attempt. Bro. Williams' Bible lessons were a veritable feast of scriptural food.

Three young ladies accepted the truth and were baptized Sunday afternoon by Bro. Allard. They were Nellie and Jane Stowe and Hazel Harlan.

Business sessions were held and the necessary business attended to. Officers were elected for the coming year as follows: John Adams, Pres., Amy Story, Vice Pres., Cora Harlan, Sec., Dr. J. M. Prime, Treas.

Bro. Allard reports his work in the state as follows: Worked 44 days. Sermons preached, 35; received, \$89.72; expense, \$27.89.

The subject of locating and buying a suitable and convenient conference ground was taken up and discussed at quite a length. Bro. J. M. Prime and R. P. Story were appointed as a committee to investigate the matter further and report to the board by March 1st. It was left in the hands of the board to hire and direct one evangelist at whatever time they decided that the interest demanded it. Bro. Allard is now holding a tent meeting at Indianola, and reports good interest and prospects for a good meeting. He has several other appointments.

Money received during the year \$359.98; paid out, \$204.12; balance on hand, \$155.86.

Resolutions.

We, the brethren of the Churches of God in Christ Jesus, of Nebraska, in conference assembled at Holbrook, Aug. 29-Sept. 5, 1915, grateful to our heavenly Father for the continuance of the lives of all members of the conference through another year, for the temporal blessing of good crops and the privilege of meeting another time under the conference tents, wish to record the following resolutions for the edification of brethren generally:

That we are thankful for the presence of all who have attended, especially for those of other states, Bro. Watson and wife, from Kansas, and Sr. Rogers

and daughter Blanche of Col.

That we extend our sympathy to those who have suffered loss from hail the past summer and to Bro. Crouch in the suffering of fractured limbs, but rejoice that such loss and suffering have been no worse and that the faith of our said brethren has not suffered in these trials.

That we are thankful to Sister Cora Harlan for the use of her premises to locate tents, and to the officers of the conference for their efficient work.

That we wish our brethren in this and other states to know that we are anxious for unity and peace among all brethren of this and other states, according to all things written in scripture and stand ready and anxious to do all in our power to secure this end.

That we pledge ourselves in all zeal and faithfulness to teach and live the truth through another year, while we live by grace or until our occupying ends at the glorious coming of our Lord.

Mrs. Geo. F. Scott,

J. W. Williams,

Committee.

Cora Harlan, Sec.

What Must I Do To Be Saved?

Continued from last week.

Then Peter convinced them that this same Jesus had been crucified by wicked hands and that he had risen from the dead, (Acts 2:22, 23, 24), and having convinced them of the necessity of his resurrection, "It pricked them in their hearts, and they said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?" Acts 2:37. Then they were made to feel that the crucifixion of Christ was a crime which had been laid to their charge; and that they had really put to death their Messiah. Peter's preaching of the kingdom on that occasion was the power which wrought conviction and caused the conversion of the three thousand. By an oath and covenant God had bound himself to give his Son David's throne, and in order for that throne to be of service to him, God was likewise bound to give his Son the kingdom of David, for a throne without a kingdom would be of no use. A king without subjects could not exercise regal power, hence the necessity that Christ be given both the throne and kingdom of David. This proves that the establishment of the kingdom will be under the administration of Christ as king.

The great motive power which Peter used to induce his brethren to continue faithful was the everlasting gospel. He says, "Wherefore, the rather brethren,

ren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail; for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1:10, 11. By this we learn that the consummation of the Christian's hope will be in the kingdom. All the promises made to the fathers, to Christ and his followers will be realized in the kingdom. Jesus said to his brethren, "Hearken my beloved brethren! Hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him?" James 2:5. Their riches consisted in strong faith, and hope to be realized in the kingdom, where there will be no distinction between rich and poor. The richest inheritance awaiting the Christian is in the kingdom, which has ever been held out to Christians of all ages to endure the world's reproach and afflictions with fidelity to the trust committed to them. Paul, the great apostle to the Gentiles in referring to the subject of all his gospel preaching, sent for the elders of the church at Ephesus, while he stopped on his way to Jerusalem, to whom he gave an account of his many temptations, also expressed his determination to continue faithful to the end, no matter what might befall him. He says, "But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." Acts 20:24. By Paul's explanation that the message he had received of the Lord Jesus to testify to the world was the gospel of the grace or favor of God. And also all the good things he was commissioned to preach reached their fulfillment in the kingdom of God. Paul never found a better means to save men than the preaching of that message to which he had testified in their hearing. Two years later, after he was at Ephesus, we find him in bonds at Rome, where he called the chief men of the Jews together, before whom he made his fearless and noble defense. He says, "For this cause therefore have I called for you to see you, and to speak with you, because that for the hope of Israel I am bound with this chain. And when they had appointed him a day, there came many to him to his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening. And some believ-

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Number 51.

If Christ Should Come Today.

If Christ should come today!
If we could find Him on the
broad highway,
Or city street;
O, would we crowd to touch His
garmens' hem
Or kiss His feet?

If He should come today,
If the All-Searching One should
find us out,
And call our name;
Would we press forward toward
the outstretched hand,
Or sink in shame?

If He should come today,
The Prince of Peace amidst the
clang of war
And battle heat;
O, would we haste to lay our
weapons down
Before His feet?

If He should come today,
Above all honors and the paltry
things
That men call great,
Is He enshrined, and have we
kept our faith
Inviolat?

O, poor and weak and blind,
Living for self, we make our pet-
ty plans,
Map out each year;
Forgetting in an hour we know
not of
He may appear.

O gentle, pitying Christ,
Delay Thy coming to the weary
soul,
So sick of sin;
Draw close Thy cords of love un-
til his heart
Shall take Thee in.

Then come at morn or eve,
Whether in manhood, youth, or
feeble age,
Thy visit fall;
To him who loves Thee all is
well, since Christ
Is in it all.—Helen Beard.

Bertie's Patient.

In his little brass bed, among
the downiest pillows, lay Bertie
Stuart. He was getting over the
measles, and was, as nurse said,
"as cross as a little bear."

Nurse suggested reading Swiss
Family Robinson, but Bertie
"didn't care to hear about the
family a hundred thousand times,
so it ended in her telling him
of another little boy in the same



EARN that to love is the one way to know,
Or God or man: it is not love received
That maketh man to know the inner life
Of them that love him: his own love bestowed
Shall do it. —Jean Ingelow.

city, who had to lie all day long,
in a tiny, cheerless room. He had
no pretty flowers to look at,
not even a nurse to amuse and
care for him and yet he was such
a bright little chap.

That evening when mother
came in to kiss Bertie good night
his eyes were fixed on the roses
on the table.

"I want those roses taken to
a sick boy tomorrow, mother,"
he said.

"All right," said mother, "and
we will see that he gets some
chicken broth and a little jelly
also."

And so, day after day, a bas-
ket of good things went to the
other sick boy. Bertie's mind was
kept so busy planning new pleas-
ures for the 'other one' that he
quite forgot his own troubles.

One morning, some weeks after
the postman brought a letter ad-
dressed to "Mister Bertie Stu-
art," which read:

"Dear Bertie:—I kin sit up.
Kin you? The flowers is prime
an' the jelly an' stuff's jest ele-
gant. Much obliged. Yours truly

Tommy Gray."

"O mother," cried Bertie, "I
never in all my life was so happy
"I think," said mother, "that
my little boy is just beginning to
learn the secret of happiness."
—Sunbeam.

What's in a Face?

Everything almost. Outward
and inward history both are writ-
ten in our features. Rarely do
faces tell lies; ordinarily, they
frankly say where we have been
and what we have been through;
they declare both our phys-
ical and our spiritual climate.
For if sunlight and fresh air are
facial artists, still more so are
the thoughts we think and the
ideals we cherish. The most truly
beautiful face is that which
has been painted by an inward
artist. We doubtless owe it to
the world to be as good looking
as we can; but real beauty is
never furnished by the chemist,
is never a matter of paints and
cosmetics; it is a work of soul.
We have no veracious likeness of
Jesus, and yet we know he must

have been beautiful, for did not
the "glory of God" shine in
the Messiah's face? Clean thoughts,
generous sentiments, pure ideals,
contentment, trust and love—
these are the real facial beauti-
fiers; they are worth our patron-
age, and they alone.—Zion's Her-
ald.

Wishes That Come True.

The art of wishing is worth
learning. For there is a sort of
wishes that come true, and their
secret can be mastered by who-
ever chooses. For one thing, one
must learn to wish hard. There
is a sort of desire that hates hard
work and shrinks from sacrifice,
but the wishes that come true
never stop to count the cost.
They are with us when we lie
down to sleep and when we wake
and sometimes creep into our
dreams. They nerve us to do our
best. They ennoble drudgery
and beautify sacrifice with the
rainbow colors of hope. We must
wish with all our hearts, if our
wishes are to come true.

There are some people who set
their hearts on one thing today,
and by tomorrow have a very
different desire. The boy whose
ambition at present is to be a
journalist may decide next week
that he wants to enter the army.
The wishes that come true are
steadfast. Wavering, indecisive,
intermittent purpose breaks the
charm. Our wishes must be not
only intense but unchanging.

Sometimes we have to wait
long before our wishes come true
and our waiting is a test of our
wishing. If we can hold to our
desire through days and weeks
and slow dragging years, if we
can work for their accomplish-
ment undiscouraged and unfalter-
ing, our wishes will be crowned
with fulfillment. And only such
as these deserve to come true.—
Sel.

Balanced Growth.

Every gain embodies a dan-
ger. We cannot secure luxur-
ies without the danger of becom-
ing dependent on them. Acquir-
ing knowledge may make us con-
temptuous of those who are ig-

norant. Many a man is made
by his success domineering and
impatient of opposition, and to
avert the danger we should take
care that the more we get, the
more we give. We should strive
after humility, along with our
other achievements. We should
match our success in other lines
with successful self mastery. As
Tennyson put it, growing "not
alone in power and knowledge,
but by year and hour, in reve-
rence and charity."

The Art of Congeniality.

Practice the art of congenial-
ity. When you meet a new ac-
quaintance do not wait to be
forced into liking him. Look for
some common ground of meet-
ing. Hunt for the qualities that
are pleasing. Expect that every
one is worth knowing, till he
proves the contrary. The friend-
ly attitude widens and enriches
life. One who keeps the doors
of his nature closed except to
those who bring some especial
password, impoverishes himself.

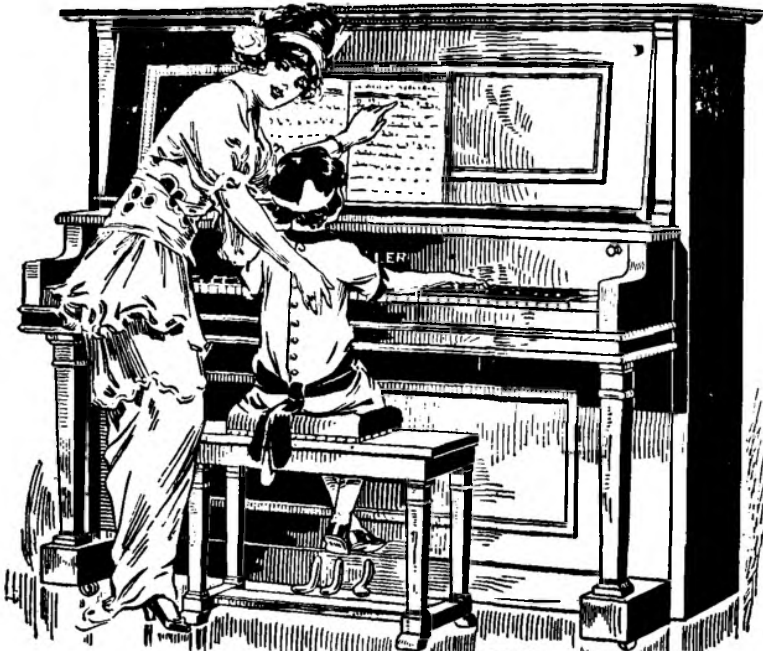
Earn Your Own Respect.

Others may respect us when we
do not deserve it, but only real
worth wins self respect. Instead
of working so hard to earn the
good opinion of others, let us
try to win our own. If we have
the comfortable consciousness of
having done right, we can af-
ford to wait for the world to a-
gree with us. For, in course of
time, sometimes longer, and some-
times shorter, the world comes
to respect the one who respects
himself.—Sel.

There will have to be a con-
stant watchfulness. If you go
mooning out into the world you
will find the devil sharp, and
he will soon deceive you. Watch
and pray, saith Christ, and he
never says a superfluous word.
He said this to his apostles, and
if apostles need to watch, and
pray, much more do we.—Spur-
geon.

The legacy of Jesus in world-
ly things was very small—a few
paltry garments—but he be-
queathed a spiritual legacy am-
ple enough to enrich the whole
world.

A man may prove himself big
enough for a large task by the
doing of a lot of little things.



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Reflection.

Our recent trip into Missouri gave much food for reflection. While upon the Illinois Central train on our way, the car being well filled with passengers, we shared our seat with an elderly gentleman who had just buried his wife in Illinois and was returning to his home in San Antonio, Texas. We had not gone far when the customary inquiry into each other's business came. Upon stating our mission into Missouri, he asked the name of our church and its distinctive teachings. Being told, he said he had heard of people who were called Advents, but had never known just what they did teach. Upon being told that the Bible teaches destruction for the wicked and a beautified earth, sin free for righteous man, he said, "Well now, that sounds reasonable." Upon further conversation we found in him a man of at least average intelligence much past middle life, and one who had lived his whole life in this Christian(?) country, yet he had no knowledge of the gospel from all the preaching he had ever had. After reaching St. Louis and having time to spare, as we sat watching the throngs upon the street, the question would come up. "How many of these know anything about the gospel?"

At the different points we preached, there were many who heard these truths for the first time. With all the teaching by Adventist people in general, there are yet many thousands of people in the United States who do not know from any of the preaching they have ever heard that the Lord is coming back again. Have we done our part to inform them? It has ever been our desire to make the Restitution Herald an avenue through which the

living message may come to many who have never heard it. We have met with some very savage criticism by those who contend that our paper should be made the place of exchange for vain philosophies of a religious nature, but the more we see of the dense ignorance there is in the world on the first principles of God's great plan of salvation, the more determined we are to make our paper a missionary carrying God's message of salvation to a dying people, and to this end we say in all candor and kindness if you have a message on fundamental truth which may warm up some heart toward God, let's have it. Send more of them. Let's fill up our paper on the general subject of God's coming kingdom and his great King and what is necessary for him to do who would embrace God's offers of pardon and mercy.

Let our writings be filled with love and helpful exhortation. Let's plead with those who are out of the ark of safety. If your heart is filled with bitter criticism and your pen insists upon writing best when dipped in gall—don't send the product to us. PLEASE DON'T! If you have some fine spun theory that needs careful unwinding to muddle its readers, please do not try to entangle us with it. There are papers that are willing to publish your products. We are not. To get into the spirit of what we want, we shall all have to sacrifice some of our idols, but let's be willing to do it for the sake of truth.

Beloved, those conference meetings held this year where love and joy prevailed were the ones where the speakers fell back upon the old and well worn themes of gospel truth. Here is where real good is done.

Speaking for the Restitution Herald, the editor wishes to say that as we are nearing the close of the 4th volume, we wish to enter soon upon volume 5 with a determination to make it enthusiastically evangelistic in its mission. If brethren will help us make it so and furnish the means so that it may be done, we can send the Restitution Herald next year into many thousands of homes where the truth has never been known. Will you spend your time, talents and money in discussing, and spreading your discussion on insignificant matters, feeling that you have come out ahead, or will you join us in an effort to bring the gospel to the attention of more people next year who know it not, than we have ever done in a year before? What will you do? Tell us.

S. J. Lindsay.

Duty is inexorable and knows no law but obedience.

in the same ineffable manner. He will fashion their bodies like unto his glorified body. Phil. 3:21. We have proof that his body was visible and tangible after it came forth from the tomb. He had flesh and bones and could be seen and handled. He also ate and drank after his resurrection. See Luke 24:39, 40. He showed his hands and feet, and convinced his apostles that it was their Lord and Master. Luke says, "He also shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3. Luke says he was seen of Cephas, then of the twelve. Then by above five hundred brethren at once, and of James and of all the apostles. 1 Cor. 15:5, 6, 7. Since Christ's body has been raised from the dead, changed to incorruptibility and immortality, glorified and given the spirit life instead of the blood-life, so will his saints come into the same qualities of being. As his body is spiritual so will theirs be, for Paul says, "There is a natural body and there is a spiritual body. First the natural, afterward that which is spiritual." 1 Cor. 15:44, 46. Then his saints will be spiritual beings with visible and tangible forms. According to the record, angels have visible and tangible bodies, for they visited and dined with Abraham and lodged with Lot and ate unleavened bread while there. They hurriedly led him and his family out of Sodom. Then instead of the body being annihilated, it will be made incorruptible and clothed upon with immortality, for they will be raised in power and glory. 1 Cor. 15:43.

To be continued.

Lyman Booth.

The Thief On The Cross.

Luke 23:43: "And Jesus said unto him, Verily I say unto thee, Today thou shalt be with me in Paradise."

As generally read, this is a statement that our Lord and the penitent thief were that day to be together in Paradise. If so, the inferences growing out of that fact are, fully stated, as follows: 1st, Christ himself did not die, it was his body only that ceased to live; 2nd, the same was true of the thief; 3rd, nobody dies, when said to die, the body only dies; i. e., everybody that has died is now living, necessarily in a dis-embodied state. Such inferences we may hesitate to accept, till we ascertain that the statement is certainly what it purports to be.

Examining into this, we find that the received understanding of the passage is after all a question of grammar. It depends up-

on how the Gr. adverb of time, *semeron*, today, or this day, as it is more generally rendered in N. T., is to be construed; whether with the preceding verb, 'say,' or the following, 'shalt be.' From its position in the sentence, it may qualify either.

It may be thought the comma decides it. Not at all; the comma is no part of the original Greek. The New Testament MSS. were originally written entirely without punctuation, which was not introduced into the Gr. text till the 15th century. Surely, the punctuation of a period just emerging from medieval darkness, when churchly traditions were paramount, and independent thought untolerated, can scarcely be relied upon to settle a point in dispute, or to build up a doctrine. The Bible Societies have found it necessary, in Matt. 19:28, to alter the punctuation, and in other places it is still in question.

How then shall the true position of the comma, and the consequent correct reading of the passage be ascertained? Evidently, as in the case of the parable just considered, we are to be guided by the light of other Scriptures, and by the context itself.

First, then, if we locate the comma before today, and make the verb qualify 'shalt be,' thus giving the meaning that Christ and the thief, when they died, did not cease to live (i. e., did not really die), but merely changed their place from earth to paradise, we encounter the fatal objection that thus the passage conflicts with the rest of Holy Writ, which so explicitly, as we have seen, declares that the dead are unconscious, are actually dead.

But besides this, such cannot be the correct reading, since the Scriptures elsewhere tell us where Christ was these three days, and it was not in paradise. On this point, we have the united testimony of men, angels and our Lord himself. In Matt. 28:5, 6: the angels say, "Ye seek Jesus who was crucified. He is not here, for he is risen, as he said. Come see the place where the Lord lay." Jesus predicted of himself, Matt. 12:40: "As Jonah was three days and three nights in the whale's belly,"—Jonah was there himself, was he not?—"so shall the Son of Man be three days and three nights in the heart of the earth." An inspired Apostle says, Eph. 4:9, 10: "He descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens." Could words be framed more equivocally to state that during those days Christ was not in paradise, but in the grave? And who are we,

to set aside the concurrent testimony of such witnesses?

Moreover we find the connection of thought requires that the adverb be joined with "I say." The prayer of the penitent thief is, "Lord remember me when thou comest (not into, the Gr. is not eis but en) in thy kingdom." This Israelite has recognized in the patient sufferer beside him, the promised Messiah, the Anointed King of his people. The accusation, the King of the Jews, over his head is no unmeaning title. In Him, though now yielding up his life in strange humiliation, shall yet be fulfilled the prediction of the prophet; "Saieth the Lord, I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth;" Jer. 23:5. And, looking through the darkness on to that Coming in triumph, the dying thief prays that the companion of this lowly hour of anguish may be remembered by the Royal One, when he shall come in his kingdom:

"When thou shalt in thy Kingdom come.

Then, Lord, remember me."

Does the King grant the humble petition? He returns a clear, direct affirmative; "Verily I say unto thee this day," an emphatic form of most solemn asseveration. "thou shalt be with me in the Paradise." Note the Greek article, the Paradise,—the Paradise of which thou hast spoken, the Paradise of God with its restored tree of life (see Rev. 2:7, 22:2), the pledge of life everlasting. A right Royal response. In the unending glory and joy of that Paradise yet to be, thou shalt not only be remembered by the King, but thou shalt be with Him, for, the King Himself this day has said it. 'So,' says Paul, 1 Thess. 4:17, speaking of that same Second Coming, "so shall we ever be with the Lord. Wherefore comfort one another with these words."

But on the common understanding, how irrelevant the response, how niggardly the promise. Irrelevant, because it ignores the Royal Coming of which the suppliant speaks; niggardly, because it promises but a few hours of companionship with the Lord. For if it is assumed that Christ and the thief were that day in Paradise, then he left Paradise and returned to earth, the third day. At that time he told Mary Magdalene (Jno. 20:17, that he had not ascended to the Father, but the Father is in heaven, therefore that Paradise, where we supposed to have been, is not heaven. Afterward he did ascend to the Father and is now in heaven (Heb. 9:24) leaving the thief in that hypothetical, not the real Paradise. And so, if we adopt the

common reading, we must logically conclude that Christ, whose presence is essential to Paradise, is not in Paradise personally, any more than now on earth.

It has been said, that to connect "this day" with the preceding verb, is but a quibble, a trifling evasion. But where is really the trifling; is it not in that reading which contradicts Scripture, which makes the reply so irrelevant and meagre, and which has so unscriptural a conception of Paradise?

As illustrations of the Biblical use of "this day" qualifying the preceding verb, see Deut. 30:16: "I command thee this day to love;" Deut. 8:19: "I testify against you this day, that ye shall perish;" Deut. 15:15: "I command thee this thing today;" Acst 26:29: "I would that all that hear me this day, were as I am;" and so everywhere. It is said that in the Septuagint and the N. T., this is far the more grammatical relation of *semeron*, today, but the writer has not verified the statement. Enough, surely, has been adduced to show that an inference, whose only footing is, at the most, an open question of grammar, cannot stand against the direct statements of other Scriptures.—Ives.

When the people fail in training and instructing their children in religion and righteousness, the effect will appear in the crimes and sufferings of their descendants.

"I never heard her say an unpleasant thing about one of her acquaintances.' Would it not be a fine thing to have this said of each one of us? And why may it not be said?"

The determining factor in all that makes a man is within himself, and not in mere privilege or opportunity.—P. Simpkin.

The gain of giving may come in dollars, but not to him who looks for no other gain.

If thou wouldst be a good neighbor, take heed of thy tongue.—John Bunyan.

Who brings sunshine into the life of another has sunshine in his own.

If we have the resolution to hold fast in our hour of trial, from this very firmness serenity returns.

Keep alert for duty and you will not need to be waked for danger.

A good attempt that seems to fail is yet worth while.

Time discovers truth.

Reports.

Bristow Meeting.

Dear brothers and sisters of the Church of God in Christ of the Abrahamic faith:

On Friday night, Sept. the 10th Bro. Shelton began a meeting at Bristow, Okla., which was attended with good interest. We rejoice very much in having the opportunity of meeting Bro. Shelton and hearing the word of God so thoroughly explained, and so ably defended. His subjects are easy to be understood, and are always delivered with the spirit of meekness. He certainly does study to fill the command of Paul through the inspiration of God in 2 Tim. 2:15.

We had Bro. Butcher and Bro. and Sr. Oliver from Blackwell, Okla., also Bro. Luman and Bro. Morgan and a goodly number of the body of Christ, who are living near Bristow. There were 10 who believed the kingdom of God and the name of Jesus Christ and were buried with Jesus by baptism into his death and were raised to walk in newness of life. B. O. Luman preached several discourses while Bro. Shelton was here. We are always glad to have Bro. Luman with us.

On Thursday night, Sept. 23, Bro. Shelton had to leave for his home and there were many hearts made sad as we all bid him good-bye. But our meeting continued on until Sunday, the 26, during which time 3 more put on Christ by baptism. Bro. Luman and Bro. Morgan did the preaching. We also had a question box through which many questions were asked and were given prompt attention and a Bible answer. The good seed of the kingdom has been sown in Bristow, and the church is made to rejoice in the blessed hope that we have of being rulers in the coming kingdom of our Lord and Savior Jesus Christ. May God bless and save all those of like precious faith is the prayer of the writer,

Mrs. W. C. Wright.

What Must I Do To Be Saved? Continued from last week.

The cross has been preaching the king of the Jews and his kingdom ever since Christ was crucified. Christ as king and the Jews as subjects. If you reject and deny the kingdom you will deny the cross, because that cross held aloft above the Savior's bleeding and dying form the most essential element of the gospel, so all could read, and so let us when we have occasion to refer to the cross of Christ, look not on the wood, but on the inscription it bore. To do so is to look and live. Peter preach-

ed Christ on the day of Pentecost. Philip preached Christ at Samaria. Luke, in writing of that sermon in Acts 8:12, says, "But when they heard Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." From this verse we learn that Philip preached Christ as the anointed of God with the Holy Ghost and with power. Acts 10:38. He was anointed to rule over the kingdom of God. This is what they believed before they were baptized. Cornelius and his whole house believed the same things before Peter told them to be baptized. He did not preach the gospel to Cornelius and ask him to believe it before he baptized them for he told him, "That the word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all): that word I say, ye know, which was published throughout all Judea and began from Galilee, after the baptism which John preached Peter informed Cornelius that God was no respecter of persons but in every nation he that feareth him and worketh righteousness, is accepted of him. Before this time no Gentile had been permitted to come into covenant relations with God.

The word which Peter told Cornelius he knew was the word which God had sent to the children of Israel, preaching peace by Jesus Christ. He knew how God had anointed Jesus of Nazareth with the Holy Ghost and with power; Peter told him that he and the rest of the apostles could witness to all things Christ did in Judea and Jerusalem. They could witness that the Jews had slain Christ and hanged him on a tree and that God had raised him from the dead again the third day and shown him openly, unto witnesses chosen before of God, even to us, (the apostles) who did eat and drink with him after he rose from the dead. That the apostles were commanded to preach unto the people, and to testify that Christ was ordained of God to be the judge of the quick and dead." Because Cornelius had known the word which we have fully proven to be the gospel, it was not necessary for Peter to preach it to him, but only to assure Cornelius that Christ whom God had anointed to be the King of the Jews was crucified, and raised from the dead, and that they had seen him.

The word, as used in the parable of the sower of good seed, is the word of the kingdom. Matt. 13:19. By referring to Mark 1:14, we read, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,"

and in Matt. 4:23, we read, "And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people." Matt. 9:35. "And Jesus went about the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom and healing every sickness and every disease among the people." In Luke 8:1 we read, "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God, and the twelve were with him." By the three witnesses just quoted we learn that the word which our Lord began to preach in Galilee after John had been put into prison, and which he proclaimed throughout all Judea, and the cities and villages everywhere he went was "the gospel of the kingdom of God." It was this word, or this gospel of the kingdom that Peter told Cornelius he knew, and therefore unnecessary that Peter preach it to him. Cornelius believed that word or gospel, and in that gospel he had the faith which would entitle him to a gospel baptism. Philip preached to the Eunuch the same word that he had preached at Samaria. Philip explained to the Eunuch the 53rd of Isaiah, which told of the suffering and glory of the Messiah. After giving a picture of Christ's betrayal and sufferings as the Lamb of God, the prophet concluded by saying, "Therefore will I divide him a portion with the great, and he shall divide the spoils with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bear the sins of many, and made intercessions for the transgressors." Isa. 53:12. As a reward for his sufferings herein described, the Father promised to divide the spoils with the strong and divide him a portion with the great. To those who will be joint heirs with him to the glories of the kingdom who will share the dominion of the earth, and divide the spoils of a conquered world with them who have suffered with him, for Paul says in 2 Tim. 2:12, If we suffer we shall also reign with him; after Philip had explained to the Eunuch the meaning of what he had been reading, he told Philip, "I believe that Jesus Christ is the Son of God." Acts 8:38. From this answer he must have known that the anointed one was the son of God and that he was anointed for the purpose of reigning on David's throne and over the house of Jacob forever, according to the covenant God had made with David. Psa. 132:11. In

Acts 2:30, we read, "Therefore being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his throne." This declaration of the Eunuch's faith is in perfect harmony with that expressed by Paul and Silas in reply to the jailor when he asked them what he should do to be saved. Acts 8:16, 30: "And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." v. 31. From the record it is evident that they taught the jailor and all who were in his house THE WORD, or as we have clearly shown, the gospel of the kingdom before baptizing them. We read, "And they spoke unto him the word of the Lord, and to all that were in his house." According to Paul's writings, to preach the word and to preach the gospel is the same thing. Rom. 10:8, 14, 15.

There are several essential features which are of interest to every searcher after truth.

1st. The kingdom will be a heavenly kingdom.

2nd. The kingdom will be located on this earth and not in heaven, or in people's hearts.

3rd. It will be everlasting and stand forever.

4th. Christ will be the king in that kingdom.

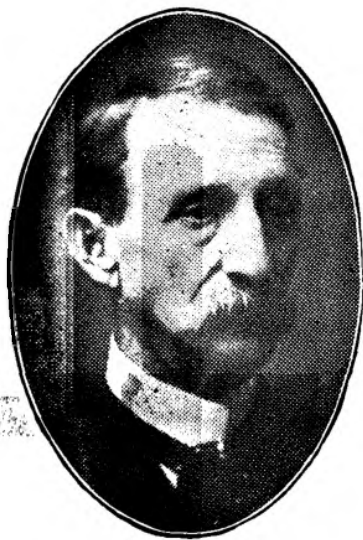
5th. The inheritors of that kingdom must be righteous and made incorruptible and immortal.

6th. The subjects of that kingdom will be the nations of earth.

7th. The reign of Christ will eventually subdue all things unto him, who will then deliver up the kingdom to God, even the Father, that he may be all in all.

First: The title, 'kingdom of heaven', implies that it is of heavenly origin, so does the title, 'kingdom of God.' It is so called because it will be set up by the God of heaven. See Dan. 2:44. It will far surpass all other kingdoms in splendor and glory. The kings of earthly kingdoms die and their crowns pass to others, but Jesus shall live and reign eternally, having been crowned with incorruptibility and immortality. He has promised his saints that they shall also be kings and priests and reign with him a thousand years on the earth. Then of a necessity they will have to be clothed with incorruptibility and immortality in order to fill those responsible positions. In Lu. 20:36, we read, "Neither can they die any more, (why?) for they are equal unto the angels, and are the children of God, being the children of the resurrection." As Christ's body was raised from the dead to incorruptibility and immortality, so also will his saints share

is said in the letter about the "man of God," and we learn from 2 Kings 3:13-14, that Jehoram was not on friendly terms with the prophet, and so he took the letter as a pretext for making war against him). How did Elisha come to the rescue? vs. 8, 9. What was the message to Naaman? What do you think was the purpose of this plan? How did Naaman receive the message? vs. 11, 12. How was he brought to see the unreasonableness of his anger? What was the result? What effect had this upon Naaman? vs. 15-19. He became a worshipper of the true God. What was it that cured Naaman? Of what is leprosy a type?—Sin. Show why it is such a perfect type. Of what was the water a type? What was required of Naaman if he was to be cured? Are the same steps necessary to get rid of sin? Give texts showing what is required.



L. S. Bronson

Stop, Listen, Read.

We hope as time is swiftly passing and each day is making important history relating to this world and the next, pointing to the close of this age and the ushering in of God's kingdom, his children who are watching for Christ's return, will not in their anxiety for that event to arrive, fall into the grievous error of time setting as many have done in the past.

While the scriptures have given us many events along the shores of time marking the return of Christ (if not, why the language, "forget not the assembling of ourselves together as the manner of some is but exhorting one another and so much the more as ye see the day approaching." Heb. 10:25; if there is nothing to see, or given, to mark its approach?), and yet no event, sign, or land mark, telling any one the exact day or hour of the coming king. That would be close figuring. Remember that. Yet the scriptures have marked out his coming footsteps in many ways plainly to be under-

stood, as the events occur if we but follow on as they transpire. We are sure of our position and can see the day approaching as the language in Heb. 10:25, indicates, a few of which we now desire to give to the reader.

Why is it that the great war cloud that has been hanging over the nation of Europe for the past year is pointing to at least one great benefit to a long down-trodden race of humanity, viz., the Jewish nation or people? Because we have reached God's great preparation time for his return to earth. But before that event can take place the Jewish people must return to their old land long ago promised unto Abraham and his descendants. And in the present war conditions, we see a coming deliverance from their long years of captivity among all nations, among whom God in his ancient wrath scattered them. Before Christ returns that people must be gathered back to their own land in great numbers and with a vast amount of wealth. How long a time it will require for that work to be accomplished we are not able to say, but we see in the present preparation among the powers of the earth a fast growing disposition among them to allow the Jewish people a freedom of thought and action they have not had in centuries past. And when that freedom is once extended to the Jewish people, they with glad hearts and a happy song on their lips, will then turn their faces to the land of their ancient fathers and once more sing the old song of joy, and play with glad fingers the harp that has hung so long, oh so long, upon the weeping willow. The sunlight of hope to that people of God is fast breaking through the dark clouds of sorrow that have so long brooded over that persecuted race.

Now listen to the words of the prophet Ezekiel as recorded in chapters 38 and 39. Please allow me to quote it nearly entire as you may not read the same.

"And the word of the Lord came unto me saying, Son of man set thy face against Gog, the land of Magog and Tubal, and prophesy against him (this country or nation is more definitely named in the chapter farther on) and say, Thus saith the Lord God (see it is God talking), Behold I am against thee, O Gog, the chief prince of Meshech and Tubal, and I will turn thee back and put hooks in thy jaws and I will bring thee forth and all thine army horses and horsemen; all of them clothed with all sorts of armours (different styles and nationalities), even a great company with bucklers and shields all of them handling swords. Persia, Ethiopia and Lybia with them; all of them with shield

and helmet. Gomer and all his bands, the house of Togarmah of the north quarters and all his bands and many people with thee. Be thou prepared (and they are preparing) and prepare for thyself, thou and all thy company that are assembled unto thee and be thou a guard unto them."

Now listen. "After many days thou shalt be visited (when? Give us a more definite statement. Hear it), in the latter years thou shalt come into the land that is brought back from the sword and is gathered out of many people against the mountains of Israel, which have always been waste, but it is brought forth out of the nations and they shall dwell safely all of them. (Will they then be safe, think you yes?) Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands (companies) and many people with thee. Thus saith the Lord God (not man). It shall all so come to pass that at the same time shall things come into thy mind and thou shalt think an evil thought, and thou shalt say, I will go up to the land of unwalled villages (what for); I will go to them that are at rest (oh yes, the poor wandering Jews now back home in their own land and country) that dwell safely, all of them dwelling without walls and having neither bars or gates. (Oh how safe they are now under God's eye and protection). But what is it that prompts this great northern power to allow an 'evil thought' to enter his mind against this unprotected people? Listen and hear what he says.

"And thou shalt say, I will go up to the land of unwalled villages. I will go to them that are at rest (oh yes, at rest from all national persecution at least for a time), that dwell safely (confidently), all of them without walls and having neither bars nor gates. (What for, Mr. Nation?) To take a spoil and to take a prey." (Will he get it? No.) To turn thy hand upon the desolate places that are now inhabited and upon the people (the Jews) that are gathered out of the nations, which have (now) gathered cattle and goods, that dwell in the midst of the land. Sheba and Dedan and the merchants of Tarshish with all the young lions thereof shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold; to take away cattle and goods; to take a great spoil? Therefore, Son of man, prophesy and say unto Gog, Thus saith the Lord God. In that day when my people of Israel (the Jews) dwelleth safely shalt thou not know it. (No, he

will not). And thou shalt come from thy place out of the north parts (or country), thou and many people with thee; all of them riding upon horses, a great company and a mighty army, and thou shalt come up against my people of Israel as a cloud to cover the land." When will all this take place? Listen and hear.

"It shall be in the latter days and I will bring thee against my land (what for?) that the heathen may know me when I shall be sanctified in thee, O Gog, before their eyes.....And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. And I will call for a sword against him throughout all my mountains, saith the Lord God. Every man's sword shall be against his brother. (Great confusion there and then). And I will plead against him (Gog) with pestilence and with blood and I will rain upon him and upon his band and upon the many people that are with him an overflowing rain and great hailstones, fire and brimstone. Thus will I magnify myself and I will be known in the eyes of many nations, and they shall know that I am the Lord. Therefore, (for this reason) thou Son of man, prophesy against Gog and say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal, and I will turn thee back and leave but the sixth part of thee and will cause thee to come up from the north parts and will bring thee upon the mountains of Israel." Then, "Thou shalt fall upon the mountains of Israel, thou and all thy bands and the people that is with thee. I will give thee unto the ravenous birds of every sort and to the beasts of the field to be devoured. Thou shalt fall upon the open field for I have spoken it, saith the Lord God." Quite a sure event if God's word is of any value.

In these two chapters, 38 and 39 of Ezekiel and the 14th chapter of Zech., we find a description of the closing of earthly warfare and the final deliverance of God's chosen people of Israel and the close of earthly conflicts among men, and the beginning of Christ's rule upon earth. No one need look for Christ's visible return to earth the second time with his saints until the Jews are gathered back to their own land with sufficient wealth to attract the northern power (Russia), causing him to "think" an evil thought (chap. 39: 10, 11) and saying, "I will go to the land of unwalled villages to take a spoil." etc.

When all these conditions exist and the northern power be-

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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Editorials and Church News.

EDITOR'S APPOINTMENTS.

- Dixon, Illinois, the first Sunday each month.
- Adeline, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Those desiring photo cards of the five brethren whose cut appeared in last issue, may obtain the same by addressing Bro. Roland Stilson, South Bend, Ind., Care of Studebaker.

A gentleman in Michigan to whom we recently sent 500 envelopes and 500 letter-heads, writes: "Enclosed find ck for \$2.75 for stationery rec'd O. K. I am well satisfied."

We can make you happy in the same way.

This issue closes Volume 4. We will have a dozen volumes

bound and hope to have them ready for delivery in a month or so. These sell for \$2.00 which is the actual cost. Place your order for one NOW if you haven't already done so, for when the dozen are gone you just cannot get one.

By request of friends we are again running a cut of Bro. L. S. Bronson this issue. The other cut we used some time ago was rather worn and would not give a correct idea of what Bro. E. looks like.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. L. Button, .50.

Reports.

Dear Bro. Lindsay:

Bro. D. C. Robison requested me to write a report of the services he and Sr. Robison held here at Crocker, Mo.

They arrived here Sept. 10th and delivered the first sermon Saturday evening. The Christian people allowed us to use their church and as they have preaching but once a month, we were able to have two sermons on Sunday.

Sunday afternoon Bro. Robison baptized my husband, and afterwards held communion in our home. We did not have so large an attendance, nor was a very great interest manifest except by one young man.

We are moving away from here this fall to Reno, Colo., but Bro. and Sr. Robison expect to keep in touch with this young man if he is sufficiently interested to do his part. We had some interesting Bible lessons at home on afternoons. But as others were urging them to come they closed the services Wednesday evening, and departed on Thursday for Quinlan, Okla.

We enjoyed the lessons taught and their visit very much.

We ask God's blessing to rest upon them and hope that much good will be the result of their efforts to teach the truth and strengthen those who already believe in the Savior's soon coming.

Yours in the faith,

Mrs. J. W. Grimsley.

The 9th annual conference of the churches of God in Mo. convened at the Blusa church near Fredericktown, Sept. 9 to 12. Although the attendance from a broad was small, we had an interesting and profitable meeting, and on Sunday, the last day of the meeting, the house was more than full. Bro. S. J. Lindsay, of Oregon, Ill., alone did the preaching, and although he had been

preaching for a week preceding our meeting, at two other points in our state, and baptizing one at each of the meetings, into the all saving name of Christ, did not seem to be the least tired and all who have ever heard Bro. Lindsay preach, will know that we enjoyed his sermons. Sunday morning we repaired to the water and two young ladies, Sr. Ethel Isbel and Sr. Eva Wagganer, were buried by baptism into the name of Jesus and it is our prayer that they may continue to grow in grace and in the knowledge of the Lord and when Jesus comes, be accounted worthy to obtain that world and the resurrection from the dead.

The old officers were reelected and although we have had the worst seasons the past three years we have ever known, we collected a little more than enough to pay the expenses of the meeting. We expect Bro. Lindsay to come back some time this fall or early winter and hold a series of meetings at several points. How I wish our brethren scattered throughout the state could see the importance of uniting and combining our efforts. We might at least hire an evangelist for three or four months each year.

J. H. Morse.

Announcements.

The annual fall meeting of the Church of God near Moriah, Ill. will be held from Oct. 9 to 16, inclusive. Bro. and Sr. Jeffrey, of Murphysboro, Ill., have kindly consented to conduct the meeting over the first Sunday until Bro. L. E. Conner of Cleveland Ohio, arrives to take charge for the week end. We expect a good meeting and cordially invite all who can attend to do so. Those coming from a distance please notify Bro. Lewis Weaver, Casey, Ill. Rfd. 3, who will furnish transportation.

Amy V. Weaver, Sec.

The Sunday School.

By Anna E. Drew.

Elisha Heals Naaman the Syrian. Oct. 17, 1915. 2 Kings 5. Lesson Text, 2 Kings 5:1-10, 14.

Golden Text.—I am Jehovah that healeth thee. Ex. 15:26.

Time.—Most scholars place this event in the reign of Jehoram, the son of Ahab, king of Israel, who reigned B. C. 904-984—Beecher, B. C. 861-849—Hastings.

Place.—Damascus, the capital of Syria, the oldest city in the world, famed for its swords, "Damascus blades," and for its silks, "damask." Samaria, the capital of Israel, about 100 miles distant. The banks of the river Jordan at some one of its fords, perhaps Bethshan, at the foot of Mt. Gilboa and a few miles south of the sea of Galilee. Here one of the great caravan roads crosses the Jordan, on the way between Assyria and Egypt.

Questions.

What miracle did Elisha perform after the ascension of Elijah by which he was accepted by the sons of the prophets, as his successor? 2 Kings 2:13-15. Elisha returned to Jericho,—what is said of this city at that time? 2 Kings 2:19. How did Elisha heal the waters? 2:20-22. Of what is salt a symbol? Cleansing, purity, integrity. What comparison did Jesus use in his sermon on the mount? Matt. 5:13. See also Mark 9:50. Show how Christ's followers could be so compared, also how have "salt in themselves"? What does Paul mean, Col. 4:6, by having speech, "seasoned with salt"? Where did Elisha go from Jericho and what occurred on the way? 2:23, 24.

Tell the story of how Elisha increased the widow's oil? 4:1-7. (In case of extreme poverty, a parent had by the law of Moses, a right to sell both himself and children for the payment of their debts, and from this instance it is inferred that the creditor had a right to demand them, just as they would sheep, oxen or household goods).

Tell of the miracle at Shunem. 4:18-27. Who was Naaman? 5:1. Who was the king of Syria? Ben hadad. With what was Naaman afflicted? (This was a common disease in Syria. There were different kinds and stages of leprosy. Probably Naaman's was the kind, or had not yet reached the stage to prevent him from his duties. Through whom and in what way, was suggested a cure for his trouble? vs. 2, 3. Did they act upon this suggestion? vs. 4, 5.

Jehoram, son of Ahab was probably king of Israel at this time. There was no coined money, but bars of gold and silver of definite weights for convenience, were used instead, the value according to the weight. The amount here given varies according to different scholars, estimated by some as about \$45,000. To come before any one in the East without a gift, when a favor was to be asked would have been inexcusable rudeness. Clothing was also included among gifts of honor.

Did the king understand the letter sent him? v. 7. (Nothing

the cross of Jesus Christ, by which the world is crucified unto me and I unto the world, from which it is evident that Paul's dying daily was the daily crucifixion of sin by suffering in the flesh, as Peter calls it. For we are told that we are baptized into his death and that he died to sin, from which it is evident that we are baptized into a death to sin. And since he died by crucifixion, it is clear that we take upon us in baptism, the pledge of a crucified life, that we will daily suffer loss, reproach, pain, sorrow, and if necessary, actual death. That we will be willing for the fire daily to consume the daily sacrifice we lay upon the altar by bearing his cross. Yes, it hurts, but the joy set before us of bringing many to glory causes us to forget the pain in contemplation of infinite love. No sinner was ever reformed till he beheld the Lord suffering for his sake and the imperfections of our brethren are melted down in them when they see again in us the image of the crucified Lord.

Every member of the body must then follow the Head in the travail of entrance into that more abundant life he said he came to bring. Every saint, as priest over his own spiritual sacrifice presents daily an offering he is sure the Father will accept, and in that blessed assurance that he is accepted finds joy unspeakable.

So then the Captain of our salvation did not bear the cross in our stead. He bore it, Peter says, that we, too, might do the same. He died and rose into endless life, that we, following his steps in daily death by cross-bearing, might find in him the life he found in God when he rose from beneath the ruin of a cross into the riches of a golden crown that fadeth not away.

Then you say, The cross he carried, was not the literal cross borne to Calvary. No, not that alone for it was to be borne daily he said. But it was the shadow of that cross that constituted the daily cross-bearing, and if there was to be no Calvary there would have been no picture of it in that grave in the Jordan river, no terrible trial in the wilderness, no burden of a daily cross, even. And if there is to be no Calvary and subsequent third day glory in your life, you would not be bearing about daily in your body the dying of the Lord Jesus, that the life also of Jesus might be manifest in your mortal flesh.

We may even reverse that and say that if we bear no daily cross, we shall wear no glorious crown.

May our lives so exhibit his atoning sacrifice for sin that men

seeing us may say, "Christ lives," for he is visible.

J. W. Williams.

Volume 4.

In closing Vol. 4, we wish to say we have done the best we could. We have made some mistakes. There has been some criticism as to some of the articles admitted to our columns. The most severe criticism, however, has come from those who have never dipped a pen in the ink to write anything to help us out. There are times when there is not enough copy on hand; then again we have more than we can use. Sometimes we are obliged to use matter that we otherwise would not use if we had plenty to select from. There are just the two of us to do all the work required to get the paper out each week, besides the editor preaches every Sunday which requires his absence from the office an average of two days each week, to say nothing of holding protracted meetings which requires his time away from the office entirely.

In entering upon Vol. 5, we ask that more of our substantial brethren, those who are not carried about by every wind of doctrine or device of man, let us have some good, sound articles from their pens to help us along. We have but one desire and that is to make The Restitution Herald a medium through which we may reach each other with thought that will edify and build us up in the things most surely believed among us, to exhort each other in the direction of right things, and to warn against those things that are hurtful and sinful. Will you be one to help us in this, or will you the rather watch for the mistakes we make, so that you may use them against us, not only to tear us down, but indirectly to tear down the cause for which we stand?

The Restitution Herald is here to stay. We owe no man anything but love. Our bills are all paid. We have first class equipment in all respects. We are in a position in which our brethren may have their printing done in first class shape at a figure less than it may be obtained elsewhere and by one who is in full sympathy with them.

We wish to thank those faithful ones who have stood by us so nobly the past four years and without whose help we could not have stood. Because of so many who have gone the full limit of Christian love and fellowship our faith in men has stood the test in the face of so much that is deceiving among men. The kind word spoken to us, and to others in our defence in trying times, have been

a support the full value of which we are not able to express in words.

Brethren, let us press forward with a determination to let no small annoyances of the present rob us of our crown of the future. Let us be sure we are in. Let us make our paper better than ever by staying close to God's word in all we do and say. Let us make it a weekly messenger carrying forth in each issue a message richer than gold. The world needs its truths so much. Write us a word of encouragement. What will you do to help make Vol. 5 the best yet?

—The Editor.

A Believer's Hope.

We have a hope, a blessed hope, That cheers us on our way; It fills our lives with sunshine, No matter how dark the day.

We hope for that which is promised, Why should we hope for more, For God in his all great wisdom, Has promised a bountiful store.

We hope not for a home up yonder, For not a promise has God given, That though we be his blessed children, That we should enter heaven.

But we hope for a never ending kingdom Established here on earth, Set up under the whole heavens, Thoroughly cleansed from all sin's curse.

We hope for a home in the kingdom, Where praises to God we'll all sing, Where all is blest, and nothing to molest, And Jesus is reigning as king.

We hope for immortality Robed in life forever more, And reign with our blessed Savior, In the Eden home restored.

We hope for the resurrection, When all will wake from the dusty mound, We hope for the first resurrection, When the first trump of God does sound.

We hope then to be some body, Not a spirit as some do say, But we hope to be like Jesus, When he arose and went away.

We hope for a time when the wicked Will banish and pass away, And not for eternal torment, As the popular preachers say.

We hope for the beautiful city, John saw, not made with hands, Coming down from God out of heaven, Prepared for the glorified band.

We hope for eternal peace When the war cry no more we fear, When we've beat our swords into plowshares, And into pruning hooks our spears.

All these glories we hope for, For they are promised in his word, If this hope dwells within you, You'll succeed in gaining reward. Jennie L. Freeman

The Home of the Blest.

When I think of the home of the blest, I long and sigh to be there; And never have any more pain, And never have any more care.

Jesus is coming before long, To take you and me over there, O won't it be grand to be over there, And never have any more care?

The home of the blest is a beautiful one, No pain nor death can enter there; Then let us be ready and not make Jesus wait, When he comes to take us all home over there.

Ora L. Worley.

I am glad to think that 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.—Jean Ingelow.

The law of worthy life is fundamentally the law of strife. It is only through labor and painful effort, by grim energy and resolute courage, that we move on to better things.—Roosevelt.

Community of interest is the root of justice. Community of suffering, the root of pity. Community of joy, the root of love.—George Eliot.

Be swift to love. Hasten to be kind.

Gifts to God are expressions of our gratitude, of our love, and of our appreciation of his wondrous goodness. Love yearns for an opportunity of expressing itself.

He is of inferior morality who would not rather be deceived than to deceive.

gins to march southward to God's holy land to lay waste and spoil that land and rob his chosen people, then will God's footsteps be heard in the earth with his saints by his side. Zech. 14: 1-7. The nations' overthrow and the cleansing of God's great battlefield begins and continues for at least 7 months as described in the 39th chapter of Ezekiel. Read it. We need not look for our Lord's return until Israel is gathered to their own land with sufficient wealth to attract the envy and attention of the great northern power and the world soldiery.

Conclusion. When the time arrives when the then great king of the north shall think an evil thought and say, I will go to them that dwell safely in the land of unwalled villages ... to take a spoil and to take a prey, and when the footsteps of that power are seen and heard marching southward with that thought in mind, the words of the prophet Zechariah, 14:1-4, will then soon be fulfilled and not before.

Let me give the quotation entire. "Behold, the day of the Lord (not Sunday) cometh and thy spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle (will he?)...Then shall the Lord go forth and fight against those nations as in the day of (ancient) battle." What then follows? Listen and hear. "And his feet shall stand in that day (or time) upon the mount of Olives (situated in heaven? Oh no, not there), which is before Jerusalem on the east." What next follows? 5th verse. "And the Lord my God shall come and all his saints with thee." Then follows the destruction of the contending armies, the burying of the dead soldiery, the cleansing of the land, the obedience to God's demand and rule, as clearly given in the 39th chapter of Ezekiel.

Please read all the chapter for it is too long to quote entire. We have called your attention in this article to the last great stepping stones which are to mark the coming of our Lord, and we need not expect or look for his return until these events transpire. How soon they may occur no one can tell but God. Think on these things.

Your brother in hope.

L. S. B.

Jesus the Great Teacher. No. 19.

In reading the many incidents of the life of the Son of God we find that many follow him. Some are convinced that he is the Christ, others that he is a prophet with power to perform miracles. His enemies, the Pharisees, proclaim him an impostor

and a blasphemous person in proclaiming his sonship. On one occasion there were five thousand persons who followed him. From five barley loaves and two small fishes he fed them all and there was gathered twelve baskets as fragments. When Jesus saw the disposition of his followers he determined to settle the question of their honesty.

When they sought and found him, they said, Rabbi, whence comest thou hither? Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat the loaves and were filled. Here Jesus begins to separate the wheat from the chaff. He announces the divine principle when he says, Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life which the Son of man shall give unto you: for him hath God the Father sealed. The time had come when these must either acknowledge or reject him whom God had sealed. They recognized the power that he manifested and desired to do these works. They said, What shall we do, that we might work the works of God? Jesus answered, This is the work of God, that ye believe on him whom he hath sent. They were interested in the power that Jesus showed in performing miracles and not in believing on him whom God sent. They therefore demanded a sign that they might see and believe on him. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven. This was said in justification of Jehovah's honoring them as a select people. The law was their guide and salvation and they needed no new plan of salvation. They already had the meat that did not perish. The Father would further honor them by sending them a Saviour and one who would redeem their people.

Jesus is ever ready with an answer and said, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world. Their request was that Jesus evermore give them this bread. Their minds were still fixed on the literal bread and supposed that Jesus could in a miraculous way, provide them with the bread that would assure to them the power of an endless life. It had not dawned upon their minds that to believe on him whom the Father had sent, was that bread that endureth forever. Jesus then spake to them more plainly, I am the bread of life. I am the meat that perisheth not.

He further states that, He that cometh to me shall never

hunger, and he that believeth on me shall never thirst. Ye have also seen me and believe not. I came down from heaven, not to do mine own will but the will of him that sent me. 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. They are being tried. They are beginning to see that to accept this bread is to deny themselves and acknowledge that they are no longer in favor with God. Their fathers being fed on bread from heaven would avail them nothing. This caused them to murmur and their minds soon became hardened against his teaching, that he was the true bread.

With their minds thus prejudiced they could only see in Jesus the son of Joseph and Mary. What right has he to claim such great honor? They had lost sight of the fact that Jesus had miraculously fed the great multitude. To them he was but a man with no more power than they. What power had he to raise them up at the last day? They were of those who would not come unto him that they might have eternal life and to be raised up at the last day. Jesus further states that, No man can come to him except the Father which hath sent him draw him, and I will raise him up at the last day. It is written in the prophets, They shall all be taught of God. Therefore every man that hath heard and hath learned of the Father, cometh unto me. To deny the son is to deny the Father. Jesus is not yet through with the divine idea that he is the one whom God sealed and speaks more plainly as their minds become more confused. Again he says, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. They were so incensed against Jesus that their power to reason had left them. He required that they should believe on him and he would raise them up at the last day. He is now requiring of them a further test. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever. The bread that I shall give him is my flesh. This was more than their patience could bear. Their carnal minds could not accept the spiritual thought that Jesus had in his mind. Before the ordinary reader can understand the sayings of Jesus in this chapter he must see the purpose that Jesus had had in using the language here found. It was to divert their minds from the law to the gospel. From the things of the flesh to the things of the spirit. They were therefore more willing to give to the thoughts of the Mas-

ter a literal interpretation than a spiritual one.

When Jesus had finished his sayings, many of his disciples said This is an hard saying; who can hear it? A prejudiced mind can not understand the simple truths contained in the gospel. He further said, Doth this offend you? If so, what and if ye shall see the Son of man ascend up where he was before? What will be your surprise if you shall see the Son of man raised from the dead? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.

The test that Jesus had made had proved effectual for from that time many of his disciples went back and walked no more with him. His work of testing was not yet complete. He said unto the twelve, Will ye also go away? Note the answer given by one of his apostles. Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. We believe and are sure that thou art the Christ, the Son of the living God. In this confession we see the truth expressed in the teaching that offended the multitude. Jesus was to them the son of Joseph and Mary. This thought is of the flesh and profiteth nothing. The mind is dull to entertain this idea. It is the spirit that quickeneth and gives us the true conception of the true bread, viz., That Jesus is the Christ, the Son of the living God.

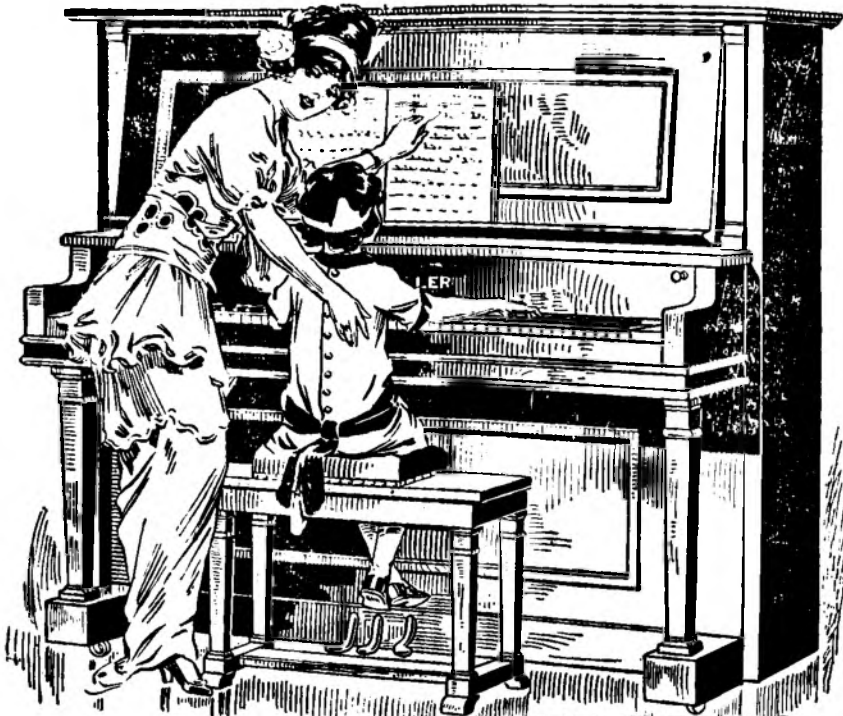
D. C. Robison.

The Burden of the Cross.

There is but one cross, it is never in the plural in scripture. But one is enough, for a cross means sacrificial death and the saint can follow his Lord's steps into the valley but once. We speak and sing of "all the daily crosses we are called to bear," but the daily cross-bearing is to die daily as Paul calls it, die to sin, as he says our Lord did.

The Master said any one desiring to follow him must take up his cross daily and follow him, so the cross you carried yesterday is the one to bear today, that is, the death you endured yesterday is the daily sacrifice you are to offer on the altar of Christ's suffering, acceptable to God by him.

So the Lord did not bear all the burden for you: you have the same one to bear that he did, he bequeathed you a heritage of the fellowship of his sufferings before we share with him the glory soon to be revealed. It is evident that the cross he bore is the same one we are to carry, for Paul in speaking of the cross he carried, calls it



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- Where Are the Dead? L. S. Bronson, 405 Courtland, Dowagiac, Mich.
- Sabbath Rest. Eld. J. W. Williams, Cyclone, Ind.
- The Two Sons of God. S. J. Lindsay, Oregon, Ill.

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CHURCH DIRECTORY.

The brethren at Lanark, Ill., meet at the various homes each Sunday morning for Bible study.

J. M. Glotfelty.

Dixon, Ill., preaching the first Sunday in each month, morning at 10:45 and in the evening at usual hour, at Miller's hall on Galena Ave., near corner of First St Berean meeting each Monday evening at one of the homes.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mr. Roy Cuffel, Supt. Bible study each Sunday at 11 a. m., led by members. Berean meetings held each Wednesday evening at the homes of members. Bro. R. C. Railsback, 621 S. Fellows St., is the elder.

Rensselaer, Indiana, Church of God. Preaching the third Sunday in each month at 10:45 a. m. and 7:30 p. m. by S. J. Lindsay, Oregon, Ill.

Church of God, 1107 Sheldon Ave., S. E., Grand Rapids, Mich. Bible School at 10:00 a. m. Preaching at 11:00 a. m. each Sunday. Berea class, Tuesday evening each week at 8 o'clock. F. V. Blakely, Pastor.

The Church of God at Dutton, Mich. has as regular service as Bro. and Sr. Woodward are able to give them. The regular service is the first Sunday in each month. We have a small, but interesting Berean society.

Coats Grove, Mich. Meeting each third Sunday in the month. Sr. M. A. Woodward holds regular appointment.

Fonthill, Ontario. Fonthill is about 14 miles from Niagara Falls, N. Y., by trolley. Sunday School each Sunday at 10 a. m. Preaching at 11 a. m. Communion at 12, noon. Bible study and prayer meeting Wednesday evening. F. L. Austin, Pastor.

Niagara Falls N. Y. Blessed Hope Church of God. Bible school each Sunday at 10:30 a. m. Preaching at 7:30 p. m. Bible study and prayer service Monday evening at 7:45. F. L. Austin, Pastor.

Ro?, Ind., Church of God. Preaching by Bro. J. H. Anderson on Satur-

day evening and over the fourth Sunday in each month.

Adrian, Mich. Sunday School each Sunday at 10 a. m. Standard. Also preaching service by F. E. Siple on first Sunday in each month at 11 a. m.

Brush Creek, O. Preaching first and third Sundays in each month, at 11.00 a. m. and 7:30 p. m. Sunday School each Sunday at 10:00 a. m. Bible class each Wednesday evening. J. H. Anderson, Troy, O., Pastor.

Springfield, Ohio. Preaching second Sunday in each month, 10:35 a. m. Sunday school each Sunday at 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Waterloo, Iowa. Preaching every Tuesday evening at 7:30 at Kistner Chapel, 316 3rd Ave., West Waterloo. "Bible Prophecies" is the subject of these winter evening sermons, by A. J. Eychaner.

Blush Church, near Fredericktown, Mo., does not have regular preaching at present, but has Sunday school every Sunday at 10 a. m.

Ccas. Manken, Teacher. W. A. Cooper, Supt. P. J. Graham, Sec.

Morish, Clark Co., Ill., Church of God Sunday School each Sunday. Vernon Lansbery, Supt. The adult class being a Bible Class.

Ripley, Ill. Sunday School, Berean and Communion Service each first day of the week. J. W. Cooper, Elder. Jennie Cox, Sec.

The people of the Church of God have regular appointments for Bible readings and investigations at 2:30 p. m., every Sunday, at 441 E. Blackwell Ave., Blackwell, Okla., at the home of S. C. and E. A. Oliver. Any one coming this way please call on us.

Oregon, Ill., Church of God meets for bible study, Sunday at 10:30 a. m. Sunday School at 11:15 each Sunday. Preaching the fourth Sunday in each month, morning and evening, by S. J. Lindsay, Pastor. Berean meetings Wednesday evening of each week.

Church of God, Argos, Indiana.—Bible school, 9:30; preaching twice a month; Berean class every Wednesday evening.

Plymouth, Ind., Church of God. Sunday School each Sunday at 10:00 a. m. Sister Violet Stauffer, Sec. Preaching each fourth Sunday morning and evening by Bro. D. E. Vanvactor, pastor. Communion service at close of morning service.

So long as the hope before you is for supremacy instead of love, and your desire to be greatest instead of least, first instead of last, so long are you serving the lord of all that is last and least, the last enemy that shall be destroyed, death; and you shall have death's crown with the worm feeding on them.—Ruskin.

The praises of memory have often been sung. But to be able to forget what should be forgotten is as advantageous as to be able to remember what should be remembered. We praise a good forgettery.—The Outlook.