

# THE RESTITUTION HERALD.

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Number 1.

## The Dangerous Magnet.

In the story in the 3rd chapter of Arabian Nights, we are told of a wonderful magnetic isle standing in the sea. The ship was drifting over the sea. It was stout and without a leak, but it had no rudder. The people in it did not feel alarmed. There was no storm, and surely their vessel would be safe until they could get help. Then of a sudden, the ship simply fell to pieces on the ocean. There was no explosion, no violent shattering on a rock. The timbers fell out upon the water, and the ship was floating pieces. They had approached too near the magnetic isle, and every nail and bolt and bit of metal in the ship had been drawn out to fly to the magnet.

This is just a fanciful story but in life there are things that remind us very much of the dangerous magnetic isle. We all start out in life with certain teachings and ideals that hold our lives together in order. Parents, church and school teach us to be honorable, kind and industrious. But when some people approach a certain magnet, their good qualities seem to fly out of them, leaving wrecks upon the sea of life.

With many men, that magnet is money. When they approach the matter of money getting they forget to be honorable or kind. They may grow rich, but in the meantime, they have lost the fineness of their character, and they are indeed wrecks because of what the money magnet has drawn from them.

But with young people, the dangerous magnet is usually pleasure. Some of them think pleasure should come before duty. A certain youth prepared himself for a certain line of work, and later secured a good position. In the autumn there was a football game in his town between his old school and a visiting school. He asked to get off that afternoon. It was an unusually busy time in his department, and the department head told him with great regret that he couldn't be spared. Nevertheless, he stayed away from work to go to the game, saying at home that they hadn't any business to keep him cooped up on the day of the big game. Of course he lost his position.

When we go to work we must

## DEAR HANDS

**R**OUGHENED and worn with ceaseless toil and care,  
No perfumed grace, no dainty skill had these;  
They earned for whiter hands a jeweled case,  
And kept their scars unlovely for their share.  
Patient and slow, they had the will to bear  
The whole world's burdens, but no power to seize  
The flying joys of life, the gifts that please,  
The gold and gems that others find so fair,  
Dear hands, where bridal jewel never shone,  
Whereon no lover's kiss was ever pressed,  
Crossed in unwonted quiet on the breast,  
I see, through tears, your glory newly won,  
The golden circlet of life's work well done,  
Set with the shining pearl of perfect rest.

---Selected.

learn that work comes before pleasure. Happiness is a necessity of life. We cannot really be good workers without it. But happiness and pleasure are not synonymous. We do not need the ball game, the picnic, the entertainment very often. We could get along without them entirely. And if they grow large enough in our thoughts that they come before our work, then we may be sure that for us, they are dangerous.

Keep away from the magnet that will draw out of you qualities that make you useful in the world, or the qualities that make you a fine character.—The Boy's World.

### How to Preach so no One Will be Converted.

Study to please and thus secure a big reputation.

Preach lots on popular, sensational themes—avoid referring to essential doctrines of salvation.

Denounce sin in the abstract, but appear not to see the sin of your congregation.

Preach often on the love of God; but never hint that God is a consuming fire.

Discourse again and again on the universal Fatherhood of God and Brotherhood of man, and thus slyly do away with the necessity of the new birth.

Join all the secret societies of your town.

Be liberal. Admit there are good men and Christians in all churches. Let your church be a get-together place for Romanists, Christian Scientists, and all classes of Unitarians, and by "union" help lift up humanity.

Make religion attractive, progressive and up to date. Split up the church into worldly clubs

and societies for the sake

of fun. Instead of meeting for prayer, meditation and worship, let them sit down to eat and drink, and rise up to play.—Sel.

### Worship in Song.

The scripture exhorts us to "sing with the spirit and with the understanding," but much of our singing is without either.

Sometimes we fail to pronounce the words of the songs we sing so that others may understand. Try closing the book and trying to follow the words of a hymn or anthem, as it is sung. Paul said he would rather speak a few words and be understood than many and not be understood.

The song service of the church, Bible school or Endeavor Society is worship. It is not just to take up time while the late comers find their seats, or just to fill in between speeches. We are to "sing unto the Lord." We should enter into the song service as we do into the scripture reading, prayer, and sermon.

We should mean the things we sing. We have no moral right to sing, "All for Jesus, all for Jesus," and then withhold our time, money and talents from his service. It is lying to sing, "I'll go where you want me to go," and then refuse to answer the little calls of duty. It is a mockery to sing, "I know I love thee better Lord than any earthly joy;" if we absent ourselves from the prayer meeting to attend the picture show, or to sing, "How dear to my heart the communion with saints," and then neglect the assembling of ourselves together.

It is a good thing to know something about the authors of the hymns we sing, and to know the occasions that called them

forth. We should enjoy the songs better for knowing the mind of the author.—Sel.

### The Grace of Simplicity.

With every step this generation makes toward taste and culture, the nearer it comes to simplicity. The dress of a lady is characterized by its lack of elaborateness. The homes of persons of refinement are without the crowded, overornamented look which strikes the visitor in so many otherwise handsome houses. And in mind and character the same principle applies.

Many young people, when they wish to appear at their best, assume a manner quite at variance with that which is natural to them. Even their vocabulary becomes stilted and unusual. "Be yourself," is the best rule ever given for conversation, and, when we attempt to adorn our talk with unaccustomed and elaborate phrases, even the most careless listener perceives the lack of harmony.

The lack of simplicity in the manner usually rises from self-consciousness, and self-consciousness is not an indication of modesty, as some would have us to think, but rather of undue attention to one's self. The girl whose thoughts are wholly occupied by the impression she is likely to make upon other people in nine cases out of ten, will be awkward and affected. Learn not to think of yourself, but of those you are with. Do not talk to make an impression, but for the sake of being an agreeable companion.

A great character is always simple. One whose aims are high and who is in harmony with the good and beautiful, will find it easy to be natural and sincere. Display may attract attention for a little, but to win the esteem which alone is worth having, we must show in our lives the straightforward simplicity of a genuine nature.—Girl's Companion.

Living a life in the world, noble and true and helpful, is the biggest and best thing any one can do in the world and it is not possible to fail in that as long as the will to do that thing is alive in the heart.

Two wrongs do not make a right.

**The Bible Declares that Man Has, or Is, a Soul, so Constituted as to be Liable to Death.**

Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Heb. nephesh chayah, precisely the same Hebrew words before used in describing the creation of the lower animals.

This account of man's original formation, as coming from God's word must be reliable. It is just what we need. It is what Revelation alone could supply. Let us then give it our earnest consideration. It is a simple statement of facts. It brings to our notice three objects: the Lord God as Creator; the material used is dust of the ground; the object formed is man. Into the man after he has been formed, we are told, the breath of life is infused, and he then becomes a living soul.

What is this breath of life? It has been claimed that it denotes an ever living soul. But then the subsequent statement would have been: and man became possessed of a living soul, not "and man became (i.e., was after that) a living soul." Besides, to put in the soul after the man has been fully formed, were, according to modern theology, a physical impossibility. That claims that man is composed of body and soul; he could not then have been first formed of body alone: no compound can be formed of one of its ingredients. But the uses Moses subsequently makes of the term breath of life, settles its meaning. He tells us, Gen. 7:21, 22: "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing, and every man, all in whose nostrils was the breath of life, died." The "breath of life" was the commonest possession then of all these animals; when they lost it, they died. Evidently, to state that any being has the breath of life, is simply to say that it lives, or is alive.

In this inspired record then of man's creation, we find no statement that the Lord formed a material body, joined to it an immaterial soul, and then called the now compound being, man. Such is the teaching of modern theology, not that of the passage before us. Its statement is explicit that man was man ere life entered the lifeless form. He was first made a man, after which, receiving from his Creator this breath of life, he began to live, he began to be (became) a living soul: the very phrase the pen of inspiration had before applied to lower animals.

According to this, it would

seem that the man himself as such is a soul; that a man alive or living, is a soul alive. But this were to make the entire man a soul, which is contrary to our popular theology, which represents the soul as a part of man. That there may be no mistake here about our understanding of the popular belief, we quote from Webster's Unabridged. It defines soul: the spiritual, rational and immortal part of man; that part of man which enables him to think," etc. From Buck's Theological Dictionary, the following definitions are taken: "Man, a being consisting of a rational soul and an organic body." "The constituent and essential parts of man, created by God are two, body and soul."

Yielding now, for the moment, the position that the individual man is the soul, let us follow out this definition of modern theology: "the soul is an essential part of man." Read again Gen. 2:7: "The Lord God formed MAN (not one part only of man, but man, this compound being, body and soul), of the dust of the ground." Does the reader perceive the full import of this statement? It decides the case against modern theology on its own stating of the case. Put the argument in the simplest form:

Man was formed of the dust of the ground:

But man is soul and body:

Therefore, soul and body were formed of the dust of the ground.

The conclusion is inevitable.

And a soul formed of the dust of the ground is not immaterial. Thus gives way another essential component of the popular idea of a soul. A second leg of that tripod comes down, and we have proved it were impossible for the remaining one to stand alone. For, immortality, as a necessary element of a soul, if not restricted to man, claims too much; and if it be not in something immaterial and so beyond reach of our senses, is refuted by our daily observation.

But how does modern theology meet this statement of Gen. 2:7, which if allowed to stand as it is, so completely overthrows its dogma, of an immaterial soul? It has but the one resource for all these difficulties,—figurative language! It can only say, the word man (what was formed of the dust of the ground; in this passage does not mean man, it is figuratively used for the body alone. Let the reader judge if this is aught but the baldest assumption. Read the passage with the context, remembering this is a simple, historical narrative. The word man first occurs, Gen. 1:26, 27: "And God said, Let us make man in our image.....So God created man in his image, male and female created he them." The word man is liter-

al here, no doubt. Next use of the word is chap. 2:5: "there was not a man to till the ground: this also is literal, the mere body could not till. Will the meaning of the word, thus established in its literal signification by this usage, be changed in the immediate connection, the next verse but one, to a figurative use, to mean only a part of the individual, and especially when a somewhat minute account of the individual's formation is being given? Such trifling with the sacred record strikes at the root of all reverence for the Bible. How are we to know what any passage means, that it means anything at all, if such license is to be taken with the word of God? In verse 19 we find similar language: "And out of the ground the Lord God formed (same Heb. as ver. 7) every beast;" as well claim the word beast is figurative, and means part of the beast. If further testimony be necessary to sustain the literal intent of Gen. 2:7, it is furnished in God's word.

Gen. 3:19, the Lord God addresses Adam, the man, by modern theology's own definition, a compound of body and soul: "And unto Adam he said, In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." This solemn sentence of death is the last place for figurative, or anyway ambiguous language. Indeed, could words be found less unequivocally to set forth the man's material nature?

Psa. 103:14, David says, perhaps with these words of the Creator in mind: "He knoweth our frame, he remembereth that we are dust."

Psa. 30:9: "When I go down to the pit (or grave); shall the dust praise thee?"

Psa. 146:4, of man we read: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Nor are we confined to the Old Testament, for the Old and New are in harmony on this, as on all points. The Apostle Paul most explicitly declares the truth of the material origin of the soul; and all the more to our purpose, in that it comes in incidentally in the course of an argument. In 1 Cor. 15, we find him arguing for the resurrection with the doubters of his day. He first proves the fact from Christ's resurrection, then he shows its necessity to the Christian's hopes, then he meets the objection that our present body passes away, by showing, that though in bodily form, it is with another and different body that we are to live again. Cer. 39-42, he says, "All flesh is not the same flesh, as star differeth from star; so

also is the resurrection of the dead;" more exactly, the Greek, without the article, of dead ones. Ver. 44: "There is sown a natural body (psychikon soma); there is raised a spiritual body (pneumatikon soma).

Note here a very suggestive fact. The Gr. word translated natural, is made up of psyche, soul, and -ikon, our adjective suffix, 'ical:' i. e., soul-ical. But in English a noun used as a prefix, becomes an adjective, psychikon soma is then, a soul-body. While pneuma-t-ikon (pneuma, spirit) soma, is in English, spirit-body.

"There is a soul body and there is a spirit-body. And so it is written, the first man, Adam, was made (Gr. egeneto, became) a living soul." This soul-body is that spoken of (ver. 42, 43) as sown in corruptibility, in dishonor, in weakness: the spiritual is to be raised incorruptible, glorified, powerful. "Howbeit that is not first which is spiritual, but that which is soul-ical; and afterward that which is spirit-ual. The first man is of the earth, earthy." That is to say, the first man just declared a living or live soul, is of earth, earthy. Thus does Paul confirm the literal meaning of Gen. 2:7, that soul and body are material. And so Holy Writ throughout, overthrows's modern theology's sole reliance of a figurative intent in Gen. 2:7. That passage must be allowed to stand as meaning just what it says.

That a material soul should be liable to death follows of course, and in fact. THE MAN DIES; that is, he, who became, and for years past has been a living soul, at length ceases to live, he parts with his life. This living soul dies, as is the language of Rev. 16:3: "Every living soul died in the sea," and is according to the simple word of Ezek. 18:20: "The soul that sins, it shall die." To meet this, modern theology, we here find, actually denying that the man has died. It teaches that body and soul, the two essential parts of man, are separated; this it calls dying. But the theoretical soul, by an incomprehensible stretch of language and fact (yet so are we taught), at that event virtually becomes the man (one part becomes a whole); it can not die, it still lives on. So death does not pass upon man, but upon the body. For the man himself, death is simply a change in his mode of existence, or rather place of abode. That we do not misrepresent, is shown by this favorite illustration of modern theology, "Death is but the passing from one room to another."

We call this theology modern, because it is at a comparatively recent period that it has prevailed among believers. But in



reality, its peculiar doctrine, the dogma of inherent immortality dates back to the garden of Eden, and wrought fearful evil with those who then accepted it. We read, Gen. 3:4: "The Serpent said unto the woman, Ye shall not surely die." A better theological authority tells us, Rom. 5:12: "And so death passed upon all men, for that all have sinned." If all living human souls have sinned, all such die. If not, if death be not loss of life, but change of life to another state or place, why did the Lord say, Gen. 3:22: "And now, lest the man put forth his hand and take also of the tree of life, and eat, and live forever?" And we read the Lord took measures to prevent this living forever;—to prevent just what modern theology claims to be the fact with Adam and all his descendants. Were it not more reasonable to conclude that the measures adopted were effectual?—Ives.

To be continued.

### SERMONETTE NO. 73.

#### Fruits of the Spirit.

##### 1. Love.

The spirit of God from an horticultural standpoint, is a tree of life. It is not only a tree, but it is more, it is a fruit tree.

In the creation of the natural world, God established a law, which should govern every living thing in the reproduction of itself, or in the production of fruit. That law is expressed by saying that **Everything should bring forth after its kind.**

This natural law extends into the spiritual world, and there too, we shall expect that everything will bear fruit after its own kind.

God's creation is a universe. That is to say, it is a unit, and one law governs in every place in his dominion. While there are multitudes of forms, yet every form must produce after its kind. This is true not only of forms, but it is true of color, of flavor, of habits, of growth, of odor, of disposition and every characteristic of being.

The fruits of God's spirit will therefore be like the spirit of God. There is also a spirit of evil, and we shall expect to find the fruit it bears to correspond to that spirit. It is evil fruit because from an evil spirit. If it can be said of men, "By their fruits ye shall know them," may we not also know the spirit of God by the fruits which it bears? By a careful study of the fruits its usefulness, and its effect upon our lives, we will appreciate the value of the tree God has created in the spiritual world. This spirit tree differs in one respect from the natural trees. The natural tree bears only one kind of fruit, while the spirit tree bears

several varieties on the same tree. Paul, who had an extensive experience in the cultivation of this tree, enumerates the following varieties of fruit—"Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance," nine in all! Wonderfully productive and wonderful fruit! Why bless you, the eating of such fruit every day would transform this world of nations into beings equal to the angels.

Love is the most conspicuous and valuable fruit on this tree; hence Paul gives it a prominent location in his lists of fruits—he mentions it first. And well he may do so, for love is the greatest thing in the world, for 'Love is of God,' and 'If we love one another, God dwelleth in us, and his love is perfected in us. Hereby we know that we dwell in him and he in us, because he hath given us (the fruit) of his spirit.' And this commandment we have from him, That he who loveth God, love his brother also.

Trees need cultivation to develop perfect fruit. A neglected tree soon ceases to bear, or at least if it bear some, the fruit will be imperfect and unsatisfactory. So too, if we neglect the spirit of God, "grieve the spirit," do not cultivate it in our lives, it will soon be found that the apples of this tree will be small and wormy, and in time will cease to appear altogether.

As the natural tree grows and thrives in the soil of earth and bears its best fruit in the richest soil, so the spirit tree yields its choicest fruit by growing in a good and honest heart. It is the good ground that yields 'some thirty, some sixty, and some an hundred fold,'—but wayside, stony and thorny ground is unprofitable.

Let us consider some of the elements of this first fruit of the spirit. Love is an emotion of the heart. It is an effect of the in-dwelling of God's spirit, and as a fruit it has the following properties:

1. It suffereth long and is kind.
2. It envieth not.
3. It is not rash, nor hasty.
4. It is the embodiment of humility.
5. It is not deceptive, but trustful.
6. It is not covetous, but generous to all.
7. It rejoices in truth and virtue.
8. It is patient, faithful and hopeful.

What an array of desirable qualities are here. Love is a fruit from this divine tree unequalled by any other variety that grows upon it. These qualities woven into the life of any human being, will find a responsive emotion in those whose lives are barren

and burdened with hate and sin.

##### 2. Joy.

Joy is an effect. It is an emotion excited by the acquisition or expectation of good. To a certain extent, we are creatures of environment. Our lives are made up in part by the things and circumstances by which we are surrounded. We are a highly sensitive plate upon which the sunshine and shadows of time leave their indellible imprint of joy or sorrow. Yet it is possible, I believe, to so train the mind as to be always joyful. Of course, there is a difference in individuals—born so. No two persons are exactly alike. Joy depends upon the power to prize our present blessings, as well as to appreciate the good our Father has promised.

Jesus said, "Rejoice and be exceeding glad for great is your reward in heaven." Peter in speaking of our future life, said, "Believing, ye rejoice with joy unspeakable and full of glory."

When David looked forward to the resurrection of Jesus and the promise of him occupying David's throne forever, he said, "Therefore did my heart rejoice and my tongue was glad." From these and other texts, we learn that joy is enduring when the mind dwells upon the promises of God, in addition to our present blessings.

There is another feature of joy which seems to indicate that it may be a divine gift. The writer of the Hebrew letter, in speaking of Jesus says, "Thou hast loved righteousness and hated iniquity, therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows." The joyful, sunny life of Jesus perhaps depended much on this anointing with the oil of gladness.

In view of the countless blessings we enjoy in this life, and the unseen, eternal things promised for the future, there is no excuse for sorrow. In one of Paul's letters, he writes thus—"Finally my brethren, rejoice in the Lord."

We should always remember that joy is a fruit of the spirit and grows by the side of love. When the heart is filled with love, joy comes into the feast and sorrow and sighing flee away.

A. J. Eychaner.

##### Pride.

Pride is a treacherous thing. We resolve within ourselves that we will watch ourselves to ward off anything that looks like pride and the first thing we know we are proud of our meekness. The one who purposely goes in tatters to show his lack of pride is doubtless showing the same degree of vanity in the sight of

God as is the man who wears extremely gaudy clothes that people may notice him. The one who constantly flings before people his good qualities in comparison with another may mean well, but sneaking away somewhere in the dark shadows of the heart the little pride devil is doing his work. A man may wear good clothes and do so with little or no vanity. A man may wear a mean garb and give his mind little concern about it. Pride comes from the special attention the human mind may pay to any thing that has to do with self on exhibition, whether it be clad in rags or gold lace.

S. J. Lindsay.

##### The Art of Forgetting.

To forget—that is what we need—just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go, don't hang on them. Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train the faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering. It will not be cumbered with disagreeable things, and all its attention will be given to the beautiful things, to the worth while things. No matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added luster to all your literary, business or scientific attainments, and it will add immeasurably to health of mind and body.—St. Louis Christian Advocate.

##### Pure Life-pages.

If a drop of ink is let fall upon a clean, white page, no amount of erasing or scratching out will make the page as clean as it was at first. Even the little ones know that.

And just so it is with our lives. At first, they are clean and pure, but, if we soil them by doing unkind and selfish actions, no number of sorrowful regrets can thoroughly make clean our life-pages. Then how watchful we should be to keep as fair and as pure pages as we can.

Cheerfulness is a form of intelligence just as a smile is one kind of beauty.

One thing to put off until tomorrow is "getting even" with some one else.

The devil catches most souls in a golden net.

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.
- Adeline, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

We will say to the one who sent in an obituary and signed it simply "A Friend," that the obituary has already appeared in our columns and for that reason we think it would be superfluous to have it appear again. Please, when writing to this office, sign your name so that we may make private reply.

Bro. A. J. Eychaner submits Sermonette No. 73, written on his 73rd birthday anniversary. Read it over carefully and then write him how much good it has done you. His address is Cedar Falls, Iowa. A little encourage-

ment of this sort will do any of our writers good.

What a help it would be if we had a few more of Sr. Wyman's kind. Read her letter. She has been one of our substantial supporters from the first.

Word comes that Sr. Pearl (Woods) Buckley, of Indianapolis, Ind., is now the proud mother of a little girl. We know that Pearl's wide circle of acquaintances will congratulate her.

While it may yet be early to speak of it, yet it is well to be prepared in time. Would it not be a good idea to send in your letters for our Thanksgiving number soon?

We expect to be in Rushville and Camden to hold meetings to begin in Rushville on Wednesday evening, Oct. 27, to last through Thursday and Friday evenings, and on Sunday, Oct. 31st. to begin near Camden as the brethren may arrange, to hold thro' the following Thursday night.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Mrs. E. H. Wyman. \$3.00.

Reports.

The Michigan conference of the Church of God of the Abrahamic Faith, met at Watson, Allegan Co., Mich., Sept. 24-26, 1915.

Ministers present: Bro. F. L. Austin, Fonthill, Ont., Bro. F. E. Siple, Adrian, Mich., Bro. F. V. Blakely, Grand Rapids, Mich., Bro. and Sr. Woodward, Dutton, Mich. Sr. Nellie Blakely presided at the organ. Friends from a distance were Bro. F. L. Austin and daughter, Ruby Austin, Fonthill; Bro. and Sr. E. C. Railsback and daughters, Mildred and Thelma Railsback, and Sr. Bessie Shafer, of South Bend, Ind. It was indeed a pleasure to have them with us.

Meeting was called to order by our Pres., Bro. F. V. Blakely. Song service led by Bro. Blakely. Remarks were then made by Bro. Woodward and Bro. Blakely. Sermon, Bro. Austin: 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, to the Jew first and also to the Greek."

Saturday 9:30. Short business session. An invitation was sent from the church at Blanchard that the annual conference be held at Blanchard in June 1916. We accepted the invitation. The annual conference will convene

on Thursday of the third full week in June and continue over the following Sunday. The Bible School shall be held for one week immediately following the annual conference. Sat., 11 a. m., sermon, Bro. Blakely. Scriptural reading, Matt. 6. Subject, Prayer. Sat., 2:00 p. m., sermon, Bro. Siple. Subject, God's great eternity, or the plan of the Ages. 3:00 p. m., Sr. Emma Railsback gave an interesting talk on the Berean work as being done in Indiana, and other states. 7:30 p. m. Social meeting, led by Bro. Woodward. Sermon, Bro. F. L. Austin. Lesson read, Rom. 3:19-20. Subject, Sin and Faith.

Sunday, 10:30 a. m., sermon, Bro. Austin. Dan. 2:31. Subject, The beautiful picture of God's plan of the coming kingdom, followed by Sunday School, led by Bro. Blakely. 2:00 p. m., sermon, Sr. M. A. Woodward. Eph. 4. Subject. What we ought to believe. Text, There is one body, one spirit, one hope, one Lord, one faith, one baptism, one God and one Father. Oneness in Christ. Followed by communion, administered by Bro. Woodward and Bro. Austin. Sunday, 7:30 p. m., song service led by Bro. Siple. Sermon, F. L. Austin, Subject, The Eastern Question, prophetic and scriptural.

Thus ended another pleasant gathering of the one faith.

Emma Jackman, Sec.

Sunday, Oct. 3, was one of the most beautiful of fall days. It was our regular appointment for Dixon, Ill. There was almost a full attendance of the brethren, which means that it was a most interesting audience. Such conditions are inspiring and if a speaker has a message to give, he can give it best at such a time. For a long time we have had in attendance at our services there, a young woman whose sincerity and eagerness to know the truth have been far above the average. We have watched her development with great interest. At this service she made application for baptism and in the afternoon we went to the water near the home of Sr. Emma Kelly where she went bravely into the water and put on Christ by baptism. We are so thankful to God for this. We take pleasure in introducing to the household of faith our new sister, Mrs. Bettina C. Rossiter. From the manner in which she went about the matter of knowing for herself the truths which she has espoused, we feel that the band of believers at Dixon, has been greatly strengthened. We pray for her that when that great day comes she may be found to have won an abundant entrance into that everlasting kingdom of God.

S. J. Lindsay.

The Sunday School.

By Anna E. Drew.

Elisha's Heavenly Defenders. Oct. 24, 1915. 2 Kings 6: 8-23. Lesson Text: 2 Kings 6:8-17.

Golden Text.—The angel of Jehovah encampeth round about them that fear him, and delivereth them. Ps. 34:7.

Time.—As the Elisha stories are probably not in chronological order, the dates are uncertain. Perhaps in the reign of Jehoram (son of Ahab and Jezebel) B. C. 904-894, Beecher; 861-849, Hastings. It was in the period of confusion and revolution which ended in the extermination of Jezebel's brood.

Place—Dothan, a small walled town on a hill 10 miles north of Samaria. Samaria, the capital of Israel. Damascus, the capital of Syria.

Questions.

Where was Elisha staying at this time? 2 Kings 6:13. What event had taken place at this town centuries before? Gen. 37: 17-28. What king was warring against Israel? v. 8. How was the king of Syria's plan made known to Elisha? How did he save Israel? vs. 9, 10. Who was the king of Israel and what kind of a king was he? 2 Kings 3:1-3. Why did Elisha want to save such a king? What did the action of Elisha cause the king of Syria to think? v. 11. (Since his designs were known only to his counsellors, he tho't there must be a traitor among them). What explanation was given? v. 12. How do you suppose the servant knew this? What was the order given by the Syrian king? vs. 13, 14.

"In all parts of the East the sudden raids which were so characteristic of Oriental warfare generally took place at night and under cover of darkness."

When and how was the Syrian army discovered? How did Elisha quiet his servant's fears? v. 16. How was the certainty of this shown? v. 17. What did the Syrian army, unconscious of Elisha's defenders, do, and what happened? v. 18.

We are told that the word here rendered blindness is from the Hebrew word 'sanverim', which occurs only here and in Gen. 19:11, and denotes dazzlings, deceptions or confusions of sight, from excessive light, rather than total loss of sight.

What followed? vs. 19, 20. Was it an untruth that Elisha told in v. 19? (Dothan was not his home). When the Syrians' blind-

ness was removed, in whose power were they? What did the king of Israel ask? v. 21. What did Elisha order done? What principle did Elisha act upon? Prov. 25:21, 22; Rom. 12:20, 21. Did the king of Israel follow his instructions? v. 23. Did this treatment prove effective? They ceased their raiding for some time. What do you think was the special object of the miracle? (That since Elijah was a prophet of God, it was useless for them to attempt any thing against him, and that the God of Israel was the one true God).

Should the principle that Elisha used in overcoming evil with good, be used at all times in our dealings with others? What is the result in fighting evil with evil? Have we any reason to believe that we have "heavenly defenders"? Heb. 1:14; Psa. 34:7; Matt. 18:10. We are told by some that the "little ones" spoken of in the last text above quoted, proves that they go to heaven when they die, and become angels,—show why this text does not prove this and tell what it teaches.

Give at least two lessons gained from this story of Elisha that we may apply to our own lives.

## Letters.

Dear readers of the Herald:

In the last number of the Herald, Bro. Lindsay says, speaking for the Herald, We wish to enter soon upon volume 5 with a determination to make it evangelistic in its mission, and asks us what we will do. Let us all count it a privilege to do what we can, both with our helpful articles and financially, and in this way many may learn of the truths we hold so dear and much good accomplished.

Your sister in the faith.

Mrs. E. H. Wyman.

Dear brothers and sisters:

Do we fully realize the responsibility the Lord put on us when he opened our understanding to the gospel, and the last command he gave his disciples was, Go ye into all the world and preach the gospel to every creature. He said also, "If you love me keep my commandments. We can not all preach but the commandment is to us just the same as it was to those that heard him, for he promised to be with them to the end of the world and of course they are not here now and it is for us that know the gospel to preach it and those of us that can not preach are not free from the command for we can and must obey it by giving help to those who can preach, and none of us

are too poor to help a little in sending the gospel for a part of all we have is the Lord's for this very purpose, for did not struggling efforts of our neighbors to give one tenth for the support of the priests and they had only one nation to serve, and we have all nations to send the gospel to, and this should be our aim in life. If we would keep an account of all our gains for one year it would surprise us to see how the Lord had prospered us. Yes, let us all count our blessings, for one year and we might see that we had been robbing the Lord.

Dear brothers and sisters, let us deny ourselves some to send the gospel to others. Oh how glad we are that we know the truth and now let us make it known to others. When the apostle Paul wanted the Macedonian churches had given so liberally, he gave as the secret, this: first, they gave their own selves unto the Lord—the purse is sure to follow when the personality has been consecrated, both our giving and our living will surely be right, if we have first given ourselves. Let us examine ourselves to see if we have wholly given ourselves to the Lord. And the only way we can serve him is by serving our fellow men and keeping his commandments, and one commandment is to exhort one another to love and good works.

Submitted in love,

A Sister.

### Pride.

I fear little do we realize many times the extent to which we are carried by this one great sin. Because persons by whom we are surrounded perhaps do not come up to our standard of propriety, we are too apt to find ourselves making remarks, or causing the smile of derision or contempt to follow them.

Not long ago, while sitting in my seat, looking each moment for our speaker to arrive from whom we expected to hear the scriptures expounded to us as of old, I overheard very critical remarks which savored strongly of contempt, made concerning his (to them) plain features and clothing. Should any one professing to be the child of God indulge in such things? Because another has not as beautiful form or expression of countenance as we fancy we possess, or because he who is found going about preaching the word which is not very popular these days, is not clothed in as soft and fine raiment as we are accustomed to see, should we laugh and deride him for his appearance? Better by far for us to try and do better ourselves than laugh at the struggling efforts of our neigh-

bors. Better for us if we should open our pocket-books and minister to their necessities and to the comforts of those at home, left behind perhaps, while they are battling for God and his truth, than to open our mouths in derision at their appearance.

Such pride I fear would curl the proud lip in scorn and contempt at the sight of John the Baptist should he appear before a fashionable congregation in our day, with his leathern girdle around his loins and his coarse garments about him. The doors of our costly cathedrals where the fashionable meet now days to worship God, we think would be closed against him and doubtless their voices would be raised against the Son of God, were they to stand at the foot of his cross beholding the crown of thorns wreathing his bleeding brow. They would as of old exclaim, "Away with him," because the crown was not of shining gold. Ah, let us all strive to be loving brethren and sisters together, knowing the time is short and the close of this age near at hand. Remember we may not know the trying circumstances and conditions of those about us. Remember too, that within perhaps sorrow, trouble and poverty may at times dwell in the homes of some of God's jewels, yet a murmur nor a complaint found is never heard. We sometimes have found such homes and such jewels. Remember too, yes remember that within such a home may dwell a bright diamond, a treasure which may yet shine, at last a jewel bright in God's everlasting kingdom in the great beyond. We know where some such dwell for we have sought and found them out. Thanks be to God for such loving and uncomplaining lives.

Your brother in hope,

L. S. B.

### Iowa Conference Echoes.

It was said by many who attended the Iowa State Conference this year that it was a good meeting.

It was a busy time with us all. There was auto talk, weather talk, social talk, there were talks by twos, by fours and by fives and more; there were Bible talks on Sundays, and Sunday talks that were not Bible; there were talks which pleased all and talks which pleased only a few.

The ministers were there too—Allard, Marsh, Williams, Crowe and Anderson. They tried hard to tell us what they knew and what they wanted us to know. They did not seem to be as anxious about themselves as about the other fellow. Their measure of success is as yet unknown.

Bro. Anderson was a new man at the bellows. He has told us in

the Herald that he "was impressed with the importance of obeying Jno. 5:39 and 1 Pet. 3:15." But he did not say whether he applied these scriptures as important to himself or to the Iowa conference. Perhaps they are applicable to us all.

Sister Sarah K. Taylor, of Friendship, Maine, was there. She is president and corresponding secretary of the Bible Faith Mission of India, an earnest, faithful, and an intelligent worker in missions.

We regret that nothing was said of her work in the secretary's report of our conference and feel that it was not treated with that consideration its importance deserves. There should have been more time devoted to inform us of the great work of the Church of God in India.

It is plain to the common observer that the people of the Iowa conference do not all look alike—do not dress alike, are not all the same size, and that their eyes and hair are of a different color: and a short visit among them will convince any one that they do not all think alike, and why should they? One thing is certain however, and that is, that they all believe in free thought and free speech; and that no one shall be denied the expression of his views on all Bible questions.

Our social meetings and our song services were an "up-lift" to us all. There were prayers, words of encouragement, renewals of friendships and pledges of fidelity and brotherly love.

One thing more before these echoes die away in many repetitions—sacred places ought to be treated with great reverence. The camp ground is dedicated to the service and worship of God. The shoes of irreverence and frivolity should be put from off all feet as we walk upon the holy ground. Let us be shod with a preparation of the gospel of peace and looking to the author and finisher of our faith.

A. J. Eychner.

### Do It.

Don't talk about things you are going to do,  
Don't say that you mean to be noble and true,  
Don't wait till tomorrow to make up your mind,  
That you'll make others happy, and always be kind;  
For tomorrow you'll talk as you are talking today,  
And your good resolutions will vanish away.  
Do it now—let the world see you mean to be true.  
Oh don't talk of the things you are going to do.—Sel.

Money is a good servant but a dangerous master.

**What Must I Do To Be Saved?**

Continued from last week.

Second, the Scriptures affirm that the kingdom will be on this earth. It will be divine because it is of divine origin and not of man. It will be heavenly, because it will be like heaven when the will of God shall be done in earth as it is in heaven, and for the further reason that its laws will be heavenly, that is they originate in heaven by infallible and altogether righteous beings instead of wicked and fallible men. When the Lord Jesus said, "My kingdom is not of this world," he did not mean that it will be on this earth, but that it is not of this world as to origin. Its source is from heaven, therefore heavenly. The Greek preposition *ek* is rendered, of, and denotes the origin or source of a thing. John's baptism was on earth, but it was not of men. Christ said his kingdom was not of (*ek*) this world. That is to say, it did not originate with men. David showed the necessity of Christ's reign in Jerusalem over the land of Canaan and the whole world. We can not perceive how those "promises made unto the fathers can be fulfilled" unless Christ should return to earth and establish his kingdom. The territory is a very important item with regard to the kingdom of God. The first thing to be learned about the government or nation is its geographical location—its territory and location with respect to others, its king, subjects, laws and the customs and conditions of the populace in general. The Bible treats of the kingdom in pretty much the same manner, from Gen. to Rev. The Savior said, "The kingdom of heaven is like unto a mustard seed which a man took and sowed in a field." He explained to his disciples that "the field was the world." In Matt. 13:31, 38, Christ taught his disciples that the kingdom though a heavenly kingdom, is to be implanted in earthly soil and grow till it filled the world. He taught them to pray, "Thy kingdom come." The throne of God will be on earth, hence the king will have to be on earth to occupy it. If the throne and king are on the earth, the kingdom will be also, for we read, "The throne of God and the Lamb shall be in it. Rev. 21:2, 10. His dominion shall be from sea even to sea, and from the river to the ends of the earth." Zech. 9:10. Daniel says, "The kingdom, the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High." Dan. 7:27. Take notice that Daniel says it is under the whole heaven. If it is UNDER the

heaven? Nor could it be in the heart as some claim. How could the heart contain the kingdoms of this world when they shall have become our Lord's and his Christ's, for they shall be conquered by the king of God's kingdom and they will become a part of his kingdom. Rev. 11:15. The Psalmist says, "Christ shall have the heathen for his inheritance and the uttermost parts of the earth for his possessions." Ps. 2:8. With these plain statements of scriptures how can any one believe that Christ's kingdom will be located any place else but on this earth? The celebrated Dean Alfred said, "That the Lord will come in person to this our earth, that his risen elect will reign here with him and judge; that during that blessed reign, the power of evil will be bound and the glorious prophesies of peace and truth on earth find their accomplishment;—this is my firm persuasion and not mine alone, but that of multitudes of Christ's waiting people, as it was of this primitive apostolic church." Prol. Vol. 4 of N. T. According to the statement of the Deity, unless your faith be the same as the faith of the primitive apostolic church, it is absolutely wrong.

Third. We have made the statement that the kingdom will be an everlasting kingdom. In proof of which there is abundant testimony but I need only refer to a few texts of scripture. The angel said unto Mary, "Of his kingdom there shall be no end." Luke 1:33. Peter speaks of it as the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Pet. 2:11. The prophet Daniel says, "His dominion is an everlasting dominion, which shall not pass away and his kingdom that which shall not be destroyed." Dan. 7:14, 27. He also foretold that "The God of heaven shall 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 be forever." Dan. 2:44. As this kingdom shall never be destroyed, it must, of necessity, be indestructible. It will never be left to other people; because they who take the kingdom shall possess it forever. Dan. 7:18. For this to be true, they who take and possess it forever must live forever. Hence there will be no time when there will not be a king on David's throne. As Christ and his apostles will be immortal they will be qualified to rule forever over an indestructible and unending kingdom. All other kingdoms and empires have been left to other people, their thrones have crumbled to dust. Babylon, the Medes and Persians,

Greece and Rome, are all examples, but the kingdom of God shall not be left to other people. On the other hand it will subdue all others and stand forever. Hence the earth must stand forever as the locality of the kingdom. Hence the destiny of the earth and man will be coeternal. We find a vivid description of the time, place, establishment, and dominion of the kingdom given in Dan. 7:13, 14, where he says, "I saw in the night visions, and behold one like the Son of man come with the clouds of heaven, and there was given him dominion and glory and a kingdom, that all people, nations and languages shall serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Fourth: Christ will be the king in that kingdom. Nathaniel confessed to Christ in these words, "Rabbi (Master), thou art the King of Israel?" John 1:49. Peter likewise confessed, "Thou art the Christ (Anointed) the son of God." Matt. 26:16. To him the Father says, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Ps. 2:8. The prophet Zechariah, (9:10) says, "His dominion shall be from sea to sea, and from the river unto the ends of the earth." He is called the mighty God, and will come to reign on David's throne on the earth." "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 ever forever." Isa. 9:6, 7. The everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. 1:11. Also the kingdom of Christ and of God. Eph. 5:5. And the kingdom of our Lord and his Christ. Rev. 11:15. In speaking of this kingdom, says, "That an entrance shall be (not, has been) ministered to the saints into the kingdom," which shows it has not been set up, but will be in the future, neither will it be in the hearts of men and women, nor is the church the kingdom. It is easy to get into a church, but difficult to get into the kingdom. Then the conclusion of the whole matter is this: God is hereafter to establish an everlasting kingdom on the earth, with Christ as king on David's throne, assisted by his saints as kings and priests. Into that kingdom all the faithful followers of Christ will enter. This testimony

proves that the kingdom is not the church but it is the prize or reward of the church. Christ promised the kingdom to his Apostles, for he said, "Fear not little flock, for it is your father's good pleasure to give you the kingdom." Luke 12:32. When will they receive the kingdom? "When the Son of man shall come in his glory, and all the holy angels with him," then shall the apostles also sit upon twelve thrones governing the twelve tribes of Israel. Matt. 19:28.

Fifth, The inheritors of that kingdom must be righteous, and made incorruptible and immortal; because no unrighteous person can inherit the kingdom of God. 1 Cor. 6:9. But it has been promised to the saints of the most High. "But the saints of the most High shall take the kingdom and possess the kingdom forever, even forever and ever. Even until the ancient of days came and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." In Christ's sermon on the mount he exhorted his disciples to seek first the kingdom of God and his righteousness."

To be continued.

Lyman Booth.

**The Latter Days.**

An article appeared in the Restitution Herald on Sept. 15, headed, Questions on Prophecy.

One of the questions was in regard to the restoration of Moab in the latter days and another in regard to the restoration of Elam in the latter days; the first from Jer. 48:49, the other Jer. 49:39. Before these questions can be answered scripturally, we have first to consider the scriptural usages of this phrase, the "latter days." To what time does it refer? This phrase is first used, as far as I know, in Num. 24:14. The Hebrew words thus translated are *acharith yamin*, the words used by Balaam to Balak in telling him what the children of Israel were to do to this people in the latter days. I think they accomplished this in the long ago. We find this form of words in Deut. 4:30. When thou art in tribulation and all these things are come upon thee even in the latter days, if thou turn to the Lord thy God and shall be obedient unto his voice, etc.

It might be a question as to what time was meant by these latter days was not God ready to listen to this rebellious people at any time when they repented and turned to him. Deut. 31:29. Moses tells them, "And evil will befall you in the latter days because ye will do evil in the sight of the Lord." Surely evil has befallen them through the ages and the evil days for them



are not yet past.

In Job 19:25 in the common version Job makes this statement, For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. That statement is generally taken to mean the latter day when Christ comes to reign on this earth. In the Hebrew the word yamin, which is translated 'day', does not occur in this passage, the translators having inserted it. The revised version reads,— But I know that my Redeemer liveth, and that he shall stand up at the last upon the earth. In the margin, the word 'vindictor' is given instead of redeemer. The Septuagint reads, For I know that he is eternal who is about to deliver me. v. 26. And to raise upon the earth my body that endures these sufferings for these things have been accomplished to me of the Lord. The word 'acharon' occurs in this passage and means last or latter, and was evidently in the latter times he was looking for his final justification when his body would be raised. That is after the king comes to judge this earth. Jer. 23:20. The anger of the Lord shall not return until he have executed, and until he have performed the thoughts of his heart; in the latter days ye shall consider it perfectly. The revised version reads, Ye shall understand it perfectly. The Septuagint reads, At the end of the days they shall understand it. This clearly refers to the latter days when Christ is upon the earth. Jer. 30:24. The fierce anger of the Lord shall not return until he have executed and till he have performed the intents of his heart. In the latter days ye shall understand it. Revised version. This also must apply to the latter days when Christ has come. Ezek. 38:8. After many days thou shalt be visited, 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 been always waste; but it is brought forth out of the nations and they shall dwell safely all of them, v. 16. And thou shalt come up against my people Israel, as a cloud over 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 Gog, before their eyes. These latter days spoken of here are evidently the days just preceding the second coming of Christ and is the same time spoken of in Joel 3, when the call is given to the Gentiles to prepare war, wake up the mighty men. That time is yet future however, for the Israelites are not yet gathered back to their own land but are still

scattered and under persecution in many places and perhaps more so at the present time in their own land Palestine.

The sifting process is, however, going on now to drive the worst of the heathen out of their land and give Israel temporary possession of it for a while, till the king comes, as described in Zech. 12 and 14. When he comes, according to those chapters, the Israelites have been evidently in their own land and managing their own affairs, an independent people among the nations. That is certainly not yet, but these terrible events going on now are leading up to it. The drying up of the Euphrates which is evidently the Turkish power to be destroyed which may occur now at any time, but even then they are driven out of Constantinople, out of Palestine, and out of Europe it will take some time to gather Israel back there in any great numbers and for them to make it a prosperous, populous country, for that is the condition it has to be in when the king comes suddenly to Mt. Zion as prophesied in Zech. 14th chapter.

Dan. 21:28: But there is a God in heaven that revealeth secrets and maketh known to Nebuchadnezzar what shall be in the latter days.

Here the latter days evidently were all the days from that time on down to the time of the coming of the great king who was to destroy all these other kingdoms. Dan. 10:14. Now I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is for many days. Those latter days are covered many days of trial and trouble for Israel up to the time. Dan. 12:2: And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Hos. 3:5. Afterward shall the children of Israel return and seek the Lord their God and David their king; and shall fear the Lord and his goodness in the latter days.

These latter days here spoken of are when Christ has come and is then reigning on Mount Zion.

In my next, I will try to answer the questions in that article.

A. Wallace Mason, M. D.

**Perilous Times.**

There is not a person in the world today who can deny the fact that we are living in perilous times. Never were so many nations warring against each other, and still more to follow in their death dealing madness for gain and supremacy. The outside world looks aghast, wondering what will be the outcome. Each nation boasts of its prowess

and sure victory, and assurance of peace to the world after the conflict is over, and so the minds of the people are turned to look for the great prosperity of the future. God not being in all their thoughts is forgotten. But it is not so with those who have been taught of God, who like the psalmist declare, "Thy word have I hid in mine heart," and who by his holy prophets hath declared that the nations are as a drop in the bucket, and are counted as the small dust of the balance; and counted to him as less than nothing and vanity; that bringeth the princes to nothing; yea, they shall not be planted; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. Isa. chap. 40. Those of us who search the Scriptures see plainly that the time to favor Zion, yea the set time, is near at hand, and the trouble spoken by Daniel the prophet (Jacob's trouble—Jer. 30) is looming on the horizon. Yet in the midst of it all, what does it mean to those who believe and obey the truth as it is in Christ Jesus? It means that their redemption draweth nigh. Then what manner of persons ought we to be in all holy conversation and godliness, seeing these things are so. Men's hearts are to fail them for fear of those things that are coming on the earth, not the outside world only, but we the household. It behooves each one of us to put on the whole armor of God (not a part of it), that we may be able to stand against the wiles of devils, for we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of 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 withstand in the evil day (Eph. chap. 6). Now a soldier clad in his armor stands ready to fight, and no man that warreth, entangleth himself with the affairs of this life, that he may please him who hath called him to be a soldier. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage, but fight the good fight of faith, and let no man rob us of our crown.

Jesus says, "Blessed are ye when men shall say all manner of evil against you falsely, for my sake; rejoice and be exceedingly glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5; 2 Tim. 2:4; Gal. 5:1. It is enough for the disciple to be as his master, and the servant as his lord. If they

have called the master of the house Beelzebub, how much more shall they call them of his household. Matt. 10:25. And if you make enemies by speaking the truth, and you are designated a God-dishonoring people by those who speak enticing words of men's wisdom, and who profess to know the truth, and with fair speeches deceive the hearts of the people, care not for it. But prove all things by the word of God. Try the spirits whether they be of God. To the law and the testimony; if they speak not according to this word it is because there is no light in them. Isa. 8:20. And if the light in them be darkness, how great is that darkness, We are admonished to judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God. 2 Cor. 4:5. The Pharisees loved the praise of men. The disciples were striving who should be greatest. Two phases of character, both abominable to God. "To this man will I look that is of a humble and contrite heart, and trembled at my word."

These are perilous times concerning which Paul wrote to Timothy in his epistles. Fightings without and fightings within. Putting you out of their synagogues. And for what? For confessing Christ and the truth as it is in Him. Is it not true that in the latter days some shall depart from the faith, which happened in Paul's days and is repeating itself in no mistakable manner today? — heaping up teachers who are turning them from the truth unto fables and instituting fleshly thoughts.

Brethren, these things ought not to be so. But it is so. And these are perilous times. It is an evil time. The coming of the Lord draweth nigh. Therefore let no man glory in men, but according as it is written, He that glorieth, let him glory in the Lord.—A. J. Watkinson in The Christadelphian Advocate.

The heart that burns with love is the only thing that overcomes hatred.

Do not allow the making of plans for to-morrow to interfere with doing what you planned yesterday to do today.

Men show their character in nothing more clearly than by what they think laughable.

Prudence is the parent of success.

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Honesty is the best policy.



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**Second Advent.**

Jesus spoke of his second advent in John 14:2-3, where he told his disciples he should go away. 'I go to prepare a place for you, and if I go away, I will come again, and receive you unto myself that where I am, there you may be also.' His disciples were very sorry and could not see why he should leave them and an angel came and comforted them with these words, "This same Jesus which has been taken from you shall so come in like manner as you have seen him go into heaven." Acts 1:2.

He shall come with a shout and all his holy angels with him. The righteous dead in Christ shall rise and we which are alive shall be caught up together to meet the Lord in the air.

Studying the scriptures we find there are two stages of his coming. The first is called rapture, meaning caught away. Second, revelation, meaning shining forth. Between the rapture and revelation there shall be such a time of trouble on earth such as there never was since there was a nation. The living wicked shall be destroyed. The earth shall be purified by fire. There shall be a thousand years, a millennium, (peace and glory). And at the end of the millennium then shall the wicked dead come forth from their graves and satan shall be loosed for a little season to deceive the nations. He with his host make an attack upon the city of God, the new Jerusalem, coming down from God out of heaven. And fire came down from heaven and devoured them. The devil that deceived them was cast into the lake of fire where all the beasts and false prophets are and shall burn with fire and brimstone.

The books were open and every man judged according to his

works. And death and hell were cast into the lake of fire. This is the second death. In Rev. 21:1, 27, it tells us there shall be a new heaven and a new earth, for the former things are passed away. And the tabernacle of God shall be with men. All pain, sorrow and sin are past. His throne shall be in Jerusalem. All nations shall serve him. The kingdoms of this world shall become his kingdom. He shall build up Zion and rebuild the temple in Jerusalem and the glory of the Lord shall come unto it. Zech. 40. He shall set up a kingdom that shall not be destroyed. His dominion shall be from sea to sea and from the rivers to the ends of the earth. All the earth shall be filled with his glory.

Thus we pray, Thy kingdom come, thy will be done on earth as it is done in heaven.

Your sister in the faith and hope,

Mrs. Beatrice Walter.

**The Wierd of the Morrow.**

You'll be sorry tomorrow, sorry  
For the harsh words said today,  
You will wish you had waited a little,  
Till the mood had passed away.  
You will grieve for the friend you wounded,  
But you'll grieve till your heart is sore  
For the strife and sin that entered in  
When anger set wide the door.

You'll be sorry tomorrow, sorry  
That an old face quivered and broke,  
As if a blow had struck it,  
At the hasty words you spoke.  
You'll be low in your mind, tomorrow,  
That a little child with dread  
At the glance of your eye went hurrying by,  
With downcast, drooping head.

You'll be sorry tomorrow, sorry  
That you played the cowardly part,  
That you hid in a mask of silence  
And the hypocrite's hateful art.  
For silence is sometimes shameful,  
And born of the mean degree,  
And it creeps away at the end of the day  
To lurk where the mean things be.

Sorry tomorrow? Truly  
'Twere better to be content,  
And have no guilt to atone for,  
No willful sins to repent—  
The word, the look, the action,  
By the help of God may wear  
That light of heaven, forever given  
In the hush of the answered prayer.—M. E. Sangster.

Emulation is a tonic, but envy is a poison,

In taking revenge, a man is in passing it over, he is superior but even with his enemy; but for.

# THE RESTITUTION HERALD.

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Oregon, Illinois, Oct. 20, 1915.

Number 2.

## Wrinkles.

When trees are sawed, streaks or wrinkles running across the grain of the wood are often found. These indicate weakness in the timber. The Department of Agriculture has found they are frequently the result of windstorms, when the fibers of the young and growing tree have been bent under the force of a heavy strain.

In cutting up logs for experiments, at the laboratory of the Department, they found that such wrinkles were found on the north side of a number of trees coming from the same part of Florida. By counting the annual rings of the trees, it was decided that the wrinkles must have been the result of a severe windstorm from the south about the year 1898. Inquiries were then made in Florida. It was found that a hurricane had swept over the region where the trees grew at the time indicated.

Thus, under the bark in the heart of the tree, is written the story of what happened when it was young and growing, to weaken its fibre, a weakness that shall remain as long as the tree endures.

The same is true of what we call character. The heart life that grows unseen, within, is the force which makes or mars.

There are many things which tend to strengthen or weaken a growing character. There is one which is something like a tornado in its violence and the harm it often does. That is temper. Did you ever stop to think whenever you let yourself become "boiling mad," you are straining your osul with a tempest that will bend and weaken its fibre, and leave a wrinkle or weakness behind?

Many a tree has gone down, broken and shattered, because of a hidden defect. Many a life has been a failure because of the defect of a violent temper. The young sapling cannot resist the wind that bends it, but the boy has the power to resist and overcome if he will. —Boy's World.

## The Energy Spent in Talk.

Conversations, if you talk well, consumes a great deal of nervous energy. People in a listless mood cannot talk entertainingly. It is interesting to watch

## GOD ANSWERS PRAYER

**I** KNOW not by what methods rare,  
But this I know, God answers prayer.  
I know that He has given His word,  
Which tells me prayer is always heard,  
And will be answered soon or late;  
And so I pray and calmly wait.

I know not if the blessing sought  
Will come in just the way I thought;  
But I leave my prayers with Him alone,  
Whose will is wiser than my own,  
Assured that He will grant my quest,  
Or send some answer far more blest.—Sel.

a person pass through the stages from indifference to enthusiasm, with the corresponding transformation in the manner of speech. The pulse quickens as the flushed cheek shows. The eye brightens. The brain responds to the challenge of the heart. Words come quickly instead of haltingly. Language grows vivid, impassioned, perhaps even eloquent. But to talk in that fashion is a tax. Conversation of that sort consumes as much nervous energy as any other kind of intellectual work.

While we should not grudge the nervous force which goes into our conversation, we should be careful not to allot to this pleasure of mental activity more than is its due. Some people talk so much that they really have little energy left for other things of equal, if not more importance. It is not worth while to establish a reputation as a conversationalist at the expense of all other kinds of achievement. Do not turn so much of your nervous energy into one channel, that there will not be enough left to keep the wheels moving elsewhere.—Sel.

## You May be Boring Your Listener.

People who are self centered are seldom interesting to others. A self absorbed person finds it hard work to talk entertainingly. Sometimes, it is true, if you have a dear friend or listener, you yourself will be a most entertaining topic of conversation. But as a rule, take it for granted that when you talk about yourself and your tastes, your feelings and your intentions, you may be boring your listener unmercifully.

A girl of this self centered sort once had a severe lesson along this line. She was talk-

ing to a friend who had dropped in, and she noticed that her brother who was sitting in the corner of the room seemed to be making a series of marks on a sheet of paper before him. After the caller had gone, the girl said wondrously, "Ned, what were you marking that paper up for?"

The answer was unexpected. He was keeping count of the number of times you said 'I' " returned her brother. "I didn't start as soon as Elsa came in, but from the time I began, you used the pronoun I three hundred and eleven times."

There are a great many interesting things to talk about in this world of ours. The girl who keeps her eye open is not likely to run out of topics of conversation. And it is the greater pity that with all this wealth of material to choose from, so much of our conversation should revolve around our own small selves.—Sel.

## Sunshine.

Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A good story is as welcome as a sunbeam in a sick room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself. Learn to hide your aches and pains under a pleasant smile. No one cares to hear whether you have the earache, headache or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friends with a smile. The good humored man or woman is always welcomed, but the dyspeptic or hypochondriac is not wanted anywhere, and

is a nuisance as well.—Exchange.

## Making Music.

There's no music in a "rest" that I know of, but there's the making of music in it. And people are always missing that part of the life melody, and scrambling on without counting; not that it is easy to count, but nothing on which so much depends ever is easy. People are always talking of perseverance, and courage, and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest too. I have known twenty persevering girls to one patient one, but it is only the twenty-first one who can do her work and enjoy it. For patience lies at the root of all pleasures as well as of all powers.—Ruskin.

## Wise Sayings from the Chinese.

The money that in charity you spend,  
You do not wholly lose—you merely lend;  
Some day its echo will yourself befriend.

The things we speak melt in the air today,  
But what we write no power can wash away.

You do not cast away a stick of wood  
For one small flaw, and say it is not good;  
Then why not treat your fellow man the same?  
One fault deserves not universal blame.—Sel.

## Find the Best Way.

There is a best way of doing everything. Find it out. If it is only the tone in which you say "Good morning," or the way you dispatch a comparatively unimportant piece of work, you have your choice between doing your best and something less. Cheap work cheapens the doer, but no work is cheap into which you put honest, manly effort.

The great man...is he who hath no disposition or occasion for any kind of deceit, no reason for being or for appearing different from what he is.—Lauder.

Idleness leads to vice.  
Civility costs nothing.

Dear Bro. Lindsay:

Will you please allow me space in the Restitution Herald to make a short reply to some remarks made by Eld. John A. Cargile, in his jottings that appeared in the Present Truth Messenger, July 29, 1915, regarding his visit with the Church of God at Guthrie Grove, near Pelzer, S. C., on Apr. 21-25.

First, I will give the readers of the Restitution Herald a brief introduction to Mr. Cargile, as some may not know of him. He is a minister of the Advent Christian church, an evangelist of that faith, and is somewhere about 70 years old; has been preaching for some 30 or 40 years. All who are acquainted with the Advent Christian people, know what they believe generally, and I will not go into details further of their faith. Mr. Cargile was traveling through Ga., S. C., and N. C., on one of his evangelistic trips when some one in N. C. wrote him about the church here, giving him Bro. Manning Pack's address and telling him that doubtless the church here would be glad to have him stop and preach for them if he happened to pass through Pelzer, S. C. and he wrote Bro. Pack asking him about stopping over for a few days. Bro. Pack made mention of his desire to stop with us, to the church and the church agreed for him to come and to preach from Friday until Sunday. He came and preached but we did not agree with his views on several important points he held forth, while he preached some sound doctrine that we enjoyed very much.

Quoting from his jottings in regard to the church here, he says, "I found that they belong to the Restitution branch, or party of Advents, and while they agree with us in many things, we are far apart on other things."

Indeed we are far apart on several things; we only agree with him when he agrees with the word of God, and when he teaches for doctrine, the commandments of men, we do not agree. He says further, "They will not acknowledge any name but 'Church of God.' They are the 6th crowd I have found all claiming to be 'Church of God' and every one of them distinct, and different faith. Taking all those parties and their several doctrines into consideration, they make, to my mind, a disgusting conglomeration. They 'have a zeal of God, but not according to knowledge.' Rom. 10:21. They rebaptize those who join them, even though they have been immersed. They talk and contend for 'obey the gospel,' and lay great stress on be-

ing baptized or rebaptized, and their zeal for this is wonderful. I have long since learned that we cannot 'obey the gospel' in one day. It requires our whole life. To obey one ordinance or command, leaving others unnoticed, is not obeying the gospel at all. That is why I quoted the passage, "They have a zeal of God but not according to knowledge." I would not misrepresent them for any consideration. If I understood them, they believe in the return of the Jews, and probation during the Restitution age."

Why does Mr. Cargile find fault with the church here because they won't acknowledge any other name except Church of God? Simply because he has not considered who the people of God are, and what they are. The church by faith and obedience (the true church, the one church) has come to be the heir of God. In what name can the heir of the father come into his inheritance? Only by his father's name. Therefore the church (the one church) must carry the name of her father if she expects to come into his inheritance. "And if a son, then an heir of God, through Christ." Gal. 5:7. And if we, the church, be an heir of God, we have our Father's name by inheritance. Mr. Cargile says further, "They contend terribly for the name Church of God when there are so many kinds of people and doctrines all calling themselves the Church of God. Shakespeare said, "A rose will smell just as sweet if called by another name." And it is true."

Why did Mr. Cargile refer to Shakespeare for proof of his argument? Because he could not go to the word of God and prove it. It does not make any difference how many kinds of people claim to be Church of God and are not; that does not change the true Church of God any more than it changes God for some one to claim to be God and are not. When the angels of the Lord appeared unto the Virgin Mary and made known unto her that she would bring forth a son, the messenger said unto her, "And behold, thou shalt conceive in thy womb, and bring forth a son and shalt call his name Jesus." Luke 1:31. And again when he appeared to Joseph he said unto him, "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. If there is nothing in the name as Mr. Cargile has it, why was the Messenger from God so careful to give the name Jesus to Mary's son? Why did he not leave the name to his mother's choice? He, according to Shakespeare, would

have been the Savior just the same, if it had been Mark, Luke or John. But nevertheless this particular name was preferred by his father, for he said, "He shall save his people from their sins." And for this reason, his name shall be Jesus.

Mr. Cargile says, "They are the most narrow in their views and in their fellowship than any other denomination I ever knew." Just because the church here contend that there is but one Church of God, and that other denominations outside the true church are not the people of God is why Mr. Cargile makes this statement. If the Church of God is made up of all denominations as Mr. Cargile has it from his statement, the people of God always have been narrow in their views, and we fail to find where they ever acknowledged that everything was right and when they weaken enough to think they can mix with everything and please God, they will be in the same condition Israel was in when they mixed with other people. Read Ezek. 16 and find what God says concerning them. Abraham had to leave his people before God blessed him. Maybe Mr. Cargile thinks God was narrow too, when he required father Abraham to leave his father's house, and get away from his people before he gave him the promise. But nevertheless, that was just what Abraham had to do before God ever appeared to him any more. Daniel would not eat the food of Babylon. Dan. 1:8. Daniel was another of those narrow fellows. Paul it seems, held some very narrow views too, when he said in 1 Cor. 10:21, "Ye cannot drink the cup of the Lord, and the cup of devils: Ye cannot be partakers of the Lord's table and of the table of devils. Jesus says, "If ye love me, keep my commandments." It is by keeping his commandments we prove our love for him, and if he says, Be not of the world as I am not of the world, can we mix with the world by going yoked together with those believing things contrary to the word of God and prove ourselves the true Church of God? Nay, verily we cannot.

In 2 Cor. 6:14-17, we read, Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye (the true church, not all denominations) are the temple of the living God, as God hath said, I will dwell in them (the true church), and walk in them

(the true church) and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you. The true church will agree with God, but not so with all denominations. Therefore we can not prove by God's word that they belong to the Church of God.

In Amos 3:3 we read: "Can two walk together except they be agreed? And if those denominations that teach and practice things contrary to the word of God and be his church, how are we to know right from wrong? God's word does not teach anything of the kind and thanks be to his name it does not. In Mr. Cargile's closing remarks he says, "Thee Lord bless them and fill them with brotherly love and Christian fellowship, instead of so much doctrinal fellowship." We believe from reading God's truth that Mr. Cargile has worldly fellowship and Christian fellowship, badly mixed up. And if he would take the commandments of God alone, leaving out the commandments of men, he would find that doctrinal fellowship reached the same distance as that of Christian fellowship and that the same Jesus that taught love, taught doctrinal fellowship also, and that if we fail on doctrine, we fail also in love for Jesus says, "If ye love me, keep my commandments." I want the readers of the Restitution Herald to know that the church here at Guthrie Grove, S. C., stands firm upon the one foundation, and it does not matter how the wolves come among us, they cannot catch us. They may come in sheep's clothing, but we find them out in time to escape.

Mr. Cargile taught some sound doctrine for which we admire him but he mixes in leaven from all denominations by trying to take the world along with him, when Jesus says, "Ye are not of the world as I am not of the world." Bro. W. H. Stone reviewed Mr. Cargile when he claimed that there are Christians in all denominations, and if we expected to live together in the kingdom we should get acquainted here and work or worship together. Bro. Stone did not fail to show him what the scriptures taught concerning the people of God and how they should worship. We are glad we have such men as Bro. Stone in our ranks, who will not be carried about with divers and strange doctrines. Heb. 13:9. But he is like those that gladly received his word, and continued steadfastly in the apostle's doctrine and fellowship, Acts 2:41-42. For "if we say that we have fellowship with



him and walk in darkness, we or 'his people'? The preacher when he asked them where their find the Word of God in lie and do not the truth. But if told the congregation they were brother was buried. the Scriptures. Here is the we walk in the light as he is in in heaven. A little farther on Again, Acts 13:36, "For Da- old which gives the revelation the light, we have fellowship one we will let the Bible tell where vid after he had served his own of truth, telling me how the with another, and the blood of the fathers went. generation by the will of God great God thinks about things

Jesus Christ his son cleanseth us Again, "And these are the the fell on sleep and was laid unto and therefore, telling me how from all sin." 1 John 1:6-7. years of the life of Ishmael, a his fathers and saw corruption." to think amid all the plausible

"That we henceforth be no hundred and thirty and seven The same as they and not gone errors of our time. And here too, more children. tossed to and fro years, and he (too) gave up the to a heavenly or glory land. Es- is the Word which gives the reve- and carried about with every ghost and died, (who died? Ish- pecially when Peter on the day- lation of duty, telling me what the wind of doctrine, by the sleight mael), and was gathered unto of Pentecost declared David has the great God would have me of men and cunning craftiness his people." Gen. 25:14. Again, it not ascended to heaven. Acts 2: to do. And here also is the Word which gives the revelation of

whereby they lie in wait to de- is nowhere stated in all the Bi- 34. ceive." Eph. 4:14. Mr. Car- ble that their people or fathers Again, 1 Kings, "So David able says in regard to Bro. have gone to an upper glory slept (is he sleeping?) with his Stone's review of him, "And I land. Now let us see if we can fathers (then they too are sleep- ing) and was buried in the city was in imminent danger. But people or fathers gone before of David."

lightning is more dangerous than to which those spoken of in the And we are foolish enough to believe the account is true. And thunder. which only makes a texts we have and shall refer also rejoice in the language that God has chosen the foolish things of this world to confound the noise. But he thought he raked to, are to be gathered. Gen. 39: wise. But, says the objector, how about the transfiguration of Christ, Moses and Elias appear- ing on the mount, recorded in me over the coals, hot and heavy. 29-33 will tell you where these fathers now dwell. Listen. Matt. 17: 1-3. Christ declared that was a vision and not a re- ality. Acts 17:9.

Those people had been so very kind and courteous to me I thought it best not to say any- thing in reply. I only told the people that one difference be- tween my dear brother and my- self was that when God called us both to preach, he was able to begin at the top of the lad- der while I had to begin at the bottom and study and think and climb as I learned by study- ing."

Indeed Mr. Cargill ought to have begun at the bottom of the ladder, but I think he is mistaken when he claims he did. For his views are too broad to be learned from the Bible. Surely he has been studying Shakespeare, or some other man made theory if he got his views from studying, as they did not come from the Bible.

Yours in the one faith,  
Emmie L. Pack.

Which Is True?

Not long ago we attended a funeral and during the sermon in comforting the mourning friends the minister remarked, "Although we now see through a glass darkly, when we are gathered home to our fathers, (meaning heaven), where our friends have gone, we will then see face to face and eye to eye," and quoted several texts in the old testament in proof of the thought.

Now we wish to examine those texts our friends cited his congregation to and see if they will bear out any such interpretation.

The first we will notice is found in Gen. 25:7, 8. "And these are the days of the years of Abraham's life which he lived a hundred three score and fifteen years. Then Abraham gave up the ghost (and went to glory?) and died in a good old age, an old man and full of years and was gathered to his people," or fathers.

Where, you ask, are the fathers

when he asked them where their brother was buried. Again, Acts 13:36, "For David after he had served his own generation by the will of God and therefore, telling me how to think amid all the plausible errors of our time. And here too, is the Word which gives the revelation of duty, telling me what the great God would have me to do. And here also is the Word which gives the revelation of promise, telling me what resources are prepared for them who follow the fair gleams of truth, and take the divine road of duty and obedience. Yes, the Word of God is in the old Book, and here you can find your sword." Bear in mind the fact that the Holy Spirit always accompanies the right use of God's word. He is its mighty Vitalizer. It is a sharp and powerful Word because the Spirit makes it so. Woe be to those who assault and seek to make void the great Word of God.—C. H. Wetherbee in World's Crisis.

And he charged them and said unto them, I am to be gathered unto my people, bury me (what, bury me?) with my fathers in the cave (not taken up to glory's land) that is in the field (here on earth? yes.) of Ephron, the Hittite."

Listen now to a little more definite language. "In the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron, the Hittite, for a possession of a burying place. (Any of those places referred to in this 30th verse located in heaven?) There they buried Abraham and Sarah, his wife; there they buried Isaac and Rebekah, his wife, and there they buried Leah.

(Quite a number of good people referred to here as being buried here on earth and yet not a word about any of them taken up to glory's land.) The purchase of the field and of the cave that is therein was from the children of Heath.

And when Jacob had made an end of commanding his son he gathered up his feet into the bed and yielded up the ghost and was gathered unto his people." Gen. 49: 28-33. Me thinks he was buried the same as all his people gone before.

Again, Acts 2:29. "Men and brethren, let me freely speak unto you of the patriarch David, that he (David) is both dead and buried (is that so?), and his sepulchre (grave) is with us unto this day." Why, Peter, do you need to speak so 'freely' of David's resting place? He, you know, has been gathered to his fathers up in heaven a long time ago. No. Peter said David was both dead (two things had occurred to David) and buried, and Peter knew just where his grave was and with the same knowledge and assurance Martha and Mary had, when they told Christ, "Come and see,"

Oh, give us a knowledge of the Bible, and wisdom and understanding to handle the sword of the Spirit aright and then if God and his truth be on our side, who have we to fear and who can be against us to hurt or destroy?

"Study to show thyself approved of God; a workman that needeth not to be ashamed, rightly dividing (handling) the word of truth." 2 Tim. 2:15.

L. S. B.

The Sword of the Spirit.

The Bible calls the Word of God the 'sword of the Spirit.' There is a great deal of weighty significance in that statement. If the inspired Word of God, as given in the Bible, be such a sword, then it must come true that the Holy Spirit is vitally connected with that Word. The Spirit would not use it, if it were an untrue Word. He would not employ it in any great work, nor for any purely spiritual purposes, if it were false in its statements, and erroneous in its doctrines. It must be the greatest Word in the world, else the Spirit would not honor and glorify it as he does, and ever has done. It is because the Bible is the sword of the Spirit that great numbers of people have been most powerfully wrought upon by it. A countless number of people have been convicted of sin, and turned unto God in salvation, by the agency and agency of this keen sword of the Spirit.

Rev. Dr. J. H. Jowett, of New York, in a recent article, says:—"Where can we find this Word of God, which is to be our sword? First of all, we can

Notices.

Dear Bro. Lindsay:

Would you please announce through the Herald, our thanks to the brethren in the east, for their support, during my afflictions, and how thankful we are to them all. May the Lord bless them, and when our dear Lord Jesus comes may we all be found worthy to accept a place in his kingdom; is the prayer of your brother and sister in Christ,

M. and Mrs. L. A. Crouch.

Stand Like an Anvil.

Stand like an anvil when the stroke Of stalwart men falls fierce and fast; Storms but more deeply root the oak. Whole brawny arms embrace the blast. Stand like an anvil when the sparks Fly far and wide, a fiery shower; Virtue and truth must still be marks Where malice proves its want of power. Stand like an anvil when the bar Lies red and glowing on its breast; Duty shall be life's leading star, And conscious innocence its rest. Stand like an anvil; noise and heat Are born of earth and die with time; The soul like God, its source and seat. Is solemn, still, serene, sublime. —Sol

## 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.

Bro. and Sr. Worthington of near Kalamazoo, Mich., announce their 50th wedding anniversary for Nov. 7th at their home. It is our pleasure to be personally acquainted with these estimable brethren and it would give us great pleasure to attend could we do so.

We expect to be in Rushville and Camden to hold meetings, to begin in Rushville on Wednesday evening, Oct. 27, to last through Thursday and Friday evenings, and on Sunday, Oct. 31st, to begin near Camden as the brethren

may arrange, to hold through the following Thursday night.

We have been obliged to drop about a dozen from our list for the reason that their subscriptions have been due all the way from four months to a year and this only after at least three efforts have been made to get some kind of word from them as to their wish in the matter. This kind of treatment toward an editor of a secular paper is not unexpected, but it does seem that the editor of one of our papers should receive more courteous treatment than this. There is a business side to running a religious paper and the editor is obliged to regard this as well as the sentimental side. Brethren, please do by us as you would that others should do to you, were you in our place, and all will be well.

## Notice.

After all we have said, brethren persist in sending in communications of one sort or another without properly signing the name. Then because we do not publish or make private reply we are looked upon as negligent. We wish to say also in this connection that it is out of the question for us to enter into private discussions upon any subject for the reason that we have not the time.

## HELPING FUND.

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

## Reports.

This should have been in the Restitution Herald long ago, but some one failed to do his part. The meeting closed about the first of Sept., with our large tabernacle overflowing with people. We left a good interest. I baptized 10. Bro. Billingsley helped in the meeting. The brethren of Brent gave me \$14.00, and the sisters bought for me a good suit of clothes, for which I extend my sincere thanks to God, asking him to give them many rich blessings.

J. M. Morgan.

## Baptisms.

At the close of the services at North Salem, Sunday evening, Oct. 10, three excellent young people came forward in answer to the gospel call, to obey that form of doctrine once delivered us. Accordingly, they were baptized in the name of Jesus, at the Plymouth Church of God

baptistry, on the following morning. So we are glad to introduce Bro. Elmer McChesney, and Sisters Ethel McChesney and Dorothy Fetters, to the household of faith. It is gratifying and encouraging to see the young people turning to the Lord in the days of their youth. May their lives be consecrated to righteousness through him who hath loved us is our prayer.

D. E. VanVactor.

## The Sunday School.

By Anna E. Drew.

The Boy Joash Crowned King. Oct. 31, 1915. 2 Kings 11:1-20. Lesson Text: 2 Kings 11:4-12.

Golden Text.—The house of the wicked shall be overthrown, but the tent of the upright shall flourish. Prov. 14:11.

Time.—Joash began to reign in Judah when he was between six and seven years old. B. C. 887, Beecher; or 843, Hastings.

Place.—Jerusalem, particularly the courts of the Temple, and one of the surrounding rooms.

Period.—The close of the revolution in which the house of Ahab and Jezebel became extinct in both Israel and Judah through the exterminating zeal of General Jehu, who became king of Israel.

## Questions.

What was one of the tasks given Elijah on Mt. Horeb? 1 Kings 19:16. When did this anointing take place? 2 Kings 9:1-6. What work was Jehu to perform? 9:7, 10. Who were Ahab and Jezebel? Who of the house of Ahab was reigning at this time? 2 Kings 8:25. Who was then king of Judah? 2 Kings 8:24, 25. What happened to Joram? 8:28, 29. Tell the story of how Jehu carried out his purpose concerning Joram, the son of Ahab. 9:16-27. How did Jezebel meet death, and what prophecy was literally fulfilled? 9:30-37; the prophecy, 1 Kings 21:23.

What happened to Ahaziah, king of Judah? 9:27, 28; 2 Chron. 22:7-9. What did Ahaziah's mother do when she heard of the death of her son? 2 Kings 11:1; 2 Chron. 22:10. Was all the royal seed destroyed? 11:2; 2 Chron. 22:11.

What kind of ancestors had Joash? (His great grandparents, 1 Kings 16:30-33; his grandparents, 2 Chron. 21:5, 6; his father was also a wicked king). What sort of a character would one naturally expect from such ancestry?

Where and by whom was he trained the first six years of his life? 2 Chron. 22:11, 12. At what age was he crowned king? 11:4, 21. How did the priest Jehoiada lay his plans to have Joash crowned, and to guard against surprise? vs. 4-8; 2 Chron. 23:1-6. Of what did the ceremony consist? v. 12; 2 Chron. 23:11. (The Rabbins say that the crown was that of the king of the Ammonites, which David wore and which was preserved in the house of Judah. 2 Sam. 12:30).

What is supposed to be meant by giving him 'the testimony'? See Deut. 17:18-20. To whose ears did the rejoicings of the multitude reach? vs. 13, 14; 2 Chron. 23:12, 13. What was done with Athaliah? vs. 15, 16.

"The book of the law placed in Joash' hands, reminds us of the use of the Bible in the coronation of all the English kings. The Bible is handed to the king by the archbishop, saying, 'Our gracious king, we present you with this Book, the most valuable thing that the world affords. Here is wisdom; this is the royal law; these are the living oracles of God. Blessed is he that readeth and they that hear the words of this Book, that keep and do the things contained in it.' True and beautiful words, but how many of the kings of the earth have heard and obeyed the words of the Book? We also may have a kingdom, a heavenly one.—what must we do in order that we may receive the crown of righteousness? Give texts. When and where will it be given? Give texts.

After the coronation of Joash, what followed? vs. 17-19; 2 Chron. 23:16-20. Were they, under the priest's administration, obeying the law of God? Is it not with nations, as with individuals, when their ways please the Lord, he maketh their "enemies to be at peace with them?" Prov. 16:7, 20. R. V. Also, "He that giveth heed unto the word shall find good."

Apply the Golden Text to this lesson.

## Letters.

Dear Bro. Lindsay:

Please find enclosed P. O. order for \$3.00; \$1.50 to renew my subscription to the Restitution Herald, the remainder for the helping fund. I was about to say that our paper gets better all the time. I hardly know how it can as it has been so good from the beginning. I think we all ought to do what we can to help the editor make it the best gospel messenger, for it can go to many that have not the privilege of hearing a preacher and do

not hear a gospel sermon for months or years.

As our editor says, Let us have a thus saith the Lord, let cling to his word. Jesus said, "My word is truth," and "the truth will make you free." We may be narrow and old fashioned, but Jesus said, "The gate is straight and narrow is the way that leads to life and few there be that find it." "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth."

If, like myself, we cannot write anything that will assist our editor, we can at least give him a word of encouragement and thank him for his untiring effort to make it one of the best papers published.

With kindest regard to all,  
Yours in the faith,  
Carrie E. Hilsabeck.

Dear Bro. Lindsay:

I note what you say about your trip to Missouri, and the thought you brought out concerning the man who seemed to get so much of your attention. This is proof we can preach anywhere, isn't it? If we can't preach anywhere, then we can preach nowhere. I want to give you a word of my own experience in return.

I went to a neighbor's house where only two very old people lived. I managed at once to get our subject on the Bible, as this was my mission any way when I left home. So right away I was doing all the talking. After a good while the old gentleman rose to his feet and said to his wife these words, "I am 70 years old and I never heard the truth before." This old gentleman has visited me often while I have been confined to my room. Our talks have most all been on the Bible ever since. I am very much more encouraged. We must work and wait on God to give the increase.

You spoke of your friend that you met being past middle age and had never heard the gospel. Dear brother, think for a moment of that large assembly who gathered on the mountain of Hot Springs, Ark., only a few days ago for the purpose of praying for peace. If those people ever heard the gospel, it is plain they never believed it. I would have loved to have been with them, provided I could have had any say. I would love to tell all the world of how its terms of peace must come. It can be told in these few words. When the Christian prays this prayer, Our Father who art in heaven, hallowed be thy name, thy kingdom come—and this prayer is



## Obituary.

Mrs. Abigail Brotherton.

Mrs. Abigail Brotherton was born in Ohio, May 30, 1845. Died at Roll, Ind., Sept. 29, 1915, at the age of 70 years, 3 months, 29 days. She was the daughter of Jesse and Eliza Wright. She moved from Ohio to Wells Co., Ind., when a young girl. She was united in marriage to J. F. Brotherton, Mar. 3, 1864. Six children were born to them, four of whom preceded her in death. She leaves her husband, Bro. Jno. F. Brotherton, the son, Clinton J. Brotherton, one daughter, Mrs. Ora Ely, 14 grand children, 4 great grandchildren, one broth-

er, two half brothers and a half sister. She was baptized into Christ in 1872 by Eld. D. T. Halstead. She was a noble Christian woman and her home was a home for God's people. The funeral was conducted in the home, owing to the sickness of Brother Brotherton who was unable to go to the church, Sunday, Oct. 3, by the writer who spoke words of comfort from Rev. 14:13. The writer never saw as large a crowd at a funeral as the one that came out to show their respect for her. She will be missed in our church but we hope to meet her in the kingdom of God.  
J. H. Anderson.

## ESSENTIAL TRUTHS

(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 Scriptures teach that the Kingdom of God will be established in the earth.

Ezek. 21:25-27; Isa. 9:6-7; Dan. 7:13-14, 27; Rev. 11:15; Luke 1:31-33; 1 Cor. 15:21-26; Luke 19:11-15; 2 Tim. 4:1-2.

The Scriptures teach that Jesus Christ will be King in that Kingdom and that the saints are to be joint heirs with Him.

Isa. 11:6-7; Dan. 7:13-14; Isa. 32:1; Jer. 23:5; Zech. 1:13; Mal. 3:2-3; Matt. 25:31; Rom. 8:16-17; 1 Cor. 6:2-3; Rev. 2:27-28; 5:9-10; 3:21; 20:6.

The Scriptures teach that Israel will be restored as a nation in the land of Palestine.

Ezek. 37:15-24; Amos 9:14-15; Ezek. 34:28; Joel 3:20-21; Luke 13:31-35; Rom. 11:25-27.

The Scriptures teach that the dead shall be raised and that the righteous shall be immortalized at the Coming of Christ.

Isa. 26:19; Dan. 12:2; John 5:28-29; Acts 24:14-15; Rom. 8:11; 1 Cor. 15:51-54; Phil. 3:20-21; 1 Thes. 4:14-18; 1 John 5:2-3.

The Scriptures teach that eternal life is the gift of God through Jesus Christ and that the wicked will be destroyed.

Rom. 6:23; 2:7; 1 Pet. 1:3-5; Acts 4:12; Psa. 145:20; La. 13:9; Psa. 104:35; 37:10, 20; Mal. 4:1; Obad. 16; Phil. 3:18-19; 2 Thes. 1:7-10.

The Scriptures teach that repentance and baptism for the remission of sins are necessary to salvation.

Acts 2:38; 3:19; 17:30-31; Mark 16:15-16.

The Scriptures teach holy living essential.

Rom. 12:1; 1 Pet. 1:15-16; Gal. 5:19-21.

literally answered from God's throne, then the world will have peace and not before. But thank God, the good time is coming, of which millions of people have imperfectly dreamed. It is a time of peace and joy when evil will be forever banished, but it is coming in God's way

and not man's way. Then "afflictions shall not rise up the second time." Then the old earth shall be made new, forever new: it will be sinless and sickless and deathless throughout endless cycles. Every valley shall be filled, every mountain and hill shall be brought low and the crooked

shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God. Luke 3:5,6. No hearer shall be driven along the streets of the city of God. Oh glorious day, not far away.

Excuse me for making my letter so long, as this is my first letter to write myself in seven weeks. I don't know just when I will stop. I am writing this with my affected eye blind-folded. I can now get out a little by being careful about the light. I join your plan of trying to get our paper in more homes. I will do all I can. I can't promise any articles as I feel I should leave all the space to those who are able to write good ones. If the Lord wills, we expect to have meeting Sunday the 10th. Pray for us.

Your brother in Christ,  
C. T. Stevenson.

Dear Bro. Lindsay:

We are here at Chelan isolated and alone with brothers and sisters of the one faith all about us. Our heart aches for companionship and fellowship. Our faith is just as strong and firm as ever. We believe the same gospel they do. We bear nothing but love towards them. Our heart goes up in prayer to the Father of all mercies in their behalf that they might see their mistake or error, for surely it must be a mistake to judge a fellow worker a brother unworthy of everlasting life, solely upon one ground, and that an unbiblical one, viz., refusing to sign—what? Not the Bible, for I heartily endorse the Bible, and if God should require it of me, would certainly sign it. But God has never demanded of his children that they sign anything. But man's wisdom has formulated what he is pleased to call "Articles of faith and discipline," with a commandment that every child of God must sign it or be excommunicated—out off from the body. Can it be possible that the Church of God has taken upon itself the prerogative of giving out commandments of their own: then condemning members of the church, and judging them by them? Matt. 15:9. Such worship surely is vain. "All scripture" 2 Tim. 3:1 and "every word of God," Luke 4:4. These are the terms God uses. God never demanded that his children sign anything, thereby destroying the liberty they have in Christ Jesus. A small portion of scripture will not and can not do the work of perfecting and thoroughly furnishing the Christian unto every good work. Listen, Art. 7. It shall be the duty of those who preach or teach the word to subscribe to the foregoing ar-

titles of faith, (why not the word?) and teach doctrine in harmony therewith and a failure to do so will be sufficient grounds for dismissal.

Who was it that called the preacher or teacher and sent him out to teach, and who has any right to forbid them, so long as they teach the word? Now I have seen some articles of faith that were the word of God, but too often the case, opinion is made to take the place of the word.

An outline of our faith carefully gotten up, of sound doctrine, words that cannot be condemned, containing the things we most surely believe, to be handed out to the world for evangelizing purposes is a good thing, but let it be scripture, but don't require anyone to sign it, for it isn't God's way. Ex. 24:7. "All that the Lord hath said will we do and be obedient." This was God's way. I love a creed, but it must be Bible, not what men think, and don't ask me to sign one. I love to hear of your work through the Herald, and the good things that are said and written in its pages are numerous and they strengthen our faith and cause our hearts to rejoice. We have been forbidden by the Conference of the Church of God of the faith of Abraham to preach the gospel, but we still sound out the gospel in school houses and by ways as we have opportunity. Our answer could be in the language of Peter and John. Acts 4:19. Whether it be right in the sight of God to hearken unto you, more than unto God, judge ye. Jesus suffered, why not we? If we suffer with him, we shall also reign with him.

Greetings to the brotherhood.  
The Lord is coming.

A brother,

M. W. Perrine.

**Jesus the Great Teacher.  
No. 20.**

For fear that the readers of these articles have their patience tried to the breaking point we have concluded to close this series with the present number. Not that we think we have in the least degree exhausted the subject. We have only touched on some of the interesting points of the sayings of The Great Teacher. If the readers of these articles have been blessed in reading as we have in writing them, our effort to edify and instruct has not been in vain. In this article we wish to call attention to some of the grand truths found in the sermon on the mount.

The record is that there followed him great multitudes of people from Galilee and from De-

capolis and from Jerusalem and from Judea and from beyond Jordan. And seeing the great multitudes he went up into a mountain: and when his disciples came unto him he opened his mouth and taught them saying many things a few of which we shall call your attention to. Until this time the prophets had been busy in proclaiming Jehovah's purpose in filling the earth with his glory through the seed promised to Abraham and David. The law that had been added to teach men that they were sinners had become weak or ineffectual through the flesh and God had sent his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. The old order of things was to pass away and Christ was to accomplish what the law could not. Men were to serve in the newness of the spirit and not in the oldness of the letter or the law. The letter killeth but the spirit giveth life. A new code of morals must be taught greater than that taught under the law and contained in the Decalogue. Moses was a servant in his house and faithful, but Jesus was a son and faithful in the house which he was building. The foundation had been laid in which was announced as the Christ, the Son of God. His sermon is prefaced by some of the most beautiful expressions that have ever fallen from the lips of any person. The word "Blessed" precedes each of these beatitudes.

Blessed are the poor in spirit. Blessed are they that mourn. Blessed are the meek. Blessed are they who do hunger and thirst after righteousness. Blessed are the merciful. Blessed are the pure in heart. Blessed are the peace makers. Blessed are they who are persecuted for righteousness sake. Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. He then says. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Jesus is here preparing his disciples who were to follow him during his ministry and become his messengers under the power of the Holy Spirit after he had gone to his Father in heaven. They must be prepared spiritually as well as intellectually. They must give up the old idea of an eye for an eye and a tooth for a tooth. They were to be the salt of the earth and the light of the world. Unless their righteousness would exceed the righteousness of the Pharisees, they could in no case enter into the kingdom of heaven. It is the righteousness of Christ that will give the reward

promised. Self righteousness availeth nothing. They had been taught to love their neighbor and hate their enemies. Jesus said, 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. Jesus knew how hard it would be for them to do contrary to what they had been taught but an entire reformation must be wrought out in them. This is done that they may become the children of your Father who art in heaven. He doeth good to the just and the unjust. He maketh his sun to rise upon all and also sendeth rain upon them. Jehovah had set up a standard in his Son and his disciples must fill the measure. This moral code belongs to the household of God.

It is further stated, Be ye perfect even as your Father in heaven is perfect. To be morally perfect is to obey the new law. Love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you. This is the royal law and will bring life. The Master now warns them to avoid the hypocrisy of the Pharisees. They pray that they may be seen of men. They give alms that they may gain the praises of those about them. Their prayers are but vain repetitions. Their righteousness is all for self. Nothing done to glorify God and better the world. Self pride enters into every act of their lives. No word has ever fallen from the lips of the divine teacher that they have not condemned.

Again, Jesus tells them to take no thought for your life, what ye shall eat, or what ye shall drink, nor for your body, what ye shall put on. Is not the life (eternal life) more than meat and the body more than raiment? All these your Father will give as he knoweth your needs. We are admonished to seek first the kingdom of God and his righteousness; and all these things shall be added unto you. Anxiety creates fear and leads us to look to self for help whereof we should trust our heavenly Father. The faith of God drives out of our mind all these human elements and introduces the new code which enjoins us to do good to all men especially to those of the faith.

With these impulses for good we are directed to judge aright. Some say that we cannot judge. We are warned that with what judgment ye judge, ye shall be judged; and with what measure ye meet, it shall be measured to you again. A righteous judgment will bring condemnation. An unrighteous judgment will bring the opposite. We are commanded to judge what is holy and give not

it to the dogs. Neither cast your pearls before swine lest they trample them under their feet and turn and rend you. Our judgment is strengthened through our spiritual life. This code of morals is perfected in this statement. Whatsoever ye would that men should do to you do ye even so to them; for this is the law and the prophets.

The Master closes his sermon with some very wholesome admonitions. He directs his disciples to enter in at the straight gate. This is a difficult gate to enter. As the mariner is warned to keep his ship clear from the rocks that are in the strait, so must the followers of Christ do the same. It is through much tribulation that we are permitted to enter the kingdom. This gate leads to eternal life. The gate that admits to the broad way leads to destruction. The broad way is this present evil world in which we find all kinds of doctrine and practices carried on in the name of the Lord. They have the form of godliness but they deny the power. We have many religionists today who go out in the name of the Lord but deny the gospel that he taught and ridicule the ordinances of his house. From such turn away. The apostate church which has been divided on doctrine and practice are now federating and teaching for the doctrine of Christ the commandments of men. A good tree can not produce evil fruit. Neither can an evil tree produce good fruit. They are as distinct as the two ways. The gospel of the kingdom of God is the tree that produces the good fruit. Any other gospel produces evil fruit and carries with it a curse. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father who art in heaven. To do the will of the Father is to obey the precepts as laid down in the words of life. Jesus said. The words that I speak unto you they are spirit and they are life. Without these words we are alienated from the life that is in God through our Lord Jesus Christ.

There is but one more figure that I wish to call your attention to and that is the house built on a rock and the one built on the sand. We have two systems here brought to view. The Church of God with its work to preach the ancient gospel by the means of which men and women are taken out of this evil world as a people for his name. Our citizenship is in heaven from whence we look for our ruler who will rule in equity and justice. In our acceptance of the gospel of the kingdom of God and a baptism into the name of the Lord Jesus we have renounced



our former citizenship with all its privileges and its duties. Instead we are fellow citizens of the household of God and with the saints. The only privileges we have under the present form of government is to be obedient citizens for which we have the protection of its laws. The present government has its religious, social, political and industrial systems. It is the duty of the citizens of this government to build them up. It is our duty to refrain.

D. C. Robison.

### The Bible Declares that Man Has, or Is, a Soul, so Constituted as to be Liable to Death.

Continued from last week.

Before we leave this topic, let us briefly inquire as to that breath of life, which we learned (Gen. 7:22) is a common attribute of all living beings. It is an equivalent expression for the spirit. Spirit is the vital principle of all living organisms; it is that mysterious element, life. In the original languages it was denoted by the word primarily, meaning breath, as that is the outward sign or manifestation of the presence of the spirit or life. It comes from the Great Source of life, vivifying all created beings alike, and every while in them it is Biblically spoken of as still belonging to God.

Job 34:14, 15: "If the Almighty gather unto himself his spirit (Heb. ruach) and his breath, all flesh shall perish together, and man shall turn again unto dust."

Ps. 104:29, 30: After the mention of various land and marine animals and man himself, the Psalmist says, "Thou takest away their breath (Heb. ruach), they die, and return to their dust. Thou sendest forth thy spirit (Heb. ruach) they are created."

Ecc. 8:8: "No man hath power over the spirit, to retain the spirit."

Ecc. 12:7: "Then shall the spirit return unto God, who gave it." The principle of life, "the breath of life" as Moses calls it, is what returns to its giver; evidently not a soul, a conspicuous being. Such could return to God, only as having previously existed with him.

The popular misinterpretation of this passage, considering the explicitness of the context, is indeed something marvelous. It is generally understood to read, Then shall the soul return, etc. And so, Webster's dictionary quotes the verse as an example to sustain its popular, but Biblically incorrect, definition, that spirit is identical with soul. Ac-

ording to modern theology's claim that man lives on after death, it is the soul that lives, which then of course is the man. Now in the very sentence preceding (but one period between, in E. V.), the writer of Ecclesiastes has told us what he thinks becomes of man at death. He thus states the fact of death: "Man goeth to his long home, and the mourners go about the streets." Does any one question what he means by man's long home? when this very writer (Ecc. 9:10) had spoken of "the grave whither thou goest." Repeating and expanding (not contracting in his next breath), this thought of man's going to his long home, he adds: "then shall the dust (i.e. man formed of the dust of the ground, Gen. 2:7) return to the earth as it was; and th spirit (the life principle) shall return to God who gave it."

It is precisely the sentiment already quoted from Job, which we quote again: "If the Almighty gather unto himself his spirit, and his breath, all flesh shall perish together, and man shall turn again unto dust." The writer of Ecclesiastes had already written, Ecc. 3:19, 20:—"As the one (the man) dieth, so dieth the other (the beast); yea they have all one breath (or spirit, Heb. ruach). All go unto one place: all are of the dust, and all turn to dust again." A careful perusal of this book will satisfy the thoughtful reader, that this attempt to gather any support from it, for the doctrine that man continues to live while dead, can be explained only from a discreditable ignorance or a wilful ignoring, of the whole tenor of the book.

A peculiar expression of our English version needs explaining;—the ghost, what is that? Simply an old Saxon word for breath, and so for the spirit. To give up the ghost, is simply to expire, i. e., to breathe out the last breath, as is denoted by the Latin composition of our English word expire; viz., ek, from spiro, I breathe. Such is the composition of the two Gr. verbs, so rendered in N. T. The Greek pneuma, spirit, is rendered ghost, in Matt. 27:50, and Jno. 19:30, and so rendered in the phrase Holy Ghost. The Heb. word rendered in our version by "give up the ghost," is used in O. T. of lower animals, though the E. V. never so renders it in that case. For example, in passages already quoted, Job 34:15: "All flesh shall perish," Heb. expire, breathe out; Gen. 7:21: "All flesh died," Heb. expired, Psa. 104:29, of various animals, "they die," Heb. expire, or as translated of man alone, they give up the ghost. So according to the Bible writers, all these animals

have a ghost, a spirit, or, the sign of its presence, a breath, to yield up, to breathe out. A suggestive commentary on the popular belief in ghosts.—Ives, chapter 4.

### Atoning Blood.

"I am come that they might have life and that they might have it more abundantly."

Throughout my entire life in various churches attended I have heard preaching of the saving blood of Jesus; the atoning blood of Christ and that he gave his life for us, but never until a year ago was the mystery made clear to me HOW the blood of Jesus saves you and me and the knowledge is so grand and sublime that I am constrained to attempt to convey to the brethren and friends the glorious news that came to me if only I can find language with which to impart it. Adam and Eve were created with perfect organisms and might by obedience be living until now but as you all know, through disobeying God's command were doomed to die.

Then LIFE was the possession lost through treasonable action. He did not lose the possession of the earth but it is retained with the edict that "by the sweat of thy face shalt thou eat bread," with the thorn and thistle accompaniment.

He still retains dominion over the animal kingdom the same as was given him in the beginning, but the home in paradise is lost and the fruitage of the perfect garden planted and perfected by God's hand. His posterity likewise must come into the decree that is pronounced which is death, and of all the myriads of humanity that have lived from Adam until now, but two have escaped the sentence which God pronounced.

All of that vast company of sons and daughters of Eve that have gone down under the power of the grim reaper, death, and have met the demand that "unto dust shalt thou return," have returned to that dust from which they were taken and live only in man's memory and the mind of God, Ex. 32:32.

We know too that mental effort, good morals and a correct walk in life can develop an improved natural man, but it can never evolve the spiritual man from the natural by improving the natural.

Then we find man utterly undone and forever consigned to the ground except that through the grace and love of God a sacrifice is provided and a redeemer brought forth—Jesus the Christ, who is possessed with power to refashion this body of ours and

give to it a new form of life like as he possesses. Jesus is the second son of God. The first son Adam was created but the second Adam was begotten of the virgin through the power of God.

Then since Jesus was begotten in the flesh he was not free born as has been said, but being begotten by the very spirit of God his spiritual strength predominates his natural or sinful tendency, enabling him to come off victorious over sin and he comes into full manhood sinless and is able to say to the work thou gavest me to do." His being free born is precluded by being born of the woman and again were he free born it would have been impossible for him to be tempted, there would have been no sacrifice in his death if it were possible even for him to die. "Life can only come from the touch of a prior life." Another form of life must be provided then into which mankind is to be inducted.

From Adam to the Master's time sacrifice was made for sin, the form ever pointing forward to the sacrificial death of Jesus, Jesus having come through life into perfect manhood and sinless is found to be worthy of life in the higher form possessed by God. He is able through a perfect organism like Adam to live on continuously but there being no other like him he must live on alone, and again, like Adam it is deemed best that he should have a bride and is given in sacrifice for the redemption of mankind from the grave to be that bride. We are ingrafted into the form of life he now possesses by baptism, and that life should grow to be a reality within us whereby we are made worthy that he should bring us again from the grave at his coming and restore to us again the possession Adam lost—Life.

F. M. McCrory.

The Christian's fiercest battles are fought when he is alone. It is very easy to fight a battle towards victory when you have a crowd to applaud you, but when they oppose you, it is very different. This is what Jesus was doing for eighteen years. He yielded his own will that the divine purpose might be established, and that he himself might be touched with the feeling of our infirmities and work out for us that life which he was to give on the cross in sacrifice by and by.—Sel.

There are a good many times when we have to say, "I wish I hadn't done it." But this amounts to little if we stop here. Go on and say, "I won't do it again." Regret amounts to little unless it ends in resolution.



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- Where Are the Dead? L. S. Bronson, 405 Courtland, Dowagiac, Mich.
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**CHURCH DIRECTORY.**

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

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. 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'l, 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.

Chas. 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.

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.

**Working Like the Sunshine.**

We might learn a lesson from the way the sunbeams work in early spring. There is no commotion about it, no open conflict, no fierce clashing. But slowly and surely the ice is weakened, and the snowdrifts are lowered, and the frost in the ground yields. Silently and sweetly the sunshine battles with the winter, and wins the victory.

"The heart that loves sets no time limit to its service, nor stays to measure its gifts."

All doors open to courtesy.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, Oct. 27, 1915.

Number 3.

## Success and Faith.

There is a kind of faith that is not a part of religion. It is the faith that you use when you go into a dark room and put your hand on the thing you wish to get. You know it is there or you are sure enough to go and put your hand where you think it is.

If you put good seed into the ground, you have faith it will do well. A carpenter builds a staging of light stuff and climbs to it and stands there. He has faith it will hold him. Other men who have not his faith think he is risking his life.

Men and women who succeed have faith. Faith is a great secret of success. Believe in your work, your skill, your power, your knowledge. Make up your mind about your work and then have faith in your own thinking.

Of course, things will not turn out exactly as you plan; you will meet with trouble; matters go wrong for the best planners. But if you are going to succeed, you will believe in your own ideas when your friends think they are foolish.

If you have thought more on the subject than they, if you know what they have not found out, stick to your ideas and win.

Make the best of trouble. Believe in what you know and have reasoned out. Change some plans if necessary, but have faith and stick to your work.—Sel.

## The Bright Side Out.

The sun may have its troubles,  
But it keeps the bright side out,  
The lark may have misgivings,  
But she hides away her doubt,  
Poets praise the sun for shining,  
And the lark for never pining—  
Man has joys from bird and plant,  
since  
They "keep the bright side out."

The orchard pink with blossoms,  
Gladly puts its bright side out,  
The lilacs have no trouble,  
That they ever grieve about.  
The world is prone to treasure  
Up remembrances of pleasure  
In the name of him who ever  
tries to

"Keep the bright side out."—Sel.

There is a limit when forbearance ceases to be a virtue.

## DEAR HANDS



Oh, yes, dear hands are now at rest;  
Your toils of life are all, all o'er.  
You slumber on with sleeping guests,  
Where sighs and tears shall come no more.

Oh, yes, life's burden thou didst bear,  
From youthful days till setting sun;  
Until the gray changed dark locks fair,  
And sank to rest, a victory won.

O glorious hope beyond the grave!  
Beyond that slumberland of rest,  
There gleams a hope that God once gave,  
Where we shall dwell and be at rest.

The tidings came from that fair land,  
No night of death or tears are there,  
To sadden life or break the band,  
In that "new earth" where all is fair.

—L. S. B.

## 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 to  
look for a month's rent, read the  
27th Psalm.

If you are lonesome and un-  
protected, read the 91st Psalm.

If the stove-pipe has fallen down  
and the cook gone off in a pet,  
put up the pipe and wash your  
hands, and read the 3rd chapter  
of James.

If you find yourself losing  
confidence in men, read the 13th  
chapter of 1 Cor.

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 Psalms  
126 and Gal. 6:7-9.

If you are all out of sorts,  
read the 12th chapter of Hebrews  
—Sel.

## Manhood.

True manhood does not exist  
without an effort on the part  
of its possessor. It does not  
spring up in a moment or in  
one night as a mushroom, but  
is obtained only by days, months  
and long years of watchfulness,  
study and personal cultivation of  
those principles and nobility of  
life that alone can enter into  
and form such a character.

Garfield once said, "I mean to  
make myself a man, and if I suc-  
ceed in that I shall succeed in  
everything else." Did Garfield  
succeed?

Again, "One cannot always be  
a hero, but one can always be  
a man." Goethe.

"The man who is deserving  
the name is the one whose tho't  
and exertions are for others than  
for himself." Walter Scott.

"It is very sad for a man to  
make himself servant to a single  
thing: his manhood all taken out  
of him by the hydraulic pressure  
of excessive business. I should  
not like to be merely a great  
doctor, a great lawyer, a great  
minister, a great politician. I  
should like to be also something  
of a man." Theodore Parker.

And Theodore Parker has well  
and nobly stated a beautiful and  
valuable truth.—L. S. B.

## Structures of Steel.

Who has not stood and watch-  
ed the gradual rising of a great  
skyscraper day after day, and  
who has not marvelled as they  
thought of what a tremendous  
weight the foundation of such  
a building must be forced to  
bear? Scientific exactness alone  
is responsible for the wonderful  
success in present day building.  
Every steel girder is cast of the  
very best material, absolutely  
flawless. The whole framework  
is composed entirely of reen-  
forced concrete and steel. Every  
piece of stone or marble which  
goes toward creating the beau-  
tiful facade is of the best and  
each is marked and numbered  
before it is swung into place.

And so it should be with our  
lives. In youth, lay a firm founda-  
tion; strive to erect structures of  
steel, structures in which there  
will be no flaws. Every action  
is a girder, and accordingly as  
it is good or evil, it adds to or de-  
tracts from the strength of the  
edifice of your life. Every fu-  
ture hour is an uncut block

of marble, which it is your work  
to carve before setting it in  
place. Do not strike a blow  
without a model lest you "mar  
forever the angel that dwells  
within the block." Past hours are  
the finished pieces set in place.  
These cannot be changed. But  
the future is the uncut stone.  
Select a model before you com-  
mence to carve the hours; and  
when you have completed your  
task, you will find that the edi-  
fice which you have erected can  
withstand every storm, state-  
ly and glorious in a wondrous  
light of Peace.—Boys' World.

## Dr. Arnold's Daily Prayer.

"O Lord, I have a busy world  
around me; eye, ear and thought  
will be needed for all my work  
to be done in that busy world.  
Now, ere I enter upon it, I  
would commit eye, ear and  
thought to thee. Do thou bless  
them, and keep their work  
thine; that as, through thy nat-  
ural laws, my heart beats and  
my blood flows without any  
thought of mine for them, so my  
spiritual life may hold on its  
course at these times when my  
mind cannot consciously turn  
to thee to commit each particu-  
lar thought to thy service. Hear  
my prayer, for my dear Redeem-  
er's sake. Amen."

The true source of cheerfulness  
is benevolence. The pursuits of  
mankind are commonly frigid  
and contemptible, and the mis-  
take comes, at last, to be detect-  
ed. But virtue is a charm that  
never fades. The soul that per-  
petually overflows with kindness  
and sympathy will always be  
cheerful.—Godwin.

Yielding is sometimes the best  
way of succeeding.

Envy shoots at others, and  
wounds herself.

None preaches better than  
the ant, and she says nothing.

The coin most current is flat-  
tery.

Gambling is an express train  
to ruin.

Forgive and forget.

Do not despise your enemy.

Love knows not labor.

## What Must I Do To Be Saved?

Continued from last week.

Hence, they who would inherit and possess the kingdom must seek and obtain the righteousness of God as their first duty. This righteousness is not of the law, but comes through faith in Christ by his atonement (or at-on-ment, which is the true meaning). Paul says, "Christ died for our sins." 1 Cor. 15:3. "For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19. "Christ is the end of the law for every man that believeth." Rom. 10:4. He purchased, by his precious blood, the righteousness of his saints, in that he died for our sins, which blood is applied to each individual believer of the gospel of the kingdom when he is baptized for the remission of sins, for this is the declaration of Peter on the day of Pentecost. "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." Acts 2:38. "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts 22:16. This gives the directions how we are to obtain his righteousness. Believe the gospel and be baptized in the name of Christ, which act is his anointing to be king or priest in the kingdom of God. The believer is said to be in Christ. "And if any man be in Christ Jesus, he is a new creature." 2 Cor. 5:17. "For there is no condemnation to them that are in Christ Jesus who walk not after the flesh but after the spirit." Rom. 8:1.

Sixth. The subjects of the kingdom will be the nations of earth. We have shown that the saints are to be associated with Christ in his reign during a period of one thousand years. If Christ and his saints all reign who will be the subjects over whom they shall reign? Certainly not over one another. We will now quote a promise which was made to all who shall overcome and keep his work to the end. "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers; even as I have received of my Father." Rev. 2:26. From this we see the saints are given power over the nations, and this power will be employed in ruling the nations, and dashing to pieces those nations which will not submit peaceably to their authority, like a potter's vessel. No earthly king or ruler has ever possessed more power than this. Christ delegates the same power to his saints which

his Father gave him, for he says: "Even as I received of my Father." Thus he shares the world dominion with his saints. The extent of this dominion will be world wide. The Father has given forth the decree, as follows, "Yet have I set my king upon my holy hill Zion. I will declare the decree. The Lord hath said, Thou art my son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Psalms 2:6, 9. As no potter purposely dashes a good vessel to pieces, so Christ and his saints will not dash to pieces any nation that will become obedient to the laws of Christ's kingdom. As worthless vessels are destroyed so that of disloyal nations will be compelled to yield obedience to the mandates of King Jesus. God has spoken through the prophet to the kings and judges of the earth, saying, "Be wise now therefore O ye kings; be instructed ye judges of earth. Serve the Lord with fear, and rejoice with trembling. Kiss the sea, lest he be angry and ye perish from the way when his wrath is kindled but a little." Isa. 2:10, 11. In this same connection he says to the kings and judges who heed his kind advice, "Blessed are they who put their trust in him." v. 12.

There is no more glorious description of Christ's reign on earth than that that found in the 72nd Psalm. David says, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressors. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass as showers that water the earth. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, from the river to the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarsish and of the isles shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." Psalms 72:11.

What a welcome time that will be for the oppressed and downtrodden of all nations when he shall deal out mercy and justice to them. What a pleasant sight to see the kings of earth carrying their presents to Jerusalem to the king of kings. They will bestow upon him their beautiful and costly presents, and they will rejoice with exceeding joy and pleasure when he showers

his blessings down upon them like rain upon the mown grass. No wonder that David rejoiced when, through the eye of prophecy, he beheld that beautiful scene and exclaimed, "All nations shall call him blessed. Blessed be the name of the Lord God, the God of Israel, who only doeth wondrous things." Psalms 72:17, 18. "O let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations upon the earth." Psalms 67:4. This locates the place beyond all controversy where the ruler and the nations will be. The statement that it will be on the earth, is too plain to admit of any argument. In addition to this testimony, Isaiah, the son of Amos says, "And it came to pass in the last days that the mountain of the Lord's house shall be established on top of the mountains and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways; and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem, and he shall judge among the nations, and shall rebuke many people and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:1, 4.

The prophet adds to the above prophesy and says, "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." Micah 4:4. From this testimony we see that Jerusalem will be the capital city of that kingdom from which the law will go forth, by which the nations of earth will be governed. This will be when the Lord's royalty will be established in Mt. Zion. This will be the time when the God of Jacob shall judge among the nations and rebuke many people. The rebuke will be of a persuasive nature and will cause the nations to convert to implements of husbandry all implements of war. They will begin a constructive society, instead of destructive as we now have. Instead of war, pestilence, famine and desolation, there will be peace, plenty and prosperity. Instead of the manifestation of the works of the flesh, there will be seen the fruits of the spirit. Instead of prisons, in which to confine and punish men, and military schools to train men for the slaughter, there will be freedom, and there will be schools and institutions of learn-

ing for the universal dissemination of knowledge till finally the knowledge of the Lord shall fill the world as the waters cover the sea. Then all will know him from the least of them to the greatest of them. Instead of maintaining large armies at great and needless expense, nations will learn war no more, which will bring about the absolute prohibition of war and the Hague Peace Palace, if it remains, will be a monument to the folly of warring kings and despots.

When a nation is broken to pieces, it does not necessarily mean that the country will be desolated, the people all killed and the property destroyed, but rather that the government will be changed, the rulers dethroned, their power taken from them and given to others, who will institute other and better laws, which instead of oppressing the poor will deal mercifully with them. The Revelator gives an account of what will take place. We read, "And the seventh trumpet sounded, and there were great voices in heaven, saying, The kingdoms of this world have become the kingdom of our Lord and of his Christ, and he shall reign forever." Rev. 11:15. This language does not convey the idea that those kingdoms were destroyed and Christ's kingdom established upon their ruins. It says they became the kingdom of Christ. That is to say they were converted into it. If I remodel a house and change it into a barn, I speak of converting it into a barn. If one nation conquers another, the victor converts or changes the other and makes it a part of government and dominion. Hence we see that if the nations of this world are to become the kingdom of Christ, their governments will have to be taken from their present rulers, and brought under the jurisdiction of Christ and his divine rule. When all nations shall have been made subject to his rule and authority then will they be in position to receive his blessings in fulfillment of the promises God made to Abraham and his seed which Paul declares to be Abraham and Christ.

All "who are in Christ are Abraham's seed and heirs according to the promise." Gal. 3:16, 29. According to Paul's argument Abraham, Christ and all of his followers are joint heirs of the world. Rom. 4:13. Christ and his followers constitute the seed through whom all of earth's nations will be blessed. The seed form one party to bless, and the nations form the other party to receive the blessings. Christ and his saints as one party will dispense the blessings when the other party, the nations of earth, go up to Jerusalem to worship be-



fore God, and glorify his name. David, in writing of this time says, "Blessed are all they who put their trust in him." Psa. 2: 6, 12. When this condition of affairs shall exist, God's kingdom will have come and his will will then be done on earth as it is in heaven. Matt. 6:10. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that God may be all and in all. 1 Cor. 15:28. When all things shall have been subdued unto Christ, the closing doxology may be appropriate, "For thine is the kingdom, the power and the glory forever, amen." When the last enemy shall have been destroyed, when the obedient of all ages shall have received immortality, and the final act of redemption, according to God's purpose, shall have been performed, then may the redeemed of earth and all the holy angels join in singing, "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." Rev. 5:12, 13.

To be continued.

Lyman Booth.

**"Fret Not Thyself in Anywise."**  
J. A. Gray.

This might well be called the Nervous Age. Men and women alike quiver and shake, scowl, shiver and shudder under the lash of abused nerves. Then the tense nerves—stretched beyond human endurance—snap, and nervous prostration takes control. This would not be if men would dwell apart from the things that jar. But they allow themselves to suffer a hundred deaths in a living day. They are struck by every lightning flash, bitten by every passing dog, and smitten by every suggested disease. A child's creaking pencil, a stress of complex duties, an uncongenial presence, a blunt or hasty word, set all the pampered nerves on edge, shorten life, and lessen their chances of being immortalized.

There are times when life seems an inextricable tangle; when the spirit of injustice and evil broods over everything; when nothing is as it should be, and when we ourselves are warped in heart by the hot fires that have burned within, as the iron frame of a building is crooked into a shapeless mass by a conflagration. The mythical pit which made our childhood shudder, can furnish no pangs so keen as some

of the passages which have indeed made this world to us a vale of tears." But there can be no vale of tears if God walks through it with us. So long as we keep quiet under provocation we are strong. By self control we exert influence, but by losing our patience we incur shame. When anger is suppressed it is effective energy, but when controlled it becomes mere folly. We plant briars along our own path and that of our friends, and then complain that the thorns are sharp. By not fretting over little things which are of no account, we show that we possess that kind of religion which made the life of Christ the wonder of all generations to the present day, and the model for all men till time shall end, while the fretful and impatient show themselves to be "fit neither for the land nor the dunghill." Lu. 14: 35. They make themselves wretched, and cast a fretful spell over every one about them. We retreat from them as from a bomb which may explode at any moment. Why they should not explode we do not know, for they think that the whole world should agree with them, and become exasperated if it does not. Ignorance, impatience, self conceit, are all members of the same family.

In every walk of life there are abundant sources to pierce and rankle the soul, if there is a disposition to allow them. To brood over evils and obstacles is to magnify them, and to magnify them is to diminish our ability to resist and overcome them, and to discredit God's word, which says that for whatever stint he may see fit to apportion his strength shall enable us to perform it, and that he will not suffer us to be tempted above that which we are able to bear. That conviction emboldens the heart, and so reacts on the physical system that we literally possess additional strength.

"But," says the continual fretter, "is it not my duty as a Christian to protest?" Yes; and in some cases even to die for the truth. But when it leads to fretting, never. He who sets out in life determined to shun all who do not square with his rules of propriety; who makes his neighbor an offender because of hasty words spoken; who exalts himself as a judge to determine the right and the wrong of every man's conduct; who becomes a self constituted Nemesis to avenge by bitter denunciations the real or imagined frailties and defects of others, will find that he paves for himself a thorny road indeed, or if he be overmuch disturbed when everything seems to go against him.

It is God's wish that we shall

be disciplined, developed, ripened and sweetened by whatever befalls us in this vale of tears. All the trouble and affliction of a kind providence, and if we rightly improve them, they will be sanctified to our growth in grace and in the knowledge of our Lord and Savior Jesus Christ by inducting us to prepare to meet him in whatever way he may be pleased to meet with us; so that when Christ, who is our life, shall appear, we may appear with him also in glory.' Meanwhile, the God of peace being with us always, we shall be enabled to possess our souls in patience, and even in the midst of that amazing scene of a dissolving world, when our ears shall hear the dismal sound of rending rocks, quaking earth, bursting tombs and dissolving nature, to stand forth unmoved, with calmness and serenity of mind, exclaiming, "Lo, this is our God. We have waited for him; now will we be glad and rejoice in his salvation;" for more welcome to us his return — of greater far delight, than to the pilgrim beautiful morn, who wandered all the night.—Sel. by L. S. Bronson.

**Manners.**

"What a rare gift is that of good manners. How difficult to define: how much more difficult to impart. Better for a man to possess them than to have wealth, beauty, or even talent; they will more than supply all."

"There is no policy like politeness and a good manner is the best thing in the world, either to get a good name or to supply the want of it."—Bulwer.

"The happy gift of being agreeable seems to consist not in one, but in an assemblage of talents tending to communicate delight, and how many are there who by easy manners, sweetness of temper, and a variety of other undefinable qualities possess the power of pleasing without any visible effort."—Cumberland.

"Hail all, hail ye sweet courtesies of life, for smooth do you make the road of it like grace and beauty, which begets inclinations to love at first sight. O 'tis ye who opens the door and lets the stranger in."—Sterne.

—Sel. by L. S. B.

**The Jew As He Is.**

It is an acknowledged fact, and one recognized by all thinking men, that the world is changing and so greatly for the better of mankind that it is no longer uncommon for men to praise their opponents instead of condemning them, or for one religious creed to recognize the val-

ue of another. Last Sunday in Chicago, the Rev. Ingram E. Bill, a Baptist, preached a sermon in which he paid high and deserved praise to the Hebrew race. "The Gentile," he declared, "must not forget his indebtedness to the Jew as regards the best religious ideals."

"The religion of the Hebrews preserved in its purity through long generations made possible the birth and development of Christianity. The first Christian church that gathered in Jerusalem, the mother of the Christian church of history, was composed of Jewish converts to the faith of the Nazarene."

"History has seen the name of Jew become a by-word among the nations. A degenerate and bankrupt nobility has made pastime of their plunder and pillage of the Jews."

"Today a higher Christianity has served to mitigate the wrongs of the past, and yet when we speak of the Jew how often we forget the glamor that lingers about the names of Disraeli and Rothschild and Ed. Heim and Strauss and Mendelssohn and Rubinstein and other distinguished leaders of civilization in every land."

"Whenever the Jews have been given a square deal they have always demonstrated their superiority in the business and intellectual world. It is more significant that the mother church was made up of converted Jews. These men, unlearned in the lore of the schools, were the prophets of a new religion that was destined to overthrow the kingdom of the Caesars."

"In view of the historic achievements of Christianity it is probably safe to say that the disciples who first came together in Jerusalem to fulfill the commission of Jesus, himself a Jew, were in many respects the most remarkable company of men ever covenanted together in civic and religious relations."

Their devotional spirit, their social outlook, their free democracy if reproduced in the church of today would create out of a relatively restless and decrepit organization a mighty engine of righteousness of sufficient caliber to compel the world, the flesh and the devil to sit up and take notice."

This is a generous spirit and the right spirit. The race that gave to the world such noble people as Mr. and Mrs. Isador Straus who went down with the Titanic, deserve the esteem and the good will of mankind.—Sel. by L. S. B.

Confidence begets confidence.

Know your opportunity.

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.

Send 5 cents in stamps to Mrs. J. E. Cross, Oregon, Ill., to pay postage on an assortment of tracts, then read the suggestions on tract distribution on another page of this issue. The tract, "Essential Truths," found in last issue, is now ready for distribution.

We are informed that the city of Vermont, Ill., is having an epidemic of small pox and that Sr. Clara Venard's family is among the stricken; her oldest son Francis, being the first in the family to have it. Three of the

younger children have it. Her father and family are also under quarantine. They cannot send mail but may receive it. To those who are shut in so long, letters from friends are a great treat.

In a card from Casey, Ill., we are informed that Bro. and Sr. Hickox are parents of a nice boy, born the 15th. All doing fine.

We are indeed grateful to Bro. L. S. Bronson for a small parcel of clippings in which we find many most excellent articles. These have been published before and will bear publishing repeatedly and we will give them to our readers as they are needed.

Brethren, we are expecting to be away from the office a good deal this winter in special meetings and this will make the strain of our work very great for the one who remains in the office. You can help us greatly if you will write some good articles and send them in NOW. Who'll be the first to be heard from?

Owing to circumstances which unexpectedly arose, we have been obliged to change our plans for over the 5th Sunday of October. Instead of going to Rushville and Camden, Ill., at that time, we will go to Mine La Motte and Blush, near Fredericktown, Mo. We will give the other points a meeting at a little later date.

Word comes to this office from Casey, Ill., saying,

"I expect you are aware of the meetings that are being held here by Bro. Conner, but we knew you would not know of the coming of a fine baby girl to Bro. and Sr. Jesse Weaver, born Oct. 13, and both mother and daughter doing well."

We are glad to hear of this good fortune coming to these young people and extend congratulations.

Tract Distribution.

We have called attention before to the need of more careful and systematic tract distribution. The way it is commonly done is a waste of both money and energy. It is best to have an assortment of good tracts on hand so that when in conversation with people, or among your friends, you may find those who are susceptible to the truth, you may place a tract where it will do a real good. Or, have them handy to place in the envelope with a letter you are sending away. That sort of distribution that throws them in great quantities promiscuously before people who do not care a cent for a tract is nine-tenths waste. We

should be workers together with God, making good tracts our helpers.

S. J. Lindsay.

HELPING FUND.

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

Miss Mattie Benjamin,	\$1.00
Lawrence Howell,	1.00
Rufus A. Curtis,	.50.
B. H. Carpenter,	1.00.

Baptisms.

By request of the Blanchard church, I went there and spoke for them Oct. 9, 10, 11. On Saturday, arrangements had been made to baptize Brother Bert Sheets' eldest son, Harry. He had been thinking of taking this step for some time, but wished to begin this new life on his 17th birthday, which was Saturday, Oct. 9th. What was our joyful surprise while we were waiting for Harry to see Mrs. Gladys Riley and a friend of hers come prepared for baptism. Bro. Lorenzo Decker assisted me as we buried the dear ones in their watery graves. The communion service and right hand of fellowship was given them Sunday eve and we committed them to God's care and keeping. Bro. F. L. Austin spoke for the brethren here Sept. 29th to Oct. 3rd. Much favorable comment was made of his work there, especially his lecture on the European Struggle from a Prophetic Outlook. He gave the same lecture by request at the Watson Conference, which was received with much enthusiasm and interest. We regretted that so few of our brethren from a distance could hear it.

Yours in the work.

M. A. Woodward.

The Sunday School.

By Anna E. Drew.

Joash Repairs The Temple. Nov. 7, 1915. 2 Kings 11:21-12:16.  
Lesson Text. 2 Kings 12:4-16.  
Golden Text.—God loveth a cheerful giver. 2 Cor. 9:7.

Time.—Joash began to reign B. C. 887, Beecher, in the 7th year of his age. But some years passed before he began to repair the house of the Lord, for he was married first, 2 Chron. 24:3, 4. It was the 23rd year of his reign before the repairs were begun with real energy. According to Hast-

ings these dates are 843 and 820 B. C.

Place.—Jerusalem in the kingdom of Judah.

Jehoiada the high priest, the uncle of Joash, was his chief adviser. At this time he was a very old man. 2 Chron. 24:15.

Questions.

Where did we leave Joash in our last lesson? What was the first thing his uncle Jehoiada did for Joash when made king? 2 Kings 11:17. What work did he set the people to do? v. 18. What is said of Joash's reign? 12:1-3. What plan came to Joash's mind when old enough to take things into his own hands? 2 Chron. 24:4. How had the temple fallen into such a condition? 2 Chron. 24:7. What means were ordered by which to raise the necessary funds for repair? 2 Kings 12:4-6. See R. V. rendering. (The dedicated or hallowed things, were those dedicated to the temple service; "the money that passeth the account" or census—see Ex. 30:12-14—probably an annual tax). What is meant by the money "that cometh into any man's heart?" (free-will offerings). Also through collections were they to raise money. 2 Chron. 24:5. Was the plan a success? v. 6. What was the trouble? "All these funds except special contributions, belonged to the regular temple revenues, for the expenses of the administration, and especially for the support of the priests and Levites and their families. It was difficult for the priests to know exactly what proportion of the money paid to them was fairly applicable to the temple service and to their own support, and what consequently, was the balance which they ought to apply to the repairs."

It does not seem to have been a good business plan. What was the second plan? vs. 7-9. 2 Chron. 24:8-11. (The free-will offerings for the repairs were separated from the money that was brought to the house of the Lord for the support of the priests and the Levites). In what manner did they give? 2 Chron. 24:10. What is said of such giving? See Golden Text. Should giving for the cause of Christ be an act of worship? Is this one way of showing our faith by our works?

What did they do with the money raised? vs. 11, 12; 2 Chron. 24:12, 13. What is the meaning of the word "told" in verses 10, 11? R. V., 'weighed out.'—counted. What is said of the men who had charge of the work? v. 15. Show why this plan proved a success? After the temple was repaired, what was done? v. 13; 2 Chron. 24:14. How old was Je-

hoiada, the priest, when he died? 2 Chron. 24:16. Give briefly the history of Joash after the death of Jehoiada. 2 Chron. 24:17-25.

What comparison to the temple have we in the New Testament teachings? 1 Cor. 3:16; 6:19. In what ways can we 'defile' this temple?

What is the comparison used in Eph. 2:19-22; 2 Cor. 6:16. How can we keep in repair this temple and make worthy of acceptance with God?

### Letters.

Dear Bro. Lindsay:

In the Restitution Herald, dated Oct. 6th, I read the following question, "What will you do to help make Vol. 5 the best yet?" First I looked at the slip of paper on wrapper, on which was printed my name and the date on which my subscription to the Restitution Herald expired, and found that I was already delinquent. So I thought one way to help the Herald would be to renew my own subscription at once, and thank Bro. Lindsay for continuing to mail the paper to my address, without interruption. It was only a case of forgetfulness on my part that the subscription lapsed. I have planned for several weeks to write and tell you how much spiritual strength the paper had afforded me, since you first began its publication four years ago, but simply neglected from day to day to put my plans into execution. And while renewing my own subscription, I thought it would be a good plan to 'lift a little' by sending in a few subscriptions for the paper. For the following amount, \$3.00, please send the paper to my address another year from Sept. '15, and to the following addresses for six months each.

Affectionately yours in the gospel hope,

R. A. C.

### Christian Baptism.

1. Its place in scripture. Matt. 3:6.

From the days of John the Baptist, baptism has been in teaching. Christian baptism dates from the Day of Pentecost after Christ's resurrection. It is purely a New Testament ordinance.

2. Its true meaning. Rom. 6:4.

It is an immersion into water (a death element), the word properly translated is immerse or immersion and is never translated sprinkle or pour.

3. Its typical picture. 1 Peter 3:21.

There were types of baptism in the Old Testament and bap-

tism is itself a type. In it we show death, burial, resurrection.

- 1st. Christ's for us.
- 2nd. Our own through Christ.
- 4. Its value in salvation. Acts 2:38.

After reading this text, please read Mark 16:15, 16, then ask this question, Will I be saved just the same if I am not baptized?

There are some who may overestimate baptism or rather make it the "only thing," yet how important these scriptures make it.

5. Its promises to man. Gal. 3:27.

"If ye are Christ's, but how are ye Christ's? "As many as are baptized into Christ," therefore we are sealed and adopted into the body of Christ, into the family of heaven, by this act.

I emphasize again it is one of the means Christ has provided and we should not neglect nor condemn it.

C. C. Maple.

Elyria, Ohio.

### Advocates 'Movies.'

South Bend, Ind.—Moving pictures as an adjunct to church work were advocated by Rev. Loren M. Edwards, pastor of the First Methodist Episcopal church of Mishawaka. Speaking on the "church as a social force in the community," the Rev. Mr. Edwards said: "I wish this church owned a motion picture machine, and indeed, I hope to see such a device in this auditorium soon. Then it will be possible for us to give weekly shows, presenting, of course, only the very highest class films."—Exchange.

Somehow it has gotten into the head of the popular churches that it is their business to compete with the world in worldly things in order to draw the crowd. If drawing a crowd is their object, there are many ways in which this may be done. There is no sin in the right sort of moving pictures, but the church is not the place for them except they be such as will direct the mind to the gospel and Bible things in general. The churches, however, in this day know very little about the gospel. This is not an uncharitable statement, for it is the truth and charity rejoiceth in the truth. Examine them for yourself.—Ed.

### Praise Ye the Lord.

O brethren, we can not praise the Lord our God too much. He is worthy to be praised. Psa. 150:1, 6, 4: Praise ye the Lord. Praise God in his sanctuary. Praise him in the firmament of his power. Praise him with the timbrel and dance. Praise him with stringed instruments and organs. Let every thing that hath breath praise the Lord. Prais-

ye the Lord. 148:13, 14. Let him praise the name of the Lord. For his name alone is excellent, his glory is above the earth and heaven. He also exalted the horn of his people, the praise of all his saints, even of all his saints, even of the children of Israel, a people near unto him. Praise ye the Lord.

147:7. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God. Verse 8. Who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

146:12. Praise ye the Lord. Praise the Lord O my soul. While I live I will praise the Lord. I will sing praises unto my God while I have my being. Ver. 5. Holy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Psa. 144:9. I will sing a new song unto thee, O God, upon a psaltery and an instrument of ten strings will I sing praises unto thee. 136: 1. O give thanks and praise unto the Lord, for his mercy endureth forever.

Your brother in the praise of the Lord God.

Ora L. Worley.

### Questions on Prophecy.

These questions appeared in the Restitution Herald for Sept. 15th. I will answer them in the order they appeared. 1. The restoration of Moab as predicted in Jer. 48: 47. This has not been fulfilled, but is not necessarily required to be fulfilled before Christ appears upon the earth. I have shown in my previous article that the phrase "latter days" which occurs in connection with the predicted restoration of Moab is used sometimes meaning the time when Christ is here on the earth. II. V. Reed showed in an article that same week of the Restitution Herald that Christ's reign commenced with a period of preparation. The same answer applies to question 2, the restoration of Elam as predicted in Jer. 49:39.

Question 3. The unparalleled earthquake predicted in Rev. 16: 18. That earthquake has not occurred yet, but may take place just before Christ's appearing to the world, and after he has caught his saints away.

Question 4. The dividing of the great city, Rome. This occurs as a result apparently, of the great earthquake. 5. The falling of the cities of the nation predicted, Rev. 16, 19, occurs at the same time or immediately after the judgment takes place on Rom. 6. The burning of Rome, Rev. 17:16, 18:8. These events did not all closely follow one another and evidently take place just before or immediately upon

Christ's appearing. They occur, of course, before Christ's kingdom is finally established, but we must not imagine that it is all accomplished in a moment or so. To use II. V. Reed's words, "The conclusion therefore seems plain, that our 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 kingdoms of men."

Question 7. According to Rev. 16:12, the water of the Euphrates is to be dried. This drying prepares the way of the king that come from the sun rising. That drying of the Euphrates is going on now and has been for a length of time and may be accomplished very shortly. It is the destroying of the Turkish power. They have been driven out of Greece, they have been driven out of the Balkans, they will be driven before long out of Constantinople, and are being driven out of the region of the Euphrates itself. Here is the latest report at hand of what is going on there. Sept. 30. J. Austin Chamberlain, Sec. for India, this evening gave out additional details of the British success against the Turks in Mesopotamia, in which the previous report said that the Ottoman forces were in full retreat toward Bagdad with the British in hot pursuit. Tonight's statement says the British cavalry entered Hut-el-Amara, 90 miles south-east of Bagdad, on the Tigris river. Wednesday. The town was found to be deserted and the Turks in flight toward Bagdad, by road and river."

So that some of the prophecies concerning the latter days are being fulfilled before our own eyes. Prophetically speaking, the drying up of the Euphrates or the destruction of the Turkish power is a most important prophetic event, because the way of the kings of the earth cannot be prepared before that is done. For according to Ezek. 38:14. Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safely, shalt thou not know it, and thou shalt come from thy place out of the north parts, thou and many people with thee.... And thou shalt come up against my people Israel as a cloud to cover the land; and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." This is the same time spoken of in Joel 3:9. 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, ver. 16.

The Lord also shall war out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord dwelling in Zion, my holy mountain; then shall Jerusalem be holy. No strangers pass through her any more. So that these events are all leading up to the coming of the Lord, but before he can come according to prophecy, the important events we are to look for as preceding his coming are not necessarily the restoration of Meab or Elam, but the drying up of the Euphrates or the destruction of the Turkish power, which has been for ages a blight on God's land and prevented the Israelites from having quiet possession and prosperity in their own land, which has to take place before the king comes to Mount Zion as described in Zechariah, the 12th and 14th chapters. In the last chapter, Christ comes with his saints to Mount Zion, and the warring nations are either destroyed or driven out and brought into subjection. In that day shall there be upon the bells of the horses holiness unto the Lord ... and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

A. Wallace Mason, M. D.

**The Authority of the Holy Scriptures.**  
No. 1.

The Bible, or the Holy Scriptures, is presented to us as a work of supernatural origin and as binding upon the consciences and lives of men. We have handled it with reverence because we have fully believed it to be the Word of God. We go to it in times of darkness for light, and in the hours of uncertainty and questioning for counsel and guidance. We rely upon it as a foundation for morality and truth. Upon its statutes and prohibitions we build our social, civil and religious institutions and obligations. It can be safely said that the customs of civilized nations, their laws and even their civilization itself, are the outgrowths of the teachings of this Book. The more the laws and customs of a people are controlled by and conformed to the commandments and injunctions which are found upon its pages the more advanced and enlightened that people is. The nearer its government comes to the ideal of right and justice, and more stable and enduring are its institutions because a conformity to God's expressed will brings heaven's assistance and sustain-

ing power to it. In fact, the Bible has been openly, or tacitly acknowledged by the masses in all civilized countries to be of supreme authority. To its claims men have bowed in acquiescence without a thought of question or doubt. Today its authority is questioned by men of influence and intellect, while modern science and scholarship are seeking to impeach its supernatural origin and to destroy our faith in its teachings. In spite of these attempts upon its integrity and veracity we still regard it as our fathers did and receive it as the light of human society.

In this somewhat brief and superficial address we wish to consider the authority of the Book and present a few evidences to support it. We will present the evidence in our own way, although it may not be the best way. In discussing this subject certain important matters, matters of the greatest importance, are to be considered. A thorough investigation and understanding of them is absolutely indispensable. We give them in order.

1. The origin of the Scriptures. They attribute their authorship to God. It is stated in 2 Pet. 1:21, "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." While this statement is used in connection with prophecy, it applies with equal force to all Scripture, for, in an emphatic sense all Scriptural writers, including Moses, were prophets and their words were fruits of inspiration.

Peter dismisses the modern idea that the Scriptures are the work of man and consequently human, and in clear and positive language, makes God the author and man the divinely impelled agent or amanuensis, writing what divine wisdom dictated more exactly than any reporter would or could record the words of an orator. The reporter might make a mistake or use his own judgment, but Peter puts God's agent above mistakes or human weaknesses and prejudices, and makes him but the channel through which God sends his messages to men on earth. We accept this thought without doubt or question, for we fully believe the Scriptures to be the highest manifestation of God's will and purpose.

The doubter and unbeliever demand evidence to support the claim of divine origin and authorship. We think that claim is abundantly substantiated by many and sufficient evidences. Of the many we have time for only a few.

We find the human is absent

from the teachings, and the spirit of the Scriptures. No man is held up for adulation or worship. No individual is presented as standing on a higher plain than his fellows, only as he is placed there because of implicit faith and unqualified obedience, as was Abraham. No divine character is attributed to him, and no worship or honors are paid to him, as was the case in Grecian and Roman mythology.

Man's depravity and inborn inclination to sin are not urged in extenuation of wrong or in any sense mentioned as a justification for any indulgence in evil. We are not told to overlook his faults because they are natural. The right is made known and man is expected and commanded to obey in letter and in spirit. His failing to do so is not excused because of circumstances, or palliated because of unfavorable conditions. No allowance is made for any appetites or inclinations. He is commanded to obey at all times, and whether king or peasant, millionaire or pauper, is subject to the penalty which is provided for disobedience.

The human agencies used in giving these writings to the world were men, and in many cases fallible and erring men, full of evil tendencies and as liable as others to sin. Yet they gave God's prohibitions and threatenings, even when they knew these prohibitions and threatenings were applied to themselves. Men do not build like this, but are warped and influenced by their natural tendencies and allow their natures and likes and dislikes to influence their teachings and existing conditions to materially affect their legislation for their fellow men. Nothing but the presence of divine inspiration can account for the ethics of God's word.

The elevating and moralizing power of the Scriptures show the presence of the divine. Other professedly sacred books contain similar commands and prohibitions; they present similar standards of ethics but have never raised men or nations above their level. The opposite has been seen in every case, and as generations have succeeded each other such men and nations have fallen to a lower plane of life and a more helpless and hopeless depravity. The most inveterate enemy of the Bible is compelled to admit its mighty work in civilizing and educating the race, and in raising kingdoms and empires from barbarism and weakness to enlightenment and power. It cannot be denied, but is admitted, that all the advancement and bet-

terment which enlightened people possess over heathen barbarians, and all those practices and institutions which soften and ameliorate human conditions and lessen human sufferings, are produced by the Word of God; and the results which have followed its teachings in society and the introduction of its principles into the laws and practices of nations.

I wish to illustrate the thoughts which have just been expressed in order to give them an added force. I may do it in a homely manner, but which will be simple and in a measure forcible. I have a watch of exceedingly complicated character and make; no other watch of the same character and make exists. It is out of order. Some of its parts are bent and others are broken. It fails to keep correct time and is in all respects unreliable. As a watch it is worthless. It may have a small value as old junk. I wish to have it repaired, so I take it to a plumber, then to a blacksmith, then to a carpenter, then to a machinist, then to a physician, then to a maker of phonographs, and then to the local repairer of watches, but none of them understand it, and all of them fail in their attempts to put it in order. They show that they know nothing about it. I am told that the maker of the watch, the man whose name is engraved upon it, has an office in town and I take it to him. After hastily looking at it he smilingly says, "I made it and I am sure I can repair it." I leave it with him for a few hours when I receive it in as good condition as it was when I bought it. It is an easy matter for me to believe that this man is the real maker of the watch; it would be an injustice to my judgment to think otherwise.

I see humanity all out of order and failing to serve the purpose for which it was made. Hateful and hating, selfish and heartless, it fills the world with woe and even works against its own good. Bramah, Buddha, Confucius, Zoroaster, Mahomet and other reformers and well wishers to the race have labored sincerely to reform it. They have held out every inducement to encourage man to do right, and have pronounced heavy punishments against evil and evil doers, but have very signally failed. Humanity's deplorable condition has become more deplorable and desperate, until the nations which have followed their teachings have become effete and moribund, so many festering carcasses of vice and crime. "The whole head is sick and the whole heart is faint." In our utter discouragement and hopelessness we come



to him who made us with the despairing cry, "Save, or I perish." In his Word he gives us directions for bringing man back to a condition in which he can do his Maker's will and serve the purpose for which he was given existence. By following these directions faithfully man has been made better as a husband, as a father, as a friend, as a citizen and as a servant of God. He has been made better in all the relations of life, and in Christ he has become a new creature with new motives and forces in all his being. Am I not justified in believing, am I not compelled to believe by all the powers of logic and reason, that these directions and counsels come from him who knew what was in man, because man is the work of his hands? —E. S. Moulton in *The World's Crisis*.

#### Oneness.

Some time ago there appeared an article in the *Restitution Herald*, giving a report of a conference held in the West the past summer, which contained the following words: "There was auto talk, weather talk, social talk; there were talks by twos, by fours and fives and more.... There were talks that pleased all and talks that pleased only a few." "It is plain to the common observer that the people of the —Iowa Conference do not all look alike, do not dress alike, are not all the same size, and that their eyes and hair are of a different color; and a short visit among them will convince any one that they do not all think alike, and why should they? One thing is certain, however, and that is, that they all believe in free thought and speech."

May I say a few words in answer to the question, "Why should they?" i. e., think alike or believe the same things? In the first place we are told in the Bible that a house divided against itself can not stand. Mark 3:25. So then we should not be divided in matters of faith. In the 4th chapter of Ephesians we read of one faith. Now when a conference meets and its members believe different things it must be evident to all that some of the members do not possess the one faith, but in Heb. 11:6, it is stated that without faith (the one), it is impossible to please him. Then some of the members of this conference cannot please him. Therefore, they should all try for the faith once delivered to the saints. David says, Behold how good and how pleasant it is for brethren to dwell together in unity." Then if it is good and pleasant to dwell together in unity, we should speak the same things. In the second chapter of

Acts we have an account of a meeting of the apostles. Do you suppose that in reading the history of that meeting that you will read that they had auto talks, talks that please all and talks that did not please all, and that they (the apostles) do not think alike? Imagine Luke writing and asking why should they all think alike? In the first verse of that chapter we read, "And when the day of Pentecost was fully come, they were all with ONE accord in one place." There must have been a change as we now read of a conference of the Church of God where they do not think alike. After Peter had delivered his wonderful sermon it is stated in the 32nd verse, Where of we all are witnesses. What would you think of the testimony of witnesses that did not agree? Did Paul think we should speak the same things? Hear him. Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye ALL speak the same things and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. Rom. 16:17. Talk about our liberty. We are not at liberty to believe a lie or do wrong unless we expect to pay the penalty. Did the apostles believe in letting the members of the church teach any thing? Paul replies: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you and would pervert the gospel of Christ, But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed. Gal. 1:6, 7, 9. Not much liberty for a false teacher here. John, do you agree with Paul? "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti Christ. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." 2 Jno. 7, 8, 9, 10.

Some people claim that the apostles were too narrow, but we must remember that we are in a narrow way and that we are servants of God and must o-

bey his written orders which we find in his book the Bible. Yes, the writer believes that he should obey Jno. 5:39 and 1 Pet. 3:15.

J. H. Anderson.

Bro. Lindsay and the brothers and sisters of the one faith.—

I thought I would write a few lines to let you know that I am still strong in the faith. I love to read the many good letters from the dear ones scattered abroad. We are looking and living for the great day that will bring peace, joy and happiness to us, if we should be prepared for the coming of that day.

Brothers and sisters, are we living to be ready for that day to come? Will a mere profession carry us into that blessed kingdom? No, forever, no. Did Christ go to picnics and pleasure parties? No. Christ said that he that liveth in pleasure is dead while he liveth. So we should be careful. Now dear brethren, Christ never indulged in such and he said we should follow him. Can you lead such a life and follow Christ? He is the head and we are the body. Can a mere profession carry us through? Can a person live in pleasure and be a part of the body of Christ? I must say no, a thousand times, no. Now since we must follow Christ, some of us had better wake up and read the Bible and live accordingly; then when Christ who is our life shall appear, then shall we appear with him in glory. Brothers and sisters, won't that be grand to meet with our loved ones? Don't you want to be one of the saved?

He said, Blessed are the meek for they shall inherit the earth. What a grand thought that this earth shall be made like the Garden of Eden for the children of men, when Jerusalem shall be made a rejoicing and her people a joy when Christ shall stand before Mount Zion and his ancients gloriously.

Behold the day cometh, saith the Lord, that I will raise unto David a righteous branch and a king shall execute judgment and justice in the earth.

Now brothers and sisters of the one faith, let us all live so that when Christ shall come, we may all be ready to meet our Lord in the clouds. Brothers and sisters, be faithful, oh be faithful.

Grandma Gragg.  
Brent, Okla.

#### The Jewish Pilgrim.

Are these the ancient holy hills  
Where angels walked of old?  
Is this the land our story fills  
With glory and with gold?  
For I have passed by many a shrine,

O'er many a land and sea,  
But still, Oh promised Palestine,  
My dreams have been of thee.  
I see thy mountain cedars green,  
Thy valleys fresh and fair,  
With summers bright as 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 the chain hath pressed,  
But thou art still our own.  
Ruine are the wandering race  
that go  
Whose blood hath stained the  
polar snow  
And quenched the desert sand,  
And thine the homeless hearts  
that turn,  
From all earth's shrines to thee,  
With their lone faith for ages  
borne  
In sleepless memory.

For thrones have fallen—nations  
gone,  
Before the march of time,  
And where the ocean rolled alone,  
Grow forests in their prime,  
Since Gentile plowshares marred  
the brow  
Of Zion's Holy Hill.  
Where are Roman eagles now?  
Yet Judah wanders still.

And hath she wandered thus in  
vain,  
A pilgrim of the past?  
No, long deferred her hope hath  
been,  
But it shall come at last;  
For in her wastes a voice I hear,  
As from some prophet's urn.  
It bids the nations build not there  
For Jacob shall return.

Oh lost and loved Jerusalem,  
Thy pilgrim may not stay  
To see the glad earth's harvest  
home  
In thy redeeming day,  
But now resigned in faith and  
trust,  
I seek a nameless tomb;  
At last beneath thy hallowed  
dust  
Oh give thy wanderer room.—Sel.

Do we forget? Oh no, Oh no,  
The kindly deed we keep  
Within our heart where'er we go,  
Or waking or asleep;  
Then why not say the thankful  
word,  
And let the teardrops flow,  
And show the depths within us  
stirred?  
Oh, why dissemble so?

Have more than thou showest;  
Speak less than thou knowest,  
Spend less than thou owest.  
Ants never bend their course  
to an empty granary.  
Better ask than go astray.



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**Nothing More to Invent?**

Some one poring over the old files in the United States Patent Office at Washington the other day found a letter written in 1833 that illustrates the limitations of the human imagination.

It was from an old employee of the Patent Office, offering his resignation to the head of the department. His reason was that as everything inventable had been invented the Patent Office would soon be discontinued and there would be no further need of his services or the services of any of his fellow clerks. He, therefore, decided to leave before the blow fell.

Everything inventable had been invented! The writer of this letter journeyed in a stage coach or a canal boat. He had never seen a limited train or an ocean greyhound. He read at night by candlelight, if he read at all in the evening; more likely he went to bed soon after dark and did all his reading by daylight. He had never seen a house lighted by illuminating gas. The arc and incandescent electric lights were not to be invented for nearly a half century.

If he had ever heard of electricity he thought of it as the mysterious and dangerous fluid that strikes from the clouds during a thunderstorm. That it could be harnessed to do man's will had never occurred to him.

He never heard the clicking of a telegraph sounder. The telephone would have seemed as wonderful to him as a voyage to the moon. Motion pictures would have reminded him of black art, and the idea that a machine could be invented whereby man would fly above the clouds like a bird, ascending and descending at will, would have seemed to him merely absurd.

The modern printing press, the linotype machine, which seems almost to think, the X-ray, by means of which surgeons diagnose disease and injury and lay out their work with scientific certainty, these things were to be invented long after he was dead. He could not imagine the automobile, now so common that they cover the streets and roads of all the world.

He could not dream that a cannon would be made to throw a projectile more than twenty miles, that repeating rifles, revolvers, and machine guns would be invented, that steel monsters would speed invisibly under the seas with the power to send a giant ocean liner to the bottom within a matter of moments.

He lacked the imagination to see all the thousands and tens of thousands of comparatively small inventions that have come into being since his day, some of them for good and some of them for evil, but all telling a story of progress of one sort or another. Probably in all this he did not differ from most of his fellowmen in his day. It is very likely most of his friends agreed with him that the limit of invention had been reached.

He seems unfortunately deficient in imagination and in optimism, as we read of his letter of resignation in the musty files of the Patent Office. But let us not take too much umbrage to our souls. We are quite as ignorant of what the next eighty years may bring forth as he was of the future of American inventions.—Scientific American.

**The Time for Help.**

It isn't enough, nor half enough, To lend a hand To him who is down—to help him up And bid him stand— The stones are hard and cold and rough, But helping the fallen is not enough.

See the tottering ones who try to stand, Who bravely fight To keep from falling beside the way— O pity the plight Of those on the verge and lend a hand. Ere they fall is the time to help them stand.—S. E. Kiser.

Bear and blame not, what you cannot change.

He that endures with patience is a conqueror.

Patience is a bitter plant but it has sweet fruit.

# THE RESTITUTION HERALD.

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## Get to the Point.

A successful journalist tells a story of the first fire he was assigned to write up, and the disgust of the editor to whom he submitted the long account in which he had given his powers of description every chance. The criticism of his superior was of a sort which would not look well in print, but the form in which the item finally appeared makes plain what he was after. It read, "Mark Jones' meat market burned down Wednesday. Total loss."

Newspaper readers are not the only people who are in a hurry to get to the point. Long prefaces used to be common in all work of literature, but now if an author has a "foreword" he makes it brief, and even then the public is likely to skip it.

Get to the point. If you have business to do, a cheerful "Good morning," is all the preface you need. To talk about the weather before you introduce your errand will not help matters at all. Round-about people are not the successful ones. Get to the point, the quicker the better.—Berton Lowery.

## Afterwards.

It requires only a moment or two to make a choice, the effect of which will last for a period of years. It takes only a small portion of time to do a thing that will pass into the history of your life. And, being a part of your history, you will often think of it. These thoughts will produce either satisfaction or its opposite, depending on the character of the act.

The following incident will throw a ray of light upon the principle under discussion.

A series of games of tennis had been arranged between two sets of players from neighboring towns. That each had won the local championship in its respective town added zest to the proposed games.

As the opponents measured skill with each other, it appeared that they were so evenly matched that the final victors could not be guessed. But while they were playing, a thing happened that amazed one of the home players. A member of the visiting team took an unfair advantage of the others, supposing his act would be unobserved, and by it won the final victory for

## NIGHT

THIS night,

Watchman tells of the early dawn,  
For darkness shall ere long take its flight  
And the Prince of light shall bring the morn.

To us,

The fig trees' leaves are budding everywhere;  
The church in calmness looks for Jesus;  
Precious truth! the heart's own hope is there.  
Sel. by L. S. E.

his side. But the defeated player who knew it, disdained to challenge the winners. He silently submitted to loss rather than prefer charges of that nature.

What could such success be worth to the dishonest player? Nothing. For the moment, the championship threw the dishonorable act into an insignificant place by reason of the animated glow of success. But that could not endure indefinitely. The sobering reflections of time threw a deep shadow over the glamor of the decision he had won by his unworthy act. It proved to be an unhappy ranking in his memory for years.

With the player who observed the act, but ignored it, the loss of the championship was soon forgotten. There was no regret to worry him.

In every sphere of your life, many such things have a chance to happen. Perhaps the cost seems very small at the time. But you must consider how you will be obliged to think of it afterward. Imagine yourself down the line a few years. If then, you are sure only thoughts of satisfaction will be yours, go ahead. Otherwise, heed the warning and turn aside.

Memory operates for a long time. It is seldom qualified; or if so, the price is an exorbitant one. If you will act in the light of this fact, there will be small chance for error in the things of your choice. Your memory of pivotal acts will then be pleasant and upbuilding, or the result will be like the effect of fire on fine engravers' tools, until they have lost their temper and are worthless. Remember that there is an afterward to every thought and act.—Boys' World.

## The Secret of Good Breeding.

"Good breeding," an eminent authority has said, "is surface Christianity." And the definition certainly seems reasonable enough

when we remember that the underlying principle of all good manners is only another adaptation of the Golden Rule: Do as you would be done by.

People who attempt to show their knowledge of politeness by sneering at another's ignorance of etiquette, have themselves committed the greatest possible violation of the laws of courtesy. Etiquette, after all, is only a surface matter and varies with different lands and times; courtesy concerns the heart and is the same always and everywhere.—Sel.

## The Lord's Prayer.

The following interesting anecdote is told of Mr. Booth, the American tragedian: Booth and several friends had been invited to dine with an old gentleman in Baltimore, of distinguished kindness, urbanity and piety. The host, though disapproving of theaters and theater-going, had heard so much of Booth's remarkable powers that curiosity to see the man had, in this instance overcome all his scruples. After dinner was over, lamps lighted, and the company reseated in the drawing room, some one requested Booth as a particular favor, and one which all present would appreciate, to read aloud "The Lord's prayer." Booth expressed his ready willingness to afford them this gratification and all eyes were turned expectantly upon him. Booth rose slowly and reverently from his chair. It was wonderful to watch the play of emotion that convulsed his countenance. He became deathly pale, and his eyes, turned tremblingly upward, were wet with tears. As yet he had not spoken. The silence could be felt. It became absolutely painful, until at last the spell was broken as if by an electric shock, as the rich toned voice, from white lips, syllabled forth, "Our Father, which art in heav-

en," with a pathos and fervid solemnity that thrilled all hearts. He finished. The silence continued. Not a voice was heard nor a muscle moved in his astonished audience, until from the corner of the room a subdued sob was heard, and the old gentleman (their host) stepped forth with streaming eyes and tottering frame, and seized Booth by the hand, "Sir," said he in broken accents, "you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man, and every day from boyhood to the present time I thought I had repeated the Lord's prayer; but I never heard it before—never!"—L. S. E.

## Cutting Loose.

The things we rely on often are the things that handicap and hamper us. Our success may depend on cutting loose. To give up an assured position for an uncertainty, because we feel that the best of us is not having a fair chance, demands no small amount of courage. To refuse to lean on some one else, to dispense with props and supports is more than some young people are ready to venture. Yet one condition of development is cutting loose, learning to depend on one's self. One who does not dare this, will never really succeed even if he does not altogether fail.—Sel.

## Let the Light Shine In.

A girl was sweeping a floor, and at length was observed to carefully close the blinds to exclude the sunlight from the room. When asked why she did this, she replied: "The sun keeps shining in and making the room so full of dust."

That was the wisdom of a child. But do we show a greater discernment in many of the affairs of life? Do we not at times turn away from the sun's rays to avoid seeing the dust that they disclose in the mental or moral atmosphere surrounding us? How we do hate to hear the unpleasant truth. And then, when we think of our shortcomings, how prone we are to avoid the sunlight of truth, in hope that the dust motes may remain hidden.—Girls' Companion.

Be not buried in the present, Today becomes yesterday so fast.—F. W. Robertson.

### What Must I Do To Be Saved?

Continued from last week.

It will be seen from these quotations of prophecy that "the good things promised" to Israel which God says he will as certainly perform as all the very great evils and calamities have been brought upon them in the past. This means the greatest degree of good possible. As the reader will notice, it involves the presence of Christ upon the earth in company with his immortalized saints. This is in accordance with the promise he made, "That as he went away, so he will come again." It means the establishment of a single government for all the earth, whose righteous laws will go forth from Zion and his word from Jerusalem.

Seventh. 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 and in all. I have presented abundant proof that to believe on the Lord Jesus Christ is to believe the gospel of the kingdom which teaches that the Lord Jesus will personally return to the earth and establish his eternal kingdom in which he will give endless life and perfect happiness to all the righteous,—to all the faithful who shall have been pardoned and redeemed from among all nations, kingdoms, and tongues and people and made pure by his precious blood. This is the great salvation which the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. Heb. 2:3. And which will be completed when "this corruptible must put on incorruption, and this mortal must put on immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:53, 55. For people to inherit and enter into and possess the kingdom they must obtain immortality. It will be obtained through Christ, which will be bestowed upon them when Christ comes to earth, at the time of the resurrection of the just. See 1 Thess. 4:16. Immortality is a gift and not a reward. It is bestowed upon the saints as a gift, to fit them for the enjoyment of their reward, which reward is the inheritance of the kingdom. This gift and reward is the culmination of the Christian's life work, the fruition of our faith. "How shall we escape if we neglect so great salvation?" I have shown that the Son of God preached the gospel of the kingdom and that "He that believeth not the Son shall not see life; but the wrath

of God abideth on him." Jno. 3:36. To hear and not believe is the worst form of neglect; for "he that believeth not shall be damned." Mark 16:16. And this condemnation is the culmination of God's wrath. "Who can stand before his indignation, and who can abide in the fierceness of his anger? Nahum 1:6.

The object of preaching the gospel to all nations is for the obedience of faith, or in order to the obedience of faith. Rom. 16:26. This was well understood by the early Christians, as for instance, a great company of the priests were obedient to the faith. Acts 6:7. "They have not all obeyed the gospel." Rom. 10:16. "Obedience of faith." Rom. 5:19.

The work of "subduing all things unto him" begins when we first believe and ends when Christ shall have delivered up the kingdom to God that he may be all and in all. That work begins when we first begin to bring our rebellious wills into subjection to his righteous will—when we conquer self and deliver up to him a broken and contrite spirit. "For the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Psa. 34:19. The wise man says, He that hath no rule over his own spirit is like a city that is broken down, and without walls." Prov. 25:28. As walls protect the city so he who can rule his own spirit has protection. We read, "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. The Savior gives us the best example of this for we read, "That he was in all points tempted as we are, yet without sin." Heb. 4:15, which shows he brought his will in subjection to the will of the Father and thereby won the victory over the world, and demonstrated his loyalty and fidelity to his Father in the obedience which he rendered. Obedience follows a command, the two run parallel. Therefore the obedience of the gospel carries with it a command to be obeyed, as well as certain doctrinal facts to be believed. Without the command there could be no obedience. The first act of obedience after hearing and believing the gospel, is to resolve to become a Christian, or repent, and be baptized for the remission of sins. Many of the Corinthians hearing, believed, and were baptized. Acts 18:8. Luke wrote that "when they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12. This is in harmony with the command or commission of our Savior to his apostles,

when he told them to go teach all nations, baptizing them. He that believeth and is baptized shall be saved. Matt 28:19; Mk. 16:15, 16. Peter, on the day of Pentecost commanded his hearers to be baptized for the remission of sins. Acts 2:8. He also commanded Cornelius and his house to be baptized. Acts 10:48. The same command was enjoined upon Saul. "Arise and be baptized and wash away thy sins." Acts 22:16.

Peter asks a question, What shall the end be of them that obey not the gospel? 1 Pet. 4:17. Paul answers the question. The Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on them that know not God and obey not the gospel. 2 Thess. 1:8. Thus we see baptism is a command of God, and obedience thereat remits all past sins and the person begins a new life. He has in this act, received the atonement, or at-one-ment. He has become one with God, one in purpose and design. In this act he has assumed all the obligations of the new or Christian life, and received the adoption of sons. Gal. 4:5. We have received the Spirit of adoption whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. 8:15, 16. "For as many as are led by the Spirit of God, they are the sons of God. Psa. 8:14. To be led implies that we are following a leader. Then to be led by the Spirit of God is to be following his Spirit. If I speak of a boy being led by another into all kinds of mischief and misconduct, I mean that he engages in the same acts of wrong; on the other hand, if I say he follows another boy and is improving in his actions and manners and is gentle, I mean he is imbibing the same good traits of character that make him appear manly and noble. In the one instance the association is evil; in the other it is the good which is leading. Then to be led by the Spirit would imply that we are to do the works of the spirit, which is ever uttermost in our thoughts. acting gently, and steadily upon our minds, ever directing our thoughts and actions accordingly. If we are willing to be led by this Spirit and continually seek its guidance, in all things it will abide with us forever. If we be so led and will yield and surrender our lives to this faithful and ever present Spirit of God, we are entitled to, and will share the most exalted of all known honors within the gift of our heavenly Father, namely,— "They are the sons of God." We have that assurance of faith whereby we can cry Abba, Father, what better privilege can we desire in this life than being guid-

ed by the Spirit of God, and of being his children?

A father's love looks for a warm return of personal fondness and affection. No father is satisfied in providing a fortune for a son who will not show some signs of appreciation of his efforts in his behalf. He must have a return of his care and affection, or he will neither be content nor happy. He will appreciate the undoubted expression of filial affections. Then if we be God's children, and he our Father, and he has done for us that which far transcends all that any earthly parent could do, is it not befitting that we, as his children, return a greater intensity and depth of affection to him than to an earthly parent? Yea, is it not our imperative duty to do so with unfeigned love and strict obedience to all his commands? If we be given the sonship we must suffer trials and persecutions with Christ. Unless we be sons we cannot inherit with him. Discipline will avail us nothing if we be not sons; "For the earnest expectation or hope of the creature waiteth for the manifestation of the sons of God." Rom. 8:19. By the manifestation of the sons of God is meant their being arrayed in the glory of our Lord and Master. When they shall shine forth in the effulgent glory bestowed upon them. The brightness of the Father's glory. This will be their manifestation, for which they have waited with patience. Rom. 8:25.

To be continued.

Lyman Booth.

### The Place of His Feet.

Soil that has been trodden by men of fame is almost revered by their admirers. They call to memory those scenes that made remarkable the lives of those whom they honor, and even the minutest fact of their experience is often cherished with deep regard. Kings, warriors, statesmen, and philosophers are often thus remembered. Their homes are pictured to view, the places of their resort are remembered with love, and visitors often gather to behold the very soil which their feet have trod. Monuments are erected to their memory, and the country they called their home is honored in the record of their lives.

This is the way the world regards its great men. But one person has had a dwelling place among men, has wrought deeds of wonder exceeding all human achievements, whose kingly grace, conquering power, wisdom of speech and deep research have never been equalled, and yet for him the world erects no monument, pays no regard, and honors not the land of his birth and



the home of his pilgrimage.

He was the Son of God, the Prince from heaven's glory, a representative from the court of the Almighty Father, visiting the earth that He might manifest the grace, the love, the power and the purity of heavenly things. His feet have trodden the soil of earth, and in the land where patriarchs, prophets, and holy men of God have spent their days, the Son of God himself has spent years of mortality, wrought deeds of wonderful story, and spoken words of heavenly grace.

**The place of his feet.**

The prophet declared that it should be made glorious. But when he was on earth he trod in places of humility. His footsteps were not with the rulers and kings, but with the humble and the outcast of earth. He mingled with a down trodden and oppressed people. He endured their afflictions, and assisted to relieve their sorrows and although he ministered to them the deeds and words of heavenly grace, yet he foretold to them still deeper sorrows and oppressions, and left to them an inheritance of woe for their guilt in rejecting him, and regarding him as a malefactor.

**He trod the desert.**

Away from the abode of men he journeyed, sometimes followed by the curious throng, but often times alone save with the presence of a few disciples. His footsteps trod the lonely waste, and his eyes looked upon the soil that bore no mark of human art. The lonely mountain, the expansive plain, the homeless desert knew his wanderings, and his feet pressed upon soil that man regarded not. But each place where his footsteps were felt was a place sanctified to God, his Father. And so it is written, "The desert shall rejoice and blossom as the rose." The imprint of his feet has been made upon the desert, and therefore, it shall be made glorious.

Some hearts are like the desert. They are forsaken and forlorn. They are left in solitude, and no human being cares for them. Deserted, and overlooked by their companions, they may yet know the pressure of the feet of the Holy One of God.

Bleak and lonely like the desert, they may be knowing but little of true sympathy and affection in this world, but remember, his feet have trodden there, and joy and beauty are yet to come. Let the presence of his feet be felt upon the desert heart, and a glorious change is sure to follow.

**He trod the sea.**

The dark, upheaving waters knew his presence, not merely as he passed over its surface, safely in the ship, but on its billows he pressed his feet, and while the tempest raged and the wild waves rolled in their mighty restlessness, he calmly walked upon the sea as if upon the solid earth. He sank not beneath the waters, but stood upon them as their King. He ruled the waves, and the wild sea foam which lashed the shore with thunderous sound, dashing the loose rocks like pebbles in its hand, only kissed his feet and passed on in music to his step. O yes, he trod the sea with firmness and thus, when the place of his feet shall be made glorious, no tempest-tossed waters will heave their angry billows on high, but quiet streams will flow onward, and the wild moaning and angry surge of mighty waves will change to the sweet music of waters of peace, and will kiss the feet of the beloved of God.

Whose heart is like the angry waves, dashing all in ruin around? Let his feet walk there and glory will come. Whose heart is dark like the night upon the sea, and moans like the waters when the storm lowers heavily upon them? The presence of his feet will bring the day, and the moaning will change to music and joy, and a blissful rest will succeed the dark tempest.

**He trod the city and the highway.**  
Yes, but how different the scene of his presence from the desert and the sea. His footsteps in the solitary and stormy places always carried a blessing but amid the busy throng that pressed the streets he often brought reproof. The fig-tree by the wayside withered at his word, the city where his mighty works were seen he condemned to ruin; the merchants and traders in the "Holy Place" were driven from their work, and he wept over the city whose streets his feet so often trod, and over the people among whom the footsteps of the Son of God had been so often heard. He left a curse upon the cities and upon the people, as they thrust him out and crucified him, and how terribly has that curse swept on its way.

But the time is almost fulfilled, and the curse has soon to be removed. His feet trod Jerusalem, and that city's locality must yet be made glorious. Calvary, Gethsemane, Mt. Olivet, Capernaum, Bethsaida, and all the region around must be made the presence of his glory.

And so it will be, but the curse must first be removed. The soil of sorrow which his feet have pressed must first be cleansed. The rubbish of old earth and the "place of skulls" must pass away, that the city of the new earth and the place of immortals may be revealed and stand fast. The new city of God will cover it all. "And he measured the

city"—not one side of it—twelve thousand furlongs. His feet shall tread all the earth.

The earth is his footstool. Its curse shall all be removed, and where the desert lies waste the roses shall bloom, where the wild waters heave the murmuring streams shall flow, and where the dark mountains frown, the glory of God shall rest and crown their summit, and not only shall the feet of the Redeemer, but also those of the redeemed shall press the soil in gladness, and "Earth by angels' feet be trod. One great garden of her God."  
—Frank Burr.

**An Admonition.**

"Let your light so shine that others, seeing your good works, may be led to glorify your Father which is in heaven."

It is not for honor or worldly interest that I write, but with a prayerful and trembling anxiety for the interest of the beloved brethren. There are so many temptations thrown around our pathway that we tremble lest, in the great darkness, we stumble and fall, and in our fears we are led to cry out, "Oh Father, shield us by thy loving care and lead us by thy spirit away from worldly enjoyments, and bid us live nearer to thee, nearer to thy word, nearer to the path that leads to immortality in the glorious home of thy children."

The subject I wish to speak of is, that of our brethren attending the many shows that flood the country. But a few months ago there was an effort made to get one of our preachers to come and publish salvation to our dear, dying friends and neighbors. Times were so hard that we failed to raise the means to send for him, consequently, he did not come. Not long after, a show came in town and among the many who thronged to help on Satan's cause might have been seen, represented largely, "The Church of God." Ah, brethren, what and if an angel should have been sent to declare that time should be no longer, could he have found amongst Satan's host, the dear self sacrificing ones who shall congregate in the beautiful home of the righteous? Oh dear friends, let us be more interested in the work which our Father has assigned us. We have neighbors, friends and children who are yet unsaved, and let us not enter into the pleasures of this world so much as to cause them to stumble and fall and be lost, ah, lost forever. Shall you and I so live that our children shall rise up against us and say that we led them astray, that we pointed them not to the joys that Christianity affords, but to the alluring pleasures of the

world? Again we read that a show is coming. Again do we hear our brethren talk about going to the show. Again must they pay the way for Satan's host to rob the country with its knaves and pick pockets. Again must God's children show to the world that they too, are more willing to give to the world than to pay the way for some self sacrificing brother to preach to our dying fellow-men. Oh brethren, beware how you spend the means that God has given you. Remember that, in the near future, there awaits the faithful ones our home of immortal splendor beyond the toils of life; beyond those scenes of temptations, and beyond all the trials of this poor, struggling weak humanity. Oh my brethren, may the joys of Christianity lift you far above these scenes of temptations and place your minds on things more holy, more pure, and nearer like to the pattern of our great Master. Let us live more devoted to the cause of him who suffered to redeem fallen man, that with him we might reign in his glorious immortal kingdom.

Let the lower lights be burning, Send a gleam across the wave, Some poor, fainting, struggling seaman You may rescue, you may save. —A friend in Christ.—Sel.

**Secret Prayer.**

Prayer at its best is always secret. It is then most real. When we pray before others the temptation to unreality is so severe that it is but rarely overcome. This temptation we escape when we are alone. And it is when prayer is secret that it is deepest. The loneliness of the human heart is strikingly shown by the fact that its deepest things it can share with none but God. It is because of this that the life of the ungodly is necessarily shallow. Human life can only be fully developed in fellowship with God. We must be alone with God in order to enjoy the full blessedness of prayer.—Mac Gregor.

Men often boast of progress when they are only moving in a circle;—and are sure they are in the right path, because with every circuit the foot prints multiply, when they are only following their own tracks.

Thy calmness bends serene above My restlessness to still, Around me flows Thy quickening life, To nerve my faltering will; Thy presence fills my solitude, Thy providence turns all to good. —Longfellow.

Time moves slowly to him whose employment is to watch its flight.

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.
- Arlene, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

If "Nov. 15" is on your label that means that your subscription expired Nov. 1, 1915. As there are a great many whose subscriptions expire at that time, it will be a great convenience to us if you will either remit at once or drop us a line telling us to continue the paper and you will remit later. Please note this request.

When this issue is made up the editor will be 400 miles from the office preaching the gospel. We would not be thus privileged except for the fact that we have first class help in the office.

A very distressing accident occurred near Mt. Carroll, Ill., recently. Lloyd Renner, son of Bro. and Sr. Dan'l Renner, while out hunting coons, had the misfortune to blow off both hands with dynamite in attempting to dislodge a coon from a hole in which it had taken refuge. Lloyd has a wife and three children and is farming the old home farm. He is reported doing well as can be expected under the circumstances.

We have just learned of the death of Sr. George Renner in their Minnesota home. She leaves a husband and seven children, besides brothers and sisters to mourn her loss. We trust that some one may send in a more complete notice later.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Ella L. Hanson, \$4.00

Reports.

Wednesday night, Oct. 21, ended the series of meetings held at the Church of God near Moriah, Ill. We had with us for speakers Bro. and Sr. Jeffrey, the first three days, and Bro. L. E. Conner, arriving on Tuesday, continued for nine days. We can not tell you all the good things we listened to, but the name of Bro. Conner bespeaks a good meeting and with the assistance of Bro. and Sr. Jeffrey was all that could be desired. The subjects treated were those of vital importance to us and which our ministers are commanded in Holy Writ to preach, viz., Covenants, both old and new, Paul's faithfulness and endurance, the coming of Christ, the restitution age and destruction of the wicked, the new Jerusalem as described by John, Christian baptism and other subjects pertaining to the kingdom of God.

Bro. and Sr. Jeffrey have our thanks for the several beautiful and inspiring songs which they sang.

We are pleased to report the names of four young men who took on the new life in Christ, Bro. Conner administering baptism. They are Dewey and Otto Cooley, brothers, and Jacob Cooley, a cousin, and Grant Snyder.

Those attending from a distance all or part of the time were, Bro. and Sr. Jeffrey, Murphysboro, Ill., Bro. and Sr. A. O. Lenz, St. Elmo, Ill., Leota and Ella Hanson, St. Louis, Mo., John Hutchings and son, Martinsville, Ill., Zenas Murphy, Silas Murphy, wife and children, and Sr. Murphy of Clarksville, Ill.

Amy V. Weaver, Sec.

The Sunday School.

By Anna E. Drew.

Daniel in the King's Court. Nov. 14, 1915. Daniel 1:1-21. World's Temperance Lesson. Lesson Text, Dan. 1:8-16, 19, 20

Golden Text.—Watch ye, stand fast in the faith, quit ye like men, be strong. 1 Cor. 16:13.

Time.—B. C. 605-4. The third year of King Jehoiakim. The accession year of Nebuchadnezzar, when Daniel was carried captive to Babylon. The next year is called his first year.

Place.—Babylon on the Euphrates. Before his captivity. Daniel lived in Jerusalem.

Questions.

What had taken place in the third year of the reign of Jehoiakim, King of Judah? Dan. 1:1, 2. What order did the king Nebuchadnezzar give? Dan. 1:3, 4. By whom had this been foretold? 2 Kings 20:17; Isa. 39:7. Who were selected from among the children of Judah? v. 6. (That these were children of pious parents is included from the names which were "all compounded with the name of God.—Daniel—God is my judge; Jehovah is gracious; Michael, this is as God; Azariah, Jehovah is a helper). What change was made in these names? v. 7. "These were all heathen names compounded with the names of heathen gods. Belteshazzar, favored of Bel or Beltis of the Babylonian worship; Shadrach, decree of the moon god; Meshach, guest of a king; Abednego, servant of Nebo, a Chaldean god."

What had been provided for their nourishment? v. 5. What stand did Daniel take? How could he defile himself by eating the king's meat,—R. V.,—dainties? Lev. 11; Deut. 12:23-25; Deut. 32:37, 38. "Heathen nations not only eat unclean beasts which were forbidden by the Jewish law, but even the clean animals that were eaten were first offered as victims to their gods; and part of the wine was poured out as a libation on their altars."

What helped Daniel in his efforts to gain his purpose? v. 9. Why did the steward hesitate? v. 10. What plan did Daniel then purpose? vs. 11-14. What was 'pulse'? (A vegetable food, such as peas, beans, or perhaps parched corn, the chief food of the poor. Pulse was plants which were not reaped, but pulled or plucked). What was the result of the test? vs. 15,

16. When were they brought before the king? vs. 5:18. (The training was to be for three years). What did the king find regarding these four? vs. 19, 20. Is it not just as true today, that plain food and pure water will give greater strength both mentally and physically? Mention the different forms of intemperance? Which is the most noticeable, that causes the most evil? What is the great cause of poverty, of broken up families, of crime, of mental weakness? How is man tempted? Jas. 1:13, 14.

Does not every temptation compel a person to make a choice? Which road should he take if he would gain power to become stronger and more useful? What is the result if one gives up to temptation? Jas. 1:15; Rom. 6:20, 21. What are the promises to the overcomer? Jas. 1:12; Rev. 2:7, 26; 3:5, 12, 21. Many great and precious promises to the overcomer.—how may we become conquerors? Rom. 8:37; Phil. 4:13. See Golden Text—"Watch ye"—why are we to watch? By what means can we "stand fast in the faith?" What is the "faith"? 1 Pet. 1:3-9, 18-25. Find other texts. It is the weak, the yielding to temptation, who are overcome,—how may they become "strong?"

Letters.

Dear Bro. Lindsay:

The enclosed check is for my renewal to the Herald. I am sorry that Uncle John Foore will not write for us this year. I did not know him, but his writings in the Herald were grand. L. S. Bronson writes some beautiful pieces. What a busy life for you with the publishing of the paper and preaching each Sunday.

Wishing you success with the paper, with best regards for Sr. Lindsay and yourself, I remain, A sister in Christ,

Mrs. O. W. Humphrey.

Berean Column.

Edited by NATIONAL BEREAN SOCIETY,

Leota B. Hanson, . . . Editor, 3401 Magnolia Ave., St. Louis, Mo.

If the literary committees of the various states will send their articles by the middle of each month and every member will write an article or notify their chairman of their inability, it will assist very much and also give them an opportunity to secure other articles and keep the column full. Please bear this in mind, when no reply is sent to the committee's request, it is

taken for granted an article will be sent.

All free will articles will be appreciated, do not wait for a request.

The Isolated Bereans should send their articles direct to the National Berean Society's editor.

Quarterly dues from State Societies are due Oct. 20th. All who have not paid 25c individual dues may send direct to Leland Roose, Sac City, Iowa, Treas. Nat. Berean Society.

N. B.—The delay in this notice is due to the president and not to the editor.

**General Notice.**

At the annual meeting of the National Bereans at Argos, Ind., during the month of August, they decided to put an organizer into the field, and elected Eld. C. C. Maple to fill that office. Since then he has resigned and Sister Anna E. Drew, 629 N. Galena Ave., Dixon, Ill., has been elected to fill the vacancy. Any one desiring her services will communicate with her.

Mrs. Lydia Railsback, 621 S. Fellows St., South Bend, Ind., is the chairman of the tract committee. She has already sent out nearly five hundred tracts and reports the supply nearly exhausted. Will the states who donated money for this work please send it as soon as possible? Several of the church members have written good tracts and cannot get them before the people. We have a live body, ready and willing to work in this line, but we have no tracts. If any of you have any tracts that you care to give to the work, send them to Mrs. Railsback. If any of the Bereans have any of the Lord's money to invest, tract work brings large returns.

Reports so far are very encouraging. Let us hear from time to time from all departments.

Our corresponding secretary, Evelyn K. Harsch, 325 W. Marion St., South Bend, Ind., will be pleased to answer any questions regarding our work.

A long pull and a strong pull and a pull all together will make the Berean work a mighty factor in the Lord's work.

Leila E. Whitehead, Pres.

Dear Bereans:

Paul says, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

To follow this advice, the good news concerning the kingdom of God and the name of Jesus Christ must be kept in memory and told to others who are in dark-

ness. Christ's commandment, "That ye love one another, as I have loved you," must be obeyed.

Then let us take heed to this commandment and advice, and endeavor to abound in the work of the Lord, not by growing weary and casting away our confidence, but by keeping courage and trusting in God who will give us strength to labor.

"Courage, brother, do not stumble,

Though thy path be dark as night  
There's a star to guide the humble,  
Trust in God, and do the right."

Your sister,

Jennie Townsend.

**Catastrophes and Faith.**

A company of serious minded gentlemen were once discussing the knotty theological problem of the degree of responsibility which should be attributed to God for all the painful mysteries which shadow and sometimes utterly darken human life. Various explanations were put forward, none of them completely satisfactory, until finally one of the wisest and most devout of the entire group said: "Well we must confess that God does some things and allows other things which we could not conscientiously do or allow." A short time before his death Oliver Wendell Holmes thinking of the suffering and woe in various parts of the world, broke forth with the remark, "Oh, how can God bear it!"

These illustrations may suffice to make more vivid and concrete the wonder which comes to many thoughtful souls with regard to God's part in the awful calamities which occasionally visit the human race. How can he sit serene in his heavens when he beholds smiling fields desolated by a volcanic eruption or a proud and splendid city almost wiped from the face of the world by an earthquake? How can he endure the sight of men and women and little children overtaken in their tracks by sudden death or fleeing by thousands homeless and penniless from the pursuing monster? And how on our part can faith in the goodness and power of the sovereign of the universe be maintained in the face of such awful wholesale destruction of life and property?

One who would answer such questions even partly ventures modestly upon the effort, conscious that God's ways are not man's ways and that the child cannot fathom all the motives which influence the father in his government of the household or justify to his immature reason all the disciplinary methods employed by the father. And yet we can frame the outlines of an explanation and at least suggest certain

considerations that make for faith.

Here we are in a world which has periodically been the theater of great calamities and of little ones, too, for to some who read these lines the recent disaster on the Pacific coast is no harder to explain than some personal bereavement or trial. Confronting then the mysteries big and little we are reduced to these three theories: First, there is no God and never has been one in the universe. Second, there is a God, but he is a malevolent and not a benevolent being. Third, there is a God and he is the loving Father of all men.

The outcome of the first attitude of mind is unfaith, but does denial of the existence of any God make trouble any more rational or easy to bear? The outcome of the second theory is pessimism, but is pessimism to be tolerated for an instant in a world where pleasure manifestly outweighs and outlasts pain, and where people hang on to life because they honestly look upon it not as a curse but as a boon?

The outcome of the third theory is faith, faith in spite of seasons of doubt and depression, the possessor of such faith reasons, first of all that God knows better than man what lessons an individual or a city or a nation needs to learn, and how those lessons can best be learned. Perhaps the only way a nation steeped in prosperity can be brought to realize the worth of spiritual things is by beholding the quick and complete destruction of costly material objects. Perhaps, too, an age which worships man and glories in what he has wrought can be brought back to a sense of God only through some spectacular event which shows how puny a being a man is.

Again he who holds on to his faith despite tragedy, comprehends the fact that God has not yet perfected this outward universe or made it fit to be the habitation of a perfected humanity and that the process of eliminating sin must often necessarily involve pain and temporary disaster and, once more, the believer realizes that God is always the chief sufferer when trouble befalls his earthly children, that he does not willingly afflict, that he would spare an individual or a nation the chastening blow if it were not for the fact that it is sometimes essential for the perfecting of life.—Sel. by L. S. B.

**Reverence.**

One of the greatest needs of our day is reverence. This beautiful element in human life and in character is fast disappearing. This principle is but little taught and but slightly heeded

nowadays and seldom practiced by the young. Boys yet early in their teens speak of their father as the "old man," or the "governor," (minus the governing act), and call the President of the United States by his first name, aye by his nickname. Such people may fear the laws of the land, but do not reverence the same.

A man may be good or great, it is nothing to them. They could feel no thrill of awe or reverence if standing before the grave of Washington, or the tomb of Lincoln or Grant. Mount Calvary would not interest them any more than any other green on the hillside, or mountain top, were they standing upon its summit. To all such people the tomb of Joseph of Arimathea would be only a simple cave dug in a rock. The wayward daughter feels no particular reverence for her mother, who to the child may be better known as the "old woman," and because of this great lack of reverence for the parent, the mother's advice is rejected and goes unheeded.

Reverence. Oh how that beautiful element in our nature will charm, beautify, and bless the possessor and give joy and sunshine to all with whom they come in contact. Reader, cultivate more and more the spirit of humble reverence for those about you.

Should you meet your honored judge on the street, do not pass the time of day with him by saying, "Fine morning, Cap." Would it not be far better and show some little respect and veneration for your superiors—if you have any—by saying, "Good morning, Judge. A pleasant day your honor." Should you discover the judge sitting unoccupied in the depot, waiting for a train to take him to his trying labors in the court room, it would not be wise to show him him due reverence for you to engage in a running conversation in order to show him you are the whole thing. Doubtless he already knows that and perhaps does not care to be reminded of that wonderful fact just then and there.

Be considerate, be polite, and kind to all and you will be surprised at the happiness you create for others, and the joy of heart and life you will then bring to your humble self.

L. S. Bronson.

The proper way to make an estimate of ourselves is to consider seriously what we value or despise in others.

Give every man thine ear but few thy voice.

Make it a rule.

### The Authority of the Holy Scriptures.—No. 2.

The scientific truths which are stated, or hinted at in the Scriptures, although the people at the time those Scriptures were written knew nothing about them, clearly show a supernatural agency which cannot well be questioned. Some of these items are so significant as to demand attention.

The order of creation as given in the first and second chapters of Genesis is in perfect harmony with the deductions of the best educated and most reliable geologists. Had the Author of those two chapters been human and possessed of no superhuman guidance he would have had just one chance in seven hundred and twenty to have hit upon the right order and seven hundred and nineteen chances to have been wrong. Divine wisdom needed only that one chance and took it.

In the time of Job the earth was regarded as a great plain, fixed on solid and immovable foundations, while the lights of heaven, sun, moon and stars, revolved around it. Under inspiration Job said that God "Hanged the earth upon nothing," a fact which has been ascertained by earth's wise fools in comparatively modern times.

In the nineteenth Psalm, David when speaking of the sun, said, "His going forth is from the end of the heavens and his circuit unto the ends of it." This language and especially the word circuit conveys the idea that our sun moves in a fixed orbit. The astronomer Herschell and some others in his day saw this idea in the words of the Psalm, and, after many observations and intricate computations demonstrated mathematically that the sun moves around a distant center in an orbit so vast as to require a vast number of years to complete one revolution.

We might mention other instances where similar scientific truths are stated at a time when people were profoundly ignorant of such matters. Adapting the language of a learned professor we ask, "Oh ye shepherds and herders, ye farmers and fishermen of Israel, where did ye get this wisdom? Who told you about these things?" We have not far to go for the answer. Inspiration gave it.

Our last line of evidence is the exact fulfillment of prophecy. In the dim ages of the past, God impelled his prophets to predict certain events, and in after ages those events occurred in such a manner and at such times as to fulfill the minutest item in the prediction. In some cases the thunder of fulfillment is sounding in our ears today. In

others we have seen the fulfillment in the past. We might cite numerous instances where the fulfillment has been so literal and minute that unbelievers have declared that the so-called prophecies were really histories written after the events and made to fit them in all particulars. This has been said of some portions of the prophecies of Daniel. The prophecies of the Bible concern men, cities and people. We wish to give one of each class.

In Isa. 44:28, 45, that prophet speaks of a man of the then future who was to be called God's shepherd, and whose name was to be 'Cyrus.' He declares that this Cyrus was to say to Jerusalem, "Thou shalt be built," and to the temple, "Thy foundation shall be laid." This prophecy was given about 740 B. C. About 590 B. C. or one hundred and fifty years after the prediction, a child was born in the royal family of Media, the son of the king's daughter, and a Persian nobleman. He was named Agradates and every effort was made to destroy him. His grand father Astyages, the last Median king, ordered a servant to kill him, but the servant refused to obey. The child's name was changed to Cyrus and he became the Persian conqueror and founder of the mighty Persian empire. We learn from 2 Chron. 36:22, and Ezra 1:1-3, how he ordered the rebuilding of Jerusalem and its temple in the time of Ezra. History gives us the same information.

Among the cities which were subjects of prophecy, Babylon stood pre-eminent because of its strength and magnitude. Its walls which are said to have been 350 feet high and 87 feet thick at the top, enclosed 225 square miles of territory. She said, "I sit a queen and am no widow." Satisfied that her walls were impregnable she defied her enemies and plunged into blasphemous riot and voluptuousness. God who rules the destinies of cities and nations, said, "How hath the oppressor ceased, the golden city ceased," and declared that Babylon should be destroyed by Media and "Elam" of Persia under the leadership of Cyrus; that she should disappear as a stone which the prophet cast into the Euphrates; that she should be taken in the midst of drunken revelry, during which the two leaved gates in the midst of the river should be left open; that she should never be rebuilt; that she should be full of "doleful creatures" and a place for "wild beasts to lie down in;" that the Arabian should not pitch his tent there, and that the satyr should dance there. Minute as were these predictions history tells of the fulfillment of them, and the traveler sees fully real-

ized all the conditions specified, on the site of the metropolis of the Mesopotamian plains.

Amid Belshazzar's impious and drunken debauch Cyrus led the Medes and Persians through the two leaved gates in the river bed which had been left open as a result of drunken carousal, and the mighty Babylon fell. Her mighty men of war, her iron chariots and her walls of brick, which almost pierced the clouds, all yielded to the fiat of heaven and she who ruled the nations was humbled in the dust. Today she is not seen, while for centuries the spot where she stood in her queenly glory was unknown. Serpents hiss in the ruins of her royal palaces, wild beasts from the forests lie down in the courts of her kings, satyrs are supposed to dance where lords and nobles reveled and the superstitious Arabians long refused to pass the night amid the evidences of her splendor. The golden city has ceased, but the words of the prophets have not failed. God spake and it was done. Behind the prophets in sackcloth stood God in his Almightyness.

Perhaps the tremendous predictions of evil to Israel and their accomplishment will occupy an important place in any argument upon this or kindred subjects, because that people are now suffering the threatened judgments and constitute a living and unanswerable evidence that Jehovah is God and the Bible is his Word. Some of the burning words of the prophets appeal to us at this time with unusual force. Let us listen to them.

Isaiah said they should be removed to all the kingdoms of the earth; that there they should be "persecuted by the sword;" that they should be made "like vile figs," which no one will eat and that among the nations they should be "a curse and an astonishment, and a hissing and a reproach." Moses said they should be carried to a nation, "which thou nor thy fathers have known, and that in that strange land they should be "an astonishment, a reproach and a byword." Another prophet when speaking of their dispersion, said they should find no rest. How terrifically all these many prophecies have been fulfilled in the past and are being fulfilled today. Israel is scattered almost from pole to pole, even among nations unknown to their ancestors because not then in existence, like England and the United States. They have trodden the snows of Siberia and left their footprints on the burning sands of Sahara. In nearly all of these countries the sword has followed them in cruel slaughter and they have found no rest from persecution, while their very name has been and still is a synonym for dis-

honesty and trickery. Like the vile figs of the prophet they have been rejected, being refused citizenship in many countries and practically made outlaws in some. Indeed the condition of the Jews in all ages has been a perfect accomplishment of God's Word as is their existence today as a separate and distinct people among the nations, and yet not a nation.

We may add to these items, as important predictions the sayings of Noah concerning the future of his three sons as found in Gen. 9:25-27, the declaration of the angel in regard to Ishmael found in Gen. 16:2, and the words of Jeremiah to the effect that Jonadab should not want a man to stand before the Lord forever, all of which have been for milleniums and are now fully realized in the people who have descended from those persons.

The prophecies which we have quoted and to which we have referred, and many others, have had a perfect accomplishment in the face of seeming impossibilities. Not a jot or tittle has failed although centuries and milleniums have intervened between the prophecy and the event or events which fulfilled it. No human prediction has ever received such fulfillment, while the calculations of earth's wisest men, based on seeming facts have utterly failed. Back of these calculations stood man, but behind the prophets of old stood that God whose word yea and amen and whose very existence is pledged for the fulfillment of whatever prophecy is stamped with his approval.

We submit that the absence of the human and lack of catering to human weakness, their power for betterment to men and nations and the results they have produced; the scientific truths which they teach, and the perfect fulfillment of prophetic utterances, unite to constitute an unimpeachable evidence that the Scriptures had their origin in God and are his utterances, as much as they would be had he announced them with an audible voice, as he announced the Decalogue from Sinai.—E. S. Moulton in *The World's Crisis*.

### Temptation.

Lead us not into temptation, but deliver us from evil.—Matt. 6:13.

No sudden temptation can destroy us while we live at our spiritual best.—W. L. Watkinson.

No man should thrust himself into temptation. He should pray to be delivered from it. Foolhardiness issues in calamity.—Jones.

When we say, "Lead us not into temptation," we forget that one of the worst temptations in



the world is the temptation to be led into temptation—the temptation to gratify vulgar curiosity and to see on what thin ice we can walk.—Briggs.

Only those temptations which we encounter on the way of duty, in the path of consecration, only those has our Lord promised us that we shall conquer..... If you are in temptation for temptation's sake, with no purpose beyond it, you are lost.—Phillips Brooks.

There are needful trials of our faith and faithfulness. The steel must be tempered, the weapon must be proved. But we are not to seek the place of proving. The way of ordinary duty will give us trials enough: and there we may be always sure of Christ's companionship.—I. R.

Were you hard as adamant, your duty would still be to keep out of the way of temptation. But you are a creature whose moral power is weak. I implore you, therefore, as you would honor your God and stand in his brightness not to go where the temptation to sin is glaring, and flatter yourself that you will come out guileless.—Spurgeon.

Unto thee, O Christ, who hast conquered death and risen again, be glory evermore. Light of the world, Splendor of the Father's presence, Son of man in humility of self devotion, Son of God in power—thy risen life is the assurance of our victory. From our low estate, compassed with weakness, made subject to the death of the body, we look up with grateful and exultant hearts to thee. Thou hast tasted death for every man, and risen again from thy humiliation into glory. As thou hast called us to be one with thee in suffering, so lead us through experience of thy help in trial to the triumph of thy risen and eternal life. Rid us of all absorbing love of earth and of all bondage to the fear of death. Purify our hearts by the indwelling of thy Spirit, that we may wait thy coming with expectant joy. And to God most high, thee God and Father of our Lord Jesus Christ, be glory evermore. Amen.—Rankin.—The World's Crisis.

#### Paul's Gospel.

"But though we (the Apostles) or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1.

These fearful words are repeated in the ninth verse. If any man preach any other gospel, Paul's gospel was not after man. His gospel was the gospel of the kingdom. Christ and his apostles never proclaimed a gospel that did not have a kingdom in it, a Christ, the Anointed to come,

and to restore the kingdom to Israel, with David's throne to be given to David's royal Son. Now if Christ and the apostles preached the gospel of the kingdom in Galilee, and in every city and village whither they went Matt. 17:23; Luke 7, and all over the world, Acts 20:25; 2:23, and it was the power of God unto salvation unto all them that believed it; oh, how many then in these modern days of fables, turn away with itching ears from the truth, and preach another gospel—which is not another—but pervert the gospel of Christ. These perverters talk of a kingdom in poor, deceitful hearts, and of a flight to the other side of infinite space to find it; and of finding it in the church weltering in corruption, and made up of flesh and blood. 1 Cor. 15:50. What a fearful curse rests on the dumb dogs, that are silent on the great living truths of salvation, and a dying world on the crumbling verge of destruction. Awake, then, thou that sleepest, arise to work; we are living in a grand and awful time, the toil, the dust, the sweat and labor will soon be ended; the great reward, the crown of glory given.

If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. 1 Cor. 16:23—L. Hicklin.

#### True Friendship.

"Whither thou goest, I will go: and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." Ruth 1:16.

This is a beautiful illustration of true friendship. We are living in an age when there is seemingly but little of this sort. I don't mean there is none, for I believe there is some, but some times it almost seems as though we had to hunt for it.

There are friends who will stand by you as long as your money holds out, or as long as you agree with them in their ideas, or as long as you are popular, or as long as you will go with them where they want to go; but when otherwise then you are forsaken.

True friendship stays by in poverty as well as in wealth. True friendship will grant you the privilege of thinking for yourself and being true to God and your conscience.

The man or woman who is a true friend to the church will not forsake it in hard times or when some little difficulty arises, or in times of persecution.

Will not a true friend stand by when you are assailed by an enemy? Is not a true friend interested in your welfare and prosperity? Are you a friend to God's cause? Are you a friend to the

truth? Then remember that true friendship stands by.

"Where thou goest I will go." I am with this people to stay. If with Orpha, you feel to turn back, you have that privilege, but with Ruth, I prefer to go on.

I may have to do some gleanings for a time, but I expect in the end to be united to the great Head and Owner of the harvest field, and settle down to house-keeping in the promised home.

May God grant that you make the wise choice.—H. A. Mitchell in Crisis.

#### Much More Than Others.

It is a great thing for one to be a Christian. A good many people do not think that it is. They think that it is not much of a task for one to unite with a Christian church. Well, it is not. But it is quite another matter when one becomes a genuine Christian. That means a radical change in one's heart and life. How does such a person show that he has been changed? Does he live a better life than merely moral man does? Does he deal more honorably with other people than many professors of religion do? Is he more reliable, in word and deed than many members of churches are? He is, if he be a sterling Christian.

Read some of the words which Christ spoke to his disciples as follows: "Love your enemies, and pray for them that persecute you." Again: "If ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same?"

Christ insisted that his disciples should excel other people in the manner of their life. It was not enough that they be merely as good as the unsaved ones around them were; they were to be practically so much better than unconverted ones were, that the difference between them would favorably commend to the world the power and glory of the Christian religion.

Christ never set any value upon mere professional religion. He had no respect for the religious formalist. He knew that his kingdom would never get established on earth, unless his followers were such Christians as would prove that they were doing much more than others in favor of Christianity.

The true ones must do more than other people in their dealings with men. They must do more than to maintain a decent standing in a church. They must outdo the best moralist in the community. Professed Christian, are you doing more for the Lord than outsiders are doing? Can

others have full confidence in your character and conduct?—C. H. Wetherbe in Crisis.

#### For Ye Have Need of Faith.

The patient hand of God still weaves

Arbutus wreathes beneath the snow;

And thro' the dark, uncomely leaves

The bright mitchella berries grow.

The miracle at Cana wrought,  
The purple vine anew displays,  
And thus, through all the years  
is taught

The promise—after many days.

Ye may not see the ripened fruit  
Another's hand may bind the grain;

Yet sow the seed—in faith be mute;

No work is done for God in vain.

To misty doubt the truth is dim,  
Does only error then prevail?  
Because ye hear no harvest hymn,  
Must therefore all the harvest fail?

Lift up your voice upon the height;

The plain shall yet send back reply;

"Behold your God. He maketh right,

And right, like God, can never die."

Trellis with care some trailing vine;

Nourish with love some drooping heart,

Nor seek for miracle or sign  
To spring from earnest toil apart.

Ye may not pluck the ripened fruit,

Nor bind with joy the golden grain;

But sow the seed—in faith be mute;

No work for God is done in vain.—Maria Bunob.

Oh let us not this thought allow,  
The heat, the dust upon our brow,  
Signs of the contest we may wear;

Yet thus we shall appear more fair

In our Almighty Master's eye.  
Than if in fear to lose the bloom,  
Or ruffle the soul's lightest plume,

We from the strife should fly.—  
R. C. Trench.

Not all words require an answer.

The grave levels all distinctions.

All death is sudden to the unprepared.

If you can't help, don't hinder.



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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. 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., 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 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.

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.

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.

**Christianity.**

True Christianity gives peace of mind to the possessor.

It brightens life and prolongs his days.

It destroys selfishness. It esteems others better than ourselves.

It will abide with us seven days in a week and not one day in seven.

It will guide our steps toward the home of the widow and the fatherless in order to give joy and comfort in their affliction, and not close the mortgage over their sorrowing heads.

It will guide us to the house of God rather than to the theater and ballroom.

It will lead us to the house of mourning rather than to the house of "feasting." For there we can show sympathy and love to the sorrowing and afflicted.

It will lead us to trust and serve God rather than the devil, knowing He will reward all that diligently seek Him, with life eternal. As for me any my house, we will strive to live a Christian life that our last end may be like his. Will you?—L. S. B.

'Tis not the beard that makes the philosopher.

The path of duty is the path of safety.

The morning hour hath gold in its mouth.

Deliberate slowly, execute promptly.

# THE RESTITUTION HERALD.

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Number 5.

## A Fair Chance.

"I can't help it. I'm not to blame, I haven't had a fair chance," complained a certain young person when reproved for lack of ambition. Probably he never heard the saying of that learned man who wrote from a long and varied experience: Every one has a fair turn to be as great as he pleases.

Take off those blue spectacles and look around. Can you not see the opportunities in the wide field of the world? Why they fairly dazzle one with their brilliancy. "But," you say, "I am not very strong." Have you forgotten Robert Louis Stevenson and a host of other brave souls?

"And my eyes are weak, and I seem to be a little deaf." What about it? Get the Life of Helen Keller, as she has so beautifully told it, and when you have read it and comprehended, if you can, what she has accomplished, go to your mirror and have a long earnest talk with the person you see in it; don't take the trouble to choose the most polite phrases while you are doing it either.

"This is my last year in college and I must finish in some way," declared the son of a physician, in a little confidential home talk.

"You must not look to your father for anything more," said his mother. "He has worked hard to support his large family, and you can see that his health is failing. Is there nothing that you can do this vacation?"

The young man shook his head. "Nothing that will bring in half the amount I need. I've looked for a week."

The mother turned toward her handsome, gentlemanly son with the figure of an athlete, and then her gaze wandered to the window. In the street a line of tall curbing showed where a sewer was being built. "I heard a man say this morning that they were short of help, and that they paid two dollars and a half a day," she remarked quietly.

The son stood for a moment in astonishment, then left the room. He hunted up a pair of overalls and an old hat, and in half an hour had joined the sewer force.

I do not need to tell you that every privilege that hard earned money bought was thoroughly appreciated and made the most of, and that the young physician is now a most worthy successor

of his great hearted father.

Not a fair chance? Look at that tiny maple forcing its way through the crack in the brick pavement; at that tender plant creeping from the crevice of the wall; at the frail human plants working their way out of the hardness and roughness of their environment into the light and beauty of a higher life, and then go to work.—Girls' Companion

## How Much Do You Wish It?

Have you ever said, "I wish I had a more cheerful disposition?"

How much do you wish it?

Enough to dispose yourself so as to be in the way of getting it? Your words are idle and useless unless you will have it instead of wishing to have it.

You are not responsible for the disposition you were born with, but you are responsible for the one you die with.

Suppose you earnestly purpose for one week to look for pleasant things, and speak of them and never speak of what you dread or do not like. You will be more cheerfully and happily disposed at the end of the week, and you know it.—M. Babcock.

## How To Hold Your Friends.

Those who would make friends, says "Success," must cultivate the qualities which are admired and which attract. If you are mean, stingy, and selfish, nobody will admire you. You must cultivate generosity and large heartedness; you must be magnanimous and tolerant; you must have positive qualities; for a negative, shrinking, apologizing, round-about man is despised. You must cultivate courage and boldness; for a coward has few friends. You must believe in yourself. If you do not, others will not believe in you. You must look upward and be hopeful, cheery, and optimistic. No one will be attracted to a gloomy pessimist.

The moment one feels that you have a real live interest in his



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.—Lowell.

welfare, and that you do not ask about his business, profession, book or article merely out of courtesy, you will get his attention and will interest him. You will tie him to you just in proportion to the intensity and unselfishness of your interest in him. But if you are selfish and think of nothing but your own advancement; if you are wondering how you can use everybody to help you along; if you look upon every man or woman you are introduced to as so much more possible success-capital; if you measure people by the amount of business they can send you, or the number of new clients, patients, or readers of your book they can secure for you, they will look upon you in the same way.

If you have friends, don't be afraid to tell them you admire or love them. If you love anybody, why not say so? It costs you nothing; it may mean every thing to your friend and to your friendship.

A lady was asked how she managed to get along so well with disagreeable people. "It is very simple," she replied; "all I do is to try to make the most of their good qualities and pay no attention to their disagreeable ones." No better formula by which to win and hold friends could be found.

## Happiness.

"Happiness," says one writer, "is a mosaic, composed of many smaller stones." It is the little acts of kindnesses, the little courtesies, the disposition to be accommodating, to be helpful, to be sympathetic, to be unselfish, to be careful not to wound the feelings, not to expose the sore spots, to be charitable of the weaknesses of others, to be considerate—these are the little things which added up at night, are found to be the secret of a happy day. How much greater are all these than one great act of noteworthy goodness once a year. Our lives are made up of trifles; emergencies rarely oc-

cur. Little things, unimportant events, experiences so small as to scarcely leave a trace behind, make up the sum-total of life.' And the one great thing in life is to do a little good to every one we meet. Ready sympathy, a quick eye, and a little tact, are all that is needed.

"Dr. Raffles once said, 'I have made it a rule never to be with a person ten minutes without trying to make him happier.' It was a remark of Dr. Dwight, that one who makes a little child happier for half an hour is a fellow worker with God.

'A little boy said to his mother: 'I couldn't make little sister happier, nohow I could fix it, but I made myself happy trying to make her happy.' 'I make Jim happy and he laughs,' said another boy, speaking of his invalid brother; 'and that makes me happy and I laugh.'

"How beautiful would our home life be if every little child at the bed time hour could look into the faces of the older ones and say: 'We've had such a sweet time today.' 'To love and to be loved,' says Sidney Smith, 'is the greatest happiness of existence.'"—Sel.

## The Little Things.

Look around you, first in your own family, then among your friends and neighbors, and see whether there be not some one whose little burden you can lighten, whose little cares you may lessen, whose little pleasures you can promote, whose little wants and wishes you can gratify. Giving up cheerfully our own occupations to attend to others, is one of the little kindnesses and self denials.

Doing little things that nobody likes to do, but which must be done by some one, is another. It may seem to many, that if they avoid unkindnesses, they must necessarily be doing all that is right to their family and friends, but it is not enough to abstain from sharp words, sneering tones, petty contradiction, or daily little selfish cares; we must be active and earnest in kindness, not merely passive and inoffensive.—Sel.

Let him who has bestowed a benefit be silent, let him who has received it tell of it.

The hand that gives, gathers.

**THE TIME OF TROUBLE OF MATT. 24:15-22.**

**Is It Past or Future?**

"There shall be wars and rumours of wars, but the end is not yet."

"Nation against nation, and kingdom against kingdom, these are the beginning of sorrows."

"Then shall they deliver you up to be afflicted, and shall kill you, (the Jews), and ye shall be hated of all nations for my name's sake."

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then let them which be in Judea flee to the mountains."

"For then shall be a great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be."

"And except those days be shortened, no flesh should be saved."

"And immediately after the tribulation of those days, shall they see the son of man coming in the clouds of heaven, with power and great glory."

We see in this short summary of the chapter, that the sign of the great trouble is the abomination of desolation, standing in the holy place.

The question is, has the abomination stood in the holy place and is the time of trouble past or future? I think the scriptures prove it is still future.

There are many interpretations of the 24th of Matthew, but the most commonly believed among us, is that the first 22 verses have been fulfilled, that the Roman general Titus and the Roman armies were the abomination of desolation spoken of by Daniel and referred to by Jesus in the 17th verse, and that the time of trouble of verse 21 was fulfilled in the destruction of Jerusalem in 70 A. D.

Jesus says IMMEDIATELY after the tribulation of these days, the sun shall be darkened and the moon shall not give her light, ... and ye shall see the Son of man coming in the clouds of heaven with power and great glory. But these say immediately does not mean immediately after the destruction of Jerusalem, but that the destruction of Jerusalem was the beginning of the trouble, and that it has continued for nearly 1900 years, and will continue until the Jews are gathered in their own land, and after this will be the coming of the Lord. We make the time of trouble of long duration, not realizing that Jesus said unless those days were shortened, no flesh should be saved, intimating that the trouble would be of a terrific nature, but of short dur-

ation. Jesus also refers us to Daniel as the one who describes, the abomination of desolation, and Daniel says, Dan. 2:11,—“From the time that the daily sacrifice is taken away and the abomination that maketh desolate set up, to the end of the wonders, (or to the end of the trouble), shall be 1290 days; or if we use the year for a day theory, it would last 1290 years. So if Titus or his armies was the abomination of desolation set up in 70 A. D., at the very longest it should not have been more than 1290 years after 70 A. D., when the Jews should have been delivered, and the time of their trouble should have ended in 1360 A. D., and 45 days after, or 45 years after, taking a year for a day, should have brought us to the Millennial, with the Kingdom of God set up, for Daniel says, (Dan. 12:12): Blessed is he that waiteth and cometh to the 1335 days ... for thou (Daniel) shall stand in thy lot (thy portion or inheritance) at the end of the days. At the end of what days we ask. And the answer must be, at the end of the 1335 days. But when do these 1335 days commence? It is plain to be seen that they must commence when the daily sacrifice is taken away and the abomination of desolation set up in its place.

This shows plainly that the resurrection of the dead takes place, the kingdom of God is established, and the saints standing in their different lots or in their different portions or inheritance, 1335 days after the daily sacrifice is taken away and the abomination of desolation is set up. Daniel, 12th chapter.

Any one who will stop to think or reason can see that Titus and the Roman army was not the abomination of desolation. If they had been, the kingdom of God would have been set up, either 1335 days after 70 A. D., or at the longest, 1335 years after 70 A. D., which would have been in 1405 A. D.

We know that the Jews were not delivered nor the kingdom of God set up in 1405 A. D., so we see if we accept the day theory of a year for a day, in neither case would Titus have been the abomination of desolation.

Then if Titus was not the abomination of desolation, it proves conclusively that the time of trouble was not in 70 A. D., for the abomination of desolation must stand in the holy place before the time of trouble, for this is not only the CAUSE of the trouble but the SIGN by which Jesus warns them to flee from Judea.

May it not be possible, that we have been mistaken in our interpretation, and that the time

of trouble that Jesus speaks about is still future, that the abomination of desolation has never yet stood in the holy place and that the whole of the 24th of Matt., has reference to the time of the end of Gentile times? And the last seven years of the 70 weeks of Daniel 9:24-27 has reference to the same time as Joel 2:1; 30, 31; Jer. 30:7; Ezek. 17:22; Hab. 3:16; Zeph. 2:1-3; Zeph. 1:15-18; Amos 5:18; Isa. 24; Zech. 14 and many others, for all the prophets foretold of the terrible day of trouble that was to precede the coming of the Lord.

Let us examine carefully the time of trouble and see if it were possible to have it fulfilled in the past.

Jesus says, Matt. 24:21, For then (when the abomination of desolation stands in the holy place) then shall be great tribulation, such as was not since the beginning of the world to this time, NO, nor ever shall be. It is such a terrible time of trouble that there has never been any thing like it before and never will be again. It must be even greater in suffering than the tribulation is the coming of the Lord, Matt. 24:29. This harmonizes with Joel 2:1, 2. Blow a 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; ... there hath not been ever the like, neither shall be any more after it, even to the years of generations and generations. Again in Jer. 30:7: 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, for it shall come to pass in that day (the day of trouble) saith the Lord of hosts, that I will break his yoke from off thy neck, and I will burst thy bonds, and strangers shall no more serve themselves of him.

We see by this that the time of trouble comes after the Jews have been scattered in all nations and not before, for at the time of the trouble, God will burst the bonds that have held them in captivity among all nations, and will deliver them.

This corresponds with Daniel's description of this same trouble, and as Jesus refers us to Daniel, it must be the same time of which he was speaking. Daniel says, chap. 12:1, ... 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 that sleep in the dust of the earth shall awake.

We see here two great events that are to take place, at the same time as the time of trouble. Thy people shall be delivered, (the regathering of Israel), the same deliverance that Jeremiah speaks of, and even a great wonder, the resurrection of the dead. Jesus must be speaking of this same time of trouble that Daniel locates at the time of the regathering of Israel and the resurrection of the dead, for he says as emphatically as the other prophets have, that it is a time of trouble that has never been equalled since the beginning of the world and never will be again. There could not be two times of trouble worse than the world has ever seen or ever will see. I think this proves conclusively that the time of trouble is still future and must be the same destruction spoken of in 2 Pet. 3:7, where he says the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men. ... But 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 pass away with fervent heat, the earth also, and the works that are therein shall be burned up. It shows conclusively that there will be a great time of trouble just before the Lord comes, commencing at Jerusalem as the center, and spreading over the whole earth. Amos says, chap. 5:18: Woe unto you that desire the day of the Lord. To what end is it for you? The day of the Lord is darkness and not light; as if a man did flee from a lion and a bear met him, or he went into the house... and a serpent bit him. Shall not the day of the Lord be darkness and not light, even very dark and not brightness in it? The prophet here again sees the great time of trouble preceding the coming of the Lord. Just as the darkest hour is just before the break of day, so this hour is the darkest period of the world's history.

As Malachi says, (3:1, 2): Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his temple. ... But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire and like a fuller's soap. And he shall purify the sons of Levi and purge them as gold and silver. Also cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave



them neither root nor branch. But unto you who fear my name shall the sun of righteousness arise with healing in his wings.

These scriptures and many others that we might quote, show, that the greatest time of trouble that the world will ever see, is just before the coming of the Lord, and agrees with what Jesus says in Matt. 24:29, that immediately after the tribulation of these days shall they see the son of man coming in the clouds of heaven. And unless these days were shortened no flesh would live, but for the elect's sake, they shall be shortened. Matt. 24:22. The elect here means the Jewish people, not the bride of Christ, for it is the "time of Jacob's trouble," and starts at Jerusalem; but even then, it also will be Jacob's deliverance, for he shall be saved out of it. The trouble starts in Jerusalem, but spreads over the whole world. No doubt the plagues of Egypt were a type of this same time, and are very much like the plagues of Revelation, that also describe the same trouble, from the 6th chapter to the 19th.

But where is the church, the bride of Christ during this time? Do they go through this time of trouble? From a few scriptures it looks as though the faithful few, the true bride of Christ, would be protected in some way, and escape all this trouble. For instance Isa. 26:19-21. In the 19th verse we see the resurrection of the dead, as the prophet says, Thy dead men shall live, together with my dead body shall they arise, Awake and sing, ye that dwell in dust. And in the 20th verse, we see the protection and translation of the living, for it says: 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. Verse 21 tells why this is done and when. It is just before the time of trouble,—“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 bloods, and shall no more cover her slain.” This order agrees with 1 Thess. 4:16, that the dead shall arise first, and then the living be translated to meet the Lord in the air, and they are with him for a certain length of time until he comes in the clouds of heaven when every eye shall see him, for at this time, his saints shall come with him. Zech. 14:5.

Again in Luke 17; after telling of the time of trouble that is to be like the days of Noah and of Lot, he says, two men shall be in one bed; one will be taken and the other left; two women grinding at a mill; one taken and the other left. And his

disciples say unto him, Where Lord? (That is, where shall they be taken?) And he said unto them, "Whosoever the body is, thither will the eagles be gathered together." I think he meant to teach them not to worry about where to meet him and not to follow after false Christs that are to arise in the last days and if they heard, here is Christ, or there is Christ, they should not go out to see. Just simply wait, for wherever he is (Christ as the body), the eagles (as the watching and waiting bride) will be gathered together.

There never was a time when the church should be more in expectation than the present time, getting herself ready for the wedding garment of righteousness. Zeph. 2:3 warns us to seek the Lord, seek righteousness and meekness. It may be ye shall be hid in the day of the Lord's anger. And Jesus says, 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.

I think these scriptures prove conclusively that the greatest trouble the world has ever seen will be just before the coming of the Lord, and Jesus knowing the prophecies as he did, with the spirit of God upon him, certainly had reference to this same time and not to the destruction of Jerusalem in 70 A. D. Jesus says when ye see the abomination of desolation spoken of by Daniel stand in the holy place, then flee to the mountains, for this is the cause and time of the great trouble, and Daniel says when that trouble comes, the regathering of Israel and the resurrection of the dead takes place. Neither of these happened in 70 A. D., and although the destruction of Jerusalem in 70 A. D. was a terrible time of trouble, it was most likely a type of the more dreadful destruction that is to come upon Jerusalem just before the coming of the Lord, that will last about 3½ years (1290 days and not years). This we will try to show in the next article on, What is the abomination of desolation that stands in the holy place?

Eva L. Starns, Sac City, Iowa.

**An Echo From The Berean Lessons.**

**Our Passover.**

There is, to our mind, a most beautiful and valuable lesson for us in the account of the institution of the Passover. It lies in the suiting of the door post of the homes of those who had faith in the word of the Lord. First we call attention to the statement made by the writer to the Hebrews, that without the

shedding of blood there is no remission. If we are called on to give a reason for this, we can only say that transgression of God's law made Adam's blood guilty before God as well as all blood that proceeded from Adam. This made it impossible for Adam's blood to redeem itself. It was cursed. Redemption must come from a source of innocence—from guiltless blood. Therefore we see by the types and shadows of the Bible this fact set before us continually. When discovered under sin because of transgression, Adam had clothed himself in fig leaves. God knew that there was nothing of comfort or protection in this kind of a garment for man. God provided a skin covering of an innocent victim—its blood was shed that the guilty might profit thereby. This red stream of innocent blood has flowed ever since—is flowing now.

In the lesson of the Passover we find the blood of an innocent victim sprinkled upon the door posts of certain homes to the saving of all that were within the home. Had the lamb been slain, taken into the house and eaten, without the sprinkling of the blood upon the door posts, salvation would not have come to that house. There is a lesson for us in this fact, and it is that man cannot save himself by feeding upon the lamb alone. Man cannot save himself by his acts of righteousness alone. He must make public acknowledgement of the blood of the Lamb. It must be placed upon the door post—where it may be seen by all that pass by. The question which should be of interest to us, then, is, By what act do we make use of the blood of Christ? We read that the blood of Jesus Christ cleanseth us from all sin. How? By our public acknowledgement of it. Jesus shed his blood on Calvary. It was innocent blood shed for the guilty. How do we come under it? By being baptized, which is the circumcision (cutting off of the sins of the flesh) of Christ. Circumcision was a bloody rite. In death, burial and resurrection Christ cut off the mortal nature that he had taken for our sake. Now according to the Roman letter we are buried in the likeness of his death. We come under his blood in this act and it is safe to say that without this public acknowledgement we cannot hope for the destroyer to pass over us. When we have passed through this blood sprinkled doorway of baptism, we are new creatures in Christ. We have risen to walk in a new life. We are a separated people, strangers and sojourners, having nothing in common with the world as Israel that night had nothing in common with Egypt. Israel stood apart about with shoes on their

feet and a staff in the hand, ready to go at their leader's call. How beautifully typical of the Christian. No sure abiding place here; attired in all readiness to greet the call of the Master to leave Egypt (the world) to its fate. Have we come under the blood? Are we feeding on the Lamb? Are we ready to go? Ask yourselves these questions with all reverence.

S. J. Lindsay.

**The Holy War.**

How the Ottoman Empire was forced into the war by Germany is well understood. How the "Holy War" works for the extermination of the Christians in Turkish territory is now known. The magnitude of this ghastly procedure of the Moslem to commit robbery, rape, torture and murder as acts of religious merit gives us the meaning of "Holy War." Deportation of these Armenians is but a means of inflicting and prolonging the tortures heaped upon them as they pass on their journey to sure death. The estimate of a half million Armenians already destroyed is not the full tale. Scenes like those enacted by Nero and more vile than Caligula are now daily occurrences. When will the end come? May the 'Sun of Righteousness' soon rise with healing power and turn the tide of destruction into one of blessing the nations is our prayer.

The prophet's words, "He shall go forth with great fury to destroy and utterly to make away many," refer to the present time when "He shall come to his end." The death struggle of the Ottoman Turkish power is on. Watch for the gleams of the Millennial day, and pray, Come Lord Jesus and come quickly.

Harriet E. Boice.

**In the Looking-glass.**

The world is 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.

**Doing and Not Doing.**

Think more of what you are going to do than of what you are not going to do. Instead of making so many rules about keeping your temper and choking back unkind words, love more, till sweetness and gentle words become instinctive. There is no inspiration in a "thou shalt not," nor in resolutions that are purely negative.

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.
- Arlene, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

In this issue, by our request, Sr. Eva L. Stearns begins an interpretation of our Lord's language in Matt. 24. Please read carefully her line of reasoning and the texts she uses in all their connections. After she has finished the subject, then we desire any who have followed her thought and who differ with her, to present their interpretation of the same. It must be done in a kindly, Christ-like way, in order that we may get the good we need out of it, and no article containing any tone of unkindness will be published. Please remember this. Sister Stearns has

much time and study to the chapter and we will do well to give it deep study.

Word has just reached this office that a daughter arrived at the home of Bro. and Sr. Jesse Weaver of Casey, Ill., on Oct. 13th, who will be known as Marjorie Winnifred Weaver.

The editor is in Missouri holding meetings and this issue of the paper goes out without his immediate supervision. If this issue is short on editorials, you will know the reason why.

HELPING FUND.

- By means of this fund The Restitution Herald is sent to many who otherwise could not have it.
- Albert Eberhardt, \$2.50
  - Mrs. J. A. Tuttle, .50
  - J. E. Coverstone, .50

Obituary.

Elizabeth Shanks

was born in Fayette Co., Ind., Feb. 14, 1844; died in Scireleville, Oct. 29, 1915, age, 71 yrs., 8 mos., 15 days. She was united in marriage to James Shanks in 1865. To this union were born four children, one child, Nora Shanks, dying at the age of two years. One son, Stephen Shanks, resides at Scireleville, Ind. One daughter, Mrs. Wm. Moore, lives at Frankfort, and the other daughter, Mrs. Mollie Cash lives on the farm near Hillisburg, Ind. Sr. Shanks was a good, kind Christian woman and a good neighbor. She united with the Church of God and has been a member of the church for many years.

She is survived by one brother, Benton Frier of Young America, and one sister, Mrs. Sophia Halliday, of Michigantown. She leaves a host of relatives and friends to mourn her loss.

Funeral services were held at the church on Sunday, and Sr. Shanks was laid at rest at the Whiteman cemetery in the general esteem of the whole community and in our faith that her sleep will be short. She said to the writer one week before her death that she was ready and wanted to go to rest and end her suffering. She was a good woman and will be missed in the church and the community.

J. W. Williams.

Marriages.

Married

Bro. Claude O. Graham and Sr. Allie M. Isabell, at the home of the bride near Mine La Motte, Mo., Oct. 30, 1915. Bro. Claude is the youngest son of Bro. and Sr. P. J. Graham of near Frederick-

town, Mo., and a firm believer in the truth of the gospel. Sr. Allie put on Christ by baptism at our last visit here about two months ago. These young people are establishing their home upon the sound principles of God's word. They are not ashamed of the gospel and are the kind of young people who sustain their minister by their presence at service and their faithfulness. We bespeak for them the prayers of God's people and congratulate them upon the start they have made. May the Lord bless them and keep them from the hour of temptation.

S. J. Lindsay.

Married

At the home of the bride's parents in the neighborhood of the Blush church near Fredericktown Mo., on Wednesday, Oct. 27, 1915, Bro. Charles Manken and Sr. Ethel M. Thomas. It has been our pleasure to know these estimable young people for a period of two or three years and to know their standing in the community and we are pleased to say they are among the very best. A little more than a year ago it was our pleasure to baptize Ethel. She is firm in the faith of the gospel, a matter in which Bro. Charles excels also. They are now not only one as husband and wife but they are also one in the gospel of Christ, being amply able to give a reason for the hope that is within them. May they both be found faithful when the Master comes is our prayer.

S. J. Lindsay.

The Sunday School.

By Anna E. Drew.

Jonah a Missionary To Ninevah. Nov. 21, 1915. Jonah 3:1-4:11. Lesson Text, Jonah 3: 1-10.

Golden Text.—Go ye therefore, and make disciples of all nations, baptizing them into the name of the father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. Matt. 28:19, 20.

Time.—Jonah prophesied in the reign of Jeroboam II., King of Israel, who reigned B. C. 832-792, Beecher, or 804-763. Hastings, Assyrian.

Place.—Jonah was a citizen of Gathhepher, three miles north of Nazareth, in the kingdom of Israel. Also Joppa on the sea coast, the port of Jerusalem; and Ninevah, the capital

of Assyria.

Questions.

In whose kingdom did Jonah live? 2 Kings 14:25. (We are told that Jeroboam II. was the greatest and most powerful of all the kings of Israel. He with the kings of Judah extending their combined dominion to the utmost limits of the empire of Solomon and David. As a result there came great prosperity, wealth and luxury). What message did God give Jonah to deliver? Did he obey? Jonah 1:2. Tell the story of the journey Jonah takes that he may get away from the presence of God. Jonah 1:4-17. Infidelity raises great objections against the fact contained in v. 17. What is said of the fish? God "prepared it." Could he not prepare one for his purpose? In Matt. 12:40, the word "whale" is used to designate the fish, but the Greek, see R. V. reads "sea-monster." What type is found in this story of Jonah? Matt. 12:40; Luke 11:29, 30.

In the prayer of Jonah recorded in the second chapter, are there any words that intimate that he had repented? What followed? 2:10. When God spoke to Jonah the second time, did he obey? 3:1, 2. What is said of the city of Ninevah? v. 3. (Ninevah was the capital of Assyria, it was very ancient, Gen. 10:11; situated along the eastern bank of the Tigris river, about 280 miles north of Babylon, and 400 northeast of Damascus. Its walls were 100 feet high and admitted three chariots abreast. It was strong in its defences, having 1500 towers 200 feet high, "rich in its possessions, luxurious in its habits, but know not God").

How far was "a day's journey"? (20 miles is supposed to be the common estimation. The three day's journey here is supposed to be the travel in the circuit of the city, for Ninevah was about 60 miles in circumference, that this is the understanding, see verse 4). What is said of the population of the city? v. 11.

What was Jonah's proclamation to the city? v. 4. What effect had this warning? v. 5. Lu. 11:32. Mention four acts which proved their repentance. What was their hope? What was the result? v. 10. How was Jonah effected by the saving of Ninevah? 4:1. Why? (Because by this salvation he was afraid of being thought a false prophet). What does Jonah give as his reason for fleeing before, into Tarshish? 4:2. What does Jonah do? 4:5. He had not yet learned his lesson. How does God proceed to teach it to him? 4:6-11.

What is meant by Jesus in his reference to the repentance of Ninevah, in Matt. 11:40? (That Ninevah repented at the

preaching of Jonah who was a stranger and foreigner, while Jesus preached to the Jews, his own people, accompanied by great miracles, yet produced no such effect).

Dean Stanley calls Jonah the first apostle to the Gentiles,—the first missionary to heathen men, warning them to escape from coming judgment. God's mercy and goodness extends to all mankind. Read Isa. 55:7; 86:15; 2 Pet. 3:9. What was the great commission Jesus left his disciples? See Golden text. How were they to "make" disciples? Mark 16:15, 16. What is "the gospel"? Acts 8:5, 12; 28:23, 30, 31. Find other texts. Is there more than one gospel? Gal. 1:6-12; Eph. 4:4-6. It is this gospel, then, that must be preached, that must be believed and obeyed, if we would attain unto eternal life. 1 Cor. 15:1, 2; Rom. 1:16. Give others.

The Coming of Christ. No. 1.

While the second coming of Christ is the moment to which the true Christian looks forward to as the crowning event for all his hopes and future joys, yet there is a possibility that we like the Jews at his first advent may be deceived in the manner of his return.

When the Jewish rabbi taught the time of Christ's first advent was near and all men were in expectation (Luke 3:15), they were looking for him to come out of Bethlehem, but the angel turned aside to Nazareth that he might be called a Nazarene. They could not accept a Saviour from that humble city. "Can there any good thing come out of Nazareth"? John 1. They were looking for Jesus to come as described by Isa. 9:6-7, as the wonderful counsellor, the mighty God, the everlasting father, the Prince of Peace, etc.

They in looking at his yet future exaltation, as the prophet saw it, saw not his humiliation and the thorny road he must travel before that era in his life history was obtained and the crown reached.

Many today are not looking for Christ to return as he went away, but in all his glory. Beware that ye do "not fall after the same example of unbelief, (H. b. 4:11), as he is set for the fall of both houses of Israel."

There are at least two distinct views of Christ's second coming. One class is looking for his return in an open manifestation attended by the hosts of heaven and the people of God amid the rending of tombs, falling monuments, and a general wreck and overthrow of all things earthly; while another class believe that before Christ's

open manifestation to the world with power and great glory when "every eye shall see him" there is a secret manifestation of Christ's presence in the world.

That there are at least two stages of his second coming is evident from the scriptures. A coming unglorified and a coming "in power and great glory." A coming for his saints and a coming with his saints. A coming for his bride and a coming with his bride.

The first stage of his return is his unglorified condition. Christ is our great high priest, Paul declares in Heb. 6:19-20, that the hope we have is as an anchor to the soul, both sure and steadfast, and which enters into that within the vail, whither the forerunner is for us entered, even Jesus, made a high priest after the order of Melchisedec. And in the 24th of the 9th of II Paul affirms that "Christ is not entered into the holy place made with hands which are the figure of the true, but into heaven (the true) itself, now to appear in the presence of God for us."

Now if the holy place made with hands refers to those under the law in which the Israelish priests offered sacrifices to God for the sins of the people were as Paul here affirms only the figure of the true which the Lord pitched and not man, Heb. 8:3, and Christ came to fulfill the law and is not to allow even a jot or tittle of it to pass until all is fulfilled, Matt. 5:18, when this our heavenly high priest returns from the most holy place to the waiting people without, he must appear to them as the law figured. When the high priest under the law appeared to the people after entering the most holy place, did he come before them in all the glory and honor of that priesthood? Under the law the high priest entered the most holy place unglorified and put on those holy garments prepared for him after he had left the people and entered the holy place, and before he again came out to the people those garments were laid aside. "And he shall put off those linen garments which he put on when he went into the holy place and shall leave them there and shall put on his garments and come forth." Lev. 16:23.

According to the pattern Jesus should have ascended into the tabernacle, not made with hands, unglorified, and should robe himself with glory after he entered the most holy place. What are the facts? Was he glorified before or after his ascension? The holy ghost was not yet given because Jesus was not yet glorified, Jno. 7:39, and it was 10 days after his ascension before the Holy Ghost was given. Now if Christ so minutely ful

filled the law on his entering the heavenly sanctuary or holy place, will he not as faithfully fulfill the same on his return therefrom? We believe he will.

"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. But, says one, this is my strongest text to prove that Christ's return is an open manifestation and no private affair; he is to come just as he went away and that was open and visible.

We are willing that you should have all there is in this passage to prove your thought and we shall hold you close to the language in this passage, and I believe you will see that it will prove too much for you.

We have already shown that he ascended unglorified and must return in the same condition and if he returns just as he went away, "in like manner," he will not at that stage of his coming appear in great glory. We read of his coming with all the holy angels with him, Matt. 25:31. If he returns just as he went away will all the angels come with him? We read of his coming with all his saints with him. Zech. 14:5. Did he ascend from Olive's brow with all his saints?

Remember you were very tenacious to prove the point that Christ is coming just as he went away.

We read of his coming and every eye shall see him. Did every eye see him as he departed? The angel declared to Christ's disciples that Christ should return in like manner. We believe that this expression of the angel was given more to strengthen their hope of the tangibility of his return than for anything else. "This same Jesus shall so come in like manner as he went away." The angel does not say however that when he thus returns any eye shall see him, and might he not come in like manner and yet his coming be unknown to any one?

Well then, how can you argue from this text that he will at this particular stage of his return appear to the world? Now if there is but one stage of Christ's second coming and that embraces his open manifestation to the world, coming with all his saints with him and with all his holy angels, every eye beholding him (the first of Acts), can never be fulfilled for he did not thus ascend.

But what were the conditions that surrounded his ascension. They were those which favored the thought that there may be an invisible coming before the open manifestation of his presence. For 40 days previous his ascending he had wandered about the earth unseen by the

world. "Yet a little while and the world seeth me no more, but ye see me," etc. Jno. 14:19.

Oh how glorious the thought. And he manifested himself but a few times to his chosen ones, and as he met them for the last time, it was not a public meeting place and gathered by the trumpet's loud blast that all the world might hear and know, but he (as was his way) chose a quiet retreat, and as far as we have any account, the world knew nothing of this gathering. None were there but a few of his chosen ones and while he blessed them he was parted from them and a cloud received him out of their sight, and Christ had departed. The busy world moved on as before, unconscious of the great event that had transpired from Olive's brow. None but a few of Christ's followers realized what had transpired there. The inhabitants of Jerusalem even knew nothing of the strange event. Remember he shall so come in like manner as he went away, and unto them that look for him will he appear the second time. Heb. 9:28.

L. S. B.

Keber—Sheol.

It is a well known fact that in the Hebrew Old Testament there are two words, "Keber," and "Sheol," which in our King James' version are rendered "grave." We have often thought that to the Hebrew reader there must have been a distinction between the terms which to the average reader of the English version is not made clear. Recently it was our privilege to read a quotation from the "Biblical Cyclopedia" by Dr. Eddie, which is as follows: "Sheol (Heb.) and hades (Gr.) do not mean that narrow bed in which ONE corpse is laid, but in this relation they signify that region of darkness and insensibility in which all corpses repose. One corpse is lowered into its Keber—all corpse lie in sheol." From this we conclude, then, that Keber refers to the individual grave while sheol refers to all graves collectively. We shall be pleased to have any one who has a critical knowledge of the Hebrew to give us further help in distinguishing between these two words—Keber and Sheol.

S. J. Lindsay.

"If our love were but more simple, We should take Him at his word, And our lives would all be sunshine In the gladness of the Lord."

We should never remember the benefits we have conferred, nor forget the favors received.

### What Must I Do To Be Saved? Continued from last week.

I have stated that the work of subjugating all things begins with our first act of obedience. If we be submissive, we become humble, and humility is one of the cardinal virtues of a Christian. Peter says, "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves under the mighty hand of God, that he may exalt you in due time. 2 Pet. 5:5. 6. Obedience worketh purity, "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." I have proven that the first thing to be subdued is SELF—when we overcome self, when we break our bodies, our selfish and rebellious wills and bring them into subjection to Christ, then we can truly say the greatest battle of life is won. We can say as our Saviour said to his disciples, who could not keep awake while he prayed, "Be of good cheer. I have overcome the world." Jno. 16:33. He had finished the work his Father had given him to do and was ready to suffer death in accordance with the decree from the foundation of the world. He overcame by being obedient to all his Father's commands, and if we overcome we must likewise be obedient to Christ's commands and manifest our love toward him, and the brethren, "For this is the love of God, that we keep his commandments, and his commandments are not grievous. For whatsoever is begotten (R. V.) of God overcometh the world, and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world but he that believeth that Jesus is the Son of God." This is equivalent to saying that he who truly believes that Jesus is the Son of God will keep his commandments, and he who keeps the commandments of Christ will overcome the world, because, in doing so, he becomes obedient, and obedience worketh righteousness which is of faith. Rom. 9:30. And righteousness will win a crown of life. I have shown that the two most important commandments are "to believe on the Lord Jesus Christ" and "to be baptized for the remission of sins," after which there is to be led a Godly life, which consists in doing all other commandments.

The work of subduing our bodies and stubborn wills will end at our death unless Christ shall come before that time and clothe

our vile bodies with incorruptibility and give us immortality at the time of his glorious appearing, after which, we will be associated with him for one thousand years in bringing the nations into subjection to his righteous laws, through the obedience of which they will be given life, but if rebellious and disobedient they will be punished with death, and they shall become as though they had not been.

The work which the saints will be given to do during the one thousand years of associate rulership in subjugating the nations will be free from temptations and ills such as we have to endure in this life, hence it will be easy and pleasant as compared with the present struggle of bringing their members into the state of perfect obedience that will win the crown of life and all the emoluments of Christ's kingdom.

Before the saints will be qualified to share with Christ the glory and honor, and the responsibilities of administering his righteous laws in his eternal kingdom, he must return, raise the sleeping saints, and give to them and the living saints immortality, in order that they may be properly equipped to carry forward the work of kings and priests. Then will begin the work of restoring the earth as well as man to its Edenic beauty and perfection. In order that this may be accomplished the earth must be placed in subjection to Christ; for in that time, "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55:13. This proves that the soil will become subservient to the toil of willing hands and when freed from thorns and weeds which make so much unnecessary and hard labor, "Then shall the earth yield her increase, and God even our God shall bless us." Psa. 67:6. Thus we see that the earth will again yield its increase to the children of Israel, and their God will bless them. Psa. 85:12. "Yea, the Lord shall give that which is good, and our land shall yield her increase. "For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give her dew, and I will cause the remnant of the people to possess all these things."

I have given testimony sufficient to prove that it is necessary in order for us to obtain salvation from sin and death, that we believe, first, that Jesus Christ is the Son of God; second, that he is the messenger sent from God with a message

to us and that message is the gospel of the kingdom; third, that he is the anointed of God to be the king in that kingdom, and that he will be given the throne of his father David, to occupy continually. Third, that Christ was crucified, was buried, rose from the dead with an incorruptible body, clothed with immortality, that he ascended to the Father, and will return to raise to immortality and incorruptibility his saints, and establish his kingdom and bless all nations. Fifth, that his saints shall be associate rulers in that kingdom. Sixth, that we must know and believe that message, and our belief, based on that knowledge constitutes our faith in Christ. This faith will prompt us to change our manner of living, and this change if continued, we term repentance. Seventh, that after repentance we must obey the command which accompanies the Apostolic commission by being baptized for the remission of sins; of which we will treat in another chapter. Eighth, after baptism follows a life of self-denial and constant devotion until we come into the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4:13.

This act of obedience, when done in faith, unites us with Christ, the head of the body of Christ, and the rule whereby we may know that we remain in him is given in 1 Jno. 2: 5, 6. "But whoso keepeth his word in him, verily is the love of God perfected: hereby know we that we are in him. He that sayeth he abideth in him ought himself so to walk, even as he walked. If we can do this we are assured of peace, for the Psalmist says, "Mark the perfect man, and behold the upright; for the end of that man is peace." Paul's exhortation to the obedient believer in Christ is not to stop with baptism, but to go beyond the first principles of the doctrines of Christ, and to grow by a diligent search of the scriptures. He says, "Therefore leaving the principles of the doctrines of Christ, let us go on unto perfection." The original rendering was: "Therefore leaving the word of the beginning of Christ, let us go on unto perfection." This implies continual advancement, and Peter exhorts all to be diligent. He says, "Nevertheless we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness." 1 Jno. 3:13, which he gives as a reason why we should ever continue to grow. He continues, "Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of

him in peace, without spot, and blameless." 1 Jno. 3:14. Solomon said, "Shalt thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." I believe that he who is diligent in our Lord's vineyard will be permitted to stand in the presence of the King of kings.

The apostle Peter in writing to the church in general, or to those who had obtained like precious promises, states that he was an apostle of Jesus Christ to them; he expressed a desire that grace, or favor and peace might be multiplied to them. He stated that the things which pertain to life and Godliness, and which hath called us to glory and virtue was given through the knowledge of God, according to his divine power. "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. "He then sums up the whole matter and exhorts us to be diligent and 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. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins, wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. 2 Pet. 1:5, 10. What a blessed assurance. May all who read be benefitted and reap the reward of diligent service, which is an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ.

Lyman Booth.

### The Authority of the Holy Scriptures.—No. 3.

The harmony of the Scriptures is an important item, an item of the utmost importance, for unless the various parts agree no confidence can be placed in them and they are without authority. We fully believe in their perfect agreement—to us they are in perfect harmony. Let us look at some facts which have a bearing on the subject. Altho' from the writing of Job to the giving of Revelation more than one thousand six hundred years rolled away; although the different parts of the Bible were written in different countries, reaching from the Euphrates to the Tiber; although more than fifty hu-



man agents were employed, and although this long period of time, this extensive territory and the many different individuals necessitate a great diversity of intellect, a great difference in religion and religious thought, and a vast change in manners, customs, and all the items of practical life, the Bible possesses a wonderful harmony and agreement. A line of truth runs through the entire Book and a common purpose is manifested in all its parts.

An objection is the finding of something in some of the books of the Bible which points to a later date than is associated with those books, or is practically claimed by them. For instance, some one finds in the original of Daniel some Greek words and deduces from that fact that Daniel is of a much later date than 500 B. C., and that it could not have been written until the conquest of Babylon by Alexander in 324 B. C., because the Greek language was not spoken or known in that section until Alexander's army carried it there. Bible readers and historians know that such a claim is without a foundation. The Israelites came in contact with the Greeks in pre-exile times, and doubtless had a commercial communication with them, making the Greek language familiar in Palestine. When Daniel was in Babylon he had opportunities to meet Greek traders and travellers and thus hear the Greek language. We learn from Homer that at the time of the Trojan war in 1100 B. C., a Greek kingdom existed near where the city of Bagdad now stands and its king was one of the heroes of that war. Long ere Daniel's time, Greek cities were established on the extreme east end of the Black or Euxine Sea, within two hundred and fifty miles of Babylon. Doubtless the city had communication with both of these Greek settlements so that Greek was not only known, but was a familiar tongue in that world metropolis.

One more item remains to be noticed in this connection. Daniel uses three Greek words and they are the names of three musical instruments. It is not an injustice to history to presume that these instruments were made in Greece, or in some of the Greek colonies near Babylon and imported into that city with their Greek names attached to them, just as instruments and machines which are made in France are imported into our country and retain their French names among us Americans.

All the evidence which is worthy of serious consideration goes to prove that the men whose names are attached to the various books of the Old and New Testaments were the instru-

ments used by the Lord in giving those books to the world the books possessing evidence of such authorship. The last four books of the Pentateuch show fully in a manner not to be controverted, that their author was an educated man with a trained, judicial mind, and a man who was thoroughly conversant with matters of legislation and government. He showed a great familiarity with both civil and military organization and an intimate acquaintance with those laws which are connected with sanitary matters and domestic life. A greatness of intellect and a depth and breadth of grasp appear in all his relations with the people, and in his injunctions and prohibitions. All these indisputable facts agree perfectly in all particulars with what we read and know about Moses, who was the adopted son of Pharaoh's daughter and reared in the royal palace as heir to the throne, and was thus thoroughly qualified for the work to which God called him; qualified to lead a nation after having organized it and placed it under the grandest code of laws the world ever knew, its framework and general principles being the model after which the laws of modern nations are formulated.

The fourteen Pauline epistles all show the same mental bent and calibre and compel the careful and unprejudiced investigator to admit that they all had the same human as well as the divine author. No doubt exists in regard to who that author was. He could have been none other than the educated, versatile and logical Saul of Tarsus, the big brained and big souled missionary of the cross who confounded priests and caused kings to tremble on their thrones. Such grand truths which are so grandly set forth in those epistles, could have been written by no other pen than that which was used by that master of argument and logic.

Many other books of the Bible show in their wording, their figures of speech and their illustrations, a sameness with the character and occupation of the men whose names they bear. No evidence has been forth coming which casts a serious shadow upon the genuineness of any book in all the canon of the Scriptures. We feel certain that God who gave the Book has left no doubt in regard to the hands used in penning his messages.

With these thoughts, though insufficiently expressed, we feel that we can unhesitatingly credit the Holy Scriptures with full authority as the Spirit directed manifestation of God's will and purpose concerning the human race, and as a sufficient rule of

faith and practice in all the affairs of life, as was hinted at the beginning of this address.

When a law of Congress is found to have been properly enacted and signed by the President, to be in perfect harmony with all other laws and to be in perfect accord with the national constitution it is given full force and becomes binding upon all the people. It is the duty of all to obey it—they are under the highest obligation to do so—and all its pains and penalties can be imposed and enforced in perfect and unquestioned justice. We are confident that the Holy Scriptures came from God the supreme Source of all government and power; that all its parts are in harmony with each other, with no conflicting statements or teachings; and that they are in full accord with all the other manifestations of the divine mind. We therefore bow to its mandates and obey its injunctions and prohibitions, recognizing its authority and all its claims upon us and our lives and confessing ourselves to be under the most emphatic obligation to obey all its requirements. We go to it and not to human law for a standard of right and virtue. We go to it and not to the church for truth and spiritual enlightenment; we test all the claims of science and scholarship by its God-approved and heaven-sanctioned declarations instead of warping, twisting, trimming and qualifying the Book so as to cause it to seemingly harmonize with the foolishness of human wisdom and the claims of science falsely so called.

As we recognize the sun as the source of all light and heat so we recognize this Book as the fountain head of all moral, social, civil and spiritual enlightenment and the power which has raised the race above barbarism, above depravity and ignorance, and above habitual disregard of right and justice, which has made the world of today better than it was when it did what depraved inclinations prompted, and worshipped the creature instead of the Creator. Individually we receive the fulfillment of its promises when we comply with the conditions specified in the Word; its threatened evils are experienced in our disobedience to its commandments. The power of its sustaining hope is felt as we lean upon it when heart and flesh fail us. Heirs to all the ills of life and suffering with a groaning creation, we are strong in the Jehovah of hosts for we look for the city which is foretold in his prophetic Word, a world freed from the ills and evils which come to us here.

In closing I wish to tell of a gentleman who saw a book en-

titled, 'A Guide to Norway.' He bought it and threw it upon the top of a bookcase where it remained for years, unread and forgotten. After long years had passed, business called him to Norway. Desiring information in regard to the route, the expense and other items, he thought of the book and finding it, obtained all the information and directions which were needed, and following them, had a pleasant and successful visit to the land of the midnight sun. He found the book of the utmost value to him.

In almost every home is another book which is a guide to the kingdom of God. Am I wrong in supposing that in many homes it is laid aside until it becomes dust covered and forgotten? Am I wrong in thinking that many whose names are on the church book and some who are Adventists by profession, while they have it on the center table, perhaps in costly bindings, find little or no time to read it, much less to study it, but they peruse other and injurious literature to their moral and spiritual injury?

Take down the old Book, rub off the dust and cobwebs, figuratively as well as literally. Open its pages, read it, study it, make it your daily food, yea more than your daily food; obey its divine instructions; seek the path of faith, repentance and holy living. Walk in it humbly, trustingly, obediently and constantly; pay the uttermost price which it demands; trudge along the highway of holiness in patience, and ultimately pass through the pearly gates into the City of God, when the journey through the desert of trial and toil is completed, and all the pilgrims gather home.—E. S. Moulton in *The World's Crisis*.

#### Faults.

Faults, says the Religious Telescope, are like young spiders, little and insignificant at first, but, if let alone, they grow, spin webs that accumulate dust and darken the windows of the soul through which character shines out, and deform the whole man. Better destroy the little spiders before they are old enough to spin—better correct the faults while they are small, lest they not only deform the character, but so bedim the moral vision that the soul cannot discern between truth and error, right and wrong, a noble and an ignoble life.

In prosperity caution, in adversity, patience.

One never loses anything by politeness.

Danger past, God is forgotten.



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**Five Minutes' Sermon.**

Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

It is impossible that there should be any other meaning to this passage of Scripture than that the second coming of Christ may be at any time and in consequence the disciple should be eminently watching. It is sometimes argued that this is a dangerous subject, and so are all of the doctrines of Christianity and everything else that is alive. The only safe things are dead things. It is sometimes argued that this subject is not practical, and it may not be in our modern theology, but it was considered so practical by Jesus Christ and his apostles that there are in the New Testament more than fifty direct calls to watch for the coming of the Lord; or a call every twelve minutes in our reading. Some have set dates for his coming, as for instance, some good and learned brethren who claim that he will come after the millenium. This is as much time setting as when William Miller in 1833 set the year 1843. We are nowhere told to watch for the millenium, but more than fifty times we are told to watch for the coming of Christ. In most Christian circles it is regarded as heresy to believe the common sense and only meaning of my text, while Massillon has declared that in the days of primitive Christianity it would have been deemed a kind of apostasy not to sigh for the return of our Lord. While the majority of Christians do not want Christ to come now, the last prayer in the New Testament, which makes up its closing lines, was, "Amen. Come Lord Jesus." However good and

learned men may be, I hope I do them no harm when I say that for my own part, I prefer to sit at the feet of Jesus and his apostles. They are right and cannot be wrong.

**Supreme Thought to Christians.**

No doctrine in the Bible is so sweet as the return of Jesus. To the Jew the coming of the Messiah was the supreme thought; to the Christian, it should be the second coming of Christ. We do not know when he will come. It may be today; it may be a hundred years hence. No one knows and because we do not know we should live each day as though it were the day of Christ's coming. In my own life this has been the most powerful motive to holy living. It takes the heart by storm and once for all sets the mind to serious thought. Things that we would otherwise do we are afraid to do, for Jesus might come at the time of our doing and we would be left on the earth, while the faithful watcher would be caught up in the clouds to meet the Lord in the air. We like to see a friend who has done us a kindness. Is there any one who has done more for us than Jesus? The way is so hard, temptations are so strong we might fail, but when he comes, we will be forever safe. Do we not sometimes long for such safety? Paul says that we shall not all sleep. Some shall be in their graves and some shall be living when he comes. Do we not all wish to escape death? Is there a sweeter thought than turning this whole battle of human life into a complete victory, which alone can be done when Jesus comes? Can we pray with John, "Amen. Come, Lord Jesus"? "No Man Knoweth the Day nor Hour."

His coming is suddenly. The millennium could not precede it, for great wickedness shall be upon the earth and men shall laugh at the idea of Christ coming. Many in the church now feel that they have no need of his personal presence and they turn this most sacred subject in the Scriptures into ridicule, but God has been saying all the time, "In an hour that ye think not the Son of man cometh." Jesus said that as it was at the coming of the flood, so shall it be at his second coming. The world shall be at its usual business and pleasure and wickedness and service when suddenly he will come and call his own to himself. The saved shall sing, "Salvation through grace," and all those who care not for God will wonder what strange thing has come to pass. The time is at hand. Watch.—Sel. by L. S. B.

He doubles his gift who gives in time.

Charity begins at home, but Liberal hands make many should not end there. friends.

# THE RESTITUTION HERALD.

## "I Wish I Could."

There is no expression more frequently on the lips of boys, and of all other people too, than this: "I wish I could." And yet if some one were to tell them that they could if they wished to, they would shake their heads unbelievably. You can if you want to! There is only one limitation for you, in doing any one thing that you want to do. It is the rule that you must want to do that one thing more than all the other things that present themselves.

Do you want to play good foot ball? You may, but you must want that more than you want to eat indigestible foods, stay up late at night, and loaf about instead of practicing hard.

Do you want to earn money? You may earn lots of it—but you must want it more than you want to play around, to run off with the fellows, or to read and snooze.

Do you want to become a great engineer, or doctor, or general, or artist? You may become the thing you want to be, IF you are willing to sacrifice all the other things that you want less; if you are willing to study and work when others play and sleep; if you care more for this one thing than for doing what other boys are doing, "having a good time."

It is a case of having to choose. You must decide what thing you want most. Will you divide your efforts and interests among a variety of employments and entertainments, and do them all fairly well—or ill—or will you concentrate your effort on the one great thing you want most, and bend every muscle, every nerve, every prayer to the attainment of that end?

The stories of Abraham Lincoln, Benjamin Franklin, Thomas A. Edison, and of all other great masters of achievement are stories of men who chose one thing that they wanted, one goal to reach, and who gave their best to getting there. Don't say: "I wish I could." Decide which you want most, and vow: I will.—Boys' World.

## Friendship.

"Oh friendship if true thou art great and doest well. Thou art to our world as showers to the thirsty land; a balm to the poor, the afflicted, and the sor-

## TRUST IN GOD



WHEN the day seems dark and dreary,  
And the road is hard and long,  
When the busy hands grow weary,  
And the voice too weak for song,  
Trust in God.

Have the friends of youth departed,  
Scattered like the autumn leaves?  
Are you lonely and faint-hearted?  
Just remember that He sees.  
Trust in God.

Has sorrow on you set its seal?  
Do you mourn the loved and lost?  
Does your bruised heart no longer feel?  
Are you living in the past?  
Trust in God.

Are you looking for Christ's coming,  
And would gladly haste the day,  
When from heaven in clouds descending,  
He will tread the shining way?  
Trust in God.

Are you ready to meet Jesus?  
Can you sing the heavenly song—  
"From all nations He's redeemed us,  
For Him we've waited long?"  
Trust in God.

Lst us run the race with patience,  
Toiling, praying, bearing all,  
Knowing He, in His omniscience,  
Marks the tiny sparrow's fall.  
Trust in God.

There will come a bright tomorrow,  
In a care-free, happy land,  
Where can be no haunting sorrow,  
There we'll see and understand.  
Trust in God.—J. J. Bronson.

rowing ones of earth when hope seems to their sad hearts almost gone, then thou art their joy, sunshine and consolation."

"A faithful and true friend is a living treasure, inestimable in possession and deeply to be lamented if lost. Nothing is more common than talk of a friend: nothing more difficult than to find one: nothing more rare than to improve by one as we should."

"He who has made the acquaintance of a true friend may be said to have doubled his resources."

"Friendship improves happiness and abates misery by doubling our joys and dividing our grief."

"There is nothing so great that I fear to do it for my friend, nothing so small that I will not do for him."

"The difficulty is not so great to die for a friend as to find a friend worth dying for."

"Do you know a sinful, helpless, dying world, was once purchased by the power of friendship?"

"The only way to have a true friend is to be one yourself."—S. I. by L. S. B.

## Recipe for a Cure for Gloomy Days.

When days are dark and gloomy,  
And things seem all askew,  
Just manufacture sunshine,  
Just think of skies all blue,  
Just think of all things cheerful,  
And sing a happy song,  
And hunt up things to laugh about,

To help the day along.  
Make those about you cheerful,  
With merry words and smile,  
The clouds can't last forever,  
Forget them for a while.  
So manufacture sunshine,  
And defy the gloomy day;  
And almost before you know it,  
Clouds will have passed away.—Sel.

## Only the Best is Good Enough.

The best is none too good for you. Keep that thought before your mind till the habit of claiming the best has become fixed. Some people have the idea that cheap sensational stories are good enough for them, and so they fill their minds with trash, while in the nearest libraries the volumes of the world's choicest

literature gather dust. They say that rag time is good enough for them and cheapen their taste by listening to the swing of some catchy composition, when good music is to be had for the same price. In effect they say that second rate people are good enough for them, and they associate with the coarse and unprincipled, passing by those with clean lives and lofty aspirations.

Only the best is good enough for you. That does not include big houses, and blazing diamonds, but it does cover the finer, sweeter things of existence. And the sad part is that many who are satisfying themselves with the husks, are tramping underfoot the sweet, nutritious grain.—Sel.

## It Will Always Pay.

Wouldst thou have sunshine all day long

Within thy social sphere,  
Begin the day with joy and song,  
Avoiding words severe.

One bitter word oft clouds the day

That else had been most bright,  
It drives all cheerfulness away,  
And leaves it out of sight.

Then guard against ill natured speech

At every opening day;  
Be kind to all within thy reach,  
And it will always pay.—Sel.

It is reported that an English officer, named Harrington, has discovered in India a working telephone between the two temples of Pauj about a mile apart. The system is said to have been in operation at Pauj for over 2000 years. In this connection we may observe that Egyptologists have found unmistakable evidence of wire connection between some of the temples of the earlier Egyptian dynasties; but whether these served a telegraphic, telephonic or other purpose is not stated.—Sel.

Politeness defined: "He who listens with interest to talk on subjects which he knows well from those who do not know them at all."

Claim no liberty for yourself which would be disastrous if every one followed your example.

Prayer is a necessity of our humanity, and not a mere duty.

The Coming of Christ. No. 2.

At Christ's first coming there was a Jewish harvest at the end of the Jewish age performed by Christ's apostles, which was unseen and unknown by the world. In proof of which be sure to read carefully the following passages of scripture: Matt. 3:10-12; Lu. 11:12; John 4:35-38; Heb. 9:26; Matt. 21:33-42 Here is shown plainly there was a harvest of the Jewish age and closed at the death of Christ or near there, and was the end of that age. Jesus called his apostles to him and said, "Lift up your eyes and look on the fields for they are white already to harvest (which could not refer to the gospel age as the seed for that harvest was not yet sown). I send to reap whereon ye have bestowed no labor; other men have labored (the prophets) and ye are entered into their labors. Jno. 4:38"

As that harvest was not a visible work realized by the Jewish nation, so sure will there be a harvest at the end of this age, a portion of which at least will be as invisible to the world around as at the close of the Jewish age, being the closing period of this dispensation.

In Christ's explanation of the parable of the field he says the harvest is the end of the world (or age) and the reapers are the angels. Now mark the order of this harvest. "In the time of the harvest I will say to the reapers, Gather first the tares and bind them in bundles to be burned (different organizations and societies. A condition and not a locality) before the wheat is harvested or disturbed."

Now it is evident to my mind at least that this harvesting of the tares and binding them in bundles to be burned is an invisible work of the angel. For the tares are the children of the wicked and are harvested and gathered first, while yet the good seed or "the children of the kingdom are about their ordinary work of life in mill and field which we would reasonably suppose would not be the case had the angel of God been visible among our homes gathering the wicked into one vast congregation at some point not far away. Think you would you not by this time have lost all interest in mill and farm, knowing the angel of God had begun the harvest of this age? Yet this is the order, but not the manner. Gathers first the tares while yet God's people are about their ordinary labors of life. For when they are taken they are found at the mill, field, and bed chamber. Will all this transpire in a moment?

Again, Christ is represented as a bridegroom coming to receive

his bride. "And they that were ready went in with him to the marriage."

Before Christ can come in an open manifestation with his bride he must come for her. The inspection of the guests, Matt. 22:11, and the marriage take place. Will all this transpire in the twinkling of an eye? Will all be an open manifestation to the world? Why then, close the door to the marriage? Where then the time for the foolish virgins to go buy oil and return crying, Open to us? Why this cry if all is open and visible to the surrounding universe?

"Behold I come as a thief" can not refer to that stage of Christ's return when he appears with a grand retinue of saints and angels around a throne on earth. Is not a thief's approach to your home quiet and without any demonstration of his nearness being made manifest to the world around? Or does he come openly and with a sound of a trumpet. No, he comes silently, steals away his treasure and departs unknown.

If during the 40 days that intervened between Christ's resurrection and ascension he should remain invisible to the world and but few times being manifested to his apostles, why should it be "thought a thing incredible with you" that for a time during the harvest of this age he should again as then be present and yet unseen by the world?

What shall be the sign of the coming and of the end of the world?" Matt. 24:3. Coming often means presence and in the above text we are told is rendered thus in the Diaglott.

As the days of Noah were so shall also the presence 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 Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming, or presence, of the Son of man be." Matt. 24:37-39.

Mark the point, they did not know when the flood came, but the comparison of the presence of the Son of man at the close of this dispensation is not to the flood, but to the days that were before the flood while all things continued as from the beginning. As it was in the days of Noe (not the days of the flood) so shall it be also in the days of the Son of man. In those days they were eating, drinking, marrying, and giving in marriage, and knew not until the flood came, then it was that they realized the harvest had passed and the summer (to them) had ended and they were not saved with Noe. So shall it also be in the days of the Son of man, eating, drinking,

marrying and giving in marriage in his day and in his presence and yet they know it not, for the apostle in 2 Pet. 3:4 says, "Knowing this first, that in the last of the days scoffers will come with scoffing 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." Emphatic Diaglott.

While some will declare to the world that Christ will be present on the earth in the last of these days, yet not manifested to the sight of the world and because all things continue much as of old with no physical change, scoffers will arise and sneeringly ask Where is the promise of his presence? These scoffers are certainly consistent in one thing, and that is in the question. They do not ask for a promise of his coming for they know full well that the Bible is full of those promises, but they ask for that which they think more difficult to produce, a promise of his presence while all things continue as from the beginning. But Matt. 24:37 standeth sure.

Oh may we stand firm unto the end that when Christ appears with all of his saints, we shall appear with him. May we not be found among those that shall turn back. Let us hold fast that which we have that no man take our crown. May we be found among the wise virgins when Christ comes to claim his bride, enter into the marriage, having on the wedding garments and come forth with him to bless and rule the world during the ages to come.—L. S. B.

A Page of "Life" Thoughts.

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

The immortality of the soul is neither argued nor affirmed in the Old Testament.—Bishop Porowne.

Eternal fixity and duration belong only to those who are in accordance with God.—Dean Alford.

The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible.—Olshausen.

Hope in death can only spring from the principle of immortality, and this principle has no root save in Christ.—Principal Tulloch.

In fact, no such doctrine is revealed to us. The wicked are never spoken of as being kept alive, but as forfeiting life.—Archbishop Whately.

Life to the godless must be the beginning of destruction since nothing but God and that which pleases him can permanently exist.—Dr. Thomson, Archbishop of York.

With St. Paul for our guide,

we shall not readily be persuaded to accept the idea that the gospel has propounded to us the natural immortality of all human souls as a portion of the Christian religion.—W. E. Gladstone.

Since I have reached and rested in the conclusion that the ultimate doom of the impenitent is death, and not eternal life in agony, a great black cloud seems to have rolled away from the face of God, and I see him, not only as my loving father but as the father of all his creatures.—Professor Butler.

My mind fails to conceive a grosser misrepresentation of language than when five or six of the strongest words which the Greek tongue possesses, signifying destroy or destruction, are explained to mean maintaining an everlasting but wretched existence. To translate black as white is as nothing to this.—Dr. Weymouth.

If we can examine the writings of the earlier fathers, Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp, Justin, Theophilus of Antioch, Irenaeus, and Clement of Alexandria, we find them all faithful to the apostolic doctrine of the final destruction of the wicked. The dogma of everlasting torment did not creep into the Church until she yielded to the influence of Platonic philosophy.—E. Petavel, D. D.

I wish with the greatest possible emphasis to state that, in my own experience, the reception of this doctrine (Conditional Immortality) has not only not enfeebled my belief in the great doctrines of the Evangelical faith, and especially in the doctrines of Incarnation, the Atonement, and Regeneration, but has given all those doctrines a firmer hold on my intellect, my conscience, and my heart.—R. W. Dale,

The true faith putteth (set forth) the Resurrection which we be warned to look for every hour. The heathen philosophers, denying that, did put (set forth) that the souls did ever live. And ye, in putting them (the souls of the dead) in heaven and hell and purgatory, destroy the arguments wherewith Christ and Paul prove the Resurrection....If their souls be in heaven, tell me why they be not in as good case as the angels be; and then what cause is there of the Resurrection?—Wm. Tyndale.

All teaching which makes the soul immortal by virtue of a primitive essence is concealed pantheism.—Prof. E. Naville.

The advocates of what they call Conditional Immortality have done good service by exposing the baselessness of the popular doctrine of the intrinsic and endless permanence of the human soul. They have also done good service by demanding a recon-



sideration of the whole matter, and by protesting against a theory long dominant in the Christian pulpit, which as I believe, goes far beyond the teaching of Holy Scripture.—Prof. Agar Beet.

For not far short of a quarter of a century now I have lived in the belief that the view which has been designated 'Life in Christ' is the real teaching of Scripture. That view is expressed in the words, taken not metaphorically but in a straightforward manner, 'The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ.'...The more I think of it, the more vain appear to me to be all attempts to establish man's immortality on a physical or metaphysical basis.—Prof. G. G. Stokes, Bart., from Tract on Immortality issued by the Conditional Immortality Mission.

If immortality is inherent in all men, it is very plain that it cannot be the gift of God to the obedient.—Rev. A. Graham.

Immortal life is possible for man; but some, alas, imprisoned by earthly things will never find it, but perish in their own corruption.—Rev. J. D. Wilson.

Eternal life is the inalienable possession of God alone. In Deut. 32:30 we find God putting himself in contrast with all others: There is no God with me, or beside me; and in verse 40. He adds: For I lift up My hand to heaven, and say, I live forever. We have a similar contrast in Jer. 10:10, 11: The Lord is the true God, He is the LIVING God, and an everlasting King....Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens.

How continually do we meet with the title. The living God, and what else is the idea conveyed by the name Jehovah—by which God revealed Himself to Moses—but the self-existent one? Man's present life, which he derives from Adam, is no inalienable possession. It is transitory. Hear what James says, 4:14: For what is your life? It is even a vapour that appeareth for a little time and then vanisheth away. This life man can spend independently of God, though God has not abandoned His right to cut it short. Adam, possessed of this, took the first opportunity to live it apart from God, and to go into alliance with the enemy of God. Then God, in His great and amazing love to these creatures of the dust, determined man should not have it apart from Him. He was the self-existent source of life, and He made His Son the channel through which life eternal should be bestowed. As the Father hath life in Himself, so hath He given to the

Son to have life in Himself. Man can have eternal life only in Christ, and not apart from Him. This is the universal testimony of Scripture. Here is God's own message: "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.—Author unknown.—The Bible Standard.

#### Drifting Away.

As I was perusing a letter I received of late, from a sister who used to be one of us, I thought how many we never dream of have and are drifting away from the truth as has this sister. Here are some of her statements: "1st. Yes, church is a good place to be, but just belonging wouldn't save any one.

2nd. I think if I don't belong any where I feel free to go to any church when I want to.

3rd. It doesn't make any one feel very churchy when they hear so much contention and squabbles in the churches.

4th. I helped give an Old Folk's Concert at the Hallin Congregational church this fall. Well it was killing. For my part I gave Aunt Saphrona at the opera, and was called back twice. They charged \$10. There was a house full and we had a bushel of fun."

More I might mention, but this is sufficient to show you why the Church of God is stronger without such people than with them. I wish to reply to her statements as follows:

1. True, a name on a church book won't save any one. Church is a good place to be providing you're in the one God approves.

2. You may feel free to go where you like, to the ball room or theater, if you choose, if you are not going to be led by the Spirit of God. Only the two paths, sister.

3. Truly that isn't the Spirit of Christ to squabble and quarrel, but we must fight and contend for the faith once delivered to the saints, else more would wander from the fold.

4. Let us read Matt. 21:12, 13. And Jesus went into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves. And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

What would Christ have done had he entered Hallin Cong. church, the eve of the above affair? Don't you think he would have said, Ye are none of mine? I do, and used the scourge too. Don't we find many such churches walking hand in hand with the

world? Is such as that found in the true Church of God? Let us band together to keep such work out. We are sorry to see our brethren so drift away but it is what we may expect in these latter days. May the Church of God of the Abrahamic faith watch its life and be called narrow rather than fall into the drifting tide. As Bro. Lindsay has so often stated, "We are called narrow and that is one of the reasons." Listen to the reading of 2 Tim. 4:4. And they shall turn away their ears from the truth and be turned unto fables. When? In the last days in the drifting away time. Such is being done all about us today. Let us beware of the devil's lie and the devil's path.

Ada Moses.

#### Working For Jesus.

Brothers and sisters, I want to speak about the Bible Faith Mission work. Jesus said, Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Brethren, it is our desire to have the gospel preached in far off India where they do not know about Christ, and brothers, sisters, the gospel will be preached in all countries, for John the Revelator heard the redeemed sing 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.

Paul said the gospel was preached to every creature which is under heaven whereof I, Paul, am made a minister. If the apostles of our Lord obeyed his commands and went and preached the gospel to every creature should not we as his servants be obedient to our Lord's command, going forth, and preaching the gospel in all the world to every creature?

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. If we are all one in Christ Jesus, should we not love our India brother as much as we love our American brother? If so will we be content to see our India brother in want of spiritual food and not give him a helping hand?

James said, Faith without works is dead. Brothers, sisters, will not the helping to preach the gospel in India help to keep our faith alive, and when we have reached the end of our journey, when we are with Jesus in the kingdom of God, will it not be a happy meeting when we meet our Indian brothers and hear them say, Oh brothers of America, Oh brothers of Illinois, by

your helping hands, we got into the kingdom of God.

John W. Burg.

#### AN EXTRACT.

#### Is This Armageddon?

The question is being raised on many sides—Is this Armageddon? There are three powerful considerations which, in the light of Scriptures already quoted, unhesitatingly compel a negative answer. 1. The combatants engaged; 2, the gathering place of the armies; and 3, the circumstances associated with the present war do not agree with the Bible descriptions.

1. The present war is between hostile nations arrayed on opposite sides. The Bible description places God on one side and all the nations on the other.

2. The main gathering places and battlefields in the present war are scattered over Europe. The Bible gathering place is at Armageddon or the mount of Megiddo in Palestine, and the vicinity of Jerusalem.

3. The present war arises from the jealousies and conflicting ambitions of European nations under the leadership of Germany. The Bible conditions show Israel or Jews dwelling in peaceful prosperity in their own land, invaded from the north by a cloud of hostile armed nations to spoil and plunder the defenceless inhabitants, when the Lord visibly descends from heaven and fights—as when he delivers them in their great extremity and completely discomfits their enemies.

But while the present war is not the Armageddon conflict and the requisite conditions have not emerged, there is now a remarkable approach to these conditions such as the world has never seen since the Jews were dispersed nearly nineteen hundred years ago; and the state of affairs now developing among the nations may easily and rapidly produce these conditions.

There are many signs or indications visible at present that "the great and terrible day of the Lord" may be very near. Joel 2:31. These will (D. V.) be taken up in our next paper.—J. R. Norrie in Words of Life.

I am now disengaged till April and can (D. V.) go any where in the United States till then to preach the gospel. I have had long experience in preaching the gospel and can speak every night when necessary. I am also an old hygienic physician. Address Dr. A. Wallace Mason, 23 Clinton Ave., Fredonia, New York.

By doing the duty nearest to us we clear the pathway to the next one.

**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.
- Arlington, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Word comes that Bro. John Boyer, of Woodstock, Va., is critically ill. We regret this news. Bro. Boyer has been one of our substantial brethren in Virginia. We hope and pray for his early recovery.

We have just learned of a serious accident which some time ago befell Sr. Rose Merboth, of near Lanark, Ill. She was kicked by a horse and was so severely hurt that she is still on crutches.

During our absence there came to our desk many letters

of good cheer all of which should have a personal answer, but work is piled so high that we shall have to resort to this general way of thanking one and all for their kindness.

Sr. Lottie E. Young writing from New York City says among other things: "We had a union meeting yesterday (Oct. 31) of those of like precious faith in Brooklyn, some coming as far as Troy, N. Y., and Baltimore, Md. the theme being, 'For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day;' and I am sure we all had a delightful day together."

Report comes that Bro. and Sr. Owen Barney of Byron Center, Mich., are the proud parents of a little daughter to be known by the name Claudia Hazel, born Oct. 19th. All doing well. From the same source we learn of Sr. Hamilton's serious accident to her eyes by running a stick into one which is not only painful to the hurt one but also endangers the usefulness of the other.

A sister writing says: "Wish Bros. Conner, Austin, Railton, and others would send a few lines to the paper. Those whom we know we love to hear from, not excluding any."

Well, sister, please go after these brethren and you have license from the editor to talk as severely to them as you please. Others have been asking the same question.

Should any send money to this office for any purpose whatsoever who receive no word from it within a reasonable time, we shall esteem it a kindness to have such call our attention to the matter by postal card or otherwise. Being away from the office so much and having so much to do, we find that such matters may be easily overlooked.

What might have proved a fatal accident recently befell Sr. Elsie Drew, of our Dixon, Ill., church. She had gone out to the road to get the mail and while standing at the mail-box, a spent bullet came from somewhere overhead grazing the right eyebrow and splitting the end of the nose. While the hurt was of a very painful sort, yet her face will probably not be disfigured. Her escape from at least very serious injury, if not death, was very nearly miraculous.

While passing through St. Louis on our return home, Sr. Leota Hanson, accompanied by Sr. Mabel Chaplain of Arkansas City, Kansas, spent the evening

in a pleasant visit with us in the Terminal Hotel parlors. This was our first meeting with Sr. Mabel. It was a very pleasant one and we trust not the last. One of the encouraging things with which we can cheer our people is the fact that all over our country we have such a fine class of young people already taking up the work where we must some day leave off.

We closed our two weeks' absence from home on our return with the Dixon church, speaking to splendid audiences morning and evening. Our desire to reach home without the usual waste of more than half of Monday, touched the warm heart of our jolly big brother in hope, Will Ford, and just before the evening meeting he phoned that he had decided to see that we reached our home after the evening service. After the service his car stood ready to make the 18-mile trip and he had invited Bros. Will Ecker, DeWitt Dauntler, and his father, Mr. John Ford, to go along as a body guard. What a nice ride it was! We reached home at 10 o'clock. After lunch of hot coffee, etc., at 11 o'clock the boys made the return trip. The preacher who serves brethren made of this sort of stuff is indeed fortunate. Our Dixon brethren are all pretty generally made up that way. How many times they have helped our preachers over the rough places by their faithfulness.

**HELPING FUND.**

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

Mrs. Alice Quinn,	.50
Miss Lottie Young,	\$1.50
Chas. Anderson,	1.50
Fred Drew,	1.00
A sister in Ill.,	1.00
A sister in Mo.,	.50
Mrs. John Cochran,	1.00
S. H. Johnson,	1.00

**Baptisms.**

On Sunday, Oct. 31, 1915, John Wright, of Mine La Motte, Mo., and Joe Couch, of Fredericktown, Mo., presented themselves for baptism at our meeting in the Copper Mine district. These brothers were not rushed or coaxed into this condition of mind but were prevailed upon by the word of God. On our former visit to this place, Sr. Couch obeyed from the heart that form of doctrine which was delivered her and now that her husband has joined her, their home is a united home in the gospel.

Bro. Wright's conversion was as complete a victory for the word as we have ever seen. On our way to the water he was

heard to say that if he had known there was to be baptism, he would have come prepared. This word coming to us, we joined him, and learned that it was his desire to be baptized. We stopped and had a consultation with Bro. Fred Graham with the result that he and Bro. Wright returned to the house for a change of clothing, the others waiting at the water for their return. Bro. Wright had formerly been a member of the Baptist church. These brethren will add much to the strength of the body at Copper Mine. May the Lord bless and keep them is our prayer.

S. J. Lindsay.

**Marriages.**

**Mrs. Emma C. A. Cox Married at Soldier's Home.**

Mrs. Emma C. A. Cox, daughter of the wife of Eld. D. T. Halstead, deceased, by a former marriage, was married this Wednesday afternoon at the State Soldier's Home near Lafayette, to Reuben J. Powell, bugler of the home. The marriage was performed by Rev. J. Young, of the Adventist church. The couple stood on the porch of the Tippecanoe county building and the 1000 inmates of the institution witnessed the ceremony.

Mrs. Cox formerly lived in this county and in 1903 went to the soldier's home as a matron and has continued there since that time with the exception of a short time when she came here to care for her aged mother and step-father. Mr. Powell went to the home from Cass county the same year Mrs. Cox did and their courtship has continued over the intervening years and is said to be the most romantic in the history of the institution. Mr. Powell was the home bugler and for a dozen years has signaled the hour of arising, mess calls and the taps. Today he blew the bugle at the home for the last time and with his bride will go to Cass county to reside on a farm.

The foregoing is clipped from an Indiana exchange. The lady named is Sr. Emma C. A. Cox. We congratulate her and wish for her a full measure of joy and happiness.—Ed.

**"Where Are The Dead?"**

Bro. L. S. Bronson, the author, has published and spread abroad among the brethren and friends 2500 copies of the tract, "Where are the Dead?" There are numerous calls for this tract and they are about gone. If there is sufficient call for this tract, Bro. B., stands ready to issue another edition. This one of the best tracts on this subject to put into the hands of

outsiders that we have ever seen. We would like to see a large edition printed. Let us hear from those who have read the tract.—Editor.

## The Sunday School.

By Anna E. Drew.

Amos the Fearless Prophet.  
Nov. 23, 1915. Amos 5: 1-15.

Golden Text.—He that hath my word, let him speak my word faithfully. Jer. 23:28.

Time.—In the reign of Uzziah of Judah, and the latter part of the reign of Jeroboam II. over Israel. 765-750 B. C.

Place.—Amos was a native of Tekoa, a village on a hill 6 miles south of Bethlehem and 12 miles south of Jerusalem. His home was in Judea. His preaching in the kingdom of Israel. Both kingdoms were still in the height of their prosperity and extent of territory.

Contemporary prophets.—Jonah, Hosea, and perhaps Joel. The kingdom of Israel was destroyed by the Assyrians in B. C. 722.

### Questions.

What prophet did we study in last lesson? What one today? Of what city and country was Amos a native? Amos 1:1. See notes above. What was his business before called to be a prophet? Amos 7:14. (The sycamore fruit or wild figs, grows from the tree without leaves and requires skill in dressing it to make it good). What is meant by "I was no prophet, neither a prophet's son"? (Not brought up in the schools of the prophets founded by Samuel). Where did Amos go and to whom was his mission? Amos 7:13. (Bethel was 25 mi. north of his home). What was located at Bethel? 2 Kings 2:3; Amos 7:13.

"To go from Judah into the rival kingdom was a dangerous procedure. Still more for an humble shepherd to denounce sin and idolatry in its very center and fountain head, to do it in the height of its prosperity and power, when sin was flourishing and triumphant, required heroism in no small degree, and a consciousness of right and the presence of God."

In the first two chapters of his book, Amos begins by pronouncing woes upon all the surrounding nations, then to his own beloved Judea and Jerusalem, 2:4, 5, before turning upon Israel. The

last part of the second and all of the third and fourth chapters are filled with denunciations and warnings against sins of various kinds. To what is Israel compared in v. 2 of our lesson chapter? What is the meaning of v. 3? (That the population should be reduced to a tenth of what it had been). By what means only does the prophet tell them they can escape the judgments of God? vs. 4, 5. The effect of fire is twofold,—to purify and to consume, in which sense is it used in v. 6? How does Amos describe God's great power? (The seven stars, Pleiades, R. V., a cluster of seven stars that appear in the spring of the year. Orion, were stars that arise in winter).

Name the sins of which Amos accuses the Israelites. vs. 7, 11, 12. Injustice, graft, dishonesty, vice. Do the same wrongs prevail in this age? Will punishment surely come to the nation or individual who continues to break God's laws? How can they escape? vs. 14, 15. What is meant by "the day of the Lord" in v. 18? What kind of a famine was Israel to experience? Amos 8:11, 12. What apt representation of Israel at this period is used in chap. 8, vs. 1, 2? What great prophecy of Amos is even now being fulfilled? 9:9. Will the Lord forsake his people? 9:11-15. Has this been fulfilled? When and where will it be fulfilled?

Why was Amos called the fearless prophet? Did he obey the Golden text of our lesson? We also have God's word,—is the same command for us? Can we speak the word faithfully if we do not study it? Isa. 8:20; Col. 3:16. Must we live as well as speak it? 2 Cor. 3:2, 3; Matt. 5:16. Give others. Which is the most important, to live the word or speak it?

## Reports.

Dear Bros. and Srs.:

I know it will be good news to some of you to hear of the good meetings held here in southeast Missouri.

Bro. Lindsay commenced a series of meetings at Copper Mines, Tuesday night, Oct. 26, and his sermons were so pointed and convincing that the people seemed to become more interested in the truth than they are in error. Six nights he preached to a full house with such good attention that it looked like they thought every night would be their last time to hear the truth. On Sunday the Baptists held a Sunday School convention and a basket dinner and Bro. Lindsay was invited to preach at 1 o'clock

p. m., which he did. Subject, 'How to study the Bible,' and he surely did justice to the subject. One of the Baptist ministers was overheard to tell of his brothers, "That bald-head has lots of knowledge in it, and I just like to hear him preach." At 4 p. m., Bro. Lindsay baptized two into the all saving name of Jesus. Joseph Couch and John Wright. Bro. Couch is the husband of Sr. Couch whom Bro. Lindsay baptized last Sept. Bro. Couch is a young man well informed in the word of truth. Bro. Wright is about 51 years old. also well informed. Both are good men. They stand very high in the estimation of their neighbors, and I am proud to say I believe they will both conduct themselves in such a manner that the Church of God will always be proud of them. At 5:30 p. m., communion, and the right hand of fellowship to the new members. 7 p. m., sermon.

On Monday night meeting began at Blush and held over until Thursday night with good interest. No additions, but some were almost persuaded. A great deal of good has been done. The seed is sown and if we can have another meeting, you will hear from me again, and I hope with a long list of additions.

During the meetings we had two weddings, Charels Mankin to Ethel Thomas and Claude Graham to Allie Isbell, and they are all members of the Church of God. May God bless them that they may live long and happily together.

P. J. Graham.

Dear Bro. Lindsay:

I have had in mind to let the readers of the Restitution Herald know of the victory of Bro. J. M. Morgan of Bristow, Okla., won for those of the Abrahamic faith in a discussion with Winchester Allen of the Christian Church at Seven Oakes, 5 miles east of Sallisaw, Okla., but have failed to do so until now. The proposition was "The Kingdom and Nature of Man." Bro. Morgan in the affirmative on the kingdom, laid down the land which was promised to Abraham as his foundation which Christ included the world. Eld. Allen failed to produce any proof to the contrary. Allen said there were two phases of the kingdom, the church was one and the family of God the other which would come together at the resurrection. Bro. Morgan called on him for the proof that there were two phases of the kingdom which he failed to produce. Bro. Morgan showed at the second coming of Christ the church would be made eternal like Christ, the King, and that it was folly to talk of an eternal kingdom un-

til the church received eternal life.

In Elder Allen's affirmation on the Nature of man Bro. Morgan presented him with 12 questions to answer and one of them was: Did Jesus come from God or pre-exist before Adam was made? He answered, No, God formed the spirit of man in him (or his man), Zech. 12:1, and took all the scriptures that had any reference of anything returning to God for proof. Bro. Morgan showed that was not Eld. Allen's man, for returning showed that it had been there before, which of course took them from him. Then Bro. Morgan showed that it was the spirit of God that returned and was no part of man. Eld. Allen's next position was that his righteous went to a place of rest and the wicked were reserved in chains of darkness which he pictured was in some low region but would not say where the place was, and used Peter's language for proof. Bro. Morgan showed that the wicked and the righteous went to the same place to rest until the judgment, which of course, took that from him. Bro. Morgan answered every position and scripture, time and again, that Eld. Allen produced, and Allen answered very few of his, as it took nearly all his time to keep his proposition before the people for fear they would lose sight of it. In conclusion I want to say Elder Allen treated Bro. Morgan very nicely in letting most all of Bro. Morgan's scripture alone, by saying they had reference to the outer man, but failed to produce any scripture that said they applied to the outer man.

Will say concerning Bro. Morgan, he has studied to show himself a workman that needeth not to be ashamed and fully able to cope with any man living, on the differences between us and the other sects, and will say to the brethren, if they need any one either to preach or debate, they will never regret sending for Bro. Morgan.

Your brother in Christ,

H. S. Wren.

Brent, Okla.

It is a good, safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word or making a friend.

It is generally only the second rate people who try to extort admiration.

If praise of another hurts your own attitude is anything but praiseworthy.

The secret of success is constancy of purpose.

RUSHVILLE and CAMDEN readers will take notice that I will reach Rushville Monday night, D. V., Nov. 22, to begin a series of meetings to last ten days.

S. J. Lindsay.

Letters.

Words That Cheer.

Dear Bro. Lindsay:

I will try to write you a few lines. I don't know whether you can read it or not. I am so feeble I can hardly write. If I understand it, my subscription will expire January first, and I will send you two dollars to renew my subscription and the balance you can use for what you think best. Brother, I am still strong in the faith but I am alone. If there is any one of the faith within 50 miles of me, I do not know it. The Herald and my Bible are all the preaching I have. I was 73 the 14th of last June and I have not been able to do anything since last January, to amount to any thing.

I hope you will get this and will be able to read it. I do not want my paper to stop for I do love to read the many good letters it contains. I am getting so nervous I will have to close.

With love to all Christians, till we meet in the kingdom, hoping it won't be long.

S. H. Johnson.

Dear Bro. Lindsay:

You will find enclosed P. O. money order for two dollars and fifty cents, to renew my subscription to the R. H., the remainder for the helping fund. We were sorry when we awoke to the fact that we were late in renewing, for we would not like to be without what we consider the best paper published, not even for one week. We look forward to its weekly visits with anticipative pleasure for it is about all the gospel preaching we get save when we go somewhere occasionally. May God bless and give you health and strength to carry on the good work yet a little while, for we know it cannot be long until He who shall come, will come and will not tarry.

With best Christian love, I am,  
Your sister in Christ,  
Mrs. J. C.

I will write a few lines to the Restitution Herald, to the brothers and sisters of the Church of God in Christ of the Abrahamic faith, believing all the promises that God made to the fathers will be fulfilled at the time appointed. Rom. 4:20. For Abraham staggered not at the promise of God through unbelief, but

was strong in faith, giving glory to God, and being fully persuaded that what he had promised, he was able also to perform. And therefore, it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him. Ver. 24. But for us also to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. Rom. 5:1, 2.

And now dear brothers and sisters, I will say to you all that we must all live a faithful life, and humble ourselves under the mighty hand of God and he will raise us up and guide us through this life in peace and save us in his glorious kingdom. Praise his holy name. I pray God's blessing to rest upon the editor, readers and writers of the Restitution Herald.

I love to steal a while away, From every cumbering care, And spend the hour of setting day In humbleness and prayer. Remember me in your prayers. Emma C. Sharpton.

Dear Bro. Lindsay:

I am sorry but will have to ask you to wait on me a while for my subscription. I don't know how long as I have been doctoring for a cancer in the back of my neck since the 24th of March. I finally went to a cancer doctor in Oregon City, by the name of Stewart, and he killed it. It was in two parts. One part came out the last day of October and the other the first of this month, so I feel that I am on the way to recovery from that, but am badly run down being in poor health other ways for several years but think I will build up some now, but can't expect to be strong any more in this world as I will be 72 years old the 16th of this month, but I expect to be with Christ in his kingdom before many years and then those troubles will all be in the past. If you can read this you may let it go in the paper, if you think best.

Your brother in Christ,  
Hiram Cordill.  
Molalla, Oregon.

Dear Bro. Lindsay:

I will write a few lines this morning to let you know of my whereabouts and how I am. I am at present here in Denver taking treatments for spinal injuries which I received soon after I came to Colorado, which has caused somewhat of a ner-

vous break down. However I hope it may prove to be but temporary, as it is quite a hindrance to me, both in my duties on the farm as well as to the gospel. However I try not to become discouraged for there is much to encourage the Bible student today, when we look with a prophetic eye in the near future. Soon we will see the way opened up for Israel to return and Jerusalem cease to be trodden down, and shall we not soon hear the midnight cry? Ah, am I ready? Many times I fear not. There is so much to overcome, but yet there are other things and hopes that lay just beyond that event that still brightens the hope of a true Restitutionist although I may have to go with Jacob in the hour of trial and trouble, I pray God to have the strength and courage to stand the test, for I shall know him when his feet shall stand in the Mount of Olivet, by the prints of the nails in his hands, and long to witness that event, not because of worthiness but because I love him and his cause. Nevertheless whether I wake or sleep, I hope to so live that I may be accepted of him. May we all hear the well done is my earnest desire and prayer.

Your brother in hope,  
J. W. Good.

A good brother writes:

"Dear Bro. Lindsay:

Please continue sending us the Herald and I will remit later. We can hardly get along without it—so many good pieces that we would miss."

This brother has the right idea and if all would follow his example it would save us much perplexity and trouble. Some are inconsiderate enough to let the paper come to them for months after their subscription has expired and then notify us to stop sending the paper and say, 'Why wasn't it discontinued at expiration?' Suppose we were to discontinue all when the time expires. You can see without an argument that this would be unkind to many. Some write and say, 'How thankful I am you continued to send it even though I was neglectful.' Now just try to put yourself in the editor's place and then do as you would like to have others do to you.—Editor.

Alcohol and Tobacco. Should Those of the Household of Faith, Use Them, Make Them or Grow Them?

Paul says, Know ye not that ye are the temple of God and that the spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. 1

Cor. 3:16-18. These words are of tremendous importance to every believer and consequently they should keep their bodies in the best condition possible under which they are placed. It is the highest condition to be a temple of the living God, also what a responsibility, for those who defile their bodies, those God will destroy. The question then comes, Is alcohol or tobacco a benefit to enable any one to build up a healthy, pure body? Very few in the household of faith, I presume, will claim that tobacco is of benefit. In that sense however, some one may, and I will deal with that question later. Sir Victor Howley, one of the ablest of English physicians, has written a book on Alcohol. In it he clearly proves that alcohol is a poison, and is always a poison when taken in to the human body. He shows that other remedies can be used just as well as alcohol with much less danger of creating an appetite for the drug. There have been millions of people destroyed by it. It has dragged down to destruction many believers. The safest way is for the young person never to allow it to enter their lips, for many people easily get to like it and form a craving for it; then the steps to degradation and death are often not far off. It has dragged down mankind by the millions and has brought ruin and desolation and woe to millions of others connected with them. I was assistant to Dr. Monroe, the physician to the 93 Sutherlandshire highlanders. He was one of the advanced physicians for those days, during the Indian mutinies of 1857 and 58. The British soldiers at that time were allowed a large glass of rum every day at noon. Dr. Monroe was opposed to giving it to them, but "red tape" was too strong for him. Kitchener has destroyed a good deal of that red tape recently. At one time it was known that the Sepoyes against whom we were fighting, had made a stand at a place called Barilley. The weather was very hot at that time even for India. Dr. Monroe went to the commanding officer and asked him as a favor to stop the 93's rum that day. The battle was fought in the afternoon. A large number of the 42 and 79 highlanders were sun struck that afternoon, but not one of the 93. The only difference was that the two other regiments got a large glass of rum before going into battle and the 93 got none. I copied this report, which was sent to the commander in chief. Many cases could be given occurring on this continent just the reverse of this where men were frozen to death after using considerable alcohol, when those who did not taste it in very severe



weather entirely escaped injury.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise. Prov. 20:1. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and makes him drunk. Also Hab. 2:15. Some one will say perhaps, does not Paul tell Timothy: Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. 1 Tim. 5:23. This text has done duty with many a drinker to soothe his conscience when indulging often in something stronger than fermented grape juice. It is conclusively proved now that alcohol, except in very rare cases, is a positive injury to a weak stomach. Unfermented grape juice is of great value in many cases of weak digestion. I have prescribed it many times to such patients with great benefit to them. It is often much better than milk which is often prescribed in such cases. Where milk is used by persons with very weak digestion, they will find that milk sucked through a straw or glass tube is much easier digested. That is nature's plan with milk. Did Paul however advise Timothy to use alcoholic wine? I think not. Both pure grape juice, and when it was fermented was called wine in the scriptures. Christ says, Neither do men put new wine into old bottles, else the bottles break and the wine runneth out. Matt. 9:17. This new wine was unfermented and is what we call grape juice. Fermented grape juice or what we call wine would never burst any skin bottles, which these were. In the Old Testament the wine press is frequently spoken of. They did not press out alcoholic wine with this press but pure grape juice. The fresh grapes contain no alcohol, neither does any other perfectly fresh fruit. It is when decay sets in or decomposition that alcohol is produced. Again it is claimed that Christ made a large quantity of alcoholic wine at the marriage feast. He certainly did not. How could he in view of that passage in Hab. and other passages that might be quoted?

Did Christ use alcoholic wine at the last supper? He certainly did not. It was most rigidly commanded that they were to have no leaven in all their dwellings for seven days at the time of the passover. What is leaven, but that which contains the germs which cause fermentation, result, alcohol, the first step in decomposition and so destruction and death. Christ's blood which he shed for us and which we are to remember till he comes, is the type of life, the reverse of destruction and death, which fermentation represents.

All those who are temples of

the living God should keep alcohol out of their bodies unless prescribed by a very careful physician.

A. Wallace Mason, M. D.

**Filthy Communication.**

For those who are "risen with Christ" there is perhaps no better reading to be found than that in Col. 3. In this chapter there is recorded a standard of life that will require all of the activities of a life time. Having accomplished it in any fair degree would constitute one a character that truly is God-pleasing. We have not the time nor the space, neither would it be profitable for us to try to expand all the good thoughts contained in this chapter, and therefore will we be content to write of but one and that is found in the 8th verse in which we are told to "put off" "filthy communication out of your mouth."

This evil is common among those who profess to be God's children. Some are very proficient in it. Upon a little reflection we must see that such conduct cannot be conducive to true Christian character but that it is a sneaking evil that must sooner or later undermine all effort within the individual to build character.

We do not know of any subject treated by human knowledge that may not be exercised in one of two ways,—the pure and the vulgar. We have the pure and vulgar in dress, in eating, in actions, in language, and in fact there is little of which we may think that may not be so handled.

Paul says (Tit. 1:15) that to the pure all things are pure. Subject matter of the most delicate nature, then, may form the subject for conversation between those who are pure in mind and heart without offense to God. On the other hand a conversation on any subject between those whose minds are impure is so apt to be offensive. Let us remember that the offense lies not so much in the subject matter handled as in the comparative purity or impurity of mind with which they are discussed.

We have in mind now, by way of illustration, the experiences of medical students and others who are students of nature in all of its relations, and who must necessarily converse upon the most delicate subjects of life. There is a pure way in which this may be done so that the blush will not come to the cheek of the most sensitive nature. It is easy to see how this may easily be changed by the activity of an impure mind. Vulgarity consists not so much of WHAT is said as HOW it is said. This requires us who are striving for mastery to regard our minds to see that we keep them pure.

This done, we can easily overcome the mouth which under the direction of an impure mind may become extremely offensive in the sight of both God and man.

S. J. Lindsay.

**Called To Service.**

I believe we are chosen for service  
By the deeds we are called to do,  
We all have a sacred mission,  
To show God we will be true.

True to the trust he gives us,  
True to ourselves and to him.  
To fail in one task set before us

Is a weakness, at best, and a sin.  
Called? What is called but chosen  
For the service of the King?  
Praying and exhorting daily  
And ever his praises sing.

In the Bible we read of Jesus,  
Who went about doing good,  
Teaching and preaching the gospel,  
And many who understood,

Were baptized, and praised him,  
rejoicing,  
Giving him joy untold,  
As a living shepherd rejoices,  
When a lost sheep enters the fold.

So let us be true in this service,  
Faithful unto the end,  
Looking to Jesus to help us,  
For he is an unfailing friend.

So that when he shall come to reward us,  
He shall say, "Faithful servant,  
well done;"  
And we shall forget every trial,  
When the victory at last shall be won.

Hester V. Berry.

**Thoughts by the Way.**

**Patience.**

The farmer knows that some plants are more difficult to raise and develop than others, but usually the most difficult are the most valuable. So it is in farming the field of character. Patience—a most difficult plant to raise, is of value in the same proportion. Read Jas. 1:2, for a good fertilizer to put around it, and Heb. 12:1, for directions in harvesting the crop.

Solomon said, "There is a time for everything." We need not be surprised then that the wicked are flourishing, for it is their time. The time for the righteous is yet future.

The cleaner the lamp chimney,  
the more light given.

The cleaner the life lived,  
the more true service given.

The more one travels and mingles with the traveling throng the more he comes to appreciate that class of persons which quietly attends to its own affairs and finds little fault with those who are endeavoring to render it service.

**Home.**

Home is not the house in which we dwell,  
Nor furnishings of which we love to tell,  
'Tis not the Brussels carpet on the floor,  
Nor pretty shade tree growing at the door.  
'Tis home where love and happiness are found,  
Where acts of kindness constantly abound.

I have a comfortable home and a good wife. What more could any man want?

**A Pleasant Visit.**

On Sunday, Oct. 31, we had a most pleasant visit to Delta, Ohio, and spoke for the brethren there in the forenoon. They are an open hearted, God-fearing people, and we enjoyed the meeting together very much.

Frank E. Siple.

**Affection.**

"How sacred and beautiful is the feeling of affection in the pure and guiltless soul. The proud may sneer at it: the fashionable call it a fable: the selfish and dissipated despise it: but the holy passion is surely from heaven and is made evil only in the corruptions of those it was sent to preserve and bless."

"Of all earthly music that which reaches farthest into heaven is the beating of a true, loving, affectionate heart."

"If there is anything that keeps the mind open to angels' visits and repels that of the devil it is a pure, affectionate human soul."

"Our sweetest experiences of affection are meant to point us to that realm which is the real and endless home of the heart."

"There is in life, no blessing like affection of the heart. It soothes, it hallows, elevates, refines, subdues and brings down to earth its highest heaven."

"Oh rather than the crowd should sigh for me when I am gone, but that some kindred eye the trickling tear should steal."—S. L. by L. S. B.

"Remember that, if the opportunity for great deeds should never come, the opportunity for good deeds is renewed for you day by day."

The life and light of a nation are inseparable.



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**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."
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**Growth and Efficiency.**

Growth comes only by the use of the means of growth. The life grows as a tree grows, by obedience to the laws of growth. There is this difference. The tree is planted in the soil and uses such environment as it has. Man chooses his own environment. Man grows toward Christ-likeness by choosing and using the influences which cause growth. He must live in Christ if he would become like Christ. Prayer and Bible study and Christian fellowship and other influences which develop the knowledge and the love and the presence of Christ may be chosen and used or disregarded and neglected. No Christian can grow in the grace and the knowledge of Christ who does not pray and thoughtfully use his Bible, and give and receive help from other Christians. In order to grow, we must obey the rules of growth. And with such a growth in Christ

likeness will come the kind of efficiency that is most valuable. Only he who is trying to follow Christ can help others to follow Christ. Only a Christian church can Christianize the world. If the law of Christ, which is the law of love, had been the prevailing law in nations called Christian, there would be no European war today. Our communities are full of un-Christian conditions because so many Christians are yet unruled by the supreme law of Christianity. It is not supreme in their thro't. The right kind of efficiency will be the spontaneous attainment of a Christian people when they have accepted as the joyous rule of all their being the Christ rule of love. This means, of course, that jealousies, quarrels, rivalries, hostilities shall be banished among Christians.—P. T. Farwell in Crisis.

**The Path Through The Sea.**

They journeyed on thro' the wilderness  
With the mountains on either side;  
Behind them the foeman was pressing sore,  
Before lay the turbulent tide.  
Then they cried to the Lord in their stress and fear  
In that great and terrible day,  
And, lo, they were saved, and their foes o'erthrown,  
For the Lord, he opened the way.

Oh, many and many's the time, I too,  
As I traveled the path that is mountain-walled,  
With the raging seas before.  
But I cried to the Lord in my fear and stress,  
In my dark and sorrowful day,  
And he came himself to my soul's relief,  
And quick he opened the way.

O soul, hast thou come to the narrow path  
Shut in by the mountain steeps,  
With the wild sea tossing across thy way,  
While the foe behind thee creeps?  
And oh, is thy inmost soul dismayed  
In this fearful, terrible day?  
Cry unto thy God with all thy heart,  
And he will open the way.

We all must come to the brink of the sea,  
With the mountains on either hand:  
We all are led on some strange, dark path  
That we do not understand.  
But oh, 'tis so sweet on our pilgrimage  
In confident love to say,  
"I will cry unto God and trust in him,  
And he will open the way."—M. E. Thorne. Sel.

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 one's spirit always sweet and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.—Griggs.

Oftentimes we have ourselves to blame when we do not meet with the kindness we expect; kindness begets kindness.

Social charm depends very largely on your ability to forget yourself as you come in contact with others.

Believing the best of every body is an excellent way to help everybody.

The greatest help you can give another is to aid him to be self supporting and self respecting.

# THE RESTITUTION HERALD.

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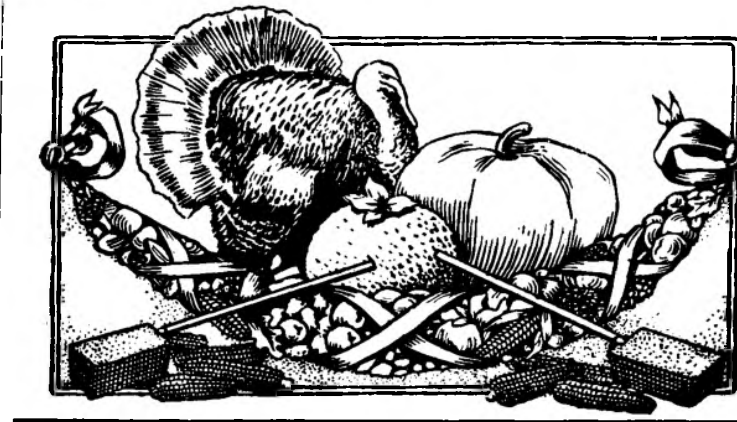
## Our Blessings.

It has been truly said that a contented mind is better than riches, for those who are so fortunate as to possess a contented, cheerful disposition are indeed the happiest people on earth. Why is it that we are never satisfied, but are ever craving for something that is beyond our reach? Those who live in the country, and who ought to be the happiest, healthiest, and most independent of all God's creatures, are often the most discontented, and they are always grumbling about hard times and overwork. Wealth and luxury do not always promote happiness, and often the very people whom we most envy and imagine to be the happiest and most fortunate of mankind are in reality the most miserable, and were it possible they would gladly exchange positions with us. If, instead of feeling envious of others, we would count our own blessings, and with thankful heart try to enjoy and make the most of them, how much happier our lives would be. It is in human nature to be dissatisfied, and those dreadful blues will visit every one at times, but it is our duty to overcome them and try to look on the bright side of life. How little we appreciate the greatest of blessings, good health, and how seldom reflect on the fact that there are hundreds of people in the world who are stricken down with disease who would gladly perform the most irksome labor every day of their lives if they could only be made able to do so.

Dear friends, let us learn to be more contented, and when life seems hard and pleasureless, think of those less fortunate than ourselves, and be thankful that we are healthy in mind and body and able to labor for our loved ones.—Sel.

## A Thanksgiving Message.

What is our message at this Thanksgiving season? Show gratitude to God by gifts to men. Sing praises to God by service to man. Pay tribute to God for the mercies of the year by benevolences to men and women who are harassed by cares and burdens. By nature we cannot force ourselves to love. Some persons repel us; we shrink from contact with them. But there is a power that works from within



## A PSALM OF THANKSGIVING

The 100th Psalm



MAKE a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with THANKSGIVING, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.



## THANKSGIVING HYMN

PRAISE to God, immortal praise,  
For the love that crowns our days!  
Bounteous source of every joy,  
Let thy praise our tongues employ!  
For the blessings of the field,  
For the stores the gardens yield,  
For the joys the harvests bring,  
Grateful praises now we sing.

Flocks that whiten all the plain,  
Yellow sheaves of ripened grain:  
Clouds that drop their fattening dews,  
Suns that temperate warmth diffuse:  
All that spring, with bounteous hand,  
Scatters o'er the smiling land;  
All that liberal autumn pours  
From her overflowing stores:—

These, to that dear Source we owe,  
Whence our sweetest comforts flow;  
These, through all my happy days,  
Claim my cheerful songs of praise,  
Lord, to thee my soul should raise  
Grateful, never-ending praise;  
And when every blessing's flown,  
Love thee for thyself alone.—Barbauld.

outward. The love of God shed abroad in our hearts will cause us to love the unlovely. The fruit of the Spirit is love. Love to God will manifest itself. Opportunities come to Christians daily in which we may make the day brighter or darker to some one. Tragedies are occurring daily that might have been averted had some one spoken words of love at the moment of desperation.

What more fitting season can we find in which to make a thanksgiving title to the Lord of our life than at the American festival season?

In all great cities there are lonely women, who of necessity, are away from home at Thanksgiving. They are not always poor. They can buy their dinner at hotel or restaurant, but the

memory of home and mother destroys the flavor of the food eaten alone. There are two ways in which their nostalgia may be overcome. Some one who has a home may invite them to share its pleasures for the day, or the lonely one may find some lonelier still and invite them to the hotel or boarding house where she expects to dine, and find her pleasure in giving them a good time. Who will test this plan this year?

Dig channels for the fount of love,  
Where its blessed streams may run;  
And know that love has copious streams  
To fill them every one.  
For only while we share we keep  
That best thing from above.  
Ceasing to give, we cease to

have—  
Such is the law of love.—Sel. by F. L. N.

## Thanksgiving Day.

What does it mean?

Is one day to be set apart to do service for the whole year, or is it typical of the spirit that is to rule our thoughts, feelings, and actions for the day, for the year, and for life?

Gratitude that inspires thoughts and feelings into acts of kindness and generosity is one of the most ennobling to our human nature, and when cultivated grows more and more like to the divine.

The very least we can do is to praise our Creator and Redeemer, for even "the heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard."

How comprehensive are these words of the Psalmist. As far above our little thoughts as infinity reaches out beyond the stars, or as the love of God exceeds that of man, and yet how graciously they reach down to humanity.

"O Lord our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens."

"What is man, that thou art mindful of him, and the son of man that thou visitest him?"

"I will praise thee, O Lord, with my whole heart."

Let this be the spirit to animate our coming together as we serve him during this week of thanksgiving, prayer, and praise, and let our offerings be adequate to our idea of his goodness.—Sel. by F. L. N.

"Be patient with every one, but above all with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall."

Promises may get friends, but 'tis performances that keep them.

Birds are entangled by their feet, and men by their tongues.

There is plenty of room at the top, but no room to sit down. —Life.

## The Great Salvation.

"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." 2 Tim. 2:10.

"How shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also being their witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost." Heb. 2:2, 3, 4.

In the above quotations the word salvation is from the Greek (sote ria) meaning safety, soundness. How beautiful the thought that we can find safety in Christ Jesus. The deliverance of Noah and his family was a great salvation because they were made safe in the ark from the terrible destruction which the deluge inflicted upon all others. The Israelites escaped by night from Egyptian bondage and passed beyond the borders of the Red Sea to safety. To them that deliverance was a great salvation. When the commonwealth of Israel was overthrown, and the magnificent temple was stripped of its glory and grandeur, by the invading army, thousands fled and sought safety elsewhere. To those who were thus delivered, it was a great salvation. But these instances of deliverance were but temporary; because their subjects were still exposed to temptation, sin and death. The salvation spoken of in both instances by Paul, the salvation of the gospel is from sin and from the penalty of sin which is death. It is a salvation from temptation, sin mortality, corruptibility and death to glory, honor, incorruptibility and immortality in the everlasting kingdom of God. The reader will perceive a great difference between all other forms of salvation, however marvelous and which was spoken of by our Lord and master at the beginning of his ministry, and was confirmed to Paul and his Hebrew brethren by those who heard him, "God also bearing them witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost."

Paul also calls this salvation "an eternal salvation," Heb. 5:9. It will be eternal because its results will be eternal, everlasting and changeless. All who become the subjects of this great salvation will be made sinless, incorruptible and immortal, and for that reason never can be brought again under the dominion of sin and death. The word salvation implies deliverance from bondage, servitude, impending or threatening danger. Thus Israel was saved, or rescued from Egyp-

tian bondage or servitude; those who fled when Jerusalem was destroyed were saved from impending danger; and Noah was saved from being destroyed with an ungodly world.

The great salvation which we wish to consider offers to men and women deliverance from temptation, sin and death, and to give them incorruptible bodies which shall be imperishable and which can not change or sin. They shall not be susceptible to disease. They shall pass beyond the cold and chilly tide of death, and bloom in immortal youth and fadeless beauty. The victory over death and the grave can then be sung by the saints now slumbering in their tombs, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; when 'death is swallowed up in victory,' when the innumerable hosts of the redeemed shall join in singing, 'O death where is thy sting, O grave where is thy victory?'" But thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:53, 55, 57.

Theirs will be the most exalted nature in the universe. The feeble mind of man can form no just conception of the nature of the supreme ruler of the universe—the divine nature. No wonder the apostle called it the great salvation, because it will excel all others in results. The highest conception of deity, which has been given by any inspired writer is the following: "Now unto the KING, ETERNAL, IMMORTAL, INVISIBLE, the only wise God, be honor and glory forever and ever, amen." 1 Tim. 1:17.

Upon one occasion "certain of the Saducees which deny that there is any resurrection, came to Jesus and asked him whose wife a certain woman would be in the resurrection, who had been the wife of seven brethren. Jesus' reply to the Saducees implied this great salvation. He said, "They which shall be accounted worthy to obtain that world (aiou, age or dispensation) and the resurrection from the dead, neither marry, nor are given in marriage, for they are equal unto the angels; and are the children of God, being the children of the resurrection." Lu. 20:35, 36.

The Revelator refers to this great salvation in which all the best and holy will have part. He says, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." Rev. 20:6. This great salvation delivers all the sleeping saints from the dominion of death and places all who are

accounted worthy of this resurrection forever beyond the power of death and the victory of the grave, and they will belong to the new creation of which Christ is the first born Col. 1:15.

The noblest heroes the world has ever known died in anticipation of this glorious salvation. The Bible offers no stronger motive for self denial and unyielding fidelity. Through its power the Christian is enabled to overcome the world and to escape its pleasures and temptations. It was this great salvation which influenced Moses to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. Heb. 11:25, 26. He was the servant of God and stands foremost among the gallant heroes of antiquity. No statesman of ancient or modern times ever changed such rude and uncouth people into so perfect and so prosperous a commonwealth. No other military chieftain ever led such a mighty host so successfully through such a vast wilderness. All the traits of his noble character were blended into perfect symmetry and amazing moral strength. The works he did, the signs and wonders he wrought; the sacrifices he made that others might be benefitted were ever manifest throughout his eventful career. He was the servant of the Lord in the face of the allurements of Egyptian royalty, and in spite of the most bitter persecutions. Few if any ever faced such formidable temptations without yielding, yet Moses remained the servant of God to the close of his life, which he had offered as a willing sacrifice to him, and in service to his people who still revere his imperishable name.

In conversing with Nicodemus our Saviour told him, "God so loved the world that he gave his only begotten son that who ever 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. In the 16th verse, our Saviour told Nicodemus that who so ever believeth in him should have everlasting life. In the 17th verse, he states that the world through him might be saved. Thus making everlasting life and salvation the same. If the believer in Christ only is to be given everlasting life, then the unbeliever is to perish or die. The death to which he here refers must be everlasting death also, because Christ places eter-

nal life and the perishing in equal duration, and therefore the logical antithesis of eternal life would be eternal death.

As this great salvation begins with deliverance from death, so its rejection will end in death. But some will say that salvation commences with the deliverance of the sinner from his sins. True, if we be delivered from our sins are we not delivered from death, because death is the result of sin, and if we be delivered from its result are we not delivered from death—that is we are made safe in Christ, from death? We are not saved from the death which Adam brought upon us, but from the second death. There is no escape from the Adamic death for any Christian, except he be living when our Lord and master returns to claim his waiting bride. 1 Cor. 15:52. It is at his coming and appearing that salvation will reach its climax in glory, honor, immortality and eternal life. It will be at the time of the first resurrection which will take place before Christ takes the throne of David to reign a thousand years. The first resurrection must take place before he can reign as king, because his saints are to be associated rulers with him in that kingdom, and therefore must come up in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. 20:6.

This is the better resurrection mentioned by Paul in Heb. 11:35. "Women received their dead to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. It was the hope of the better resurrection that inspired the faith of the long list of martyrs from Able to Paul's day which he has mentioned in the 11th chapter of Heb. It was this hope that led those ancient worthies to brave bitter persecutions and death. The darkest hours of their persecutions and struggles were made bright by this hope. It cheered their drooping spirits when destitute, afflicted and tormented. When the burning faggots consumed their bodies, this hope robbed the flames of their sting, and up through the ascending smoke went a prayer that they with the redeemed host of God's elect, might enjoy, throughout eternity, the glories of this great salvation.

To be continued.

Lyman Booth.

Truth.

The question is often asked by members of the so-called orthodox churches, Why it is that we have



so many smart scholars and preachers and they have not found out things as you see them?

The question is answered by saying that there is a demand from the masses for that kind of doctrine, and that this demand is a fulfillment of the scripture found in 2 Tim. 4:3,4. "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn their ears from the TRUTH and shall be turned unto fables."

How true these statements are. One has only to look about him that he may see these things verified. We read in John 17:17 in that memorable prayer which Christ gave before his crucifixion "Sanctify them through thy truth, thy word is truth."

The subject of the Immortality of the soul and the necessary departure from the plain sense of the scriptures, which this belief requires, are the basis for so many denominations. Immortality is mentioned five times in the scriptures, and is never applied to man in his present state. Twice it refers to the resurrection when the saints are to put it on. 1 Cor. 15:53, 54. 2 Tim. 1:1 reads, "Christ has brought life and immortality to light through the gospel," and in Rom. 2:7, "To them who by patient continuance in well doing seek for glory, immortality, eternal life."

A rational conclusion from this text is that we do not possess immortality now, for how could we consistently seek for that which we already have? Tim. 6:16, we read, "God only hath immortality dwelling in the light which no man can approach unto, whom no man has seen or can see."

Immortality and eternal life are the gifts of God to the saints only. I have examined this subject carefully through the whole scriptures, and there is not one single text that will not harmonize with this view. "Thou shalt not surely die," was the first lie told in the Garden of Eden. It has stood against God's word ever since. The ancient pagans adopted it, then the Papists, and then the Protestants.

The scriptures nowhere speak the prophets of Christ and the apostles all agree and testify that conscious existence in a future life is dependent on a resurrection from the dead.

The scriptures nowhere speak of a partial reward either to the righteous or the wicked.

Paul speaking of the ancient worthies, says, "These all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should be made perfect."

Paul teaches that the saints will all be perfected at the same time, at the second coming of Christ. The resurrection was a prominent doctrine with the apostles as it was their only hope of a future life.

The wicked have no promise of life. They are said to be 'destroyed,' 'consumed,' 'perished,' 'be as though they had not been,' etc. The wicked are represented as 'thorns,' 'tares,' 'stubble,' 'chaff.' These all being combustible material are easily consumed by fire.

In Mal. 4:3, we read, "Ye shall tread down the wicked for they shall be ashes under the soles of your feet." These figures can never be reconciled with the idea of eternal conscious existence of the wicked.

We should endeavor to follow the example of the noble "Berrians." They searched the scriptures daily to see if these things taught by the apostles were worthy of belief. How very important and essential is it that we should have our faith tested by their word. They preached the word of the kingdom, the gospel of the kingdom, the one faith, the one hope, and the one baptism.

Paul tells us that the promise which is the subject of the one hope, was made to the fathers. It is by a knowledge of these exceeding great and precious promises we are made partakers of the divine nature. While ignorant of them we can not scripturally believe them. Without faith it is impossible to please God. By faith Abraham when he was called to go unto a place which he should after receive for an inheritance obeyed and he went out not knowing whither he went. Abraham walked through the length and the breadth of the land and he saw with his own natural eyes, and God gave him the boundaries of it, from the river of Egypt unto the great river Euphrates.

Stephen says in Acts 7:5,— "And he gave him none inheritance in it, not so much as to set his foot upon." Yet he promised that he would give it to him for an everlasting possession.

The scriptures in many other places corroborate these plain statements. When this is fulfilled, Christ will come again in all his glory and raise Abraham, Isaac and Jacob, and all who are righteous and possess the land forever. Gabriel announced to Mary before the birth of Christ, "The Lord shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever." No king has ever sat on David's throne since Zedekiah, the last of Judea's rulers. It has been overturned; it shall be no more until he comes whose right it is and I will give

it him. That David's throne is to be in Mt. Zion, Jerusalem, is confirmed in Zechariah 2:12. "For in Mount Zion and in Jerusalem shall be deliverance as the Lord has said." Also Psa. 48:1, 2.

"Blessed be the Lord out of Zion which dwelleth in Jerusalem." What more positive proofs that Christ is the heir to the throne and kingdom of David? God has nowhere in his word promised to give the saints an inheritance in heaven above where Christ now is, but we read in the word that the righteous shall inherit the earth. "For evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth." "But the meek shall inherit the earth, and delight themselves in the abundance of peace."

The coming of the Lord is of very great importance. All those who have died in him, will rise from their tombs and be crowned with immortal glory. It is to this kingdom and glory, that we are invited by the gospel. The question is often asked. What should we preach? Whatever Jesus preached would be a safe thing to preach. "And Jesus went about all Galilee teaching and preaching the gospel of the kingdom."

Yours in the blessed hope,  
Ezra C. Railsback.

**A Few Points of Difference.**

A subscriber in a northern state writes as follows:

"On what particular or most important questions, and why, do you differ from the Advent Christian Church?"

In replying to this question we are glad to say that there are points of agreement between Advent Christians and ourselves that are real points of union, such as the Life and Death question, as it is sometimes called. We both believe that man as he is now constituted cannot live forever, either in heaven, hell, or earth. All are mortal—liable to death, and must inevitably perish unless a connection is made with the second Adam—the only One who is capable of imparting immortality to dying men.

This being so, we see that the wicked will be destroyed, as the Bible plainly declares. The belief of some that they must exist forever in torment and increase in sin, is a fiction. On these and some other points we and the Advent Christians are at one.

But there is a wide breach existing as to the nature of the kingdom to be established on the earth when Christ comes. We believe that "the Lord God will give unto Him the throne of his father David: and

he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Luke 1:32, 33.

We believe that Christ is the one whom Isaiah had in mind when he said: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder...of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even forever." Isa. 9:6-7.

The wise men who came from Jerusalem seeking Jesus, said: "Where is he that is born King of the Jews?" And when Pilate wrote the accusation which was placed over the cross, it was in these words: "This is Jesus the King of the Jews."

David reigned in Jerusalem over the whole house of Israel—the twelve tribes.

So the Lord will reign in the city of Jerusalem, for "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain." Zech. 8:3.

"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....In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; (dispersed Israel). And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth even for ever." Micah 4:2-7.

Here we find a restoration of the dispersed Israelites to their ancient home, with Jesus on the throne of David ruling them forever.

Jeremiah foretold the same blessed and secure condition when he said: "Therefore fear thou not, O my servant Jacob, saith the Lord: neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity; and (the house of) Jacob shall return and shall be in rest, and be quiet, and none shall make her afraid. For I am with thee, saith the Lord, to save thee, though I make a full end of all nations whither I have scattered thee; yet will I not make a full end of thee." Jer. 30:10, 13.

Continued on page 55.

**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.
- Arling, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Bro. and Sr. Irenious Rogers, of Fairdealing, Mo., are the happy parents of a 10 pound daughter born to them recently. May the little one grow up to know the truth the father and mother know so well.

When this paper goes out we hope to be in a series of meetings at Rushville, Ill. As we are spending a good deal of time from the office our readers will have to be patient if our response to inquiries is a little slow.

Word comes to this office tell-

ing of sickness in many homes—so many that we have not the space for items for all. If it were not for hope, life would be a continual round of sadness. May the good Father provide the necessary comfort for his suffering children.

We have received from Bro. Wm. G. Rothe, 1301 Park Place, Brooklyn, N. Y., one dozen copies of Bro. John O. Woodruff's book, "Thy Kingdom Come," for which he has our thanks. Inasmuch as he was kind enough to send these free, express prepaid, we mean to put them into worthy hands at the same rates.

Bro. Chas. Williams of our Antioch, Ill., church, and Sr. Fannie Booth, living near Sugar Grove, Ill., are both very sick. It gives cause for deep sorrow as we look upon these faithful ones in their suffering and we long for the time to come when the inhabitants of the land shall not say, "I am sick." We hear also that Sr. Marian Partlow of Casey, Ill., is very sick. May the Lord give comfort as He sees best.

The last number of "Words of Life," was exceptionally good. We gave an extract from it in last issue. You can have this little paper in your home for a year for an amount that would not be noticeable. Some fail to avail themselves of such Bible helps because of the trouble, etc., connected with ordering. Read both ads on our last page for Words of Life and Last Days, then when you have occasion to send money to this office, add enough for both these papers and you will see that the money reaches the publishers. The Herald, Words of Life, and Last Days would make a splendid combination.

**HELPING FUND.**

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

Emma C. Railsback,	\$1.50
Sarah Chase,	1.50
Bertie Drew,	.50
Peter Jeffrey,	2.00
Mr. and Mrs. S. W. Presley,	.50
Selma Samuelsson,	.50
Mrs. Emily Tilton,	.50
Enos and Carrie Elton,	1.50

**Marriages.**

**Married.**

Mr. Ray C. Allard, youngest son of Bro. G. P. Allard, of Gladbrook, Iowa, and Miss Mable D. Alpen, daughter of Mr. Henry Alpen of the same place, were united in marriage by the undersigned at Marshalltown, Oct. 30, 1915. After the ceremo-

ny the young people, accompanied by Miss Leta Allard, sister of the groom, and Mr. George Stauffer, motored to Ames for a short stay after which they returned to Gladbrook, where they will make their future home. Mr. Allard is an electrician by trade.

G. Eldred Marsh.

**Obituary.**

**Maud Adams Liesche.**

With sorrow we are called upon to record the death of Sr. Maud Adams Liesche, daughter of brother and sister Almus Adams, of Omaha. Sr. Liesche was born in Gifford, Iowa, Jan. 11, 1883, and died at her home near Omaha, Neb., Nov. 1, 1915, aged 32 years, 9 months and 20 days. She leaves her husband and four children, her father and mother, and six brothers: W. E., Raymond, Glenn, Esco, Leo and Clair, and two sisters, Mrs. Alta Thrush and Mrs. Elsie Strong, all of Omaha.

Her parents moved to south western Nebraska when she was a year old, where they remained until coming to Omaha in 1901. Here she became the wife of Mr. August Liesche on Nov. 4, 1903.

Sr. Liesche was a woman of unusually high ideals. Caring little for the pleasures and attractions of the world, she devoted her time and attention to her family and her church. She was baptized in 1909.

The funeral, which was very largely attended, was conducted from her home assisted at the grave by Bro. W. L. Crowe. The sincere sympathy of all goes out to brother and sister Adams and family, and to the bereaved husband and little ones who are left to weep.

G. Eldred Marsh.

**Announcements.**

**Northern Ohio Fall Meeting.**

Our fall meeting will be held at the East 105th St., Church of God, Cleveland, Ohio. Nov. 26, 27, 28, Friday, Saturday and Sunday, following Thanksgiving. Bro. F. L. Austin of Fonthill, Ont., and Bro. L. E. Conner of Cleveland will be the speakers. Those coming from outside of the city will please notify E. H. Wickern, 10007 Empire Ave., Cleveland, O., that their entertainment may be arranged for. Come and join with us in making these services profitable for those who attend.

E. H. Wickern, Chairman of Com.

I am now disengaged till April and can (D. V.) go any where

in the United States till then to preach the gospel. I have had long experience in preaching the gospel and can speak every night when necessary. I am also an old hygienic physician. Address Dr. A. Wallace Mason, 23 Clinton Ave., Fredonia, New York.

**Typewriter for Sale Very Cheap.**

I have a Blickensderfer No. 7 typewriter that I have used but very little and is in as good a condition as when new, has an extra set of type and a new supply of ink rolls. The machine is complete with carrying case and is a bargain for some one who has need of a typewriter and not much money to invest in one. Will sell for \$15.00 cash. Address C. C. Maple, Elyria, Ohio.

**Appointments.**

The Lord willing we will be at Argos, Ind., Nov. 29 to Dec. 5.

A series of evening Bible lectures will be delivered on the subject, "The Seven Churches of A. . . ." There will also be Bible study in the afternoon.

A series of revival meetings will be held at Blanchard, Isabella Co., Mich., to begin on Thursday evening, Dec. 9, continuing as long as the interest shall demand.

Parties desiring our services please note change in address to Root Road, Elyria, O.

C. C. Maple, Evang-

**The Sunday School.**

By Anna E. Drew.

**Uzziah's Pride and Punishment.** Dec. 5, 1915. 2 Chron. 26. Lesson Text.— 2 Chron. 26:8-10; 15-21.

Golden Text.— A man's pride shall bring him low; but he that is of a lowly spirit shall obtain honor. Prov. 29:23.

Time.—Uzziah's reign extended—Beecher—from B. C. 806 to B. C. 755; Hastings, B. C. 801 to 749. Uzziah may have become a leper about B. C. 768, Jotham being the regent from that time.

Place.—The kingdom of Judah. The temple in Jerusalem.

**Questions.**

Who was Uzziah and by what other name known? 2 Kings 15:1, 2. Who was then the reigning king of Israel? 2 Kings 15:1. How old was Uzziah when he began to reign? 2 Chron. 26:3. Who did he have for his counsellor? 2 Chron. 26:5. Was this Zechariah the writer of the

prophecy Zechariah? (No. Some commentators think this Zechariah was the priest martyred in the latter days of king Joash. 2 Chron. 24:20, 21). What is said of Uzziah's reign? 4. 4; 2 Kings 15, 3, 4. What did he do for his kingdom? vs. 2, 6-8.

"Elath, commonly called Elath, was a port on the northern end of the eastern arm of the Red Sea, it became of considerable importance in a commercial point of view."

What fortifications did Uzziah build? (Those in Jerusalem were built at the weak points, and those in the desert for the protection of the shepherds and farmers). What is said of his armies and weapons? vs. 11-15.

Why was Uzziah so successful? vs. 5, 15. Will God be with and help all those who seek to do his will? What is said of Uzziah's fame? vs. 8, 15. Did he have in this a great opportunity to give God the honor, and to show to the nations what God would do for those who worship and obey him? What rather did he do? v. 16. See R. V. Is this the natural consequence of pride? Prov. 16:18. 1 Tim. 3:6. To what should we all take heed? 1 Pet. 5:5, 6; 1 Cor. 10:12. Why was Uzziah's act in the temple a transgression? "Side by side with the rulers of the nations were the priests and prophets whose work was to teach the religion of the true God both to the kings and the people. The source of their authority was not the king, but God. Their business was to keep God and his laws and his righteousness before both kings and people. Uzziah in his pride determined to show his authority by going into the temple and performing the priest's office of burning incense, a duty which belonged to the priests alone."

What was done? vs. 17, 18. How did Uzziah receive the rebuke? What punishment was sent upon him? vs. 19, 20. What is meant by "several houses?" (Separate house). Lev. 13:46. How long was he a leper? v. 21. Of what is leprosy a fitting type? (Sin). Show why. What is the evil and sin of pride? 1 Jno. 2:16; Mark 7:22, 23; Psa. 10:4; See another example, Dan. 5:20. How may we drive out from the heart this "fruit of the flesh"? 2 Cor. 10:4, 5; Gal. 5:22, 23, 26; Eph. 4:20-24, 31, 32. Find others.

## Reports.

The Restitution Herald:—

On Oct. 28, the writer began a meeting at the Church of God, Maurertown, Va. The meeting continued till Nov. 4. We had good attendance and good interest. On Nov. 2, we went to the Shenandoah River and baptized Beulah U.,

Clara E., Mary C., John E., David T., and Robert E. O'Neal, sons and daughters of Bro. John R. and Sr. R. V. O'Neal. These young people are all in high school and have been brought up to know the truth. Bro. O'Neal is training the youngest one, Robert, to be a preacher. May he be made one that will preach the word. The meeting closed Nov. 4 and Bro. G. A. Boyer took us over to Bro. S. E. Boyer's and we began a meeting at Dry Run, the evening of Nov. 4. On the first evening we had 48 present. The meeting continued till Nov. 10. The last evening we had 137 present. We had an average attendance at Dry Run of 96, and the very best of attention. On Sunday, Nov. 7, we had the pleasure of baptizing Sr. Sarah R. Coverstone, daughter of Bro. James A. Coverstone. Sr. Coverstone is a trained nurse and is at work in Washington, D. C. She was unable to get off for more than one day, so she made the journey in one day, was baptized and was with us at the Lord's table and returned to Washington that evening. We bade farewell to the brethren of Virginia at the close of the meeting, and started for home where we arrived Friday afternoon, Nov. 12, and found all well.

We hope some day to meet with the Virginia brethren again, the Lord willing.

J. H. Anderson.

### Report and Change of Location.

This is written from Peoria, Ill., where I am detained for inspection of stock as I go from Indiana to Iowa with the car of goods. Wife and babies went on ahead to Sac City, accompanied by her cousin, Miss Bessie Finney, whom I baptized near Michigantown, a short time before starting west. Bessie has always been reared in a home of the faith and begins young, as advised by the Wise Man and we pray for her a well ordered life and an endless crown. She will stay with us for the present.

My first night in this city was spent at the home of Melvin Augspurger, a young believer whom we were directed to by Bro. and Sr. Oppy of Plymouth. We find him earnest and zealous.

A few Sundays before leaving the Hillisburg church, they gave me a royal surprise dinner and it was truly a surprise. The writer has labored there at times more or less regularly for the five years past since first coming to Indiana, and is glad to say the cordial relations of himself and the people seem the best they have ever been, for which we are thankful. We hope our labors together there are not ended, and only go away in the conviction that as a minis-

ter's time is dedicated to the people it should be shared among them all in the different territories.

I regret that so little has appeared from me in the paper the past summer and that some still wait on promised personal correspondence. I have been very busy working on the farm where we lived in addition to preaching, but hope soon to do better and to publish the tracts promised at the Iowa conference, for which the money was so gladly and zealously donated.

And now my prayer is that we may all diligently seek and find that strict and largely untrodden path of holiness which alone will lead us into life, and as the Eastern sunrise tokens bespeak the hasty new day, may you and I be ready.

J. W. Williams.

### Report of Evangelist.

Since last report we have been traveling in Pennsylvania and Ohio, preaching the gospel by the chart lecture method. The people everywhere seem hungry for the truth and are glad to learn of the fact that these times are only a fulfillment of prophecy and brings us to the end of the age and near to the kingdom. We find that there is a general awakening along prophetic lines these days. We have not been able to answer all the calls for special meetings but have gone as far as time would permit.

C. C. Maple.  
Elyria, Ohio.

## Letters.

Dear Bro. Lindsay:

Having a few moments of leisure, I thought I would write a short article for the thanksgiving number of the Herald. Among the multitudinous things that we have reason to be thankful for, are life, health, hope, and happiness. What a wonderful blessing is life itself. In it are wrapped up all the fleeting joys of time and the "far more exceeding and eternal weight of glory" of eternity. Life is the primal blessing, for without life nothing could be enjoyed. No wonder our loving Father in his infinite wisdom has selected life as the mighty motive of the gospel. How thankful we should be for the "hope of eternal life" through Jesus Christ our Lord. Titus 1:2; Rom. 6:23. I am thankful for the life that now is as well as for the future life of the world to come. Lu. 18:30. I am thankful for the gift of God's dear son. "For God so loved the world that he gave his only begotten son, that whosoever believeth in him, might not

perish but have everlasting life." John 3:14-16; 1 Jno. 2:25 I am thankful for the Bible that contains such glorious statements as the above. Its promises are exceeding great and precious. 2 Pet. 1:4. It reveals pardon for the penitent, hope for the dying, and life for the dead. Isa. 55:6, 7; Heb. 6:17-20; Jno. 5:28, 29; Acts 24:14, 15. Its tidings are glad tidings. Isa. 61:1-4; Lu. 8:1. I am thankful for the blessed promise of the Master, "I will come again and receive you unto myself, that where I am there ye may be also." John 14:3. "I will not leave you comfortless; I will come to you." ver. 18.

Without Jesus' personal, visible and glorious return, there can be no hope for the church or world. 1 Thess. 4:16; Acts 1:9-11; Matt. 25:31-34. Rejoice evermore. 1 Thess. 5:16. For the coming of the Lord draweth nigh. James 5:7, 8.

Rufus A. Curtis.

Dear friends:

The President of the United States has set apart November 25th this year as the day on which we as a nation are to render thanksgiving to God for all the mercies he has blessed us with, and we have indeed great cause for thankfulness, but what a fine thing it would be if 364 days in the year were days of thanksgiving and 1 day set apart for letting out the floods of pent up annoyances and grudges and slights. How much better than to try to be thankful 1 day by law and grumble by impulse for 364. What a revolutionized world this would be, and I believe when the day devoted to fault finding came around our hearts would be so brim full of thanksgiving to God we would find nothing with which to be dissatisfied.

And yet this is as it should be if we allowed the advice of the Apostle Paul to the Church at Thessalonica so many centuries ago (and equally applicable to churches and individuals all over the United States today) when he said, "In EVERYTHING give thanks for this is the will of God in Christ Jesus concerning you." So "be ye thankful," is really a command of the Giver of all things, and a discontented and unthankful spirit is a very un-Christian possession. "It's easy enough to be thankful when life goes along like a song," but even a casual reading of the letters written by the great Apostle of the Gentiles to the struggling churches he had founded will disclose numerous 'thanksgiving' passages after trials which seem almost impossible that a man could have borne, and yet were considered "light afflictions" by this truly thankful

servant of God.

So dear friends, let us rejoice with all our hearts that the lines of our lives have fallen unto us in such pleasant places, and render heartiest praise and thanksgiving not once a year, but daily to our Father for the "Unspeakable Gift" and may we every one hear the song which John, the Apostle, did on the Isle of Patmos:—

"Pleasing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever. Amen.  
Lottie E. Young.

Dear brothers and sisters of the household of faith:

It has been a long time since I have written to the paper, and as they invited all to take part in thanksgiving. I thought I would write a short letter although I don't know whether I can interest any of you. We all must do our best to help make our paper interesting. I enjoy reading letters from you all. It is through the paper that we hear from each other and I think we ought to be thankful for such a good paper. It has some such good letters and gospel sermons and truth. I haven't heard a sermon for over four years and I am as strong in the faith as ever. I take God at his word. He did not promise to take us to heaven when we die. He promised that Christ would return and set up his kingdom on earth and that the righteous will reign with him and that the ungodly will perish. When I hear others teaching of going to heaven when they die, it makes me feel sad to think they don't understand the word of God. But we have many things to be thankful for, though the cold hand of death has come into some of our homes and taken our loved ones, and left a vacant chair and aching heart. Such will be until Christ returns and then sickness and death will be banished and this earth will be filled with the glory of God. Praise the Lord.

I am in bad health. This may be the last time you will hear from me. I will bid you all farewell, and hope we all will meet in the kingdom.

Your sister in Christ,  
Sarah Lindsay.

Dear Bro. Lindsay:

As another thanksgiving draws near we are truly thankful that we are spared and are striving to press forward toward the mark of the high calling in Christ Jesus. It seems to us that the time for his return is drawing near and his caution was, Watch and pray, lest he come suddenly and find us sleeping. May he soon come is our prayer.

We will send you \$2.00 to pay for our paper another year and

50c for the helping fund.

Yours waiting for the return of the bridegroom,  
S. W. and Louisa J. Presley.

Dear Bro. Lindsay and all of like precious faith:

Thanksgiving time is here again. Although we can and should express our thanks each day, yet it seems as though this time was especially set for us to give our thanks for the whole year. For what are we to give thanks? For health and strength, wholesome food and good water, and many other things in this mortal life too numerous to mention. I am very thankful that I was able to meet with the dear brothers and sisters in Christ during Bible School and conference at Oregon, Ill., last August.

I take this means of thanking all for the kind words of sympathy and encouragement they expressed to me while there. Such expressions of love sink deep in our memory. I am well and able to attend to my daily duties. We are especially thankful for our Father's watchful care over us, and for the precious promises he has given us. Let us praise his name. "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him."

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Your sister in hope of our Lord's soon coming,  
Jessie M. Wilson,  
Chicago, Ill.

Dear Bro. Lindsay:

I enclose one dollar and fifty cents for my subscription to the Restitution Herald for the coming year. It is such a pleasure to hear from the household of faith through the paper, especially is it a pleasure to those that are isolated as we are. The two articles, in the issue of Nov. 3rd; 'Reverence', by Bro. L. S. Bronson, and "An Admonition", by a friend in Christ, are well worth the price of the paper for a year. Dear ones of like faith, I greatly fear many professing the name of Christ are more interested in worldly pleasures, such as lodges, 10c shows, and worldly friends than they are about the cause of Christ. How

any one can attend shows, etc., and expect to be caught away in the clouds to meet the Lord in the air, when he comes for his saints, is more than I can understand. I would expect to be among those left, because I do not believe the Lord will go to these places of pleasure for his people. Paul tells us in Rom. 8:6, 7. "To be carnally minded is death: because the carnal mind is enmity against God." James in the 4th chap., 4th verse, says, "Whoever will be a friend of the world is the enemy of God." Jesus says, "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other." Paul tells us in Rom. 12:2, "Be not conformed to this world, but be ye transformed by the renewing of your mind. Therefore, if our minds have been renewed we should not turn back to the beggarly elements of the world." Paul says in the 8th of Rom., "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." "But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 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."

What has become of Bro. R. E. Lloyd? We miss his "Golden Gems of Thought."

With much Christian love to you and family,

Your sister in hope,

Mrs. Ernest Crundwell  
Brownwood, Tex.

Just a few lines for our Thanksgiving number. We have many things to be thankful for, and one thing we are sure of is that we are one year nearer that blessed hope than we were one year ago, and by the present outlook we will not have to wait very long until we may hear the midnight cry, Go ye out to meet him. I also enclose a clipping which may be of interest as it points us to one of the very last prophecies of our Lord's return. Ver. 2. And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Luke 21:24. And when we arrive at that time, Paul tells us, Out of Sion shall come the Deliverer and shall turn ungodliness from Jacob. Rom. 11:26. May the dark clouds that now hang over our world hasten on and give place to the day of peace when righteousness shall prevail is our prayer.

Yours in the blessed hope,  
J. W. and Mary E. Good.

Dear ones of like precious faith:

Another year has rolled away and thanksgiving is with us again. While a cloud of sorrow saddens our home, we feel we have so many things to be thankful for. Not only thanksgiving, day, but every day should be a day of thanksgiving. We are taught that we should give thanks always for all things unto God in the name of our Lord Jesus Christ. First of all is the goodness of God to which all other blessings are subordinate. The greatest we find beautifully stated in Jno. 3:16. For God so loved the world that he gave his only begotten son that whosoever believeth in him (his life, death, and resurrection) should not perish but have everlasting life. In this lies our hope without which we would be like Paul, of all men most miserable, but with this hope, we have peace which passeth all understanding. And so at this time, with Paul we exclaim, Thanks be to God for his unspeakable gift. We are thankful for the revealed word, for its exceeding great and precious promises, its holy teachings, its offers of peace, pardon and eternal life when Jesus comes. I am truly thankful I accepted this precious truth that called me out of darkness into his marvelous light and has made me one of a peculiar people, zealous of good works.

O give thanks unto the Lord for he is good, and his mercy endureth forever. Psa. 118:1. Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. 1 Cor. 15:58.

Your sister waiting the kingdom,

Keturah Rogers.

## Berean Column.

Edited by  
NATIONAL BEREAN SOCIETY,

Leota B. Hanson, . . . Editor,  
3401 Magnolia Ave., St. Louis, Mo.

Joseph.

Joseph lived in the land of Canaan with his father Jacob. Here Jacob's many sons were feeding flocks. At this time Joseph was seventeen years of age, and a favorite of his father, who indiscreetly showed his favor by giving him a coat of many colors. When his brothers saw that he was more loved, they hated him. Joseph increas-



ed this hatred by candidly telling them a dream which he had dreamed. In this dream he proudly set forth the idea that some day they should bow to his leadership. And his second dream brings out an idea like unto this one.

His father sent him to see how his brethren were in Dotham, and when at a distance, they planned to slay him, calling him a dreamer. They planned to deceive his father by telling him some evil beast had devoured him and fancied this would put an end to his dreams. Reuben did not wish to kill him but suggested they cast him into a pit, intending to save him later. Accordingly they stripped him of his coat and cast him into the pit.

They sat down to eat bread and seeing a company of Ishmaelites coming from Gilead, Judah, like Judas who betrayed Christ, suggested that they sell him, so he was sold for twenty pieces of silver and brought into Egypt. The brethren took Joseph's coat and killed a kid and dipped it in the blood. Jacob, when he heard of the death of his son, rent his clothes and mourned for many days.

In Egypt, Joseph was sold to Potiphar and was made overseer of the house, but later, was cast into prison unjustly accused of offending the wife of Potiphar. While he was in prison the guards trusted him, and let him go and do whatever he wanted to. One evening the butler had a dream and Joseph interpreted it and the butler was set free. Some time after, Pharaoh had a dream and all the wise men could not interpret the dream. The butler told them about Joseph, and he was brought to the king and he interpreted the dream. Pharaoh was so well pleased with Joseph that he made him second man over all Egypt. During the years of plenty Joseph had grain stored so they would have plenty during the famine. Joseph's brethren came from Canaan to Egypt to get corn. Joseph recognized them but did not let them know it. He spoke very harshly to them. He kept Simeon in prison and filled their sacks with corn and put the money in each man's sack and they went home to get Benjamin. But their father Jacob did not want Benjamin to go, lest Rachael's only remaining son should also be taken from him.

When they went back to Egypt again to get food, they took Benjamin and double money. Joseph gave them a feast and told them he was their brother. They were afraid that Joseph would be angry with them, but he had them bring their father and live with him in the land of Goshen.

It was in Egypt Joseph died and his request was that his bones should be taken with the people of Israel in Canaan. This shows his wonderful faith in the promises made to the fathers.

Joseph lived a good, noble life. His life is a perfect type of the life of Christ—Jesus of Nazareth.

Dear Bereans:

Christ in preaching his sermon on the mount, said, Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it. Matt. 7:13-14.

We should always be striving to enter this strait gate if we wish to obtain eternal life. All of the trials and temptations that beset us, have a tendency to turn us toward the broad way that leadeth to destruction. But we should be on our guard for the pitfalls, and not do as Christ says so many will, by seeking to enter and not be able. Luke 13:24. When we hear of the many crimes that are being committed we think the people of today are not trying to enter the strait gate. It seems as if they are not thinking anything about which way they are going. But I for one, am striving to enter in at the strait gate which leads to eternal life, and I am hoping to gain a crown of life which is laid up for me.

Your brother in Christ,  
Silas Claypool.

**The Holy Spirit.**

The Holy Spirit is spoken of both in the masculine and neuter gender, both as 'he' and 'it,' because the Holy Spirit is both a person and the power of a person. But the Holy Spirit is not a personality separate and distinct from God, else Jesus would not be the Son of God, but the Son of the Holy Spirit; because he was begotten by the Holy Spirit. Matt. 1:18-20; Luke 1:35.

The Holy Spirit, first is God himself, and secondly, the divine power proceeding from God. When the Holy Spirit is spoken of in a personal sense, as in Eph. 4:30; Psa. 78:40; Acts 5:3-9, and several other instances, reference is made to God himself; and when the Holy Spirit is spoken of in an impersonal sense, the power of God—an influence from God—the mind, will, act of God is meant: as in Gen. 1:2; Gen. 6:3. Prov. 1:23; Matt. 12:18, and many other places.

When this is once clearly understood, such passages as speak of the Holy Spirit being grieved, or as feeling, seeing, knowing,

etc., show clearly that it is spoken of in the personal sense, and as God himself. We sometimes say: "God says so," when we mean the Word of God—the Bible, says it. Again, as we say, "God did so," when we mean the Spirit of God—the Holy Spirit. The Holy Spirit is God at work, God in manifestation—the power of God, the influence from God; and as the Spirit proceeds from God, who is a person, the Spirit is sometimes spoken of in a personal sense. We read that God is holy; God is a Spirit; God is one—therefore God is the Holy Spirit.

When the Holy Spirit came upon the believers without man's agency, as in Acts 2nd and 10th chapters, it came in great power, without conditions, and without intercessory prayer. But when the Holy Spirit was imparted through the agency of man, it was without stipulated conditions, but given by prayer and the laying on of hands. Heb. 8:14-19; Acts 19:1-6.

—J. August Smith. — Sel. by Maude Cross.

**Charity.**

Dear Bereans:

In the 13th chapter of 1 Cor., it reads, Though I speak with the tongues of men and of angels and have not charity, I become as sounding brass or a tinkling cymbal. 3rd ver. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Now does it seem possible that if we had plenty of this world's goods and would give it all for the benefit of the poor, that it could be done and no charity in it? Yes, it is possible, if we do not for the praises of men, if we sound a trumpet, tell it to every one to get their praise, there is no charity in it. Now can we comprehend the full meaning of this word charity? It says in verse 4: Charity suffereth long and is kind. Are we long suffering with one another, slow to get angry with them? It envieth not. Do any of us envy one another of anything the other has? It vaunteth not itself, is not puffed up. Of course, there are none of us ever get puffed up and get ashamed of some of the members. Doth not behave itself unseemly; seeketh not her own. A reference from this is, Phil. 2:4. Look not every man on his own things, but every man also on the things of another.

Yes, don't look just for your own good and happiness, but also for others, yes, even for our enemies, but a special love for the household of faith. Gal. 6:10. But whoso hath this world's goods and seeth his brother have

need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him. My little children, let us not love in word, neither in tongue, but in deed and in truth. 1 Jno., 3:17, 18. Since love is service and God needs nothing, how can we love him at all? By loving those who do need brotherly love. Is this love for God directed toward those whom we can serve?

Charity never faileth; it abideth forever. Let all your things be done with love. 1 Cor. 16:14.

Your sister in the one faith,  
Etta Densmore.

Continued from page 51.

The glorious, restful conditions here portrayed are those which will obtain during the coming millennium, or thousand year reign of Christ and the saints on the earth.

The Adventists deny that there will be a restoration of Jews or Israelites to the Holy Land. They have no use for hundreds of passages that speak of this glorious hope. They do not know what to do with the promise our Lord made to his disciples that 'when he shall sit on the throne of his glory, they also will sit on twelve thrones judging the twelve tribes of Israel.'

They annihilate all existing nations as soon as the Heir appears to rule over them in righteousness with his saints as co-heirs.

They blot out of existence all the heathen peoples that have not been converted, altho' they may be in total ignorance of the Saviour of men and the Gospel of salvation.

They teach that Christ and the saints are to inherit the promised kingdom, and that they are to be kings and priests on the earth for a thousand years; that they are to exercise power over the nations; yet when this is sifted out we find there will be no nations in existence during the millennium. Only Christ and the saved saints will be on the renewed earth. Hence if any of them rule it must be a ruling over each other.

These are some of the points of difference, and they are vital, as they are the basis of our faith in the coming glories and inheritance. We cannot let them go.—The Last Days.

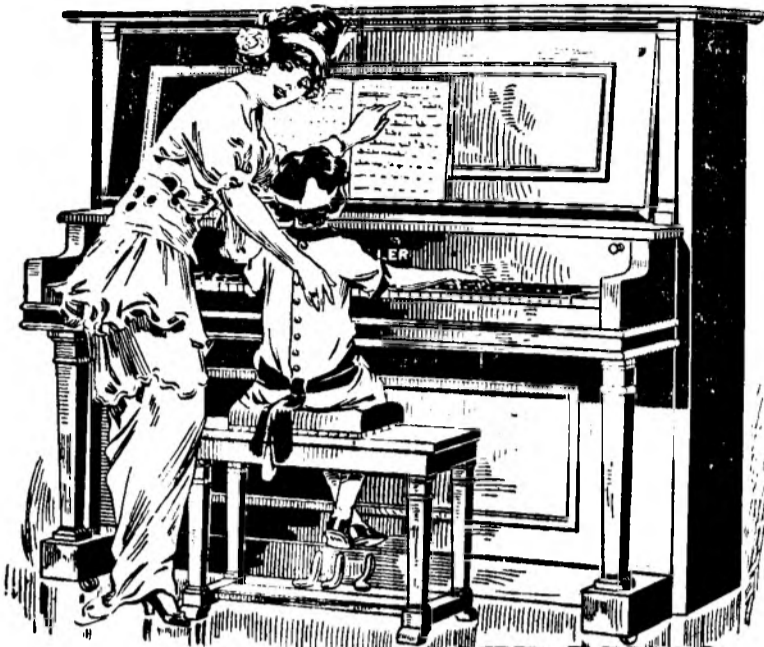
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**My Heavenly Home.**

Dear brothers and sisters in the Lord, did you know that there is a great reward in heaven where our Father and Jesus Christ our Lord are? In St. John 14:1, 2, 3, it says, "Let not your heart be troubled; ye believe in God believe also in me. In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go to prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also. But this is not all, dear brother. Rev. 21:4. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And we know that we shall live again. Job 14:14: If a man die shall he live again; all the days of my appointed time will I wait till my change come. Psa. 23:6. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.

So then, all of us that are good and obey the Lord shall have eternal life. Won't that be grand to live and never have to die? Rev. 21:18, 21: And the building of the wall of it was of Jasper, and the city was pure gold, like unto clear glass. And the twelve gates were twelve pearls, every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass. There is another thing belongeth to us and that is a crown of life. In 1 Pet. 5:4: And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

My dear brethren in the Lord, let us ever be looking for the

second coming of our Lord Jesus Christ and when he does come, may we have a crown of life that fadeth not away and my prayer is that we may all enter into the beautiful city of gold and may we all meet in the sweet by and by.

There's a land that is fairer than day,

And by faith we can see it afar,

And the Father waits over the way,

To prepare us a home over there.  
Ora L. Worley.

**A Good Listener.**

It takes as much intelligence to listen well as to talk well. There are some people indeed, who are such inveterate talkers, that the listener does not count much. A wax figure such as is used in shop windows for displaying the latest creations, would satisfy them as well as a thinking auditor. But as a rule people talk well only if there is some one who can listen well.

One of the qualifications of a good listener is to look at the person who is talking. The eyes have much to do with successful listening. One of the most disconcerting things in the world is to be in the midst of a story and find that your audience is looking out of the window. At once your inspiration ebbs, your attention is divided between the story you are telling and what may be happening on the side walk. A few such experiences as this will teach you what to do with your eyes, if you wish to be a good listener.

Use your brains when you listen. Hear what is said and weigh it. One of the qualifications of a good listener is sometimes to disagree. The listener who is always nodding corroboration of what is being said, finally awakens doubt of his sincerity, since no two people can think exactly alike. Have an opinion of your own.

The girl who listens attentively and intelligently is in a fair way to make herself popular. A good listener is liked. A good talker is liked, and there is no reason why the average bright girl should not aspire to both.—Girl's Companion.

Don't promise what you can't perform.

Prosperity gains friends, and adversity tries them.

He who swells in prosperity, will shrink in adversity.

Adversity makes men, prosperity, monsters.

No autumn fruit without spring blossoms.

Better be envied than pitied.

# THE RESTITUTION HERALD.

Volume 5.

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Number 8.

## Benevolence.

"Benevolent feeling ennoble the most trifling action."

"There cannot be a more glorious object in creation than a human being replete with benevolence, meditating in what manner he may render himself most acceptable to the Creator by doing good to his creatures."

"Benevolence is allied to few vices, and selfishness to few virtues."

"In this world it is not what we take up, but what we give up that makes us rich."

"He who will not give some portion of his ease, his blood, his health, his wealth for other's good is a frozen character."

"He only does not live in vain who employs his wealth, his thoughts, his speech to advance the good of others."

"Nothing multiplies faster in the world than kindness."

"Genuine benevolence is not stationary. It goes about doing good."

"The best way to do good to ourselves is to do it to others. The right way to gather is to scatter."

"This is the law of benefits between men; the one ought to forget at once what he has given, and the other ought never to forget what he has received."

"Never did a soul do good but it came easier to do the same again, with more enjoyment. Never was love or gratitude or bounty practiced but with increasing joy which made the soul more in love with greater deeds."

"When Fenelous' library was on fire, 'God be praised,' he said, 'that it is not the dwelling of some poor man.'"

"He who wished to secure the good of others has already secured his own."

"It is the glory of the true religion that it inculcates and inspires a spirit of benevolence. It is a religion of charity which none other ever was. Christ went about doing good; He set the example to his disciples and they abounded in it."

"Perfect safety of good character is found only in complete virtue."

"No one is any greater than that which he is master of."—Sel. by L. S. B.

## Needed To Conquer.

Education, if it be worth the name, is practical. Many a col-

## THE MORNING STAR



WATCHMAN, tell us of the night,  
What its signs of promise are.  
Traveler, o'er yon mountain's height,  
See that glory-beaming star!  
Watchman, does its beauteous ray  
Aught of joy or hope foretell?  
Traveler, yes; it brings the day,  
Promised day of Israel.

lege graduate has found himself on the verge of starving to death because he had not early learned the force of this truth. On the other hand, many whose advantages in life were apparently the most meager have steadily climbed upward, and ultimately reached the goal of their desires, by the means of the useful, common sense knowledge circumstances had helped them to obtain.

An old story tells us that a gay Athenian once laughed at the short swords of the Spartans, and jokingly remarked on them to Agia, the Spartan king.

"Well," was the laconic reply of the Spartan, "we find them quite long enough to reach our enemies with."

Certain accomplishments may not be as showy as others, but they may be the very ones needed to conquer the duties their possessor has to face in his every day life.

Get all the knowledge possible, for nothing we ever learn is altogether useless. But turn knowledge to wisdom by making it useful. Get yourself in the habit of thinking how the things you learn may be applied to the work you expect to do in the world. This is education in the highest sense.—Sel.

## Our Real Selves.

There is a great difference between thinking about one's self and looking one's character in the face. The things which concern us, our pleasures and emotions and troubles and perplexities, are always interesting subjects for reflection, but most of us turn away our eyes when conscience holds up the mirror for us to get a glimpse of our real selves.

Oftentimes the first result of a better acquaintance with ourselves is disappointing. It is pleasanter as well as easier to think of what we have done or are doing than of what we are.—Sel.

Hope is grief's best music.

## Scatter Smiles and Sunshine.

Happiness is contagious. The purest of pleasure comes from making others happy. There is much happiness in the world, but there is also a great deal of unhappiness and sorrow.

Is it not true that those of us who are blessed with a cheerful disposition and see the rosy side of life, should do our utmost to cause our less fortunate brothers and sisters to see the world as we see it? As the good book says: "No man when he lighteth a candle putteth it in a secret place, neither under a bushel but on a candle-stick that they which come in may see the light." What a pleasure to come in personal contact with one from whom radiates happiness and good cheer.

Life is pretty much what we make it. Why not look on the bright side of life and make the best of what seemingly is misfortune?

Always speak kindly of every one, therefore make others happy as well as yourself. Give encouragement to those who are despondent, and words of praise wherever you can.

God has given us all something to be thankful for; just look around you and count your blessings 'God has bestowed upon you. When smiles are given pass them on; do not turn them into a frown, but scatter bright smiles all around you, they will never be lost.

A word kindly spoken will sometimes buy more happiness than many riches.

Don't forget if you want to be happy, prosperous and contented in this and the life to come, you must seek the All Wise Creator; tell Him your trials and tribulations; He can and will help you if you have faith and will only trust Him. Be good and God will bestow on you His goodness and when temptations arise trample them under and say, "Get thee behind me Satan, I know you not."

By all means give smiles and kind words and bear in mind kind words spoken at home to our loved ones means kind words spoken abroad.—Sel. by F. L. N.

## Be Quiet.

"Study to be quiet"—that is study to dismiss all bustle and worry out of your inward life. Study also to do your own business, and do not try to do the business of other people. A great deal of creaturely activity is expended in trying to do other people's business. It is often very hard to sit still when we see our friends, according to our ideas, mismanaging matters, and making such dreadful blunders. But the divine order, as it is also the best human order as well, is for each one of us to do our own business, and to refrain from meddling with the business of any one else.—Sel.

## Our Inheritance.

The world of spiritual truth and beauty is not far away from any one of us; as the apostle says, "The word is nigh thee,.... even in thy heart."

This infinite Word is the expression of the highest part of our being, our "inalienable right and possession" given by God to humanity. Livingstone found it in the heart of a savage woman in the wilds of Africa.

The faculties of mind and the power to cultivate these spiritual gifts were given us by God, just as he gave us the hands, the knowledge and the skill to till the ground and use other means to sustain the body. Even so should we be renewed day by day, and this can be done only by the perceptions of the eye which directs us to the best use of the best means to secure the best results.—Sel.

Reading is a magic carpet; it carries us wherever we want to go. But we should never read anything that carries us into wrong places.

If we fill our days full of the right things, we shall have no time or thought for the wrong things.

Honor and shame from no condition rise,  
Act well your part, there all the honor lies.

## Zionism Jews' Next Step.

The hour has struck for a new chapter in the destiny of the Jewish people. For whatever national causes may be won or lost in the great war the Jewish nation, when all is ended and the peace dictated in Berlin or London, or made with whatever compromise or anguish elsewhere, is certain to stand before us restored to some measure of its ancient glory, throbbing again with its old "right to be itself" and equipped with a mechanical leverage for operating against the anti-Semitic fears of the Christian world, never again to be despised.

Zionism became a tremendous thing in American history on the 30th day of last August, when the American Jews took over the leadership that the war had made impossible for the general office in Berlin. A provisional executive committee was chosen to sit above the various fraternal and other branches of activity, and Louis Brandeis stood at the head of the committee.

It is some five years since Mr. Brandeis has turned his reading into Zionist channels, and two since he conspicuously took his place in Zionist ranks. Since last August he has been, in the feeling and in the speech of the Zionist offices down on Twenty-third Street, the modern messiah of Israel's hopes. With him as their leader, they know that things will come to pass. They trust his judgment, they believe in his unflinching devotion to the downtrodden and the preciseness and strength with which he will proceed with the organization and the accomplishment of a living Jewish state.

In his office in Boston we talked over the assurances of success that lie in the Zionist organization at this date.

"Zionism is the program of Jewish national efficiency." Then Mr. Brandeis broke off—efficiency, poor word of blood and iron, ill-used, bitten on, feared, unblest, because no patient definition has remade to the heart's desire, was one he rather disliked to use. But he really meant it and explained. "Because," he said, "efficiency does mean for individual and for nation the equipment with whatever enables the process of self expression to take place.

"It may be probable that the Jewish people can, for they do, express themselves linguistically in German, Russian, English and many other languages, but it is of the essence of national inheritance that in no other tongue can they so clearly, so eloquently, so precisely speak as in their own Hebrew, the vehicle through the centuries of their peculiarly national cultural contribution.

Deeply imbedded in every people is the desire for full development—the longing, as Mazini phrased it, to elaborate and express their idea, to contribute their stone also to the pyramid of history. Nationality, like democracy, has been one of the potent forces making for man's advance during the last hundred years. The assertion of nationality has infused whole peoples with hope, manhood and self-respect. It has ennobled and made purposeful millions of lives. It offered them a future, and in so doing, revived and capitalized all that was valuable in their past. The assertion of nationality roused Ireland from the slough of despondency. It roused the southern Slavs to heroic deeds. It created gallant Belgium. It freed Greece. It gave us united Italy."

It is clear to see that Mr. Brandeis is wholly aware of the poetic and militant value of self-respect. When Arthur Schnitzler, in his novel on anti-Semitism, made the point that the Jew's distrust of himself and willingness to take the stupid anti-Semitic valuation to heart was the selling of his birthright, he was right. The Zionist movement is the temple in which every Jew has reclaimed by the fact of his being there all that he has ever had taken away or given away of his sense of self respect.

"In the past," says Mr. Brandeis, "it has been generally assumed that the full development of one people necessarily involved its domination over others. That belief is passing.

"Since the destruction of the temple, 2000 years ago, the longing for Palestine has been ever present with the Jew. It was the hope of a return to the land of his fathers that buoyed up the Jew amidst persecution, and for the realization of which the devout ever prayed. Until a generation ago this was a hope merely—a wish piously prayed for, but not worked for.

"The Zionist movement is idealistic, but it is also essentially practical. It seeks to realize that hope; to make the dream of a Jewish life in a Jewish land come true, as other great dreams of the world have come true—by men working with devotion, intelligence and self sacrifice.

"And now is most definitely the time when work will bring its accomplishment. Already enough work has been done to indicate the future of Palestine."

The old wet-blanket manner of speaking about Zionism has been the portion before of propositions that had not the immediate earmarks of patent success. Was not Palestine a barren land—did not the postcards sent by Jews and Christian pilgrims, scat-

tered broadcast over the very world that was invited to make it again a land dripping with milk and honey, show it a veritable desert of stone crusted with a powdered dust as desolate as salt?

But thirty years of fact gathering by the scientific agriculturists of Germany and America chiefly, most of them Jews, has told a different story, and if the mysticism of Zionism does at this date begin to have the practicality of definite, written and not rainbow promise, it is because of the work done, say, by the agricultural experiment station underwritten by Julius Rosenwald of Chicago, and operated by a genius recognized by our own department of agriculture, Aaron Aaronsohn, and the steady and unremitting work of the Jewish farmers who have gone there.

Furthermore, not one sign, but twenty, point to the centering of a number of economic forces in Palestine. The country not only draws benefit from the agricultural research done by their own experiment station, but the same work as undertaken in southern California and in Tunis. The country has already become a wine exporting place. A million trees have been planted in the last twenty years, part of a tremendous reforestation project.

And not even the Swiss have more talent than the Jews for organization and making the most of the constantly growing tourist trade of the country—tourists who support art and industries and traffic projects and hotels. The stream that once flowed westward has eddied and whirled to the sparsely populated regions of southeastern Europe and southwestern Asia. The ownership of a little Minor is a thing golden enough in prospect to embroil all Europe, and it is into the changing fortunes of that part of the world that Jewish emigration directs itself. Native historically to its valleys, the Jewish population of the Turkish empire has always shown itself, as no other nation has, capable of living amiably with the Moslem.

The war has necessarily made differences in the feeling of the past, and though Turkish hopes are high, it has not been pleasant for the authorities to hear Asquith promising the disintegration of the Ottoman empire and proposing the establishment of a buffer Jewish democracy under English protection. It has been suggestive of suspicions to hear the czar stipulating the reward of a promised land to his beloved Jews and urging his Jewish regiments on against the Dardanelles with Palestine as the reward. It has irritated the military governor of Palestine to

hear of the expelled Russian Jews forming an English regiment at Alexandria, and the Jews seemingly ranged not for themselves, but on the side of the allies, and so it happens that the irrigation pipes of the German and Austrian vine growers have ruthlessly been torn up for military purposes, and years of the hard work of the Zion makers has been lost.

The war, too, has made the Jewish population poor, and not so easily called on by the tax gatherer. Export has been stopped almost completely. A single Italian line was for months all that kept the holy land from complete isolation. Even these boats have now stopped. And over all has stood the misfortune of the worst pest of the locusts that the land has ever known.

But nothing—no present misfortune nor complication—touches the enthusiasm with which Mr. Brandeis speaks of the return of his people to active nationality.

"Material development in Palestine," he says "has been attended by a spiritual and social development no less extraordinary than the material development in education, in health, in social order and in the character and habits of the population. "Perhaps the most extraordinary achievement of Jewish nationalism is the revival of the Hebrew language which has again become the language of the common intercourse of men. The Hebrew tongue, called a dead language for nearly 2000 years, has in the Jewish colonies and in Jerusalem become again the living mother tongue. The effect of the common language in unifying the Jews is great; for the Jews of Palestine came literally from all the lands of the earth, each speaking, except for a little Yiddish, the language of the country from which he came, and remaining in the main almost a stranger to the others.

"But the effect of the renaissance of the Hebrew tongue is far greater than that of unifying the Jews. It is a potent factor in reviving the essentially Jewish spirit. It was a bold dream to plan the foundation of a new Jewish state in Palestine by giving a common language to the natives of so many lands, especially when the language had not only to be revived, but adopted to modern use.

"Yet this has actually been accomplished in a single generation, and the man who took the first practical step, Eliezer Ben Jehuda, will have a place in history.

"Mr. Ben Jehuda is at the present moment in New York, completing his great work which he began in 1880.



"The Jewish problem is this: How can we secure for Jews wherever they may live, the same rights as those enjoyed by non-Jews? How can we secure for the world the full contribution that the Jews can make if unhampered by artificial limitations?"

There are two sides to the problem, that of the individual Jew and that of the Jew collectively. Obviously, no individual should be subjected to a denial of any common right or opportunity enjoyed by non-Jews anywhere by reason of the fact that he is a Jew. The Jews collectively should enjoy the same rights to grow and develop as do other groups of people, and, standing upon the broad foundation of nationalism, Zionism aims to give them full development.

"Zionism is not a movement to remove all the Jews in the world compulsorily to Palestine. In the first place there are 14,000,000 Jews, and Palestine would not accommodate more than a fifth of that number. In the second place, the movement is not one to compel anyone to go to Palestine.

"The burden has fallen on America to maintain the Zionist movement, now so promising after so many years of travail, while the leaders of the governing committee, most of them men of the nations at war, are not free to work.

"There are special reasons why the Jews in America will fully perform their obligation, for Palestine gives promise of doing more for the American Jew than he can ever do in Palestine; for the Jewish renaissance in Palestine will help us to make for an attainment of American ideals of democracy and social justice, that large contribution for which religion and life have peculiarly fitted the Jew".—New York Tribune.—Sel. by J. W. Good.

### "Armageddon."

We are repeatedly asked: Is this the Armageddon of the scriptures? We do not so regard it. It probably is the prelude of it. Armageddon, the place of final catastrophe, may be just upon us. We can see the cataract, we are in the rapids. The torrent sweeps on in its all-devouring course. The stronger the current the more violent the cataract. The word of the Lord indicates that the battle of destiny will not be fought on the fields of France, Belgium, or anywhere else but in the most glorious mountain of Palestine. Dan. 11:44-45; 12:1-3; Joel 3:9-16.

We are not of that number who count the armies as against the armies, and so make our cal-

culations. We are not concerned as to what nation is coming out on top. The heart gripping question with us is, how long will God permit this vast slaughter-house to be kept open. We prognosticate that this war will proceed to its bitter end, and will eventuate in no glorious victory for any nation, but in the most appalling mutilation of all. Nor are we concerned as to what nation started it; we are awake to the horror of the fact that it has gone beyond all bounds of human intervention. What man is he that can stop it? The President of our beloved country is powerless to do so. Only one Man can stop this bloody thing. That man is Christ. We want this war to stop in God's way: "He maketh wars to cease...he breaketh the bow, he cutteth the spear in sunder; he burneth the chariot in the fire." God is going to win, he will stop it. What a mercy if he should cut it short in righteousness. We have no wish to be an alarmist, but we must give the alarm. Christ alone is competent to command peace now, and we will have him right here soon. He is very soon to arrive. He will come to stay. Armageddon will bring him and he will deliver his people out of the final strife of nations.

### What Is The Lesson?

That man is a failure in governing the world; and also the imperative demand for a perfect government. The nations are proving as never before that the world's great, yea, greatest need is Christ. There is borne in upon us at this moment the wise saying of the prophet: "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" The so-called civilized powers are acting like the brute beast. They have sunk below the baser human level. The philosophers are explaining away the coming of the Messiah, and many are teaching that his coming is simply his "influence," and that the civilization of the twentieth century is the result of that influence. We need no academic wisdom to see the tangled wilderness international affairs have gotten into, and now that the veneering has been stripped from the sham, we have the basest type of barbarism. Already we have the frightful object lesson of one-half of the world in conflagration.

### Will There Be Peace?

This question is upon the lips of humanity as never heretofore. Should we have a world wide peace, it would be a peace resulting from exhaustion; it would be no peace at all. It would be utterly unworthy of the name; besides, such a period of peace, so called, would be but the opportunity for the preparation for war. We need a peace resulting from strength, not exhaustion, in which life, unafraid, and unsuspecting may be realized in all its personal, social, and relative breadth and beauty. Such a life can only be realized under the government of our glorious Brother. King Jesus.

What should be our attitude in the face of this phalanx of war? What is our duty in this crisis? Shall we pray for peace to be restored to the warring nations? We realize the question is a vital one. What then should be our attitude? For hundreds of years God has been telling us about war. Can we consistently ask him that the whole course of events be reversed? More than that, for the last half century we, as a people, have been declaring that these things were coming, and now that the prophecy speaks, can we ask the Almighty to change the plan of events? No. The peace prayers of millions are unanswered; the peace parades availeth nothing. We cannot ask Jehovah to interfere with the doings of the god

of this age, only in one thing, and that one thing is: "Send Jesus" according to his gracious word. Acts 3:20. Millions are praying for the prosperity of the German arms, and for the examination of the allies. We declare upon the authority of God's word, the prayers of the President, Pope, and people for lasting peace will go unanswered.

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government. The nations are proving as never before that the world's great, yea, greatest need is Christ. There is borne in upon us at this moment the wise saying of the prophet: "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" The so-called civilized powers are acting like the brute beast. They have sunk below the baser human level. The philosophers are explaining away the coming of the Messiah, and many are teaching that his coming is simply his "influence," and that the civilization of the twentieth century is the result of that influence. We need no academic wisdom to see the tangled wilderness international affairs have gotten into, and now that the veneering has been stripped from the sham, we have the basest type of barbarism. Already we have the frightful object lesson of one-half of the world in conflagration.

If we see a man acting outside the commonly accepted form of personal behavior, we jail him, or put him in the mad house. If he kills, we kill him. We are not arguing the propriety of so doing, but that is what we do. What will God do with the warring nations? What are they doing with one another? Are they not devoting the one and the other to destruction, torture, and inhuman cruelties? Would it be wrong for God to destroy them? What then, will the end be of those who wield the sword? Jesus said: "They that take the sword shall perish with the sword." Matt. 26:52. "The Lord hath controversy with the nations; he will plead with all flesh, he will give them that are wicked to the sword, saith the Lord." Jer. 25:31. "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...and shouldst destroy them which destroy (corrupt) the earth." Rev. 11:18.

### The Restitution of all Things.

Thank God, the time for the long deferred promised restitution has come. We have reached the conclusion of Gentile domination. God's prophetic time table

brings us to the sublime event when the "stone which smote the image upon his feet...and breaks them to pieces, became a great mountain (universal government) and filled the whole earth." The Messiah's reign will begin on scheduled time. No argument can cheat the Lord Jesus out of his throne and empire on this earth. Our position is the one of all the ages. "Then shall men be glad because they be quiet for the Lord hath brought them unto their desired haven." Psa. 107.

Saints of God, take courage. We are almost home. Our courage is that of confidence in Jehovah. "Jehovah sitteth as King at the flood, and Jehovah sitteth as King for ever." Lift up the hands that hang down, confirm the feeble knees; your God will come with a recompense." Pray much: pray as never before you have prayed. Pray as the heavenly Teacher taught us: "Thy name be hallowed, thy kingdom come, thy will be done." "A few more marchings weary, then we'll gather home." A little longer and the promised land will be ours, delectable to behold. "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28.—Samuel Forsey in World's Crisis.

### A Revival of Family Prayer.

Three marked tendencies in the religious life of England and Scotland today are by many observers attributed to the war. One is a popular wave of enthusiasm for family prayer. Another is better observance of Sunday as a day of rest. And the third is such measure of co-operation between the Anglican and Free Churches as was not dreamed possible one year ago. A great meeting has recently been held in London, attended by Free and Established churchmen in about equal numbers, and having for chairman a Free Church layman and for principal speaker, the Archbishop of Canterbury. The subject was family worship, and the Archbishop pointed out that England on her knees at home can accomplish more perhaps than England fighting in or out of trenches abroad. It is reported that a national movement has sprung up in the churches of England and Scotland in favor of family prayers in the home. It is said that Free and Established Church people are interested in about equal numbers, and that speakers are setting out to the provinces to talk in its favor.—The Churchman.

Ill nature never wants a tutor.

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.

A brother writing, criticises the frequency of incorrectly quoted scriptures in the articles of our paper and in some tracts which are issued. We agree with him fully that misquotations of scriptures have a tendency to weaken any article in which it appears. Let us have it correctly quoted.

HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Mrs. Eliza Hartley, \$1.00

If you wish to be well served, serve yourself.

Announcements.

Quarterly Conference.

The next Quarterly Conference of the Church of God in Illinois, will convene at Adeline, Dec. 11-12. The business session will be held Saturday evening, Dec. 11, at the home of Bro. E. F. Gesin, and there will be preaching at the church in Adeline on Sunday. From past experience we know that all who come will receive a hearty welcome, and go home rejoicing, feeling that it was good to be there.

Dear reader, you are urged to be present and help make this meeting a success.

Almeda Glotfelty, Sec.

Appointments.

Wh. Lord willing we will be at Argos, Ind., Nov. 29 to Dec. 5.

A series of evening Bible lectures will be delivered on the subject, "The Seven Churches of Asia." There will also be Bible study in the afternoon.

A series of revival meetings will be held at Blanchard, Isabella Co., Mich., to begin on Thursday evening, Dec. 9, continuing as long as the interest shall demand.

Parties desiring our services please note change in address to Root Road, Elyria, O.

C. C. Maple, Evang.

Notices.

I am now disengaged till April and can (D. V.) go any where in the United States till then to preach the gospel. I have had long experience in preaching the gospel and can speak every night when necessary. I am also an old hygienic physician. Address Dr. A. Wallace Mason, 23 Clinton Ave., Fredonia, New York.

Obituary.

Sarah C. Phillipps.

Sarah C., daughter of Mr. and Mrs. David Watkins, was born Dec. 31, 1857, in Marshall County, Indiana, where she spent most of her life. She was married to Thomas M. Phillipps in the year 1874. She died, Nov. 10, 1915, aged 57 years, 10 months and 10 days. She was preceded in death by her husband and five daughters, leaving two brothers, four sons, and twelve grandchildren.

Several years ago she united with the Church of God at Argos, Ind., remaining a faithful member until death. She was a faithful wife and devoted mother. al-

ways ready to sacrifice self, maintaining her part as a Christian with dignity and simple faith. Such a life needs no eulogy. It speaks for itself.

And though like a mourner that sits by a tomb,

I am wrapped in a mantle of care;

Yet the grief of my bosom—Oh call it not gloom—

Is not the black grief of despair. By sorrow revealed, as the stars

are by night.

Far off a bright vision appears, And hope, like the rainbow—a

creature of light,

Is born, like the rainbow, in tears.

By her children.

Funeral services were held Friday, Nov. 12, 1915, at 11 o'clock a. m., from the Summit Chapel church, conducted by the writer and the Argos church singers. The many floral offerings and a large attendance of friends and neighbors attested the esteem in which Sr. Phillipps was held. We spoke from Rev. 1:18, to which the audience gave careful and appreciative attention. Sr. Phillipps was then tenderly laid to rest in the nearby cemetery to await the coming of the Lord and his resurrection.

D. E. VanVactor.

The Sunday School.

By Anna E. Drew.

Jehovah Yearns Over Backsliding Israel. Dec. 12, 1915. Hosea 11:1-11.

Golden Text.—I drew them with cords of a man, with bands of love. Hos. 11:4.

Time.—The exact dates are hopelessly mixed, but for all practical purposes, they come near enough as guided by the kings. Hosea began to prophesy at the close of the reign of Jeroboam II, according to the Assyrian Canon dates, 743 or 741 B. C., about 20 years before the final destruction of Israel.

Place.—The Northern Kingdom.

Questions.

Who was Hosea and under whose reigns did he prophesy? Hos. 1:1. (We know of Hosea's personal history only what we learn from his writings. It is supposed that he was an Israelite and lived in the kingdom of Samaria or the ten tribes. He prophesied during a period of about 60 years. "Hosea lived in the atmosphere of the dark and distracted age that followed the decease of Jeroboam II. Every-

where we are confronted with the lawlessness, the dissoluteness, the plotting factions, the mad dallying with the great powers, and a thousand unmistakable indications of the last years of Israel's decline and decay. The mission of Hosea was to try and stop this downward course of Israel, by persuading the people to return to the true God, to obey his commands, and to love and serve him with their whole heart. We can best understand his message when we realize that God has frequently typified his relation to his people under the symbol of marriage, which in its perfection expresses the deepest, holiest and most perfect love between two human beings. See Isa. 54:5; 62; 5; Jer. 3:14. Hence for God's people to go after other gods, and to depart from God's laws, was like breaking the marriage vow.")

What representation of God to Israel do we find in v. 1 of our lesson? (Parent to child).

When a 'child' how did God show his love to Israel? v. 1, last clause. Tell briefly how God did this. What returns did they make for his goodness to them? v. 2. American Revised—"the more the prophets called them, the more they went from them." See also Hosea 13:2. Who is meant by "Ephraim"? (Ephraim was one of the heads of tribes. The children of Ephraim were so numerous and prominent in the kingdom of Israel that the kingdom itself is sometimes called by that name). How is God's love pictured in v. 4?

The reference to the yoke probably refers to the custom of occasionally raising the yoke forward to cool the neck of the laboring beast. Verse 5 in the American revision, reads—"They shall return into the land of Egypt, but the Assyrian shall be their king because they refuse to return unto me." In other parts of Hosea, returning to Egypt is threatened as a punishment. See chap. 7:16; 8:13; 9:3, 6. What further judgment threatened? v. 6. What were Admah and Zeboim, v. 8?—Cities of the plain of Siddim which were destroyed with Sodom and Gomorrah. Gen. 14:2, 3. Gen. 19:24, 25.—What promises of mercy out of the dark cloud? vs. 9-11. See also 14:4. To whom does Hosea 1:10 refer? See Rom. 9:24-27. Had Hosea 1:11 and 2:18-20, yet been fulfilled? Who is the 'head' under whom Judah and Israel will be gathered?

Point out from the book of Hosea the texts that relate to the future restoration of Israel. Point out those in which the prophet tells what they must do to obtain mercy? To whom does Hosea 13:11, 12, refer? 1 Sam. 8:7; 1 Sam. 31:2, 4. Explain Ho-

sea 13:14. How is it referred to by Paul? 1 Cor. 15:55. What are the prophet's conclusive words? chap. 14:9.



Mr. and Mrs. Richard Worthington Celebrated An Unusual Event Sunday.

Fifty years ago on Nov. 7th, 1865, Richard J. Worthington and Mary Jane Lemon were united in marriage. On that beautiful November day so long ago the ground was covered with snow.

On the warm, sunny Sunday of Nov. 7th, 1915, thirty relatives gathered at their home in Oshtemo to help them celebrate their Golden Wedding Anniversary.

Many were the reminiscences brought to light and a feeling of good cheer pervaded the entire gathering.

They have four children, three sons and one daughter, all of whom were present. One brother of the groom was detained at home by sickness but two brothers and their wives were present. One sister of the bride and also an aged aunt, Mrs. Kate Wells, enjoyed the social event with all the rest.

The presents were numerous and beautiful. All those present united in wishing them a long and happy future.

A Guest.

## Letters.

Dear brothers and sisters:

Let us look back over the past year and see if we haven't much to be thankful for. Think of the awful war that has come so near us at times in the last year, yet the Lord has given us peace and plenty. How thankful we should be and not be like some who are always murmuring about hard times. Oh let us be thankful for the many blessings we have received; not the thanks of our lips and in public only, but thanks from a grateful heart. Offer unto God thanksgiving and pay thy vows unto the most High.

In every thing give thanks, for this is the will of God in Christ Jesus concerning you. If we have prosperity let us thank him for it and ask him for help to always remember at all times it was he who gave it. If we have disappointment, trouble, and poverty and sickness, let us thank him for they draw us nearer to him for he is our only solace and will not let anything befall us that is not good for us, but above all, let us thank him for the gift of his dear Son that we might have life through him and for all his precious promises to us, and his blessed word to guide us. Let us not just thank the Lord one day in a year, but every day. We should show how thankful we are by trying to live lives that will please him; lives that will influence others to turn to him and his word for their guide. Let us be faithful to the end, ever trusting the Lord for help that we may be ready when the Master comes.

A Sister.

Dear Bro. Lindsay:

I received your letter in answer to mine. I am very thankful to you and the dear helping brethren for the Restitution Herald. It certainly is a grand good paper. It cheers me so much to read the good letters from faithful brethren. We read and hear of great trouble and suffering all around us. We grieve, yet we know those things must be, for in the last days great tribulation will come; men's hearts failing for fear of what is coming upon them. As never before we see signs of the Lord's coming. Then we that are faithful will sing for joy, for there will be no more sickness, sorrow, pain or death then. Oh dear waiting ones, let us live a life faithful and one that others may learn of us. I am thankful that I am living in this age. I am 77 years old, and have been looking for the Lord many years, and never get discouraged, for I know he will come at the appointed time and will not tarry. Oh may we all be found with our lamps trimmed and burning, that when our Lord comes, whether awake or asleep, we will hear the call and meet him and be with him. Praise his name, the name of Jesus.

I ask the prayers of all the dear waiting ones that I may live the remaining time of my life a true, faithful child of God, doing all I can to help poor sin sick souls and teach them of the soon coming Lord. I am so glad we have started a class of seven faithful Bible searchers and believe we can get others to come and learn of us. May God bless our efforts in doing good, for without him we can do nothing.

Your sister looking and waiting for our Lord's return,

Mrs. E. A. Morrill.

### Thanksgiving.

I love Thee who gives the good things that we have. We must thank God for his kindness he gives us, for this is Thanksgiving Day.

Iva Huffer, age 11.

### The Meaning of "Keh-ber, Keb-oo-ram and Sheol."

In the Restitution Herald for Nov. 10, the editor has an article headed 'Keb-er-Sheol,' in which after quoting from the Biblical Cyclopaedia concerning these words he says: "From this we conclude then, that Keb-er refers to the individual grave, while Sheol refers to all graves collectively. We shall be pleased to have any one who has a critical knowledge of the Hebrew to give us further help in distinguishing between these two words."

Well, I am not a critical Hebrew scholar, but I firmly believe that I can give help on this subject, hence I ask for space to try it.

Using Strong's Exhaustive Hebrew-Greek-English Concordance as a basis for authority and pronunciation, we find that "Keh-ber" and "Keb-oo-raw," are the Hebrew words for the literal grave in which dead people are buried. While the Hebrew word Sheol is translated grave 31 times, there is not a single passage in which it refers to a literal grave. The primary meaning of the word is simply "invisible" or "unseen" condition, and while it is true that to be buried in a grave does place a person in an invisible or unseen condition, it is also true, as I have stated, that there is not a single passage where it is so used.

Any invisible condition, regard less of how it may be produced, can properly be designated Sheol. Jonah was in the whale, and he said it was Sheol. Jonah 2:2. He was invisible while in the whale.

Death reduces both man and beast to an invisible state, hence, both man and beast are said to be in Sheol while dead. Psa. 49:14. Grave is from Sheol in this last citation.

Now, as all dead creatures are in Sheol, and they were not all buried, it follows that the collective use of grave falls far short of comprehending what is meant by Sheol. The Hebrew Sheol and the Greek Hades are identical in meaning, and we are told that Hades shall deliver up its dead. Now, if the literal graves only were to deliver up all their dead, then multitudes of the dead will not be resurrected, for multi-

tudes of them were never buried.

As Sheol and Hades relative to the dead, simply refer to the unseen death state, when Hades delivers up its dead, all the dead will come forth, hence, a universal resurrection.

Gen. 37 tells us how Joseph's brethren sold him into Egypt, and took his coat, dipped it in blood and took it to their father, and how he knew it, and said: "It is my son's coat, an evil beast hath devoured him; Joseph is without doubt rent into pieces." Jacob had no idea that Joseph had been buried in a grave, but that he was in the unseen state of death, yet our translators make Jacob say: "I will go down into the grave unto my son mourning." Jacob really thought Joseph was in the unseen state of death, and that he himself would soon be in the same condition, and expressed it by Sheol, the literal meaning of which is 'invisible' or 'unseen.'

In the following passage, grave is from the Greek word Hades: "O grave, where is thy victory?" 1 Cor. 15:55. Considering the multitudes of martyrs who were never inclosed in a grave, there may be millions of them who were never buried, but every one of them went into Hades or Sheol. In the resurrection there will doubtless be millions of resurrected saints who cannot sing victory over a literal grave, but every one of them can sing victory over Sheol-Hades, because every one of them has been in the death state.

When the Greeks desired to express a literal tomb or grave, they used the word "mnay-mion," not Hades. Hades is used eleven times in the New Testament, and there is not a single instance in which it refers to a literal grave.

Because Sheol and Hades can be used to express the idea of a grave is not proof that it is so used in the Bible, therefore I assert that there is not a single instance in the Bible where they are so used. If any one thinks to the contrary, let him present his passage, and I will show that it does not.

J. C. Vanzandt,  
849 Front St., Portland, Ore.

"We must be childlike enough to trust our Father,....as well with his refusals as with his gifts, his silence as his speech. What need to scrutinize or understand his ways? It suffices that they are his, and we are sure that all is well; that love is there, and the fruits of love not far away."

Truth like cork, will be uppermost at one time or another, though kept down in the water.

**The Raising of Lazarus.**

The raising of Lazarus contains much for the thoughtful Bible student, and stands as a bulwark against the errors of modern theology. It is an important subject and teaches that we die, that death is not life, but the absence of life; that literal resurrection is a fact, and that while men die in Adam, they will live again in Christ.

Let us, for a moment, look upon the scene. We see a family of three—two sisters and a brother—Mary, Martha and Lazarus.

Lazarus sickens and dies, and the distracted sisters send for their Friend and Spiritual Adviser—Jesus Christ. He comes in answer to their appeals—and how comforting the thought that he is just the same today; that He answers the appeals of his sorrowing, suffering people and hastens to their side to comfort and sustain.

What a picture. We see him weeping with the sorrowing, and speaking words of comfort and of hope. Listen to his words: "Thy brother shall rise again." These are his words in the house of death. Not a word about Lazarus being in heaven and better off. Nothing about present gain or reward—but simply future resurrection.

How strange the contrast between Christ and modern teachers in the house of death. The so-called orthodox teachers, under similar circumstances, tell of the better life (?) the dead one has begun to experience; he speaks of death as being the gate to eternal glory, and says that the dead has gone to his or her reward. Pictures him as being in a heaven of bliss, wearing a crown of gold. What a farce it all is, with the dead lying right there.

While this may be in accordance with modern theology, it is contrary to Bible theology. As we look upon the picture of Christ and the sorrowing sisters, and listen to his words, we realize it is the best comfort that his great loving heart can offer—and it is enough for the true child of God. The belief of Martha was in harmony with the teachings of the Master. She believed in a future life by a resurrection from the dead. Hear her: "I know that he shall rise again in the resurrection at the last day." Blessed knowledge indeed. She believed in a resurrection from death—not at death—at the last day. Hers was the Bible hope, and as such was a means of comfort in the dark hour of death.

Reader, what is your hope? Is it the modern doctrine of the survival of an alleged immortal soul or the Bible doctrine of the revival of dead men? Now note

Christ's question: "Where have ye laid him?"—not his body, not remains, but 'him'—Lazarus himself. It is plain to the unprejudiced reader that Lazarus really died and was buried, for if he was not really dead then he was not raised from the dead and the Scripture story is false. So-called orthodox teachers who teach that there is no such thing as death, that we do not really die, deny the truth of Scripture which says: "Man dieth." Job 14:10. Christ said of Lazarus, plainly: "Lazarus is dead." Jno. 11:14.

Our Lord is now about to do a wonderful thing, and before he acts he prays. This is a good example for every Christian: prayer before action. Then he cries with a loud voice: "Lazarus, come forth." If Lazarus had been in heaven, would he not have cried, Lazarus, come down? He did not call him down from heaven, because he was not there, but he did call him forth from the grave because he was really there—dead and buried. Let the earnest Bible student give this prayerful and careful consideration.

Lazarus was a believer in Christ. He died as other men die, and if Christians go to heaven at death, he went there. On the other hand, if he did not go to heaven when he died (and he did not, according to the scriptures) then no one else does. To insist that Lazarus was alive and in heaven after he died is to deny the truth of scripture, which says he was dead. Had Lazarus spent those four days in heaven he could never have forgotten the experience. And yet, when restored to life, he says not a word about "the other world." This should make every Bible student stop and think.

While it is true that Christ at first told his disciples, "Our friend Lazarus sleepeth," when he saw that they misunderstood his meaning, he told them plainly that he was dead. The Bible often speaks of death as a sleep, and as we cannot be awake and asleep at the same time, according to the Bible, death is not life—but the contrary, the cessation of life. It is not a condition of activity but inactivity.

Many people when told that death is a state of unconsciousness, will not believe it because they do not want to, but it makes no difference whether they believe it or not—their unbelief cannot change the truth of God. It is not a question of what people believe, but of what the Bible declares is true. The Bible represents death as being a sleep and positively declares that the dead "know not anything." Eccl. 9:5. It does not teach that one half of man is dead in the

grave, while the other half is alive in heaven.

Note: Christ went to the grave to call Lazarus forth. This teaches us that Lazarus was there. That he was not in heaven praising the Lord is plain for the Bible says the dead praise not the Lord (Psa. 115:17) because in death there is no remembrance of thee. Psa. 6:5. Then it is written, the dead know not anything because in that very day (that he dies) his thoughts perish. Psa. 146:4. Lazarus had no story to tell of heavenly experience while he was dead because he was unconscious: if man can be unconscious in death four days, he can be four thousand years.

Let the reader remember that when Christ died he did not go to heaven, for it was not until forty days after his resurrection that he ascended to heaven. That he was not in heaven while he was dead is clear from John 20:17 where he said to Mary after his resurrection: "Touch me not; for I am not yet ascended to my Father."

Now note what occurred after Christ cried, "Lazarus, come forth." "And he that was dead came forth." It was a dead man raised to life. It was the 'he' that was 'dead' that came forth. In the next chapter, verse 17, it is written: "He called Lazarus out of his grave, and raised him from the dead." This proves that Lazarus was dead and in the grave, and not in heaven, for man cannot be in two places at the same time. The Scriptures are plain upon the subject. Let us then accept their teaching.

The case of Lazarus is clear and positive proof that the scriptures teach that we die; that we do not go to heaven at death; (see Eccl. 9:10); that death is a state of unconsciousness, because the dead know not anything, as in death their thoughts perish, and in death there is no remembrance, no wisdom, no knowledge. They teach that literal resurrection is a fact.—C. F. Ladd in the Bible Advocate, July, 1901.

**WHAT IS THE ABOMINATION OF DESOLATION?**

Who or what is the abomination of desolation? Many have tried to answer this question. Some say it was Antiochus Epipheny, who lived 160 years before Christ; others say it was Titus, the Roman general, who destroyed Jerusalem in 70 A. D., while others think it might be the Pope of Rome or the Sultan of Turkey.

Each of these might be typical in one phase or another of their work, of the great abomination yet to come, but the

question is, do any of these fulfill the description given of him by the prophets. It seems to me not. Just who or what this abomination is, still remains a mystery. It may be a man or an image of a man, but it is something that stands in the holy place to be worshipped. It may be as we come nearer to the fulfillment of the prophecy that it will become plainer to us. In the meantime, it is necessary for us to study all we can about him, so when we see certain things come to pass that are foretold and see Europe preparing the way that this abomination may be set up, then we may lift up our heads and rejoice for we know that our redemption draweth nigh, and know the King is near, even at the door.

The scriptures give some plain statements regarding this abomination of desolation—so plain that it seems as though no one who studied the scriptures could be deceived when he is manifested.

- 1st. It tells where he is to stand.
- 2nd. When he is to stand there.
- 3rd. How long he has power to destroy.
- 4th. His character, his work and the results.
- 5th. How he is destroyed and when.

1st. WHERE is he to stand? Jesus says in Matt. 24:15, when ye see the abomination of desolation spoken of by the prophet Daniel, stand in the HOLY place. THEN let them of Judea flee to the mountains, etc.

There is only one place called HOLY in the Bible and that is Jerusalem, the temple in Jerusalem being the exact place. We see Daniel praying to God. "Turn away thy anger from thy city Jerusalem, the holy mountain," (Dan. 9:16) and Nehemiah calls Jerusalem the holy city. (Neh. 11:1). Isaiah says, Awake, awake, O Jerusalem, the holy mountain, (Isa. 52:1), and Isa. 57:13, "He that puts his trust in me shall possess the land and inherit my holy mountain." Dan. 9:24. "Seventy weeks are determined upon thy people and upon thy holy city." Joel 2:1. "Sound an alarm in my holy mountain." Psa. 2:6 and 15:1. and many others.

But, says one, the holy place means the church, because the Bible says, "The temple of God is holy, which temple ye are." But if Jesus meant the church, he would not have warned the people of Judea to flee. There is no connection between the church as the holy place and the mountains of Judea. If the abomination of desolation was to stand in the church as some think, what was the need of



warning the people of Judea? However when we know that the holy place is in Jerusalem, then we see the need of warning, not only the people of Jerusalem, but all Judea to flee to the mountains, for then shall be a great tribulation, such as the world has never seen and never will see again. I think this with the other scriptures that will be quoted under the different subjects, is enough to establish the fact that the abomination of desolation, during the time of trouble stands in the holy mountain in Jerusalem.

The second question is WHEN does he stand in the holy place?

Eva L. Stearns.

Sac City, Iowa.

**Our Hope.**

We may sleep, but not forever,  
There will come a brighter day,  
When from heaven the Life Giver  
Shall descend the shining way.

Prophets have foretold His coming,  
Poets sung in words sublime  
Of His gloricus appearing,  
At God's own appointed time.

He will come to wake His chosen,  
From their age-long, dreamless sleep  
Through the night He has watched  
As the shepherd guards his sheep.

They will come from vale and mountain,  
Come from mounds beside the fountain,  
And from deepest depths of sea.

All who held this world as worthless,  
If they might but serve their Lord,  
He will give the life that's endless,  
Promised in His Sacred Word.

Brother, strive a little longer,  
Let His love cast out all fear,  
Let your faith in Him grow stronger  
As redemption time draws near.

All our woes will fade to nothing  
Foolish seem our doubts and fear  
When on that soon coming morning,  
We shall see our Lord appear.

Troubles which now cloud with sadness,  
Will forever pass away;  
Tears and sorrow turn to gladness,  
Darkness, to eternal day.

J. J. Bronson.

**The Advent.**

Christ is coming! He is coming!  
Send the message far and wide.

He is coming as He promised,  
To receive His chosen Bride.  
She has waited long in sorrow,  
For the presence of her Lord,  
Held in hope each new tomorrow,  
As commanded in His Word.

At the midnight, at cock-crowing,  
And at early morning light,  
She has looked with eager longing  
For the end of Gentile night.

Now the eastern hills are showing  
Dark against a brightening sky,  
To the watching ones proclaiming—  
"Your redemption draweth nigh.

He is coming, not as Jesus,  
Not as humble Jewish child,  
Not to mingle with and cure us,  
Not as Savior, meek and mild.

He'll not walk the hills of Judah  
Weary, worn and sick of heart,  
Not teach sinners by the well-side,  
Neither heal in crowded mart.

Pharisees will not pursue Him,  
Jealous of their narrow creed,  
Neither Saducees assail Him,  
With their questions of the dead.

Roman soldiers will not seize Him,  
Will not thrust him through with spear,  
Fickle mob will not accuse Him,  
Nor His loved ones flee in fear.

He will come a conquering hero,  
Come as hero never came,  
Come with flaming clouds as halo,  
While the angels shout His name.

Every mortal eye shall see Him,  
They who pierced Him shall bewail,  
Call for rocks to fall upon them  
And from Him their faces veil.

His feet again shall press the Mount  
At whose base He wept and prayed,  
Settling their sin's long account,  
In bloody sweat, the debt He paid.

He will have His Father's throne  
As was promised at His birth,  
He will reign as King of Judah,  
His possessions—all the earth.

He will rule with rod of iron,  
Bend the nations to His will,  
Send His edicts forth from Zion  
And the world with glory fill.

All the weary ones who labor  
In humiliation deep,  
He will crown with loving favor,

To them, every promise keep.  
Be instructed, O ye judges,  
Kings be wise in this your day,  
Kiss the Son, lest He be angry,  
And ye perish from the way.

In the glad regeneration,  
When He sits on David's throne,  
Then indeed in every nation  
Shall in love, God's will be done.

J. J. Bronson.

**Berean Column.**

Edited by  
**NATIONAL BEREAN SOCIETY,**

Leota B. Hanson, . . . Editor,  
3401 Magnolia Ave., St. Louis, Mo.

Dear Bereans:

There is one part of our Berean work that I feel is being neglected. There can and should be one or two columns of the Restitution Herald filled each week with contributions from active Bereans. If presidents of local classes would assign in turn different members of their classes, subjects which have been studied and explained in class, they would thereby help this part of the work as well as helping to keep up a stronger interest in the lessons. I have heard a number of people remark that they always look for the Berean column first, upon opening the Herald, and if this is the case, we should see to it that there is a column filled each week.

We so often hear the older brethren remark, "Who is going to take up the work when we are gone?" Our young people need training in writing on scriptural subjects as well as in talking. For the younger members of classes the historical characters make a good subject to write upon and the older members can take up the topics as given in the outlines, and write out in their own manner of expression the thoughts and ideas gained from the references and brought out during class recitations. Let us not be negligent in the Lord's work. I am sure that no one wishes or expects to be classed with the "slothful servant" class.

Sr. Martha Senff, Bourbon, Ind., Rfd., was elected by the Indiana Berean board as a committee off one whose duty it is to collect contributions for the Herald. The presidents of local classes will hear from her with a request for a number of contributions for the year and I trust that she may receive prompt replies. There are eight societies in Indiana holding regular meetings, beside a new society we are getting started with good interest in the home of Sr.

Shafer, ten miles south of South Bend. More good can be accomplished through the Berean work with the means we have at hand than in any other manner. and so let us awaken to the needs of the young and teach them how to express the thoughts gained from scripture study. that they may always be ready to give a reason of their hope with meekness and fear.

In hope of eternal life,  
Emma C. Railsback.

**Testing Every Day Things.**

"Every creature of God is good, and nothing is to be refused, if it be received with thanksgiving, for it is sanctified through the Word of God and prayer." 1 Tim. 4:1-16.

This is a most helpful principle, which will prove a solvent to many of life's problems. We all have to deal with three classes of things. Some are clearly and obviously good, such as love, home, health, innocent and happy laughter. Others are distinctly bad, such as evil talk, unclean and frivolous allusions, the allurements of the devil through appetite. But there are many doubtful things which are allowed to lie on life's table. Concerning these we stand in doubt. May we partake of them, or must they be resolutely and constantly refused?

The apostle gives us golden advice for dealing with these questions. 1. He says, speaking generally, that all God's creations and donations are in themselves good and wholesome, but man may pervert them; as when he converts good grain into intoxicants, and extracts poison from flowers. 2. He gives three tests: Can you give thanks for this new thing which has come into your life? Do you find it possible to turn from it with an eager and unclayed appetite for the Word of God? Are you able to pray about it with perfect confidence, without any sense of effort, as though to bring about God's acquiescence and sanction. If any new friendship or acquisition can pass those three tests, there is no necessity to refuse it. The one matter with us all is to walk in unclouded and unbroken fellowship with God. There must be an open heaven between us. When the least shadow comes on that fellowship—be ware.—Christian Herald.

More credit can be thrown down in a moment than can be built up in an age.

How much pain the evils have cost us that have never happened.

To bear is to conquer our fate.



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**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. 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., 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. Ly 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.

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.

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.

The Church of God at Hickory Grove Iowa, meet every Sunday in their new house of worship for the following services: Berean; Meeting or Sunday School every Sunday at 11 o'clock; preaching service morning and evening on the first Sunday of each month by G. Eldred Marsh.

Park Hill Church of God, Gladbrook, Iowa. Bible Class and Sunday School each Sunday morning at 10 o'clock; preaching services on the third Sunday of each month by G. Eldred Marsh.

Eagle Grove Church of God. Sunday School each Sunday morning at 10 o'clock; preaching morning and evening on the fourth Sunday of the month. G. Eldred Marsh, Pastor.

**Typewriter for Sale Very Cheap.**

I have a Blickensderfer No. 7 typewriter that I have used but very little and is in as good a condition as when new, has an extra set of type and a new supply of ink rolls. The machine is complete with carrying case and is a bargain for some one who has need of a typewriter and not much money to invest in one. Will sell for \$15.00 cash. Address C. C. Maple. Elyria, Ohio.

"Life is full of disguised opportunities and advantages and the only way we may be sure of getting our share of the best of them is to follow always the true and right promptings. A loyal unselfishness, with always a wish to do for others, can never lead us far from the paths our feet should travel. It is a great thing to be lovingly helpful to others."

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, Dec. 8, 1915.

Number 9.

## Jewish Items.

### New Concessions to Jews From Russian Government.

London, Sept. 11.—Russia has made further concessions to the Jews, according to a telegram given out today by the banking houses of Rothschild & Sons from the International Commercial bank of Petrograd.

For the period of the war the Jews may live and buy property in all cities of Russia except capitals and imperial residential towns, the telegram stated, and some of the restrictions against the entrance of Jews to government schools have been removed.

### Jews Will Get Holidays.

City employes of Jewish religion need not report for work Sept. 9, 10, and 18, their days of New Year and atonement, as the result of a proclamation sent by Mayor Thompson to all city department heads yesterday. It read as follows:

"The Jewish New Year and days of atonement will fall this year respectively on Sept. 9, 10, and 18. These days being held as sacred holidays according to the Jewish religion, you will please excuse from duty Sept. 9, 10, and 18, all employes in your department who adhere to the Jewish faith."

### Start Jewish History School.

Sioux City, July 3.—The organization of a school for the teaching of Jewish history and literature is planned for Sioux City. It is proposed to make it auxiliary of the public schools, its sessions to be arranged for the summer so as not to conflict.

### Jew in Russian Council.

Petrograd, Oct. 1.—Representatives of commerce and industry have elected M. Weinstein a member of the council of the empire. He is the first Jew to sit in the council and his election is regarded as an indorsement of recent demands for equality of treatment of races and religions. —Sel. by Elta M. Fitz.

Conquer thyself.

## RESURRECTION



WEETLY sing, ye winds, the brightness  
That remaineth for the dead,  
Who, in robes of stainless whiteness,  
Soon shall leave the dusty bed.  
Darkness reigns where they are lying,  
But they only wait the day  
When shall cease the mourner's sighing,  
As the death-gloom flees away.—Kramer.

### The Charm of Good Manners.

No one who has any appreciation of grace and beauty in nature or in art can fail to recognize the charm of fine manners in an individual. We rejoice in them as we do in a lovely sunset view or a beautiful piece of architecture or a fascinating poem, for their own sake and for what they express; but even beyond this they have another attraction in the magnetic power they exert upon all beholders in setting them at ease, in sweeping away shyness, awkwardness and restraint, and in stimulating them to the expression of what ever is best worth cherishing with in them. It is undoubtedly true that the presence of fine manners, whether it be in the home or the social circle, in the work shop or the counting room, in the visit of charity or the halls of legislation, has an immediate effect in reproducing itself, in diffusing happiness, in developing the faculties, and in eliciting the best that is in everybody.—Sel.

### "A More Excellent Way.

The world is full of wrongs to be righted. And when impetuous young people first realize this fact they are apt to be impatient that such a state of things has been allowed to continue so long. They are quick to speak and their actions are sometimes even hastier than their words. Impulsive youth, with its high aspirations, is charming, but there is power in the calm of later years. Do you think that those whom you know as composed, and deliberate were always so? Learn from the Platte, dashing down its rocky canon to lie like a broad, silver ribbon on the grassy prairies of Nebraska, how it progresses through the world with its change of scene and circumstance transforms.

No one feels the spell of respectful manner more than those

who are without it. And you need not be old before you possess and wield this most potent of all influences. Abrupt ways frighten the timid, discourage the struggling, and make the bad belligerent. Learn while you are young to be diplomatists in the service of the right. The wrongs that stir your very soul do need sorely to be righted, but the battles of the right are seldom won by force. Be honest and fearless. Let it be known where you stand; but don't scold, don't drive. "Behold I show you a more excellent way."—Sel.

### Why He "Held Over."

George B. Cortelyou was private secretary to both President Cleveland and President McKinley. He was too efficient to be dispensed with just because one party went out of power, and another came in. That is why it is worth while for any boy who wants to succeed to pay attention to the answers Mr. Cortelyou gave to the question, "What are the qualifications of a good secretary?"

"A competent private secretary" he answered, "will see to it that his employer never makes a mistake as to a fact in a letter, document or speech."

There, that very first answer shows very plainly the kind of young fellow George B. Cortelyou was; he put his employer's interests before his own comfort and ease; he tried his best to get into his job—not out of it.

"Will the secretary verify the things his employer is supposed to know?" was the next question.

"Decidedly he will. Every date should be checked—every figure must be verified—every fact should be established. This is not only rendering honest service, but it reacts to the benefit of the secretary. It teaches industry, fidelity, accuracy and memory."

"Can you illustrate what you

mean by some definite incident?"

"Well, for instance, when Mr. McKinley quoted figures in his message to Congress regarding the army, the navy, or the finance of the government, I sent copies of the document to members of the cabinet and had them O. K. the figures by writing their initials upon each page submitted?"

Any number of places are waiting for boys who take that attitude toward their job; who are ready to tackle it with every ounce of energy, to be industrious, ambitious and efficient, and who are to draw their pay for it.—Boy's World.

### Laughing Things Off.

Perhaps the world today does not fully appreciate the value of a laugh, does not realize how many times a laugh at the right time and the right place has saved many a situation. The person who has the power to laugh things off can do much in the world.

How much better it is when things go wrong to laugh them off than to go off in a corner and brood over them. When we built block houses in our childhood days and some one knocked them down, we laughed over it and proceeded to build other houses; but as we grow older and our houses of ambition and plans are knocked down, we find it hard to smile. But the only way to meet such a situation is with a smile—the sort of a smile that will start right in and build better houses.

We like to have about us folks who know how to smile and the voice that knows how to laugh. It makes us feel good. Therefore, it's up to us to cultivate the smile and the laugh. It pays.—Sel.

### "Assume a Virtue."

If you find it impossible to be interested in anybody but yourself it is worth while to pretend such an interest. Shakespeare's counsel, "Assume a virtue, tho' you have it not," is applicable in this instance, for sometimes in trying to act as if you found another interesting, you pass from make-believe to real, before you know it."—Sel.

Bribery and theft are cousins.

## The Great Salvation.

## No. 2.

In this great salvation centers all the good which God has ever promised his obedient servants. In it will be found the full realization of all their visions of eternal happiness and glory. Paul, the apostle to the Gentiles, understood perfectly this great salvation, and he gladly gave up all prospects of worldly honor and position, which his learning and ability, as a lawyer, made it possible for him to attain. Rather than be elevated to worldly power among the rulers of the Roman Empire, he chose to know Christ and the power of his resurrection that he might obtain this great salvation which is involved in the resurrection from among the dead. 1 Pet. 4:13 and Phil. 3:8, 11. Our Lord and Master endured the most bitter and venomous hatred and cruel persecution, even suffering death upon the cross, in order to be made perfect through the things he suffered. "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering, Heb. 2:10, and being made perfect, he became the author of eternal salvation unto all them who obey him." Heb. 5:9.

The reader will notice that Jesus is the author of eternal salvation or eternal life unto them only who obey him. Our Saviour in his commission to the eleven apostles coupled this great salvation with faith and obedience when he said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15. Those who neglect to comply with the conditions as given in that commission will not receive the benefits of this great salvation. Hence every one can see how important a matter is obedience, but as there can be no obedience without faith in the precepts and commandments, to be obeyed, it is evident that faith must precede obedience: and as there can be no belief in a proposition without the knowledge of its principles, it follows that this great salvation is obtainable only through a knowledge first; faith, second; and obedience, third. To reverse this would avail the sinner nothing.

Prior to Adam's transgression he was on terms of intimacy with God and they each conversed with the other. They were friendly, so to speak, but after that time Adam felt guilty; he knew he had done wrong. Through this act he became estranged from God. Their friendship and

intimacy ceased. In due time, however, God made known a plan whereby their former relations might be renewed: where in their friendship could be renewed and an at-one-ment be effected. To rightly understand this great salvation and what it is designed to do for fallen man we must understand the nature and destiny of man.

Some claim that man is immortal in his present state; others hold that he is mortal and must seek for immortality. Now a scheme that would save an immortal soul from endless misery and woe, might not effect the salvation of the other. Some teach the immortality of the soul independent of Christ, his death and his resurrection: others teach that there is no immortality out of Christ, and no future life without resurrection or a change from mortality to immortality, of which Paul makes mention in another place and of which we will treat further on.

To properly understand this great salvation we must acquire a knowledge of God's purpose concerning man and the earth on which he has been placed. One class of teachers hold that earth's inhabitants will all be consigned, either to endless misery in hell, or transported to heaven. The other class teaches that God will recompense all on the earth. To properly comprehend this feature of this great salvation we must also understand the Creator's purpose concerning man and earth.

The scheme that will transport a portion of earth's inhabitants to heaven, "beyond the bounds of time and space," and consign the others to the flames of an eternal fire, would be vastly different from that given in God's written word which says, "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31. If all that is intelligent and responsible in man kind goes to its reward in heaven at death, or to a burning hell, what need of Christ's coming to earth again? If they know more in either place than when in the body would it not be an act of mercy to leave the good in their "mansions in the skies," and the bad where they are, seeing they could not be in a worse place? To believe that the saints go to their reward at death, with the plain fact before us that their bodies are laid away in the grave, presents to us a ludicrous condition; for it divides a man into two parts: the greater part going back to dust, and the lesser going to heaven. That class of teachers tell us that heaven is an immaterial place and the soul is an immaterial thing. If that be the case

what will be the reward of the given him of the dominion of the earth forever. We read, "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over all the earth." Gen. 1:26. He had this dominion, but forfeited it. He was king over all the earth. His dominion was only a temporary one, as developments have shown; but it would have become everlasting had he proved loyal to his Creator. God erected a standard by which to test his loyalty. He did this in order that Adam might show his fitness and ability to hold such an exalted position. God had a perfect right to prescribe this test of loyalty; because he was his creator. The test was simple or easy one, but the same principle of obedience was involved in it as would have been in one much more burdensome. He was given the liberty of eating of the fruit of every tree in the garden except of the tree of the knowledge of good and evil. He forbid the eating or touching of it. By reading Gen. 3:3, we learn that God affixed the penalty of death to this law. Adam transgressed it and was sentenced to death. Gen. 3:19. By this act we learn that Adam lost the dominion of the world, and also lost the opportunity of partaking of the tree of life and gaining immortality, for he was driven from the garden. "And the Lord God said, Behold the man has 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 live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. 3:22, 23.

If we can learn what was God's original plan concerning man and the earth, it will give us a better understanding of this great salvation. Adam's sin made no change in God's original plan else it could not have been perfect; but it did make a wonderful change in man's relation to that plan. God did not change. "because he never changes." Mal. 3:6. Hence he could not change his plan. But man changed and therefore if ever God and man are to be brought into oneness again the change which is necessary to bring about this at-one-ment must take place in man. It was man who went away from God and not God who went away from man; therefore, if they ever come into oneness, man will certainly have to come back to God. No other course would be just. It is perfectly fair and reasonable.

Whatever God's original design was will be carried out in every jot and tittle. There will be no deviation from it. The design was perfect and unchangeable, and this idea corresponds with what John said, "Known unto God are all his works from the beginning of the world," and nothing that man can do could cause any change in that work. In order to gain an intelligent conception of the subject, we must begin with God's dealings with Adam, and see if we can learn what God originally purposed to do for man.

In the first place, what did Adam possess to lose? We will assume that he did not possess immortal life and will bring the proof for this statement in another article. In opposition to that theory, we will state that he possessed animal life, likewise the means of attaining endless life. The promise was also

God said to Adam, "Because thou hast eaten of the tree of



which I commanded thee, saying, Thou shalt not eat of it... for out of it was thou taken; for dust thou art and unto dust shalt thou return." That was plain language and we believe that Adam fully understood its meaning, and he knew that its final execution would return him back into the elements from which he had been created. He said to Adam, Dust thou art. He was speaking to the responsible part of man and not to any other. He was speaking to man and not to the house in which he lives, as the believers of the immortality of the soul claim. If the intelligent and responsible man was created out of the dust and by God's decree remanded back to the same elements, it is plain that he would have to return to dust. There can be no other just conclusion. The only record we have of man's creation states that the first living soul was created out of dust. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. When he was formed out of the dust he was an inanimate being until God breathed into his nostrils the breath of life (or breath of lives). It was the breath of life which gave him animation. If the breath gave him life what would the taking of the breath of life from him do but leave him as it found him—an inanimate, a dead being, which in time would decay and return to dust. We believe this is a plain and correct statement with regard to Adam's creation, and we fail to see or detect any intimation much less a statement of anything concerning an immortal soul. The record plainly states that Adam died. "All the days that Adam lived were nine hundred thirty years, and he died." Gen. 5:5. Now a being that is immortal can not die; but a mortal being can, and as the record says "Adam died," we must conclude that he was mortal.

Since he was the fountain head from which has flowed the never ceasing stream of humanity, we also conclude that all have the same element of life and of death and decay that he possessed; because the stream must be of the same kind and nature as the source from which it springs: therefore all his descendants are mortal.

To be continued.

Lyman Booth.

### One Body.

I wish to call the reader's attention to the Apostle Paul's exhortation to unity, or "oneness" in the 4th of Ephesians. In the first place we are to understand

that he is talking to the Church at Ephesus, and not to the worldly people, and for that reason it is all the more valuable to us. Too often when we read from the Scriptures, we make it apply "to the other fellow," when it should be for ourselves.

We are exhorted, first of all, "to walk worthy of the vocation wherewith ye are called." What vocation is he talking about? I do not think that it refers to our being carpenters, farmers, engineers, or the like, but CHRISTIANS—to be worthy of the name of CHRIST that we are to bear, and not like the man that his small son told the minister about, when asked what church his father belonged to, said, "that he was a Methodist, but he didn't work at it any more." Dear ones, we should belong to Christ, and then "work at it" all the time.

Then he says we are to do that "with all lowliness and meekness, with longsuffering, forbearing one another in love." I think that the Apostle explains his meaning here very clearly in Phil. 2:3, "Let nothing be done through STRIFE or vain glory; but in lowliness of mind let each esteem the other better than themselves." It is true that we are taught to STRIVE to enter in at the straight gate, but that surely does not mean at the expense of some one else's happiness, but rather to help others and thereby help ourselves also.

Then there are the "two bears" that many of us are acquainted with. BEAR and FOUL BEAR. Did not Christ do both? Yea, verily. Bearing the burdens gracefully, and what was no doubt harder than all the rest, bearing the false accusations, taunts, disappointments, and last but not least, hatred and death for their sakes, and all the time "forbearing" to give "an eye for an eye, and a tooth for a tooth," but showing by example as well as precept, the new law of LOVE. How many of us when a grievous wrong has been done, can say "Father forgive them, they know not what they do"? Usually, instead of keeping "the unity of the Spirit in the bond of peace," we want to do and say all the mean things we can about our brother.

Now the Apostle comes to the vital reasons why the foregoing exhortation should be heeded, for "There is one body, and one Spirit, even as ye are called in one hope of your calling." Take notice of "one body," not many bodies. Col. 1:18, "And he (Jesus) is the head of the body, the church." Not the head of several bodies, but "one body." Then I want to say without fear of successful contradiction, that it is not so much a matter of be-

longing to a church, but belonging to Christ, and if we belong to Christ, we are of THE Church, the "body of Christ," Gal. 3:27. "For as many of you as have been baptized into CHRIST (not into some church) have put on Christ." What is the hope of our calling? The blessed gospel, which is "the power of God to salvation."

Then there is "one Lord, one faith, (not many faiths), one baptism, (not three or four), one God and Father of all." Take notice of the seven-fold "Oneness" here mentioned, which denotes completeness. Surely what more could be desired, if we were sure of being of that one body of Christ, daily realizing that "the (Holy) Spirit itself beareth witness with our spirit, that we are the children of God;" rejoicing in the hope of the gospel which is news of our coming king and kingdom, living constantly in and for our Lord and Saviour Jesus Christ; then, with "faith" as the basic principle, add to this the Christian virtues; and having been "baptized into his death, that like Christ was raised up from the dead by the glory of the Father, even so we also should rise to walk in newness of life;" and last, but not least, having been obedient in all of the above, we have the blessed consciousness that God is our Father, and that some sweet day he will dwell with us, and be our God. II. Then will remove the sorrow and tears, by removing the cause of them. Are we ready for that day to come?

The Apostle then goes on to say that we are not all qualified for the same offices in that body, but we are to do our duty in the office that we fill, that we may edify the body of Christ. "Till we all come in the unity (oneness) of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body (of Christ) 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."

2 Pet. 3:17, 18. "Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from

your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen." F. V. Blakely.

### A Thanksgiving Tithe.

Because I sought and knew love's kind bestowing,  
All in the May-time sowing;  
Because I trusted so the season's keeper,  
And love as well is reaper—  
I stand within the year's slow closing door.  
And view with thanks at last my garnered store.

Thanks for the hours of toil that ever hallow  
The rolling fields of fallow;  
Thanks for the noontime drought the cool of morning.  
The evening storm's low warning;  
Thanks for the twilight and the harvest moon.  
Thanks for the starry calm that reigneth soon.

Because love sowed, and love and hope together  
Sang in the summer weather.  
Because God's loving kindness still is kept.  
And death was not the reaper—  
Accept, O Lord, of all my store a part,  
A met tith' offering—my grateful heart.—F. W. Hutt.

"The character of a man is made up of his experiences—not of the memory of them, but of their influence and effects. We are all of us the product of what we have thought and done. We drop these things out of conscious memory, or overlay them by new experiences, but this does not obliterate them." They are a part of our nature all the same."

A Missouri philosopher offers this table for the revised arithmetic: "Three smiles make one grin; three grins make one laugh; three laughs make one happy."

There is no man so bad, but has a secret respect for the good.

### Notice: The Visitor.

Any who desire copies of The Visitor, or the folder, "The King's Message," sent to any address for gifts or gospel work, please send to the author for the same. If you are interested in prophecy you will find The Visitor gives many dates and outlines of value to you. Price 25c per copy. Folders, 10 for 10c. Address

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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 sin 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.
- Adeline, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Sr. Mauvine Greene, of our Ripley, Ill., church is leaving Ripley to make her home in Quincy, Ill. This is a loss in two ways—the church will miss her greatly and she will miss the church quite as much. The move is made upon strictly business lines and while we wish for their business success, yet we pray that Sr. Greene may be the means of bringing the truth to bear upon many in her new home.

Bro. Sterling Maxwell, of Belgrade, Mo., is seriously ill with rheumatism and difficulties af-

fecting the heart Sr. Maxwell has just recovered from serious sickness. We trust that they may both soon be in their usual rugged health.

Our first meeting in Rushville, Ill, Tuesday evening, Nov. 23, was largely attended by brethren from Ripley, also a few came from Camden. These together with those who attended from town, filled the Bro. and Sr. Densmore home, where the meeting was held. Reports later.

Those planning to attend the Quarterly Conference at Adeline, Dec. 11-12, please write Bro. E. F. Gesin, Forreston, Ill., the provision may be made for entertainment.

Announcements.

Quarterly Conference.

The next Quarterly Conference of the Church of God in Illinois, will convene at Adeline, Dec. 11-12. The business session will be held Saturday evening, Dec. 11, at the home of Bro. E. F. Gesin, and there will be preaching at the church in Adeline on Sunday.

From past experience we know that all who come will receive a hearty welcome, and go home rejoicing, feeling that it was good to be there.

Dear reader, you are urged to be present and help make this meeting a success.

Almeda Glotfelty, Sec.

Notices.

It has been my wish for several years to arrange the first four chapters of Genesis in outline. It is intended for careful study. The promise of the seed of the woman is the beginning of the gospel. Without the manifestation of this seed there could be no future life. This seed was the COVENANT VICTIM that ratified every covenant made. These outlines may be had for the postage (1c). For the present address me at Lipscomb, Texas.

D. C. Robison.

The Sunday School.

By Anna E. Drew.

CHRISTMAS LESSON

The Song of the Angels.

Dec. 19, 1915. Luke 2:1-20.  
Lesson Text, Luke 2:8-20.

Golden Text.—The angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people.—Luke 2:10.

Time.—Probably in December, B. C., 5, according to the usual opinion. Others make it two or three years earlier.

It was centuries after Jesus' birth before history began to be dated from that era, and the monk, Dionysius Exiguus, who first published the calculations in A. D. 526, made a mistake of about four years, and when this mistake was discovered it was too late to change it.

Place.—Bethlehem, about six miles south of Jerusalem.

Rulers.—Palestine, and the most of the known world, were subject to Rome of which Caesar Augustus was then the emperor, under whom reigned Herod the Great, king of Judea.

Questions.

Do you consider the birth of Jesus the greatest event in the world's history? If so, why? In what city was Jesus born? Luke 2:4; Matt. 2:5. What was the first prophecy relating to Christ's coming? Gen. 3:15. How much of this prophecy has now been fulfilled? Give some prophecies that relate to Christ's birth. Isa. 7:14; Isa. 9:6; Micah 5:2. Why was he called Jesus? Matt. 1:21. See margin. Of what city was his mother Mary a native? Luke 2:4. What had caused the trip to Bethlehem? Luke 2:1-3. What is said of Jesus' birth? v. 7. "The swaddling clothes of Palestine to this day, consist of bands of white cotton or linen cloth, about four or five inches wide and some five or six yards long. The child's legs are laid together and his arms by his side and these bands are then wound round and round its body until it resembles somewhat the appearance of a little mummy."

Who were in the fields near Bethlehem? v. 8. What happened before these watchers? v. 9. What was the angel's message? v. 10. What were the good tidings and for whom? v. 11. Why was this good tidings? (Jesus in the Hebrew means Saviour. Christ means the anointed one, the Messiah, expected by the Jews). What had the Jews been looking forward to in the coming of a Messiah? Jer. 23:5, 6; Luke 1:68-74; 2:30-32-38.

Why was Bethlehem called the city of David? 1 Sam. 16:1, 4; Jno. 7:42. What signs did the angel give the shepherds by which they would recognize Jesus? v. 12. After the angel's announce-

ment what appeared? v. 13.

What was their song? In Isa. 9:6, Jesus is called the Prince of Peace. How harmonize with Matt. 10:34. In what manner did Jesus bring peace on earth? Lu. 4:18-19; Rom. 10:15; Eph. 2:13, 14, 17; Rom. 5:1; Phil. 4:7. How was 'good will' shown to all men? John 3:16, 17; 2 Pet. 3:9; 1 Jno. 4:10. Did the shepherds go to see if the angel's words were true? What did they do when they found Jesus? v. 17. Should that be the desire of all who have truly found the Saviour? See Acts 4:20; 1 Jno. 1:1-3. Is it not proving one's faith—showing faith by works,—if anxious to tell others the glad tidings of the gospel of Christ? How was their proclamation received?

What is said of Mary? v. 19. What was the result of the shepherd's investigation? v. 20. They returned with a new interest in life and they praised the One from whom this greatest of gifts had come. Should not we, at this glad season, as we celebrate the birthday of Jesus, do so with the spirit that will give us renewed spiritual life, and show to our heavenly Father our fullest gratitude and love?

Was the hoped for restoration of Israel realized? Why? Will all these promises yet be fulfilled? Is our hope in a coming King?

We are looking as did the faithful ones of old, for the One who shall reign on David's throne, who shall rule in righteousness, who shall destroy all sin, sorrow and death. The signs for which he told us to watch, show his coming near, "even at the door." May God so help us to live that when he comes in glory, to reign, we may meet him with joy. Then will be fulfilled in its fulness,—"On earth, peace, good will toward men."

Reports.

To those of like faith:

Will say that the Church of God at Ripley, Ill., has again had to give up one of our substantial members by removal, Sr. Mauvine Green. We too very much regret the absence of her son Leigh from our Sunday School. Also we and the community at large very much regret to give up Mr. Green, for he was a kind neighbor and a good citizen. Their future home will be in Quincy, Ill.

We usually had a series of meetings in Oct., but failed this time because we could not get a minister. But we have had the pleasure of meeting with the few of like faith in Rushville, Ill., who prevailed on Bro. Lindsay to preach a few sermons for

them before going on to hold a week's meeting for the brethren at Camden, Ill. Must say his discourses were good and very much appreciated by all who heard them. On the last evening we partook of the Lord's supper, which our Lord instituted to be observed by his faithful followers till he comes.

I will give the names of those from a distance who had the pleasure of hearing the gospel proclaimed once more: Bro. Lake's two daughters, and a niece, Miss Lucretia Sweeney of Littleton, Ill., Mrs. Mary Carter of Greensburg, Kans., and Miss Lena Daugherty of Biggsville, Ill., Sr. Helen Shaffer of Springfield, Mo., Sr. Addie Nell and daughters, Mildred and Helen, of Macomb, Ill., and several of the members of Ripley and Camden attended also. The services were held in the home of Bro. and Sr. Densmore. Their two daughters Vena and Phoebe gave up their work for the time being to hear the gospel and did all they could that others might enjoy the same. We all certainly did, and as truly enjoyed the hospitality of Bro. Densmore and family. May God's richest blessings rest upon them.

Your sister in Christ,

Jennie Cox.

Dear Bro. Lindsay:

Sr. M. A. Lillybridge of Newark, N. J., arrived here on Oct. 6th for a visit with the brethren. She attended Bro. Anderson's meetings at Maurertown, and remained with us about six weeks. During this time she taught our Berean Bible class on two occasions with much zeal and ability. We hope she may be permitted to visit us again.

Your brother,

J. E. Boyer.

Maurertown, Va.

## Obituary.

### Ann Alice Parker

was born Mar. 4, 1849, near Vicksburg, Mich., and was married to Ethan Richmond, Feb. 15, 1872. She fell asleep at their home in Mecosta Co., Oct. 31, 1915. Mrs. Richmond was one of earth's suffering mortals. Nearly all her life of 66 years had been spent in pain, and for many months before her death had been unable to walk, and was a great sufferer. But O how patiently she bore it all. A beautiful character, a tender, loving wife and mother. For many years she had been a firm believer in Spiritualism, but when she reached a certain place she found no comfort in the belief, and sought it elsewhere, asking different ministers to visit her and read

the Bible, seeking for truth. She found it. Bro. and Sr. Bert Cummings often sought the sufferer's side, and anxiously she looked for their coming. Bro. Cummings could point her with great love and earnestness to the great life-giver. My son Fred visited her. I went and talked and prayed with her, and she said we all brought the same message, and it became very sweet to her. She died a most glorious death, rejoicing in the hope of a resurrection to life. She desired baptism, but her condition was such the family feared to undertake it. We know we are leaving her in the hands of a just and merciful God. We spoke to a very attentive gathering, from the text in Jno. 11:21: Lord, if thou hadst been here my brother had not died.

She leaves to truly mourn for her presence, an aged husband, one son and two daughters, with many others who will truly miss her. May the dear ones be as anxious to learn the truth as the dear wife and mother was, and be ready for the change which comes to us all is my prayer.

M. A. Woodward.

### Louisa Wagoner Moore

was born in Fulton Co., Ind., Aug. 14, 1842, and was one of a family of eight children, forming one of the pioneer households of the county. She was reared here and spent most of her life in this vicinity, except seven years residence in Wisconsin. She died suddenly on the evening of Nov. 22, 1915, at the age of 73 years, 5 months and 19 days.

She was married to David Moore, in Fulton Co., June 3, 1866. To them were born two daughters, one of whom died some years ago. She was baptized by her brother in the flesh, J. F. Wagoner, our brother in Christ and pioneer preacher of the Church of God in Indiana, and has lived a patient, consistent life in the hope of the faith in Christ Jesus our Lord.

She leaves her faithful husband, one daughter, two brothers, four sisters, and many other relatives to sense the loss of one who has been a loving companion, a good mother, an affectionate sister and a kind friend.

Funeral services were held in the Church of God (Saints) in Athens, at 10 o'clock a. m., Thursday, Nov. 25, 1915, conducted by the writer. The services were attended by many neighbors and friends, attesting to the esteem in which our sister was held. Burial was made in the Hoover cemetery, where we laid Sr. Moore, sweetly resting, till he comes who holds the

keys of death and the grave.

D. E. VanVactor

### Mrs. Julia Main

Daughter of Henry and Rachel Long, beloved wife of Chas. Main., was born Apr. 14, 1842; died Oct. 30, 1915; aged 73 yrs., 6 mos., 15 days.

Mrs. Main was born near the city of Hamilton, Ont. She was married to Charles Main of Millbrook 25 years ago. Since then her home has been with her husband at Millbrook. She was a faithful wife, kind and considerate and won for herself a host of friends, who will miss her. The smiling face, the kindly welcome, the words of good cheer, and kind hospitality will be missed but not forgotten. She leaves an aged husband, two brothers, Albert and Henry Long of Hamilton, Ont., I. H. Main, grandson and many relatives, besides a host of friends who will mourn the loss of her whom they loved, and who loved and cared for them. She was a patient sufferer who for months suffered without complaint until the end.

The funeral services were conducted at the Decker School House by Mrs. Woodward. Mrs. Main was at one time a member of the Methodist church, but for some time had believed with her husband in life only in Christ and was looking to the resurrection morn for eternal life. She did not see the necessity of re-baptism, but as I prayed with her a few days before her death she said, "Oh Sr. Woodward, I am not afraid to die. I rest in Jesus' love." The aged husband who will be so much alone has our sympathy and prayers.

M. A. Woodward.

### William Railsback.

William Railsback died at his home on Michigan St., in Argos, on Wednesday, Nov. 24, 1915. He was taken ill on Sunday, Nov. 14, going from the dining table to his bed. His condition became alarming, and his children were notified at their homes, all of whom reached his bedside before he died.

William Railsback was the son of Caleb and Nancy Barnhill Railsback, and was born Dec. 3, 1830, in Marion Co., Ind., coming to Marshall Co., with his parents in 1846. He worked with his father in clearing land for farming near where Argos is located, and on Feb. 1853, was married to Miss Melissa Brown whose people had come from New York state in the late 30's, making the journey with ox teams, and settling here in Marshall Co. The young couple lived in a hewed cabin for three years which was located on Section 21,

Michigan road lands. They then moved two miles south of Argos, and Mr. Railsback erected the first sawmill in that locality, running it continuously till 1873, when they moved to Argos. Later he bought the mill back and ran it till 1885. In April of that year in company with T. O. Taber he organized the Exchange Bank of Argos, and in 1890 with other men of the town organized the State Exchange Bank, being connected with the institution as its president, up to as late as 1907.

Mr. Railsback was a Republican in politics, though he never aspired for honors of that sort. He however served his township as trustee during one term. He was a member of the Church of God, and active in the support of those who labored with him in this faith. It was at his sawmill that the lumber to build old Antioch church, was got out and also the church near his Argos home on Michigan street.

On Monday, Feb. 3, 1913, Mr. and Mrs. Railsback celebrated their 60th wedding anniversary, which was one of the most elaborate affairs ever held in this county. The large family home was appropriately decorated and was literally jammed full of friends and relatives, while the Argos orchestra came and furnished music the entire evening. Guests were at this gathering who came from Michigan and Ohio, specially to be there, and South Bend, Plymouth, Culver and other towns were represented by large delegations.

William Railsback lived a long and useful life, and in all the circles wherein he moved he was known always to exercise sound judgment, and had the respect of his fellows. He leaves his aged wife, who has been with him over sixty years, being but one year younger than he was. They have five living children, Simon Railsback of near Argos, Mrs. T. O. Taber who has her home in Argos, but has been for the past year with her children in Los Angeles, Cal., Mrs. Diantha Bryan of Mich., John Railsback of Wyoming, and Mrs. Etta Walters who was home during his late illness. Besides there are grandchildren and great children, hosts of other relatives and friends who will mourn the loss of a true friend.

Funeral at Church of God Friday at 2:00 p. m. Body will lie in state at the church from 10 until 2:00. Eld. J. F. Wagoner will officiate.—Plymouth (Ind.) Republican.

Self praise is no recommendation.

A clear conscience is a good pillow.

**When Will the Abomination of Desolation Stand in the Holy Place?**

Jesus says in Matt. 24, that he stands there just before the time of trouble. In fact he is the CAUSE of the trouble, and the SIGN by which they are to flee, and to know that the great trouble is at hand. And the great trouble as I tried to show in the first article is just about the same time as the coming of the Christ, the resurrection of the dead and the regathering of Israel. This statement of Jesus should be enough to show WHEN he stands in the holy place, but as Jesus refers us to Daniel, we turn to the prophet to see what more we can find about the time.

In the 8th chapter of Daniel, we see a little horn arise from one of the four divisions of the Grecian Empire. He arises in the latter time of their kingdom, when the transgressors are come to the full.

This little horn or king magnifies himself even to the prince of the host and by him the DAILY SACRIFICE is taken away; his power shall be mighty, but not by his own power and he shall practice and prosper, and shall destroy the mighty and holy people (the Jews). And he shall even stand up against the Prince of princes, but he is broken without hand. (The Prince of princes is, no doubt, Christ himself, whom this little horn defies). This was a terrible vision for Daniel to witness, so much so that he fainted and was sick certain days.

When Daniel saw this vision he was a captive in Babylon. Jerusalem had been a desolation for nearly seventy years; he had been longing and praying for the restoration of his beloved city and the reestablishment of the daily sacrifice. In this vision he sees the daily sacrifice again resumed, but in a very short time he sees it again destroyed by the wicked little horn.

Daniel seeks for the meaning of the vision and the angel appears to him and tells him, verse 17, Understand, O son of man, for at the TIME of the END shall be the vision. Again in verse 19, the angel says: Behold I shall make thee know what shall be in the LAST END of the indignation. And in verse 23, he says: In the latter time of THEIR kingdom, when the TRANSGRESSORS are come to the full, at that time this little horn arises that has great power and takes away the daily sacrifice and stands up against the Prince of princes.

This little horn or king is the same person spoken of in Dan. 11:31, as it reads, "And arms shall stand on his part, and they

shall pollute the sanctuary of strength and shall take away the daily sacrifice, and they shall PLACE THE ABOMINATION THAT MAKETH DESOLATE, Verse 36. And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods and shall prosper till the INDIGNATION BE ACCOMPLISHED.

Notice that the abomination of desolation stands in the holy place, AFTER the daily sacrifice is taken away, and Dan. 8 says, the daily sacrifice is taken away in the LAST END of the indignation. Also Dan. 11:36 says this king or little horn who takes away the daily sacrifice, prospers until the INDIGNATION is ACCOMPLISHED.

As Daniel says so decidedly that this little horn arises in the LAST END of the indignation, two questions arise that will help us locate the time of this abomination if we can answer them by the scriptures.

1st. What land or people is the indignation upon?

2nd. When does the indignation COMMENCE and when does it end?

In Ezek. 22:24, we read, Son of man, say unto her, Thou art the LAND that is not cleansed, nor RAINED upon in the day of INDIGNATION. There is no doubt the prophet had reference to Jerusalem and Palestine, as the land which the indignation is upon; the whole chapter shows it very plainly, and we also know the prophecy is true, for Palestine has been a desolation and not rained upon for nearly 1900 years.

The next question is, when did this indignation commence?

It may have commenced in 588 B. C., when the kingdom was taken away from Zedekiah and Jerusalem destroyed by the Babylonians, but inasmuch as they were permitted to return to Jerusalem and in a measure govern themselves, although they were under the rule of foreign nations, it is more reasonable to suppose that at this time, God was chastening the children of Israel, trying to bring them to repentance, that they might accept the Messiah when he comes, and that the GREAT DAY of INDIGNATION did NOT commence until they KILLED the SON and heir of the vineyard, and said, "Let his blood be upon us and upon our children." In that day, God hid his face from them. Ezek. 39:23-29. God's face has been hid from them for 1900 years, and during this time the prophecy of Micah, 3rd chapter, has been fulfilled. We read in verse 4, "Then shall they cry unto the Lord, but HE WILL

NOT HEAR them: he will even hide his face from them at that time." Verse 6. "Therefore shall be unto them, that they shall not have a vision; and it shall be dark unto them, that they shall not divine; and the SUN SHALL GO DOWN OVER THE PROPHETS, and the day shall be dark over them. Then shall the seers be ashamed and the diviners confounded; they shall all cover their lips: for there is NO ANSWER of God."

How true this has been of the Jewish people. Through all of their persecutions and distresses, with all their crying and pleadings, through this long night of 1900 years, there has been no manifestation of God. And even today, during this present war, there is no people suffering more persecution or more terrible suffering than the Jewish people, nor doing so more innocently as far as present conditions are concerned.

From a late paper, the official organ of Zionism, I read,—

"All Jewish communities situated on the Danube, Save and Drina, have been annihilated.

"It is estimated that about 600,000 Jews have already been expelled from their homes, and that more than a million are without homes, wandering from place to place." No body wants them or has room for them. "All roads leading from the frontier districts are being traversed by the throngs of expelled men, women and children who are wandering aimlessly, and who are being driven further along by the gendarmes."

The sufferings of the Jews today in Serbia and Galicia, Russia and Poland and Jerusalem is one of the greatest tragedy of this long night of tears and blood but the END IS NOT YET. The darkest hour is yet to come if we understand the 22nd chapter of Ezekiel. Read this chapter. I think it shows the whole history of the Jewish people during the day of indignation.

In the first and second verses we read, "Moreover, the word of the Lord came unto me saying New thou son of man wilt thou judge, wilt thou judge the bloody city, yea thou shalt show her all the abominations." Jerusalem is the bloody city. She had killed the prophets and stoned them that had been sent unto her; she had killed the Prince of life and made martyrs of his followers. Is it any wonder she is called the bloody city.

The prophet enumerates her sins and then God pronounces judgment upon her. Verse 13: "Behold therefore, I have smitten mine hand at thy dishonest gain, which thou hast made, and at thy blood which hath been in

the midst of thee." "Can thine heart endure, or can thine hands be strong in the days that I shall deal with thee? I, the Lord have spoken and will do it." "And I will scatter thee among the heathen, and disperse thee in the countries and will consume thy filthiness out of thee." In these 3 verses is foretold the punishment the Jews have been through during the last 1900 years. The same time is spoken of by Micah 3:4.

In the next verse, Ezek. 22:16, we see the next move of the Jewish people. It has taken 1900 years to fulfill the prophecy of the 15th verse, but the 16th verse says, "And thou shalt take thine inheritance in thyself in the sight of the heathen." This 16th verse brings us in time right to this present day. Do we not see in this verse the present ZIONIST movement? Are the Jews not trying to get their land back by themselves; trusting to their gold and the protection of the nations, instead of repenting and turning to God for salvation?

We all know the miraculous growth of the Zionist movement in the last 18 years; of the money they have accumulated in their treasury and how they have made themselves known as a people without a country among the nations. However the first formal DEMANDS will be made of the nations at the next great international congress held by the Zionists. It is expected it will be held this fall in Washington, D. C. At this congress, four important demands will be made.

1. Equal rights for Jews in European settlements.
2. That the nations recognize Palestine as the rightful home of the Jewish people.
3. That the oppression against the Jews in Russia be stopped.
4. That the Jews of the world have a voice in the councils of the nations for which they are now fighting.

We see these are four important demands and it would not be at all surprising, if the nations, all agreed to give Palestine to the Jews after the European struggle is over, for the simple reason that no nation would be willing for the other one to own it. This might all happen very quickly for the Jews will inhabit their own land and resume again the DAILY SACRIFICE, and all the religious ceremonies of the Jewish worship before the LAST END of the indignation. There is no doubt but what they will make a covenant for protection with some foreign power. Isaiah calls it a "covenant with death." Isa. 28:15 and Dan. 9:27 speaks of the same covenant. There is no doubt but that the Jews will



go back to their own land, make a covenant with some power for 7 years to fulfill the last week of Daniel's 70 weeks, which is still in the future.

The temple will be rebuilt, the daily sacrifice offered as of old, but the power that makes the covenant breaks it in the middle of the week, that is 3½ years. He then takes away the daily sacrifice and sets up the abomination that maketh desolate. Then is fulfilled the next 5 verses of Ezek. 22. Verse 18 "Son of man, the house of Israel is to me become dross; all they are brass and tin and iron and lead, in the midst of the furnace; they are even the dross of silver.

"Therefore saith the Lord God, because ye are all become dross, behold therefore, I will gather you into the midst of Jerusalem, as they gather silver and brass and iron and lead and tin into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury. And I will leave you there and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you."

This is the last great trouble, the trouble that Jesus says there never was ever anything like it and never will be again, and unless those days were shortened, no flesh would live. Matt. 24:21-22. The same that Jeremiah calls Jacob's trouble, and says, 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. Jer. 30:7. It is the same as Dan. 12:1 says,—"There shall be a time of trouble, such as never was, since there was a nation, and at that time, thy people (Daniel's people, the Jews) shall be delivered." This is the trouble that Jesus says, IMMEDIATELY after the tribulation of THESE days shall ye see the Son of man coming in the clouds of heaven with power and great glory, and then God gathers Israel back into their own country and they shall never be plucked up any more.

Is it any wonder the angel tells Daniel that this vision of the 8th chapter is in the last end of the indignation, when the little horn takes away the daily sacrifice and destroys the mighty and holy people, the Jews, and stands up against the Prince of princes? But he is broken without hands. There are many more scriptures along this same line that we may bring later if we are permitted to write more, but this is enough

to show WIEN the abomination stands in the holy place.

He stands there in the last end of the indignation and the last end of the indignation is just before the coming of the Lord.

Now we think we have established two points of the five. 1. That the abomination of desolation stands in Jerusalem as the HOLY place, and 2, that he stands there just before the time of trouble, which is about the same time as the coming of the Lord for his saints, the re-gathering of Israel and the resurrection of the dead.

There is one objection to this line of argument and that is that Dan. 8 says, this little horn or king comes from one of the four divisions of the Grecian empire. For this reason, some Bible scholars say, this little horn must have arisen before Greece was conquered by Rome. The only person who could possibly have fulfilled the prophecy was Antiochus Epiphany. He did take away the daily sacrifice and offer the swine's flesh upon the altar and destroy the holy and mighty people. He was a good type of the abomination of desolation, but the very fact that Jesus warns the the people to flee when they see this abomination, proves it was not Antiochus, for he lived and died 190 years before Jesus spoke these words, for Antiochus lived 160 B. C.

When we read the verse carefully it says, And in the latter time of their kingdom, when the TRANSGRESSORS are come to the FULL—then this king of fierce countenance stands up, etc.

The transgressors are not come to the full until the last end of the indignation, for Timothy says evil men will wax worse and worse, deceiving and being deceived, so we know the transgressors were not come to the full 160 years before Christ. The angel would not say, the vision took place in the last end of the indignation, which must be at least 1900 years after Christ, and then say in the same chapter, that the same vision took place 2000 years BEFORE the indignation was finished. It shows conclusively that the statement

"in the latter part of their kingdom" must mean something more than the last part of the Grecian kingdom before it was conquered by Rome.

In this vision Daniel sees Media Persia conquered by Greece. The first notable horn, Alexander the Great, is broken and four others come up in his place showing the division of the Grecian Empire. In 65 B. C., we see these different divisions all conquered by the Romans and the Roman Empire became the fourth beast with 10 horns. The terri-

tory of the Grecian Empire formed part of the Roman Empire. But the Roman Empire the most terrible of the 4 beasts, fell in 476 A. D., and the territory was divided into different kingdoms, and yet the transgressors were not come to the full.

But these different divisions of the old Roman Empire will again be united. It is the beast of Rev. 13. He looks like a leopard (which was Greece); he has feet like a bear (Media Persia) and a mouth like a lion (Babylon). It is the old Roman Empire revived including the territory of Greece. He is the beast that was, and is not, even he is the eighth and is of the seventh. Rev. 17:11. This beast of Rev. 13 is given power to destroy the mighty and holy people, the saints, (which is the Jews, not the church). He has a mouth speaking great things and blasphemies, and power is given him 42 months, just 3½ years, the same as the abomination of desolation in Dan. Again in Rev. 17:14, we see this same beast of Rev. 13, which is the same little horn of Dan. 8, making war with the Lamb. But the Lamb shall overcome him, for the LAMB is Lord of lords and King of kings, and they that are with him are called and chosen and faithful. These, most likely, are the true church, the bride.

Now when you notice that this last beast, looks like a leopard and the leopard was Greece, we see how Daniel in the vision saw this wicked little horn coming from one of the 4 divisions of the Grecian Empire, and that the angel said to Daniel, The vision is in the last end of the indignation, in the latter part of their kingdom, when the transgressors are come to the full and the angel tells Daniel to shut up the vision for it shall be for many days. This will be brought out more fully under the head, "His character, work and results." The next article will be on, "How long does he have power to destroy?"

Eva L. Stearns.  
Sac City, Ia.

### Shame.

The day of national shame is what the Chinese have named May 7, 1915; the day great China with her 400,000,000 people bowed her submission to tiny Japan. You remember the incident in detail perhaps. How Japan sent China, "The mother of the East," an ultimatum to be answered on or before May 7th. China, stunned for a moment, stopped to consider her resources, and found her army unfit for work, no wealth, no strong industries, and more to be deplored than anything else, no ed-

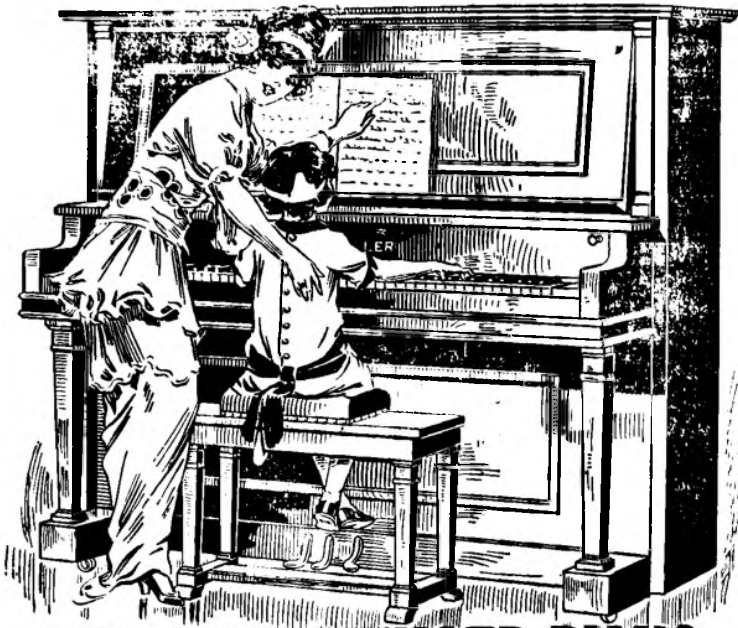
ucation. But they had to submit to the tiny power, and the day after the acceptance began to organize self conscious disgrace societies throughout China, and this is their slogan: Do not forget our country's shame of May 7th. But recently China has begun to lift her head with the dust of humiliation still on her forehead. She is no less ashamed, but there is now something more than shame in her heart. There is a new determination, a resolve.

And this all is much as I felt when we received Bro. Ezra Railsback's kind reproof for not helping our dear editor in his hard task of making for us and others a good, sound paper. I was ashamed, but I "fess" I will do better. I tried to find many good excuses, but out of them all, not one God would approve, so I am here confessing. I thought, I have sent Bro. Lindsay lots and lots of clippings. Yes, the answer came, and didn't some one say just the other day. I wish the first page of our paper was not all clippings. Why does not Bro. Lindsay put some of the strong articles from some of the brethren there, and why there was not enough of the brethren writing, so he could do any different. Even the fault-finder had not contributed for a year. Shame! And a subscriber said to me, I am not going to take the paper this year. I took it to hear from you, and I have waited a year and nothing doing. So she dropped the paper. Shame! And Bro. Lindsay putting forth every effort to give us a clean, strong, good paper, and by our silence, yes, yours, brothers and sisters, by our silence, we have hindered him, been a mill stone around his neck, just let him carry the burden alone. Shame, shame. But will we do any better in the future, will we drop some of the other things, and do what is vastly more important than embroidery, tatting, baking cookies, and pies to shorten our lives, trying to lighten Bro. Lindsay's burden, cheer some discouraged soul, brighten some sad life, and have a sweet memory of a life well spent, and not be ashamed to sign our name?

M. A. Woodward.

A little too late is always much too late. "A miss is as good as a mile." There are many people who are like the man who always reaches the station in time to see his train moving out. Punctuality is one of the essential conditions of success.

You cannot dream yourself in to a character. You must hammer and forge one for yourself.



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**The Second Coming Again.**

The editor of the Christian Companion has kindly forwarded me a letter from Bro. Alison C. Roe, Buchanan, Mich., asking that I would give scripture proof for an expression used by me in a recent article on The Second Coming of Christ in the Companion. This is the sentence:—"When Christ comes he shall reign upon the earth for a thousand years." I am glad to answer this, and I take the scriptures to mean what they say.

1. Jesus is not king now, but he is seated with the Father in his throne. "To him that overcometh, will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne." Rev. 3 21.

2 He shall come in bodily presence—"this same Jesus," and "in like manner", (Acts 1:11), and "his feet shall stand in that day upon the mount of Olives," when a miracle shall be performed by that mountain dividing in twain, part going to the east and part toward the west. Zech. 14:4. Note that this is on the earth.

3. When he comes he shall sit upon a throne. Matt. 25:21, 32. This is the judgment of the so-called Christian nations that are living on the earth when he comes. These are not the dead, who are raised, but only those who are living on the earth.

4. God's promise was that he would give him the throne of his father David. Lu. 1:32. David's throne surely is not in the heavens, for he did not, nor does he now reign there, so it must be upon the earth where David reigned. It has not been given to him yet, so it must be some time in the future.

5. Satan is now the god of this world (2 Cor. 4:4), but

when Christ comes he will be removed (Rev. 20:2-7). Since Satan will not be reigning then, there is but one other power to reign, and Paul says, "Then Christ will show who is the blessed and only Potentate, the King of kings and Lord of lords." 1 Tim. 6:13.

6. The question of dispute in this world. It lies in wickedness now because Satan is in god; 1 Jno. 5:19; then it shall be set free from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:20-23. And the earth shall be like the garden of Eden. Ezek. 36:25-38; Isa. 11; Isa. 35: 1-4; Zech. 14:20; Isa. 2:4.

7. The Jews shall have been gathered to Palestine. Amos 9:1-5; Jer. 23:3-9; Jerusalem shall be rebuilt. Lu. 21:24. It will be noticed that all these are transactions on the earth.

8. The following passages already referred to, I write out in full: "Behold the days come saith the Lord, that I will raise to David a righteous Branch and a King shall reign and prosper and shall execute judgment and justice in the earth."

"The Lord God shall give unto him the throne of his father David." "They lived and reigned with Christ a thousand years."

A word in conclusion: If it be asked, do I mean to say that Jesus will reign like Edward VII, a man in mortal body, living in an earthly palace and around him human devices for the extension of his kingdom, I beg to say that I have no such idea. The very scriptures quoted contradicted such a crude notion of millennial glory. Jesus coming to the earth shall inaugurate his kingdom, the clouds shall bear him; his feet shall stand on the Mount of Olives and he shall sit in the throne of David.—Sel. by L. S. B.

**The Lesson of Content.**

Never fret yourself to see All the things that others have, Take your lot contentedly. It is better to be brave, Cheerful, self-reliant, strong. Craving naught by God denied. Than to join the restless throng. Sated, yet unsatisfied.

Never fret your self to do More than lies within your power; Let your work be always true. Steady, patient, hour by hour. It is better far to build Good foundations, slow and sure Than to rear in haste unskilled. Towers whose strength is insecure.—Priscilla Leonard.

Shutting the eyes to the danger signal does not clear the track.

# THE RESTITUTION HERALD.

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Number 10.

## Don't Take Foolish Risks.

Perhaps you have heard the story of the tailor who invented an automatic parachute cape for the use of airmen. So sure was he that the invention would work, that he begged permission from the police of Paris to jump from the Eiffel Tower with it. They refused to allow him to do this, but gave him permission to put the cape on a dummy, and throw it from the tower. Reluctantly he carried his dummy to the top of the tower, but at the last moment, he put the cape on himself, and took the jump. The cape did not work, and he was killed by the fall. The watching crowd jeered, thinking it was a dummy that had fallen so swiftly. Only later did they learn that they had beheld a tragedy.

There is such a thing as being too sure of some of the doubtful things of life.

In more than one successful man's desk there is put away a certificate of stock. It is one of those beautifully engraved certificates of gold mines or oil wells. The prospectus promised speedy wealth to every one who would invest a few dollars at once. But the stock was never worth the paper it was written on. Why does the business man keep it? As a reminder of the time he learned not to place too much confidence in an untried "sure thing."

One man of whom we heard has his stock certificate neatly framed, and when visitors ask him about it, he tells how he ran errands and sold newspapers and saved up his money, and then invested it all in some bits of paper at a dollar a share. They were soon to leap upward in value till they were worth more than a hundred dollars a share. His mother warned him not to do it. She knew how hard he had worked and money was scarce in the little home. But to his mind, it was a sure thing. He can smile about it now, but it was very bitter when he had learned that his hard won savings had gone for worthless paper.

Don't be too headstrong to take advice. Father and mother and older friends have had experience. They know how often the "sure thing" fails. They wish to save you. In many things you must try out life for yourself.

## PRAYER



MORE things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me night and day. For what are men better than sheep or goats, That nourish a blind life within the grain, If, knowing God, they lift not hands of prayer, Both for themselves and those who call them friend? For so the whole round earth is every way Bound by gold chains about the feet of God.—Tennyson.

You will learn that way. But there is no need of taking foolish risks.—Boy's World.

### "Lest We Forget."

If there is one time in life when love is appreciated more than in another, it is in old age, says one whose heart is very tender toward those who face the setting sun.

To me there is nothing more pathetic and appeals more to the tenderest emotions of the heart than do the aged.

They are as a general rule set aside as useless, their life work done, and it is not thought necessary to extend to them the little courtesies of life to cheer their heart by affectionate caresses or acts of love, and yet none need, or long more for love than do the aged.

They live in the past, the shadows, of the future before them, and their inward cravings see no reason why this old time caressing and fondling should be a thing of the past.

Some writer has beautifully expressed it:

"Age softens the heart, and the soul pines for the touch of the hand that would stroke the golden locks of a prattling child.

Let's love them more than by mere sentiments. What would we do without these souls? Amid these reveries, we recall the lines of Elizabeth Gould:

Put your arms around me—

There, like that;

I want a little petting,

At life's setting;

For 'tis harder to be brave,

When feeble age comes creeping,

And finds me weeping;

Dear ones gone,

Just a little petting

At life's setting;

For I'm old, alone, and tired,

And my long life's work is done.

Then let us not forget to love

and fondle our dear old people

while they are amongst us, and

make their last days their best

days.—Sel.

### Sermonettes.

The faith which you must keep is the faith that demands obedience, and you can keep it only by obeying it.—Phillips Brooks.

The ingratitude of the world can never deprive us of the conscious happiness of having acted with humanity ourselves.—Goldsmith.

Trust lies at the basis of every scheme of human life, and is the corner stone of the temple of human happiness.—Holland.

A reputation for good judgment, for fair dealing, for truth, and for rectitude is itself a fortune.—Beecher.

Wouldst thou know the lawfulness of the action which thou desirest to undertake, let thy devotion recommend it to Divine blessing; if it be lawful, thou shalt perceive thy heart encouraged by thy prayer; if unlawful, thou shalt find thy prayer discouraged by thy heart. That action is not warrantable which either blushes to beg a blessing, or, having succeeded, dares not present a thanksgiving.—Quarles.

He that gives good advice builds with one hand; he that gives good counsel and example builds with the other; but he that gives good admonition and bad example builds with one hand and pulls down with the other.—Bacon.

### Some Confessed Blunders.

It is very easy to make a blunder. Many a life has been ruined by a single mistake. There is a book in Crerar Library, Chicago, in which five hundred men have written down what they considered their greatest blunder. Here are a few of them:

"The greatest blunder of my life was gambling."

"When I left my church and mother."

"My greatest blunder was

when I first learned to smoke."

"Was to fool away my time when I was at school."

"Not keeping my position, but grew slack in my work."

"Thinking my boss could not do without me."

"Did not take care of my money."—Sel.

### The Thankful Heart.

Hour by hour, from me, from you,

Thanks to God are ever due For the little mercies sent, Bringing fullness of content, Life's fine gold with no alloy Yet accepted without joy: Work, health, home, strength for our day,

Love that's with us all the way, Service, even sacrifice, That to comfort in us lies, Mercy of God's Fatherhood, Sweet, though little understood. For the mercies of the way Make life one thanksgiving day.

In the effort to appreciate various forms 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 one's spirit always free from irritability—that is an ideal as noble as it is difficult.

Indolence is, methinks, an intermediate state between pleasure and pain, and very unbecoming any part of our life after we are out of the nurse's arms.—Sir Richard Steele.

Knowledge is a call to action; an insight into the way of perfection is a call to perfection.—Newman.

A gossip is like a piece of blotting paper: he soaks up our words and then exhibits them—wrong side to.

Some persons do first, think afterward, and repent forever.—Seeker.

Folly often goes beyond her bounds, but impudence knows none.—Ben Johnson.

A man who never makes mistakes, never makes anything else.

Live for others.

**Should Those of the Household of Faith Grow Tobacco or Use It?**

Paul says, Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. 1 Cor. 3:16-18.

Does tobacco injure the body? Let the following facts speak for themselves. All tobacco contains nicotine, some more, some less, some as low as one and a half percent; some as high as nine percent. Nicotine is one of the deadliest of poisons. Generally the boy in his first efforts becomes deadly sick, but he persists and this effect gradually wears off. This is the case in using many poisonous substances; the body gradually adapts itself to tolerate the poison, sometimes in very large quantities for a time, but they always ultimately do great injury in some form. Here is an extract from a special Medical Naval Report to the superintendent of the U. S. Naval Academy. "The habitual use of tobacco especially in the young, and those of the nervous temperament, is liable to produce an irritable condition of the digestive organs and of the heart. It decreases the digestive secretions and impairs the health."

Prof. Craddock says, "Tobacco has a bad effect upon the eyes and a distinct disease of the eye is attributed to its immoderate use. Many cases of complete loss of eyesight has occurred, and many which were formerly regarded as hopeless, are now known to be cured by getting the patient to give up entirely the use of tobacco. These patients almost invariably have color blindness. It has been found that chewing is worse than smoking in its effects upon the eye, probably for the simple reason that more of the poison is absorbed. The condition found in the eye in the early stages is that of extreme congestion only; but this, unless remedied at once, leads to gradual increased disease of the optic nerve, and then of course blindness is absolute and beyond remedy."

Tobacco frequently produces a disease known as tobacco heart; taken at first and properly treated, the patient entirely avoiding the use of tobacco, the person may entirely recover. This however is not the worst phase of the use of tobacco to my mind. I have proved after long and careful investigation that the smoker especially if he commences when he is quite young, which is extremely common, often injures

his unborn child more than he seems to injure himself. This, of course, is not always the case, for it may be, and is, no doubt, often offset by a healthy mother, but I have seen many cases where persons were great sufferers from weak digestion from early childhood, and nervous sufferers who had strong, healthy parents, whom I felt sure were sufferers from their father's use of tobacco before they were born.

Tobacco seems to make most users of it extremely selfish, the very opposite of the character of Jesus the Christ. They will smoke and blow the smoke in the face of those who detest it, and perhaps make them sick without apparently the slightest concern to them. They smoke in their homes and the wife and perhaps delicate children have to inhale some of the nicotine. I knew of a case where a smoker's wife and children were all delicate. A friend of his induced him to give up smoking. Shortly after, both his wife and children were much stronger. The reason was, they did not daily have to inhale some of the poisonous nicotine.

There is no doubt that insanity is on the increase in every civilized country. In New York state between 1890 and 1910, the number of insane in hospitals and in almshouses shows an increase of 10 percent. The increase of the population during that period was 52 percent. This increase in insanity is going on everywhere and medical mind as a rule are at their wit's end, so to speak, to account for it. Of course alcohol is partly to blame, as well as hurry and money, but I feel satisfied that tobacco has largely to do with it.

When I was young, smoking in Scotland was far from common, but drinking liquor was much more common than now. Then insanity was not near so rife but of course people lived quieter and easier satisfied lives. Now so to speak every one smokes or chews, and the boy does not think himself a man till he can smoke. Again, it is now positively proved that the use of tobacco often produces a disease of the arteries known as scleroses, that is, a hardening of the arteries and so makes them brittle, hence the many cases of apoplexy and of death occurring. The follower of Christ must keep his body pure.

A. Wallace Moson, M. D.

**The Journey We All Must Make.**

(At the request of the friends and relatives of our late Sister Warfield, whose obituary appears in another place, we submit the following abridged outline of the address delivered at her funeral).

When a few years are come, then I shall go my way whence I shall not return." Job 16:22. Sorrowing ones and sympathizing friends: Nothing that I may say will add to or detract from the life record that has been so suddenly closed. Whatever your dear one has accomplished in life, whatever loving sacrifices she has made for you, whatever kind and willing service she has rendered to her friends and neighbors, whatever faithful obedience she has given to her God, is enshrined in the hearts of those who knew her best, and inscribed in the great book of eternal record that bespeaks reward. If she made mistakes—and who among us does not?—they are now erased by the hand of One who loved her even more than you, and her future lies safe within his gentle hand. Death is variously represented in the scriptures. It is spoken of as the cutting of a weaver's thread, as the passing through gates that stand ajar, as an irresistible enemy encountered on the highway of life; but in the text we just read it is likened to a journey which all men must make once but cannot make again. The thought came to me when I was informed of the sudden and unexpected call that came to your dear one to enter upon that mysterious journey through the dark shadows of the valley of death, how comforting, indeed is the assurance of the Bible as to the nature of death. Some years ago I had occasion to take a trip by night from Terre Haute, Ind., to Chicago. I retired to my berth in the sleeper, which was standing alone on the track, at about nine o'clock in the evening and at once fell asleep. When I again opened my eyes the gray of early dawn revealed the smoky outlines of shops and factories in the environs of the great city on the lake. I had passed through the dark and eventful hours of the night, had been transported through village, city and country side for a distance of one hundred and eighty-six miles, wholly unconscious of what was occurring. I fell asleep in one state—I awakened in another. And such is death. Our beloved fell asleep in the state of mortality. Events of momentous importance to humanity are daily occurring. Thrones and empires are reeling to their downfall. Millions, mad with the blood-lust of the ages, are filling the earth with awful woe. But our dear one sleeps. She does not hear the sound of tumult, she does not see the fearful strife, she does not feel the hot salt tears that fall on her icy cheek.

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She rests in peace. Should the hours, years or centuries roll by before the Master comes, she will not know, for with the dead there is no time. Death came, death conquered, a loved one fell asleep, and the years fly on. Yet to her it will be but as a moment since the darkness closed around her, and she opens her eyes on scenes of eternal glory in the presence of the King.

Our text declares that "I shall go my way, whence I shall not return." The beloved of Christ do not pass over the same road twice. There is no return for them to the state of mortality, to the condition of suffering, to the pathway that leads to death. I would not have you believe that your sorrow is the result of an act of God, our loving heavenly Father. Ah no! Surely an enemy hath done this. And he Christ assures us that he came into the world to destroy the works of satan, the enemy of man. He himself took this journey that all must take in order that he might conquer death. He died that we might live. He rose for our justification. He is coming again to free us from the fetters of death, to deliver us from the pit of corruption, and to crown us with a glorious immortality. Then the same dear one who now sleeps in Jesus, shall live again to die no more, for death shall be swallowed up in victory, "and then shall be brought to pass the saying that is written, O death, where is thy sting; O grave, where is thy victory?"

G. Eldred Marsh.

**The Blood of Men.**

"Wherefore I take you to record this day, that I am pure from the blood of men. For I have not shunned to declare unto you all the counsel of God." Acts 20:26, 27.7

When the judgment is set and we are called to give an account of ourselves, it will not only be necessary for us to answer concerning our own lives, but also for the blood of others. For this reason it would be wise to follow Paul's example and look over our record while there is yet time, to see how we stand.

From the above verses and their immediate context may be obtained that apostle's condition in this regard and his reasons for being in that position, which reasons are applicable to us as well and may be outlined as follows:

First, we are innocent of the blood of men when we have thoroughly warned them. Paul said, "I have not shunned to declare unto you all, or the whole counsel of God." If it is necessary for us to warn others in order



that we may be innocent of their flood, it can easily be seen that their guilt will be laid to our account if we neglect such warning. It grieves us to see professed believers of the one true gospel, and followers of the Christ, living their lives day by day, very seldom mentioning Bible themes either in their homes or at their work, while according to divine law its beauties should be a household and daily topic of conversation. Too many of us feel a reserve or reluctance to speak of these things before persons with whom we work, and prefer to talk of the war, weather and politics. But is this reserve or reluctance preventing us from fulfilling our obligation, and will we not be called to account for our negligence? Let us throw aside our false pride and vague conception of religion as a theory, and realize that the true religion of Jesus Christ is to be thought of and lived every day of our lives.

In the second place, we are innocent of the blood of others when we have exemplified Christ in our own lives. The word Christian means Christ-like or like Christ, yet how few today would compare very favorably with that meek and lowly Nazarene. He was the most marked exponent of altruism the world has ever known, looking always for the interest and comfort of others rather than self. Can this be said of us? Jesus' life was full of love and compassion for all—each unrepentant sinner grieved him and each repentant sinner caused him to rejoice. Can this be said of us, or have we become so calloused by contact with sin, that it grieves us little and we tolerate it under our very noses without so much as a protest? If we backslide or live so as to misrepresent the divine life and set up a false ideal, we are guilty of the blood of men in God's sight as much as though we were murderers.

Consequently we may not be considered free, or innocent, until we have perseveringly striven and exhausted all our means. If we should stand quietly by and permit a person to drive onto a bridge which we knew would collapse and cause his death, without even attempting to warn him of his danger, we would be looked upon by our fellow men as guilty of man slaughter. How much more then will the righteous Judge hold us responsible if we stand quietly by and permit persons to fall into sin's traps and snares?

The record says Paul labored day and night, not for his own comforts of life, but teaching the things concerning the kingdom of God. And, judging from one of his last statements, (2

Tim. 4:7, 8), he considered that every effort made had paid him well.

Let us follow his example that we too, at the end may be able to say: Henceforth there is laid up for me a crown of righteousness.

Yours in the hope of life,  
Frank E. Siple.

### The Plea.

"O send out thy light and thy truth." Psa. 43:3. The prayer of a soul seeking light and truth was answered. The glorious gospel of the kingdom of God has been sent out. The Master's words were, "Go into all the world and preach the gospel to every creature." The faithful messengers went everywhere preaching and teaching the good news.

Many years have passed but the message has not grown old. Millions of God's faithful have gone and carried the message to yet other millions. Now the light of Christ and the truth of his mission into this sin cursed earth has reached you. If you accept its teaching and are faithful to his plea it will bring you at last unto the holy hill and into the tabernacle of God.

Dear ones in Christ: you have heard that wonderful message and have obeyed its call to come out of the world and into that sacred relationship with Christ. You have felt the load of sin lifted from you and your soul made white in his cleansing blood. You have rejoiced in this blessed hope and sung praises to God for his goodness and mercy. At the altar of God you have knelt and received the daily blessing of forgiveness and strength for the duties and trials of life. Obedience to the word has brought health to your soul. The ever flowing stream of God's mercy and care has kept you day by day from the oppression of the enemy of your souls. You have felt that peace that passeth understanding and which gives you confidence in God as you pass through the shadows. When the lights burn dim and the spark of life goes out, you will rest in peace till the trump of God wakens you. Oh glorious thought, then, changed in a moment, you will feel the thrill of immortal life and be caught up to meet your Lord.

The rapture of that moment when the pure in heart shall see God and be presented as a chaste virgin to her bridegroom passes all power of tongue or pen to describe. This is your hope and comfort because some one has brought God's light and truth to you. You are an heir to all the wealth of earth and heaven because some one has helped you to become obedient to the com-

mands of the gospel.

When I think of all these blessings showered upon us, I yearn to be busy every moment sending the message far and wide that others may know the secrets of God and share in its joys. Communion with God through Christ over that wireless way reaches the throne of grace the secret of a happy Christian life.

Have you heard the plea, "O send out thy light and thy truth?" On millions of pillows every night weary heads are resting, tired with the struggle of life. In agony of soul they cry out for the light and truth that will lead them into that haven of rest.

The weight of sin rests heavily upon them; they long for some helping hand that will bring comfort and personal touch of the divine love.

Many sad and heavy hearts are trying hopelessly to find comfort in the pleasures of life. They seek joy in disobedience when only obedience can bring peace. Will you not go to some of these restless ones and give them the secret for a happy life? Now while awful memories of human suffering, fiendish lust and plunder cannot be shut out of our minds, nor the roar of the demons of death be drowned we can pray, Come, Lord Jesus, and come quickly and end this long night of earth's misery and woe.

Yours in hope,

Harriet E. Boice.

### The Spirits in Prison.

1 Pet. 3:18-21.

"For Christ also hath once suffered for sins, the just for the unjust, (why?) that he might bring us to God, being put to death in the flesh, but quickened (by what?) by the Spirit. By which also he went and preached (to whom?) unto the spirits (where?) in prison, which (the spirits) sometimes were disobedient, (when) when once the longsuffering of God waited in the days of Noah."

I have just been reading Bro. L. S. Bronson's tract, "Where are the dead?" and after I read his review of the above statements I decided to write out a few questions for those who are prone to believe that while the body of Christ was asleep in the grave, he himself was permitted to take a trip to visit and preach the comforting message and salvation to "spirits in spirit land." The first question is, what is this prison, and where is it located?

The expression, "in prison," signifies that they were under condemnation, and were there for restrained in this—the prison. If men have the right to sa-

that such is the truth, then we have the right to ask for a little explanation as we advance forward. If it is true that while his body was peacefully resting in Joseph's new tomb, he went to some far away spirit land, I would like to inquire, how far was it from where he left his body to the prison, and how long did it take him to make the journey? Also how long was he permitted to thus minister the gospel to them? For I presume that you must admit that it took him a little while to travel there and to return.

Again: when he returned, did he enter the body that was sleeping, or just await its resurrection?

You may think the above are unreasonable questions, but when any one takes the prevalent idea they are forced to build upon their foundation. There is nothing in the text to favor the assumption that Christ could possibly be both dead and alive at the same time. The scriptures simply assert that Christ was put to death in the flesh, and for man to state openly that he did not die is nothing short of striving to trample under foot the truth and to succor and bolster up a man-made system of theories that are sapping the truth from those who would persevere hear and turn to righteousness.

Those of you who have not a copy of Bro. Bronson's tract, "Where are the dead?" send for one and you will be benefitted I am sure. Study the truth for the purpose of knowing God and yourself. If you hope to succeed, you must use the means at hand that are available, for that purpose.

T. A. Drinkard.  
Cleveland, Ark.

### Poetry of the Heart.

A happy heart is better than a full purse.

He who hath most heart knows most sorrow.

A cheerful countenance betokens a good heart.

When you open your heart, be always ready to shut it again. The heart's testimony is stronger than a thousand witnesses.

A glad heart seldom sighs but a sorrowful mouth often laughs.

The heart is the hidden treasure of man; the tongue is the gate to the treasure.

There never was a heart truly great and generous that was not also tender and compassionate.—Chicago Post.

The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of great action is gone—like the bloom from a soiled flower.

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 sin 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.  
Arline, Illinois, the second Sunday each month.  
Rensselaer, Indiana, the third Sunday each month.  
Oregon, Illinois, the fourth Sunday each month.

On our return from Camden, Ill., we stopped over night in Kewanee, Ill., and gave the few brethren and friends there a discourse on the Signs of the Times. These brethren are enthusiastic and we hope some time in January to give them a more extended visit with evangelism in view.

### Subscription Matters.

Renewals, \$1.50  
New subscriptions, 1.00  
When paid by one friend to another, 1.00

It would make a splendid Christmas present for a friend. Try it.

Please read Sr. Jessie Wilson's letter in this issue and give the matter the attention it deserves. Send all orders to 625 Long Ave., Austin Sta., Chicago, Ill.

Our services in Dixon on Sunday, Dec. 5th, were enlivened by instrumental music, a duet and a solo. We hope for more of this as good music is always helpful to such a service.

We now have the bound volumes of Vol. 4. These are being sent to those who ordered them. There are a few left. They are splendidly bound and a good thing to have in any home. Upon receipt of \$2.00 we will send you one while they last.

The editor and Sr. Lindsay made a trip to Aurora, Ill., on the evening train, Tues., Dec. 7, where we spoke to about 25 friends and brethren in Sr. Norris' home, on the signs of the times. The audience was very attentive. We hope to drop in there again.

### HELPING FUND.

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

Mrs. Emma Kelley,	\$1.50
A friend in Michigan,	4.25
B. Harris,	3.00
Roland Stilson,	.50
Lillian Mason,	1.00
Miss Catherine Townsend,	.50
Indiana Bereans,	1.00

## Marriages.

At the home of the bride's parents near Beaman, Iowa, the writer united in marriage Mr. Fred Gordon Berry, son of Mr. and Mrs. Gordon W. Berry, of Gladbrook, Iowa, and Miss Grace M. Strohm, youngest daughter of Mr. and Mrs. Edward M. Strohm of Beaman.

The groom, who is an electrician and manager of the Gladbrook telephone exchange, is quite well known among our young people of Iowa, having been a frequent attendant at the Waterloo conferences. He is an industrious, upright and promising young business man, and highly regarded by all in his community. The bride is an attractive and accomplished young woman in those arts that assure the establishment and maintenance of a happy and well kept home.

We bid them Godspeed in their journey of life together,  
G. Eldred Marsh.

## Baptisms.

Orpha Pauline Logan, Iris Mel-

vy Stilson, and Tressie L. McManney were baptized at the Plymouth Church of God baptism, on Sunday, Nov. 28, 1915, at 2:30 p. m. They come from North Salem where they will be received into the church. They are the product of the Sunday School and of Christian homes and show the results of their training by rendering obedience in baptism to the doctrine they have been taught from their infancy. May they find a blessing in their union with the church, and the church receive the full measure of their strength as they yield their lives as instruments of righteousness for the cause of the truth. We are glad to introduce these excellent young people to the household of faith. May the Father's care and blessing rest upon them, and the sweet spirit of the love of the Savior guide them into that rest that remaineth to the people of God is our prayer.  
D. E. VanVactor.

## Obituary.

### Sarah Elizabeth Warfield.

Sr. Sarah Elizabeth (Parriss) Warfield was suddenly stricken by the icy hand of death on the morning of Tuesday, Nov. 16, 1915. Sr. Warfield was born in Delaware Co., N. Y., and when one year of age, came with her parents to Iowa and located on a farm near Belle Plaine. She has remained a resident of this state her entire life with the exception of a period of nine years spent in Nebraska.

May 27, 1875 she was united in marriage to Mr. James Madison Warfield, in Marengo, Iowa. Four children were born to Bro. and Sr. Warfield as follows:— James Elmer, now residing in Belle Plaine, Mrs. Stella May Newton, of Hartwick, Mrs. Mary Etta Snyder, of Irving, and William Orville, who fell asleep at Shelton, Neb., Aug. 18, 1891. Sr. Warfield was ever a loving and faithful wife, a devoted mother and a helpful and friendly neighbor, always ready to assist others when trials and sorrows visited them.

The funeral was held in the M. E. Church of Irving, and conducted by the writer. She sleeps in the Irving cemetery awaiting the call of the Master.

G. Eldred Marsh.

### Mary Ann Roose Shaffer.

Mary Ann Roose was born in Stark Co., Ohio, Aug. 9, 1848; died at the home of her daughter, Mrs. Amos Ruff, Nappanee, Ind., Nov. 26, 1915, at the age of 67 yrs., 3 mos., and 17 days.

She was united in marriage to Benj. Shaffer, Aug. 12, 1866. Six children were born to them,

one son and five daughters. The son died in infancy. Her husband also preceded her in death. She leaves the daughters; Sr. P. R. Senff, Sr. Eva Lloyd, Sr. Oris Annis, Sr. Osce Shaffer, members of the Church of God, their mother's church, Mrs. Amos Ruff, two brothers, one sister, twelve grandchildren, 3 great grandchildren, and a host of friends to mourn their loss. The funeral was held in the U. B. church at Bremen, Ind., Nov. 29, 1915, by the writer.

She sleeps in Jesus, she and her husband having been baptized into Christ by Eld. Richard Corbaley in Jan., 1869. We hope to meet her in the kingdom where death can never come.

J. H. Anderson.

## Reports.

To the brothers and sisters of the faith:

On Monday evening, Nov. 22, Bro. S. J. Lindsay of Oregon Ill. arrived in Rushville to hold a short series of meetings. As we have no church there and it was impossible to secure any of the other churches at that time, Sr. Etta Densmore decided we could have meeting in their home. Bro. Lindsay delivered three interesting sermons at that place.

Good audiences were in attendance each evening, who gave their closest attention to his very clear and forceful sermons. He left Rushville, Friday, and came out some 10 or 12 miles to a point near Camden, where he preached the remainder of the week and until Thursday Dec. 2, when our meetings closed.

Owing to the inclemency of the weather the attendance was not quite so good as usual. There were no baptisms, yet I think each one of our little band was certainly strengthened.

May the good work continue and when Christ reappears may there be not one left out of his glorious kingdom which shall be established in this old earth renewed.

Mrs. Alida M. Ritchey, Sec. Camden, Ill.

## Announcements.

### Notice: The Visitor.

Any who desire copies of The Visitor, or the folder, "The King's Message," sent to any address for gifts or gospel work, please send to the author for the same. If you are interested in prophecy you will find The Visitor gives many dates and outlines of value to you. Price

25c per copy. Folders, 10 for 10c. Address

Harriet E. Boice,

It has been my wish for several years to arrange the first four chapters of Genesis in outline. It is intended for careful study. The promise of the seed of the woman is the beginning of the gospel. Without the manifestation of this seed there could be no future life. This seed was the COVENANT VICTIM that ratified every covenant made. These outlines may be had for the postage (1c). For the present address me at Lipscomb, Texas.

D. C. Robinson.

**Christmas Notice.**

To the many friends who join with us in bringing Christmas cheer to needy homes, the Chicago Bereans wish to announce that they will again this year, help as many as possible. Those who wish to unite with us in this work, please send your contribution to Mrs. Josephine Barnebee, 5439 Ohio St., Chicago, Ill. Committee.

**Notice.**

Bro. R. P. Story, Holbrook, Neb., writes: "I want a man with a small family (as the house is not large) to run the farm and stock on the shares. I will furnish everything on the start if I could only get the right kind of a family. I would like to let it for five years."

We wish to add to this that Bro. Story's farm is as well equipped as any in the neighborhood where it is located. It lies in a community of believers and would be a splendid opportunity for some of our people wishing to move west. We know Bro. Story personally and can recommend him highly to any one who may wish to correspond with him.

**The Sunday School.**

By Anna E. Drew.

**REVIEW.**

**Jehovah's Gracious Promises To Israel.**

Dec. 26, 1915. Read Hosea 14.

This quarter's lessons are included chiefly in first and second Kings, with a lesson in each of the prophets Daniel, Hosea, Amos and Jonah, and one in 2 Chron. parallel with 2 Kings. The period extends from the later days of Elijah, about B. C. 906 (Beecher) or 855 (Hastings), to the fall and captivity of the king, B. C. 722, or about 180 years.

**Questions.**

**Lesson 1.—1 Kings 21.**

Who was Ahab? 1 Kings 16:30-33. Tell the story of how because of covetousness he secured a vineyard from Naboth? 1 Kgs. 21:1-16. What condemnation pronounced upon him? See balance of chapter. Does not much of the sin of our land spring from covetousness? What is the promise? Eph. 5:5. How can we rid ourselves of this fruit of the flesh? **Lesson 2.—2 Kings 2:1-12.** Whom did God select as successor to Elijah? 1 Kings 19:16. How did Elisha prove his loyalty to Elijah? What did he ask that Elijah give him? Tell of the translation of Elijah. Of what is it a type?

**Lesson 3.—2 Kings 5.**

What miracle did Elisha perform at Jericho? 2 Kings 2:19-22. Christ likened his disciples to salt,—show how they could be compared. Tell the story of the healing of Naaman, the Syrian, who was a leper? Wherein lay the healing power? Can we expect to receive salvation other than by obeying God's commands? How may we know just what they are. Psa. 119:9, 105; Jno. 5:39; 1 Cor. 15:1, 2.

**Lesson 4.—2 Kings 6:8-23.**

Tell the story of how God protected Elisha and Israel, when the king of Syria warred against Israel? How did Elisha fulfill Rom. 12:20, 21.

**Lesson 5.—2 Kings 11:1-20.**

Who was appointed of God to inflict the punishment upon the posterity of Ahab? 1 Kings 19:16 17; 2 Chron. 22:8, 9. Who sought and by what method, to make herself queen, in place of Ahaziah, king of Judah? 2 Kings 11:1; 2 Chron. 23:10. Did she succeed? 2 Kings 11:2, 3. When was Joash made king?

**Lesson 6.—2 Kings 11:21-12:16.**

What kind of a king was Joash? 12:2 What great work did he undertake? What New Testament comparisons of spiritual temples?

**Lesson 7.—Dan. 1:1-21.**

Tell the story of Daniel in Nebuchadnezzar's kingdom,—how he came to be there, the temptation that was placed before him, how he overcame it and the result. Make temperance applications. What exhortation? 1 Pet 5:8.

**Lesson 8.—Jonah 3:1-4:11.**

What mission was appointed to Jonah? Tell how he disobeyed and what was the result. What type found in this lesson? What message for us?

**Lesson 9.—Amos 5:1-15.**

To whom was Amos sent as a prophet of God? Amos 1:1; 3:1. What were some of the sins against which he warned them? Give some of the texts which he sought to call them to a better life. Amos 5:14, and others.

What is the message to us all? Matt. 6:33.

**Lesson 10.—2 Chron. 26.**

Uzziah was king of Judah. How old when he began to reign? 23:3. What of his reign? v. 4. Mention some of the things he did in his kingdom. What was the result of his great success? v. 16. Our lesson, Jas. 4:6.

**Lesson 12.—Hosea 11:1-11.**

Point out from the book of Hosea some texts in which the prophet exhorts Israel how to obtain mercy? Some that relate to the future restoration of Israel? How has God shown his love to us? John 3:16.

the celebrations of a birthday of one so great as our Savior. He was born to be a Savior of mankind. He is called the Son of the Highest, and is to sit on the throne of David, and rule over the house of Jacob. The government shall be upon his shoulder. He is to order it and establish it with judgment and justice forever. He is to be King of kings and Lord of lords. He is the greatest gift to mankind, for through him we may obtain salvation.

With this thought of the gift, we may offer gifts. Let us give a word of cheer, of hope, and a little substance to those who are in need, or a little token, but let love accompany it. We read in Isaiah, "Of the increase of his government and peace there shall be no end." What a mistaken idea some people have in thinking that the Lord has come. What a miserable kingdom they must have, with it set up in their hearts and divided up into millions of parts. That is not the kingdom Christ is to rule over. "He shall have dominion also from sea to sea and from the river to the ends of the earth."

In selecting our gifts, why not give some books to read, concerning these wonderful truths given in the Bible? We are living in the last days, as some one said, even in the last hours. Prophetic students are watching the signs closely. It was my Father's custom at holiday time to offer special prices on his books and tracts. Since he has fallen asleep in Jesus, mother and I have tried to carry out the custom. The following are the special prices we offer up to Jan. 15, 1916:

Pine Woods Bible Class, .95c; Student's Text Book, 40c, Destiny of Russia, 25c, Revelation Made Easy to Understand, 25c, Prophetic Word Being Fulfilled, 5c, Russellism Exposed, 5c, Bible Study of word hades, 5c, Can You Believe, by H. V. Reed, and Restoration of Israel, 20c per doz. All orders will be taken care of promptly. Orders can be sent either to my mother, Mrs. W. H. Wilson, or to me at the same address, 625 Long Ave., Austin Station, Chicago, Ill.

Your sister looking for Jesus' soon coming, Jessie M. Wilson.

The human heart is like a mill stone in a mill: when you put wheat under it, it turns and it grinds and bruises the wheat to flour; if you put no wheat in it still grinds on, but then 'tis itself it grinds and wears away.—Luther.

**Letters.**

Dear Sir:

I have decided to send \$1.00 as subscription for your paper, The Restitution Herald; have seen a few papers, some good articles in it,—some otherwise. Would like to see a good article on the "Holy Spirit," who he is, to whom given, what given for, and when given. Have Orthodox and others, got the "Spirit" now? If not, why not? I presume that you give the paper a year to new subscribers for one dollar.

Yours truly,

John E. Hogarth, Denver, Col., 322 E. 18th Ave.

Dear Bro. Lindsay:

Enclosed find postal order for one dollar and fifty cents, for my subscription to the Restitution Herald for the coming year. Its weekly arrival is welcomed and its columns read with pleasure.

Brethren, the Lord direct our hearts into the love of God and the patient waiting for Christ.

Eye hath not seen nor ear heard, neither hath it entered the heart of man, the things which God hath prepared for them that love and wait for him.

Lord Jesus hasten thy glorious coming, to crush the serpent's head, making an end of all evil and filling the earth with thy glory. Let the pillars of the cloud, where thou art invisible, redden into the pillar of fire by the lightnings of thy presence that thy whole church may rest glorious in the light of thy countenance. There we shall need no candle, neither light of the sun, for the Lord God shall give us light, even the Lamb shall be the light thereof. Even so come Lord Jesus, come quickly.

Yours in the blessed hope,

Hugh Logan.

Dear Bro. Lindsay and all of like precious faith: The season's greeting to all. We are so glad to share in

Faith sees the best that glimmers through the worst.—Tennyson.

## Reports.

### November Report for Iowa Work.

We moved into our present home, Nov. 19. We are in the country south of Sac City, 3 miles from the Pleasant Prairie church, where we have a promising field for work, and have preached here both Sundays in November. From now on our regular appointments here will be the 4th Sunday in each month, and at Marathon the first Sunday in each month.

We are 3 miles from our P. O., Lake View. We like our home in the country. We are near Wall Lake, which is quite a resort. Lake View is by this water. We find the brethren very kind and hospitable and zealous to learn, and we pray much good may be done.

Sermons preached this month, 4; all at Pleasant Prairie. Money received, advanced for moving, \$75; Mrs. Josephine Garton, 50c.

Expenses: Fare to Marathon, \$1.14; return fare to Lake View, \$1.38; meals, 60c; total, \$3.12.

Net receipts for Nov., \$72.38.

J. W. Williams

## Berean Column.

Edited by  
NATIONAL BEREAN SOCIETY,

Leota B. Hanson, . . . Editor,  
3401 Magnolia Ave., St. Louis, Mo.

Love.

Dear Bereans,—

I have selected the word love the chief Christian grace for my subject, and I will give the scripture for so doing. "God is love." "If we love one another, God dwelleth in us." Now if we do not love one another, God dwelleth not in us. Also I have selected a paragraph which is good and timely showing practically the use of this Christian grace. Here it is:

"The man who thinks he can carry a grudge in his heart against a brother who has trespassed against him, because the brother has not asked forgiveness, has never yet learned the true spirit that pervades the mind of the new born babe in Christ, however long he may have been in the way. Thus saith the Lord,—whether the other fellow has asked forgiveness or not—"Laying aside all malice and hyocrisies and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby."

Dear Bereans, God's precious promise, "He dwelleth in us,"

is a great incentive to put off the works of the flesh and love one another. My prayer is that we may be filled with his love, for "God is love."

Earnest Christian.

### National Berean Tract Work.

The National Berean Tract Committee has the following tracts on hand, viz.,—

Can You Believe? by H. V. Reed, The Gospel, Nature of Man, The Kingdom of God, What is religion, The Restitution age, The Destiny of the Wicked, Life and Death, The State of Man in Death, The Coming and Kingdom of Christ, The "Age to Come," not a Heresy, by H. V. Reed; A Berean Tract by a Berean on Second Coming of Christ, The Resurrection, by S. J. Lindsay, The Coming of Christ, by S. J. Lindsay, The Reason Why, from an old tract. Also a quantity of miscellaneous tracts by different authors. Other tracts will be added from time to time and the names will appear in this list as they are added. These tracts are free to all for the asking and may be had of Mrs. Lydia Railsback, 621 South Fellows St., South Bend, Ind.

National Berean Tract Com.

Joseph.

Joseph was the son of Jacob. He had eleven brothers, but he was loved most by his father. As a token of his love, Jacob or Israel, as he was later called, gave Joseph a coat of many colors. When he was young he had several dreams which meant that some time his brothers would bow down to him and recognize him as their superior.

Because of these dreams and their father's favor, all Joseph's brothers except Benjamin were jealous of him. They called him "the dreamer," and treated him hatefully. His jealous brothers plotted against him and one time planned to throw him in a pit. But when they had taken off his coat of many colors, a band of Midianites came along, and bought him for twenty pieces of silver. The brothers told their father that a wild beast had killed him and showed him Joseph's coat dipped in the blood of a kid. Israel was then very sorrowful and mourned for his lost son. The Midianites took him into Egypt and sold him to Pharaoh's officer.

While in Egypt under Pharaoh, Joseph prospered and was soon made overseer in the house. But he was put in prison because the king's wife falsified concerning him. Next the king's butler and baker were put in prison. While the three were there, both the butler and baker had

time I do it. So with my church going—I forget the text and sermon immediately, but the influence whitens my life, and makes me a better woman."—E. K. II.

interpreting the dreams he asked the butler to speak well of him to Pharaoh. When the butler got out of prison he forgot about Joseph until Pharaoh had a dream about two years later. They searched for some one to interpret the dream but no one could be found until the butler spoke of Joseph. He was summoned and interpreted the dream which prophesied seven years of plenty and seven years of famine. Then Pharaoh gave him the highest office in the kingdom next to the king himself. During seven years of plenty he stored up food for the seven years of famine, and later as the famine had come upon the surrounding nations, his brothers came into Egypt to buy food from him. He sold them corn but treated them roughly to test their loyalty to their father and Benjamin. His brothers did not recognize him and bowed down to him pleading for favor and in this way his dreams came true. After making himself known to them on their second arrival in Egypt, he gave them provisions and sent for his father Jacob, and all the Israelites, seventy in all. They were given the land of Goshen in Egypt to live in and were favored by Pharaoh.

When Jacob died he was taken back to Canaan and buried in the cave of Machpelah, but Joseph wished his body embalmed and should later be buried with his father's.

Mildred Railsback.

Dear Bereans,—

Did you ever hear this story?

One bright sunshiny day, a young man stopped at the fence to chat with an old lady who was working about her yard. They got into an argument about going to church. He contended that church going is unnecessary, etc. You know the arguments given by such folks. But the old lady was firm in her belief that regular attendance at church is a good thing.

The young man then asked her what the text was the previous Sunday. She couldn't remember—neither could she tell him what the sermon was about, nor a single thing the preacher had said. Of course the young man thought he had the best of the argument, but the old lady answered him promptly with an illustration at hand.

She had been bleaching linen. Turning to it, spread on the grass, she said, "I put water on that linen; the sun dries it at once, but it is whiter each

### How Long Does the Abomination of Desolation Stand in the Holy Place?

In the last paper, I tried to show from Ezek. 22 that the last great trouble upon the Jewish people came upon them after they had been gathered back into Jerusalem as a nation, for God gathers them there to melt them in the melting pot on account of their wickedness. This agrees with the parable in Matt. 12:43-45. "When the unclean spirit is gone out of a man he walketh through dry places, seeking rest and findeth none. Then he saith, I will return into my house, from whence I came out. When he returns he finds it empty, then he goes and takes with himself seven spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than at first, even so shall it be also with this wicked generation." There is no doubt but what Jesus referred to the Jewish nation in this parable, and when they return to their own land, their wickedness will be greater than before, for as Isa. 28:15 says. Because ye have said, We have made a covenant with death and with hell, are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves.

Therefore saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone.... And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isa. 28:17, 18.

This also agrees with Ezek. 33 that the Jews are in their own land, gathered out from among the nations, and in a prosperous condition with gold and silver and cattle and goods, when Gog and Magog (Russia) come against them to take a spoil. This brings the merchants of Tarshish and all the young lions (England) also to Jerusalem and in that same time saith the Lord, my fury shall come up in my face, and in that day there shall be a great shaking in the land of Israel. And I will call for a sword throughout all the land of Israel, and every man's sword shall be against his brother, and I will plead against him with pestilence and blood, great hailstones, fire and brimstone, and



they shall know that I am the Lord. Ezek. 38. It shows conclusively that the last great trouble comes after the Jews are gathered back into their own land.

This also agrees with the prophecies of Daniel that the Jews are in their own land with the daily sacrifice restored before the abomination of desolation is set up in the holy place. And now the question arises, how long does the abomination of desolation stand in the holy place?

In all the prophecies, we notice that Daniel is particularly interested in the little horn or king, who appears as the last king to defy the Lord Jesus when he comes. God shows Daniel when this little horn or king is to appear, where he comes from, his character, how he takes away the daily sacrifice and sets up the abomination of desolation and then he tells how long this king has power to destroy and how long the abomination stands in the holy place.

In Dan. 12:1, the angel is telling Daniel of the time of trouble, and Daniel hears one man ask, How long shall it be to the end of these wonders (or these marvellous things)? And the angel said, It shall be for a TIME, TIMES and a half, and when he shall have accomplished to scatter the power of the holy people, all these things (these wonders of the little horn) shall be finished.

Now all Bible students agree that the time, times and a half is 3½ years or 1260 days, the only point of difference being whether it is 1260 literal days or 1260 years, making a day stand for a year. We think the scriptures prove it is 1260 literal days or 3½ years.

Daniel hears but he does not understand; he hears the angel say, this trouble will last 1260 days, but at the end of the 1260 days, the power of the holy people (the Jews) is again scattered. There is no doubt but what Daniel wonders, What is NOW to become of the Jewish people? Their power gone, the people scattered again, what is to become of Jerusalem, the beloved city, the holy city? What is the end of the wicked little horn? This king who placed the abomination of desolation and brought this trouble and misery upon the people and Jerusalem? And Daniel cries unto the Lord, O my Lord what is the end of these things? Then the angel says, Go thy way Daniel, for the words are closed up and sealed till the time of the END. The same time of the end, that he had shown Daniel before in the 8th chapter. Then he tells him how long it will be until this little horn or wicked king is destroyed. In v. 11 we read, And from the time

that the daily sacrifice is taken away and the abomination of desolation set up till the end of these things is 1290 days.

This is just 30 days longer than the 1260 days that the little horn has power to destroy the holy people, and after he has accomplished to scatter the power of the holy people, (the Jews), then Jesus appears and it takes just 30 days for the judgment of God to come upon the little horn to destroy him. This corresponds with Jesus' own words in Matt. 24:29. Immediately after the tribulation of these days ye see the Son of man coming in the clouds of heaven. Also with Paul's statement in 2 Thess. 2:8, that the WICKED ONE will be destroyed by the spirit of his mouth, and the brightness of his coming.

This is a plain statement that the angel makes to Daniel, that the time of trouble will be 1260 days, but the great question now arises, does it mean 1260 days or 1260 years? Strange as it seems most Bible students interpret these 1260 DAYS to mean 1260 YEARS, and yet nowhere does the Bible say or suggest or imply, that they might mean years. Many mistakes have been made in the interpretation of prophecy, on account of this error and the trouble has come because we did not understand that greatest of all prophecies of time, the seventy weeks of Dan. 9:24, which proves conclusively that it means just 3½ years.

I wish every one who is interested in prophecy would make a particular study of these 70 weeks, for it is the key that opens the treasure house of prophecy in Daniel, Revelation, the 24th of Matt., and of all the prophets who write of the time of the end; for if we can prove that there is 7 years more determined upon the Jewish people, after they are again in their own land as a nation, then we can harmonize all these scriptures, that the little horn who is to arise in the last end of the indignation, when the transgressors are come to the full, will arise in the beginning of these last 7 years, that the daily sacrifice is taken away and the abomination of desolation set up in the middle of the 7 years, and that it stands there just 3½ years and the coming of the Lord is immediately after. The Seventy Weeks of Daniel will be taken up next.

Eva L. Stearns.  
Sac City, Iowa.

**The Work of the Church.**

"Go work in my vineyard." Matt. 21:28. When and how long? "White the day lasts."

Why work then? Because, "The night cometh when no man can work." Jno. 9:4.

This reason is enough and comes from the lips of the Son of God. The present time is all we have any assurance of in which to work for God and humanity. Now is the time to let our light shine. Now is the time to help suffering humanity, the sorrowing, the sick and the lost. If we desire to walk in the footsteps of Jesus and do as he would and has done, then we must know what he did and then be willing to do as he did.

Christ has said, "He that would come after me let him take up his cross and follow me." How or in what direction did Christ go? He sought not his own ease and glory, but that of others, and finally gave his life for others, even those of his enemies and dies the death of the cross. "While ye were yet sinners Christ died for the ungodly."

And in the same reproachful tone of voice as Paul reproved his brethren recorded in Heb. 12:4, when referring to the long list of masters in chapter 11, when he says, "Don't worry or complain, 'Ye have not yet resisted unto blood,' as they did. Wait a little, suffer a little, before you complain too much my brothers and sisters, is the thought. And I am sure I am as much in need of remembering that admonition as any of my beloved brethren.

If we are desirous of possessing a pure religion just turn to 1:27, and you will there learn just what that grade of Christianity is. Will give the language entire. "Pure and undefiled religion before God is to visit the widow and the fatherless and to keep himself (not some other fellow) unspotted from the world. Have we any of those worldly spots on our garments showing to all passers those spots by the flaming badges we wear on our garments?

Here then, is our present work definitely and plainly laid down and marked out before us. To visit the widow and the fatherless in their affliction, administering to their needs and sufferings, and to keep ourselves unspotted from the world. This is the present work of the Christian, to do something and not just believe anything and be honest in it.

Paul says in 2 Cor. 3:2, "We are epistles known and read of all men." Well then be careful what they read in your life.

Do the work that comes nearest to your hands, and do it lovingly and well, and God will one day bless you for all your toil and sacrifice. This is our mission, to labor in the great field

of humanity and not do as many do, enter the church as a place of ease, and an idle pleasure resort. The church should be only as a home is to a large, loving family of children at the close of a week's absence of toil and perplexity, and then come home to Father's house only to rest, tell our sorrows, trials and bitter heart aches, and a little rest season of cheer and conference with the family strengthening us for another week's toil.

( ) the home of a church. Blessed beyond all prices that spot to all those that are living within reach of such a home and rest cottage. No church, state, nation, or even a neighborhood can ever rise in intelligence, refinement, or religious value higher than its personal individuality and home life.

It is a great mistake for any one to think the church is wholly a place to meet together to edify, strengthen, and build each other up. That is only the home life of a Christian. Here, as we have said before, we come together after a day's conflict with the world, sin and the devil, to meet and relate to one another our toils, sorrows, temptations, and trials, the same as we children did at the close of the week go home to father's house and gather around the hearth stone of the old home after a long week's toil to rest our tired heads on father's or mother's knee. And when they would place their hands on our head and say to us, "Well done my child." Well done! Oh brother and sister, can you not remember how such words would cheer and strengthen our tender childish hearts and prepare us for the next week of labor?

Then, oh then, brother and sister how much more ought we to be strengthened amid the tumults of this present life to know when we come to gather together for a little moment of rest, if true we know our Heavenly Father will say to us at last, "Well done my child, well done. Enter thou into the joys of thy Lord." —L. S. B.

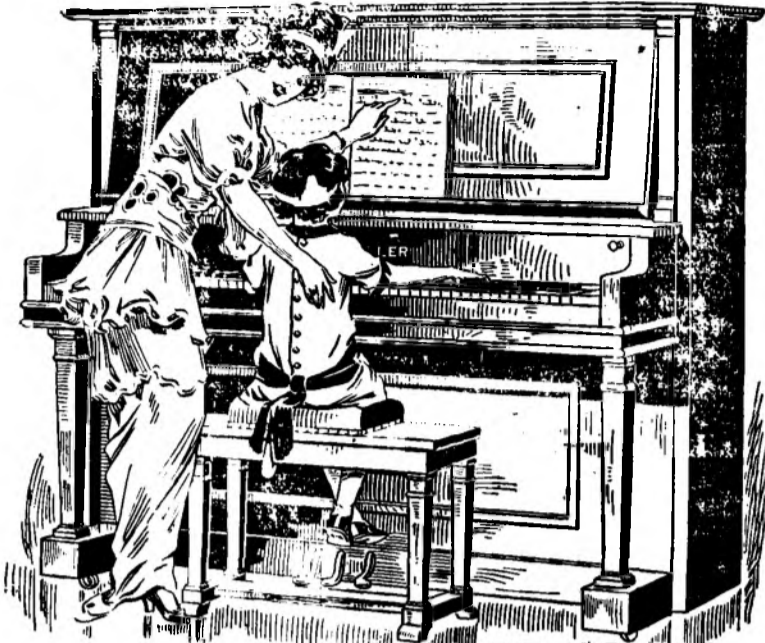
Character is to wear forever; who will wonder or grudge that it cannot be developed in a day? —H. Drummond.

You will never have a friend if you must have one without faults.

Face your difficulties in the name of God, and fight them out.

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**What Is Man?**

Until we thoroughly understand man's nature, there is little use to try to understand God's plan of salvation, but that understood, all other errors are easily overcome.

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

By the introduction of the "breath of life," the dust-formed, lifeless man became a living man or soul. Man became a living soul by that act, but it is almost universally accepted by the nominal Christian world that when God breathed into man's nostrils the "breath of life," man RECEIVED a living soul. If read understandingly, however no such an idea could ever be arrived at.

In pronouncing sentence, God said, In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it was thou taken: for dust thou art, and unto dust shalt thou return. That intelligent, dust-made man, the one addressed, was taken from the ground, and now, because of transgression, he must return to his original elements.

God sent man back into dust and ashes because man had transgressed God's laws. Death is therefore a penalty, an enemy to mankind, and not a reward. If, as many say, it is simply a transition to a greater life in heaven, then Adam did the right thing by transgressing, for had he not transgressed God's law, death, the penalty, would not have been imposed, then man would have been doomed to a continued existence on this earth with no chance of ever going to heaven. Paul says that death is an enemy and that when Jesus reigns

on this earth, the last enemy to be destroyed is death.

A text, Eccl. 12:7, is often quoted as against this idea. It reads: Then shall the dust return to the earth as it was and the spirit to God who gave it. In this text there is no lack of harmony with the text of Gen. 2:7. The "breath of life," or "spirit of life" that was given is that which returns to the Giver, and as man before receiving it was lifeless, so man after it is taken is lifeless. The "it" that returns to God is the same "it" that was given to man. The "it" made it possible for the man to live, but it is not the man. Is this plain to you?

In Ezek. 18:4, we read, 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.

Here the "soul of the father," and the "soul of the son," as expressions are said to teach that fathers and sons have souls and that this destroys the thought already expressed that fathers and sons (men) are souls. Very well. Whatever these souls are, they die. Attention is called to the fact that it is only the soul of the sinner that dies. Well, at the time this was written, ALL were sinners. God had concluded them all under sin that he might have mercy upon all, and according to the perfect law Paul said there were none good or righteous, no not one. This Ezekiel text can have reference only to the second death, for with respect to the death we die in Adam, it is said that it is appointed unto men once to die, etc., but with regard to the second death, the Revelator says, He that hath an ear, let him hear what the spirit saith unto the churches. He that overcometh shall not be hurt of the second death.

S. J. Lindsay.

Be not anxious about tomorrow. Do today's duty, fight today's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand, if you saw them.—C. Kingsley.

Sad will be the old age of the youth who forgets his father's struggles, his father's thrift, his father's God; and lets the morrow take care of itself. The world owes no man a living, but every youth owes the world a life.—Leslie's.

In most cases the reformer goes away from home to begin work.

Don't worry, trust God and go on.

# THE RESTITUTION HERALD.

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## In God's Great Plan.

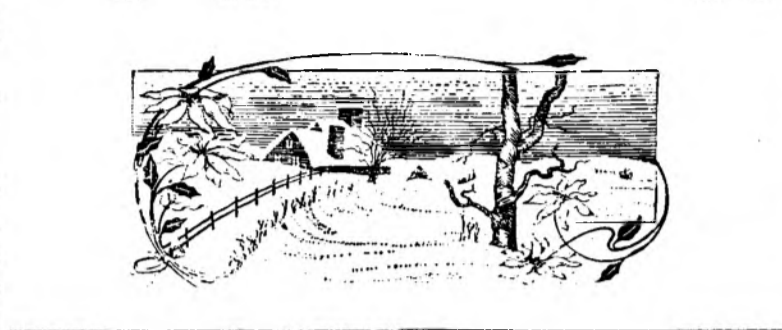
One of the wonders of this great world in which we live is what we might call nature's economy. Nothing goes to waste. The acorn which a bright-eyed squirrel nibbles, fulfills one important end, even if it never becomes an oak tree. The brown leaves which flutter downward in the fall, give fertility to the soil beneath. Everything about us is continually changing, but nothing is lost or wasted. In God's great plan each thing has its use.

If we had our way we should omit a great many of the experiences which come into our lives. All the difficulties and disappointments and trials seem to us a waste of time and patience. How happy we might have been if it were not for that sorrow which came upon us like a bolt from a clear sky. How far we might have gone if it had not been for the burden that kept us back. If we could plan our lives for ourselves, we should be very sure to leave out all the taxing, trying, puzzling things, to say nothing of the real troubles.

But the same God who directs this earth so wisely, is planning our lives. And if he finds a use for a withered leaf, he will not let one experience which comes to us be wasted. Mistakes teach care. Suffering perfects patience. Strength comes from exertion. If we could leave out of our lives everything that we do not like, all hardships and vexations and hindrances, we should come very far short of our own ideal.

God does not plan for waste. When hard things come into our lives he uses them to make the coming years richer and happier. Do not lose any strength in questioning, but work with him to make each experience yield the highest blessing.—Sel.

Christmas time! That man must be a misanthrope indeed in whose breast something like a jovial feeling is not roused, in whose mind some pleasant associations are not awakened, by the recurrence of Christmas. There seems a magic in the very name of Christmas. Petty jealousies are forgotten, social feelings are awakened in bosoms to which they have long been strangers. Kindly hearts that have yearned toward each other, but have been



## A Merry Christmas To All

### CHRISTMAS GREETINGS

**A** WISH that all might bring to you,  
Instead of useless giving,  
Some kind and gentle, loving thots  
To make life worth the living.

A wish for Christmas everywhere,  
More thots of love were given;  
'Twould make so many sad hearts  
bright.  
And lift us nearer heaven.

The gifts too often seem to be  
For duty more than love.  
I wonder if our prayers are heard  
We're sending him above.

To bless all people of our town.  
When oft we're well aware  
Our nearest neighbors are in distress,  
And our help is needed there.

If we would make a sacrifice  
To help a worthy brother,  
Oh what a Christmas this would be,  
To know we helped another.

Some coal, or meat, or bread so needed,  
Would help bring Christmas cheer  
To the unfortunate everywhere,  
And make our Christmas dear.

Kind words, they cost so little,  
A sympathizing tear,  
To those whose sorrows, heavy,  
Seem all that they can bear.

Let's all unite this Christmas  
To make some sad heart light;  
For we know not when misfortune  
Will turn our days to night.

If by little deeds of kindness  
We can drive away a tear,  
'Twill make our Christmas happy,  
And all the glad New Year.  
—Mrs. Rachel A. Helmet.

withheld by false notions of pride and self dignity, are again reunited, and all is kindness and benevolence. Would that Christmas lasted the whole year through.—Charles Dickens.

#### Short Meter Sermons.

Love alone can lift the lost.  
Surfeit is the foe of serenity.  
Opportunity is only the observe of obligation.  
Wherever a lie alights, its progeny arise.  
Considerations for others is the noblest courtesy.  
Resentment bears heavy fruitage of regret.  
He who is a friend only to himself is a foe to all men.  
The things of life are likely to get in the way of life itself.  
God never calls a man to command until he has learned to obey.  
Most men are made by their enemies and marred by themselves.

the work there is always plenty of hardship.

No man wanders more easily than he who watches another's ways.

Frozen faith is effective only in freezing the faithful.

Men who spend their time knocking never open any doors.

There is a good deal more charity in withholding the word of malice than in giving any kind of a wad of money.—Sel.

#### Lessons To Learn.

Learn to laugh. A good laugh is better than medicine.

Learn to attend strictly to your own business—a very important point.

Learn the art of saying kind and encouraging things, especially to the young.

Learn to avoid all ill natured remarks and everything calculated to create friction.

Learn to keep your troubles to yourself. The world is too busy

to care for your ills and sorrows.

Learn to stop grumbling. If you cannot see any good in the world, keep the bad to yourself.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.

#### Three Gates.

If you are tempted to reveal  
A tale some one to you has told  
About another, make it pass  
Before you speak, three gates  
of gold.

These narrow gates: First, 'Is it true?'

Then, 'Is it needful?' In your mind

Give truthful answer. And the next

Is last and narrowest—'Is it kind?'

And if it reach your lips at last  
It passes through these gateways  
three,

Then you may tell the tale nor fear

What the result of speech may be." —Sel.

#### Good Advice.

Be thoughtful.

Do not hurry.

Be ever occupied. Have a definite purpose and never give up until you have realized it.

Be contented with your lot. One's lot in life is merely his starting point.

Have faith to walk out upon God's promises.

Be ready always to defend a good cause.

Be sincere. There are too many binary stars in the firmament of modern society already.

Ever do good. Indeed, if you have no other luxury in this life, make sure of the luxury of doing good.—Dr. Robison.

#### Pointed Paragraphs.

Little white lies soon become soiled.

A big head is often the result of a few small ideas.

What a man is and what he might be are as different as day and night.

It's time to cross your fingers when you hear a man boasting of his good deeds.

A wager is a fool's argument.

Leave well enough alone.

Passing Away.

The year 1915 is nearly to a close. One by one its sands have been dropping from the great hour glass of time, from which other years, decades, and cycles have passed. One year more will soon be numbered with the past to return no more, and at its close we shall be found standing one year nearer our grave, and one year nearer the coming of Christ and the great day of God. Are we prepared for those scenes and his return?

Oh the changes that have taken place in this world of ours within this one short year. Who can number or call them back again? Who can count the sad tears that have been shed, the bitter sighs that have been uttered, the sorrows that have filled the heart or the homes that have been entered by death or destroyed by war, fire, tornadoes, earthquakes, and gaunt hunger that have walked hand in hand at morn, noon and night over the earth, carrying desolation, want, sorrow and death in their track to many homes as they have passed on to other lands and coming years.

Cities have been laid waste by the curling flames, islands inhabited by man have been buried beneath the blue waves by the passing earthquake as it went marching by, while the storm above them sang their sad requiem as they went down.

Crime and wickedness of every sort, shade and degree clothed in the darkest forms and brightest colors walk our streets unblushingly with a lofty and defiant air at noonday, perhaps not far less in degree than those which filled the streets of Sodom, threatening the virtue and lives of the passers by.

All this sad, corrupting wickedness of society and the upheaving and groaning world of nature comes up before us, speaking in thunder tones and in language unmistakable the truthfulness of God's word that the near approach of earth's rightful heir and coming king is near at hand.

While holiness, prosperity and plenty in many places have filled our land and blessed many homes, yet sorrows and want untold have filled our world as never before.

Who can tell what is in store for us in the coming year? But let what may, come, may we be prepared for all that may appear to us as we journey on through life.

May we profit from the lessons of the passing year now ended and if life be spared us be better prepared to enter upon the opening one now at hand, remembering there is a God that rules that can give bread to the

hungry, can save (and has) his people though amid the flames, and can (and will some day) say to the roaring storm of life, "Peace be still." A God that can deliver his people in the hour of trouble and who will reward them in the day of his coming with a crown that will never fade and a life that will know no sorrow or death.

Brethren, may we all resolve to live nearer God, serve him better, and trust him more than ever before because of his great mercy and goodness unto us.

May the reward of the righteous be ours to enjoy in that world and in that summer land where flowers bloom to fade no more, and where none will ever say, I am sick, and where disappointed hopes will no more come to sadden life as now as we gaze upon our wrecked air castles strewn along life's pathway. But may we build upon that rock that at last we may enjoy God's eternal years in that summer land of unfading glory,

"Where no tears will ever fall, Nor heart be sad; Where the glory is for all And all are glad."

May this be our happy lot is our desire, as we sit and see the last sands in the great hour glass of time pass out, numbering the last day, hour and moment of 1915, and it is gone forever. Good-bye, old years, good-bye.

—L. S. B.

Gems of Thought.

Be a friend to everyone. A friend is a friend until he is proved false. If you love a friend tell him so. Don't wait until he has passed this life. Speak it now and bring sunshine into his life and joy to your soul. A heart of love is better far, Than all the wealth of earth, Because it is a power divine, That God has given birth.

What our lives want mostly is more sunshine to brighten and warm up the dark and lonely places. Friendship is love and the scriptures tell us that God is love. Therefore if we are friendly, the Spirit of God dwells in us. How shall we obtain this Spirit of love of whom you say is God. It is written, Ye shall seek me and find me when ye shall search for me with all your heart. Friendship is like a rose, always beautiful. If you have a friend worth having, do not fail to tell him so. It will help to scatter shadows that forever come and go. When whom you have believed to be a most sincere friend has cruelly wronged you, don't seek to be avenged, but always bear in mind that it is written, Vengeance is mine; I will repay, saith the Lord.

Friendship scatters shadows of sorrow. Do any thing to preserve it. Sow thy seed with a careful hand On a stoneless, fertile land, Keeping it from braubles free. Soon the harvest time will be, And thy labor will be known, By the seed that thou hast sown.

Beware of jealousy. It will do more mischief than a king. Love knocks at the door of your heart. Let her in. She is your friend. Write nothing for the public that you are ashamed to sign your name to. There is too much literature of that kind in the world now. Whatever you say to the world, let it be pure, clean and uplifting. Anger and jealousy are the powers of satan. Shun them as much as possible. Sunshine of life is a smile. Its rays are kind deeds. Its warmth is cheerfulness. The greatest secret of life is, that many are not aware, that there is a sun revolving in every heart. Let its radiant beauty shine.

If the heart is true and pure as the rose, Love asketh not if the face is fair.

But if it is cold as the winter's snows, O who would then care for its charms to wear?

If you would wear the crown of eternal life, you must bear the cross. Make it an effort to obtain a forgiving nature. Friendship is a beautiful gem, given by God. Wear it within your heart. Do not choose your friends by their looks. Watch their ways, and learn their hearts. Remember the old saying, "Handsome shoes often pinch the feet."

Everyone loves a kind Christian, but despises a hypocrite. A kind and gentle heart will never lose its reward. It is written, Whatsoever a man soweth, that shall he also reap. No friend will ever laugh at you for doing what you believe to be upright and honest. If he does, he is not worthy of being your friend, and the quicker you shun his companionship, the better.

A life that is always sweet and pleasant and sympathetic, does not have to go hunting friends. People are always glad to make the acquaintance of such a person. We all love a bright, warm, cheerful day, full of sunshine and beauty, but a dark, cloudy day of storm is always dreaded. Is it not the same with our lives? A life that is beautiful, full of love and sympathy, is always preferred to one that is cold, selfish and indifferent.

Singing is the best remedy for the 'blues.' This remedy at times may seem hard and out of the question, but remember, the most bitter medicine often brings the quickest relief. So if our lives are dark and dreary, we

want something to brighten them up. Kindness done is a jewel won. No doubt but what some who read these thoughts will say, It is enough to tell others how to live, but it is another thing to live them ourselves. And to such a statement, I would say Amen, for it is utterly impossible for one to live a truly happy life without first becoming acquainted with Jesus Christ, thro' whom all things pertaining to this earthly life are made possible.

Rachel A. Helmit.

Land Agency.

I have accepted a land agency with the best company in existence. 2 Cor. 5:20. A new tract of land is soon to be opened for settlement. Isa. 3:1. Just as soon as the requisite number of bonafied settlers can be secured the opportunity for securing a home here will close. Rev. 10:7. Every thing has been investigated and this is beyond question the best offer that has ever been made. Title absolutely perfect. 1 Cor. 2:9. The present owner intends to reserve a portion for himself and live with those who come. Rev. 21:3.

Climate.

No malaria. Isa. 33:24. Well watered. Rev. 22:1. Winters pleasant and balmy. Summers cool and delightful. No storms, tidal waves or earthquakes. Climate absolutely perfect.

Society.

Only the best of society. Excellent neighborhood. Very friendly neighbors. No jails needed. Good opportunity for those musically inclined. Musical instruments furnished free. Rev. 5:8. Musicales given, in which all participate. There is an aviation meet once every month. All then go up to the metropolis. Isa. 66:23. Board and room without cost to citizens who own land and have proved upon it. Rev. 22:2.

Stock Raising.

Good country for all kinds of stock. Lions eat straw and fatten on it. Isa. 11:7. There are no wild or unruly animals. Isa. 11:6.

Fruit Raising.

Fresh fruit every month in the year. Rev. 22:2. No blight, mold, scale, rot or scab. Rev. 22:3.

Buildings.

Every settler has a home already provided, Jno. 14:1-3. which is better than any house he has ever previously occupied. However for those who decide to build, material is furnished free. Isa. 65:21.

Educational Advantages.

An excellent school will be conducted. Isa. 54:13. The best teacher will constantly impart instructions. Jno. 3:2. No limit



to the advancement that can be made. An examination is given in which the applicant must stand 100 percent. Matt. 5:48. However, the list of questions may be had for preparation. They are found in Ex. 20.

**Excursions.**

From time to time, the citizens who desire, may go on the excursion, conducted by the original owner. Rev. 14:14. Delightful scenery will be constantly in evidence. Many historic places on the route. These, like all other advantages enjoyed by the citizen, are absolutely free.

**Miscellaneous information.**

Gold is plentiful, in fact the city pavements are of gold. Rev. 21:18. There is no expense for clothing, as all this is furnished. Rev. 19:8. No water, gas or electric bills to settle; no tax, no rent. The principal thoroughfare is well kept so that any one can travel it. Isa. 35:8. No danger of being run down by speeding automobiles or run away horses. Isa. 11:9. A great banquet is to be held at the opening of the tract by the original owner. Rev. 19:9. He has spent an incredible amount in getting it ready for settlers, and so will spare no expenses at the opening to provide richly all things. Rom. 8:32. He himself will serve the viands to those so fortunate as to be present. Luke 12:37.

Annual moving is unknown, for when settlers are once established, they never need to move, nor wish to do so. Rev. 3:12. It is very important that all who desire to participate in this excellent opportunity make no delay. The number who can be accommodated will soon be made up. Rev. 14:1. There is no time to lose. Heb. 4:7. Race, position or previous conditions absolutely no bar. Acts 10:34. All who will may take up a claim. Rev. 22:17. But it must be done before the tract is first opened. Rev. 22:11.

**An Appeal.**

Here in this land is rest for the weary, strength for the weak, riches for the poor, food for the hungry, health for the sick, youth and beauty for the aged and decrepit, joy and peace and comfort for the sorrowing and distressed and troubled. Here is restoration for the robbed. Here is balm for the wounded. Here is life for the dead. O, "Whosoever will, let him come."

Your brother in Christ,

I. W. Maness.

Buffalo, S. C.

**Christ's Second Coming, Personal and Visible.**

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. Job 19:25. Matt. 24:27. 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. Matt. 24:30. 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. Matt. 26:64: Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Luke 18:8: I tell you that he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find faith on the earth?

Jno. 14:3. And if I go and prepare a place for you I will come again and receive you unto myself that where I am, there ye may be also.

John 14:18: I will not leave you comfortless: I will come to you. Yet a little while and the world seeth me no more; but ye see me, because I live, ye shall live also.

John 14:28: Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me ye would rejoice, because I said, I go unto the Father, for my Father is greater than I.

Acts 1:11: Which also said, Ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Acts 1:20: For it is written in the book of the Psalms, let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

1 Cor. 1:7: So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ.

1 Cor. 11:26: For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.

1 Cor. 15:23: But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming.

Phil. 3:20: For our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess. 1:10: And to wait for his son from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

1 Thess. 2:19: For what is our hope, or joy, or crown of rejoic-

ing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

1 Thess. 3:13: To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Thess. 4:15: For this we say unto you by the word of the Lord, that ye which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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.

2 Thess. 1:7: And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

2 Thess. 1:10: When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony was believed) in that day.

2 Thess. 3:5: And the Lord direct your hearts into the love of God and into the patient waiting for Christ.

J. T. Skinner.

Blue Mountain, Ark.

**The Birth of Christ.**

Dear brothers and sisters:

About 740 years before the birth of our Lord, the prophet Isaiah (9:6, 7) said, For unto us a child is born, unto us a son is given and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. We come on down the 740 years to Matt. 1:21, 23, 24, 25. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Behold a virgin shall be with child and shall bring forth a son and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him a wife, and knew her not till she had brought forth her first born son, and he called his name Jesus.

Luke 2:7-14:7 And she brought forth her first born son and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn. 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. 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 this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest and on earth, peace, good will toward men.

Dear brothers and sisters in the Lord, the 25th of December is so-called the birth of our dear Saviour which is called Christmas. Nearly 2000 years ago there was a man and a woman, named Joseph and Mary. They had to go up to Bethlehem to be taxed, and there is where our Saviour was born.

Your brother in the Lord Jesus Christ,

Ora L. Worley.

You have thought of many friends. No doubt you have studied to give them joy in some kindly remembrance. Some of them appeal strongly to you by their own circumstances, not having many of the brighter things of life. Now will you follow this up during the year and study to help them in every way in your power.

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; you shall begin it well and serenely and with too high a spirit to be cumbered with your old nonsense.—Ralph Waldow Emerson.

**Educator's Advice.**

Read but few books.  
Read the best books.  
Read the same book many times.  
Read the books that serve you best.  
Read for ideas instead of facts.  
—W. Stetson.

Most people think they are virtuous merely because they are tame and inoffensive. Tameness is not a virtue, it is merely the absence of a vice.—J. S. B.

It is strange that men should see sublime inspiration in the ruins of an old church and see none in the ruins of a man.

**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 sin 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.

When this paper goes out we expect to be with the Salem church near Marshall, Ill., returning home about Christmas day.

We ask again in all earnestness that you look at the label on your paper and if it gives date of "Nov. 15," that means that your subscription expired Nov. 1, 1915; or if "Dec. 15," it expired Dec. 1, 1915. If you cannot now send the remittance, drop us a card saying you will as soon as you can. This will save postage and useless labor

for us, and square everything up in a nice, business way.

"Announcing the arrival of Eloine Marjorie, at the home of Mr. and Mrs. Frank Siple, on Dec. 12, 1915."

So reads a card just received from Bro. and Sr. Siple, of Adrian, Michigan. We congratulate these young people upon this good fortune, knowing of no home where the little one would be more welcome or where it would receive any greater attention.

We wish all readers who are able to write an encouraging word would be especially careful to read Sr. Woodward's article, Shame, in the Dec. 8, issue, then go and stand with their faces in the corner for twenty minutes to help them remember it. Then to show works meet for repentance, send in a cheering word now and then. We wish in this public manner to thank Sr W. for her timely and spirited suggestion and at the same time to apologize for her apparent neglect. She has her hands absolutely more than full all the time and if any one has a good excuse for neglect, she has. But she isn't going to let it occur again.

**Subscription Matters.**

Renewals,	\$1.50
New subscriptions,	1.00
When paid by one friend to another,	1.00

It would make a splendid Christmas present for a friend. Try it.

**Notices.**

**Special Prices Until Jan. 15, 1916.**

- On W. H. Wilson's Books.
- Pine Woods Bible Class, .95c;
- Student's Text Book, 40c, Destiny of Russia, 25c, Revelation Made Easy to Understand, 25c, Prophetic Word Being Fulfilled, 5c, Russellism Exposed, 5c, Bible Study of word hades, 5c, Can You Believe, by H. V. Reed, and Restoration of Israel, 20c per doz.

All orders will be taken care of promptly. Orders can be sent either to my mother, Mrs. W. H. Wilson, or to me at the same address, 625 Long Ave., Austin Station, Chicago, Ill.

Your sister looking for Jesus' soon coming,

Jessie M. Wilson.

Bro. R. P. Story, Holbrook, Neb., writes: "I want a man with a small family (as the house is not large) to run the farm and stock on the shares. I will furnish everything on the start if I could only get the right kind of a family. I would like to let

it for five years."

We wish to add to this that Bro. Story's farm is as well equipped as any in the neighborhood where it is located. It lies in a community of believers and would be a splendid opportunity for some of our people wishing to move west. We know Bro. Story personally and can recommend him highly to any one who may wish to correspond with him.

It has been my wish for several years to arrange the first four chapters of Genesis in outline. It is intended for careful study. The promise of the seed of the woman is the beginning of the gospel. Without the manifestation of this seed there could be no future life. This seed was the COVENANT VICTIM that ratified every covenant made. These outlines may be had for the postage (1c). For the present address me at Lipscomb, Texas.

**Notice: The Visitor.**

Any who desire copies of The Visitor, or the folder, "The King's Message," sent to any address for gifts or gospel work, please send to the author for the same. If you are interested in prophecy you will find The Visitor gives many dates and outlines of value to you. Price 25c per copy. Folders, 10 for 10c. Address

Harriet E. Boice,

**Reports.**

The First Quarterly Business Meeting of the Church of God in Ill., was held Dec. 11th. at the home of Bro. E. F. Gesin near Adeline.

Twelve members were present, including all of the officers and members of the board with the exception of Bro. Fred H. Knodle.

Opening exercises consisted of a song service and prayer followed by scripture quotations. Next came the reading of the minutes of the last meeting. They were approved. The treasurer's report was read and approved.

Conference expenses, dues, etc., were discussed, and the treasurer authorized to put out a circular letter in the near future. It was decided to engage Bro. F. E. Siple to assist Bro. Lindsay for one month.

The motion, by Bro. Gesin, that a preacher called to a quarterly conference be paid ten dollars out of the state treasury, for his services, carried. There being no call for the next quarterly meeting, it will be announced at call of the President. Meeting adjourned.

On Sunday morning at the church in Adeline, we had a sermon by Bro. Lindsay, from Ezek. 37. In the afternoon at 3, we enjoyed another sermon. Theme—The Rewards. Bible study at Bro. Gesin's Sunday evening.

Almeda Glotfelty, Sec.

**The Sunday School.**

By Anna E. Drew.

The Ascending Lord.

Jan. 2, 1916, Acts 1:1-14.

Golden Text.—When he ascended on high, he led captivity captive, and gave gifts unto men. Eph. 4:8.

Time.—About the middle of May, A. D. 30. Forty days after the crucifixion in April.

Place.—The ascension was from the Mount of Olives near Bethany. The meeting place of the 120 disciples was an upper room in Jerusalem.

**Questions.**

Who is the "I" of verse 1? See Luke 1:1-4. (That Luke was the author of this book as well as the gospel which bears his name is evident both from the introduction and the unanimous testimonies of the early Christians. Both are inscribed to the same person). What then was the former "treatise"—account, narrative,—that he made? Of what was this former account about? v. 1. To whom addressed? It is supposed from the style in which Luke addresses Theophilus, that he was a person of high official standing as well as of excellent Christian character. Though some think since the name means "lover of God," that it applies to any lover of God.

How long did Jesus "do and teach"? v. 2. What is meant by "after his passion"? To whom did he show himself and for how long? v. 3. What were some of the "infallible proofs" of his resurrection? John 21:1-14; Jno. 20:19-22, 26-31; 1 Cor. 15:4-8.

Where was the last gathering with his disciples? Matt. 28:16-20. What command did he give them at this time? v. 4. What was the promise of the Father? John 14:26; 15:26, 27. What was the question that weighed on their hearts? v. 6. Had this been their hope? Luke 1:68-73; 24:13-21. Did Jesus tell them they were mistaken in this expectation of a restoration? What work was there yet for his disciples to do? v. 8. In what manner did Jesus ascend to heav-

en? v. 9. Where did the ascension take place? v. 12. Luke 24:50, R. V. ("Olivet was 7½ furlongs, —a furlong was one-eighth of a mile—, from Jerusalem and the town of Bethany was 15. But the first region or tract of Mt. Olivet called Bethphage, extended from the city a Sabbath day's journey—three-fourths of a mile—where the tract called Bethany began, and from this place the Lord ascended).

What took place as the disciples gazed after Jesus? v. 10. What was the comforting promise? v. 11. Has such a coming ever yet taken place? Has it been the hope of the true followers of Christ ever since? 1 Cor. 1:7, 8; Phil. 3:20, 21. 1 Thess. 1:9, 10. 4:13-17; 1 Tim. 6:14; 2 Tim. 4:1. Is it your hope? How does the world view it? 2 Pet. 3:3, 4; Matt. 24:49.

What are some of the changes that Christ's coming will make? Give texts. Has he given us any light as to the time? Matt. 25; Mark 13; Luke 21; 1 Thess. 5:1-6. What is the admonition? Luke 21:34-36. Explain the Golden Text.

## Obituary.

James Elliott Cook.

Bro. James E. Cook, of the Browntown, Va., church, died recently in the hospital at Charlottesville, Va., after a severe operation. Bro. Cook was baptized into Christ by S. J. Lindsay during his visit to that church in May 1909. Burial was made in the family burying ground at Browntown. His age was 76 yrs. He was a veteran of the Civil War and a man who had well settled convictions on matters of truth. He lived and died in the hope of the resurrection from the dead when the Life Giver comes. He leaves two sons, two daughters and the widow to mourn his loss. May the Lord give comfort to these.

From notes furnished by Sr. Flossie Updike.

## Letters.

Dear Bro. Lindsay:

We do enjoy the letters from the brothers and sisters so much and will write a few lines to let you know that though we are alone here in the faith of our father Abraham, still we are trying to let our light shine. We have a good live Sunday School here at our school house. Last Sunday there were twenty-two in the Bible class and a very interesting lesson we had, but was sorry to hear one old gentleman

say at the close of the lesson that the Bible taught the restoration of Israel, but admonished the young not to study it as it was "a back number." He also said that people now-a-days hadn't time to study the prophecies, but should be governed by the New Testament writings, and cited us 1 Cor. 13:1, 2: "Though I speak with the tongues of men and of angels and have not charity, I am become as a sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing."

This is all very true and it behooves us to show more of it than we sometimes do, but we also read in 2 Tim. 3:16, 17: "All scripture is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

If we do not study the prophecies, how are we to understand Jesus' words in Matt. 19:28?

"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 also shall sit upon twelve thrones, judging the twelve tribes of Israel."

And in the 24th chapter of Luke we read of two disciples who were journeying to Emmaus when Jesus overtook them and these words were among those he spoke unto them: "And beginning at Moses and ALL the PROPHETS, he expounded unto them in ALL the scriptures concerning himself."

We are very anxious to have some meetings here as we feel that good would come of it and have been hoping for some time to hear from Bro. and Sr. Robison who passed near us in the fall on their way south. We have been having inquiries as to when they were coming but cannot say as we do not know of their whereabouts. Would be glad to get into correspondence with them again.

There is a lady, Mrs. Clara [unt of Conway, Kansas, who wishes to come to our place and be baptized when we have meetings. I hope we may soon be able to have some.

Grace Lawrence, Burlington, Kansas. Rfd. 2.

Dear brothers and sisters:

I write to thank all of our writers for their good letters, and sermon that have been written in the columns of The Restitution Herald. Among the joys

and blessings that have come to me is my first grandchild—a little girl, Katherine Esther Davis.

Mrs. Amy Johnson.

### Silent Times.

Thinking of the privilege that we have of approaching God in prayer makes me desire to write something on this vital topic.

Prayer is such a necessity for Christian growth, and such a pleasure for those who love God. It is food and gives wonderful strength. It makes the day's duties light and throws a wall of safety around us. "As the mountains are round about Jerusalem, so the Lord is round about his people." Psa. 125:2.

How necessary for us, when the Master needed to pray. Matt. 14:23 says, "He went up into a mountain apart to pray, and when evening was come he was there alone." Alone with God in the silence of the hills. What strength he gained from such times we know from his wonderful life of self sacrifice. We read of another time when he was alone, that last night in the garden, and he prays, "O my Father, if it be possible, let this cup pass from me. Nevertheless not as I will but as thou wilt." Matt. 26:39. Leaving himself in the hands of God, he comes to those who had failed him in his need and says, "Watch and pray that ye enter not into temptation."

May he help us to fly to the strong tower of safety, and gain strength for our daily needs. May we like Mary choose the good part and sitting at the feet of Jesus, hear and read his word, which alone can make us wise unto salvation. It takes will power in the strenuous times in which we live, and a hungering and thirsting after righteousness to bring us to our knees and so take time to be holy. It was when the altar was repaired in the times of the kings, that there was a victory for the nation. The altar set up in our homes will bring us blessing.

It pays, dear brothers and sisters, for when we seek the Lord and his strength, the day brings joy, and work is a delight.

May we draw nigh to God and listening to the still small voice, grow in grace, and in the knowledge of the Lord.

All signs point to the soon coming of our Lord and King, and we want to be among those who have their lamps trimmed and burning, ready to meet the bridegroom.

Your sister in Jesus,  
Lilian S. Mason.

"Where you are is of no moment, but only what you are doing there."

### What Are We Sacrificing For Christ?

God commands of us to study. Study and shew yourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Brothers and sisters, Jesus gave his life as a sacrifice on the cross for you and me. What are we sacrificing for him in return? What are we building upon, is it loose, shifting sand, or the firm, solid rock? Jesus is that rock left for us to build upon. Jesus says, He that hungers and thirsts after righteousness, he shall be filled. On the first day of the week, do we sacrifice anything, so we can meet for Sunday School to study God's word, or do we allow the adversary to keep us from going, or cause us to be late and careless? What are we sacrificing to get out to church? Or is the adversary causing some little excuse to keep us at home. What do we sacrifice to attend a week day service? Or are we allowing the adversary to take us to worldly pleasures instead of the place of worship?

Oh brothers and sisters, when Christ sacrificed his own life for us, cannot we sacrifice our life's work for him, when the hours for these meetings are few compared to the many hours he gives us for other things we want to do. Oh brothers and sisters, how is a Christian to be recognized from the world today? Are we clasping hand to hand with them today? If we are, let us unclasp our hands with them, in all things that will keep us from the Christ life, trying to do his will. How many Christians of today are lights unto others, to bring others to Christ? God says, By our works we shall be known. Oh brothers and sisters, let us awake and work in the vineyard of the Lord, more faithfully till he comes. Let us not wait until the eleventh hour to begin to work, it might be too late. Now is the harvest time. God is calling for workers today. Are we one of those workers?

We cannot form a character, Christlike, in a few days. We can all sacrifice more each week, trying to get others to work in the vineyard of the Lord, when we count the many blessings God is giving us each day.

Dear ones, let us all work in the Lord's vineyard faithfully, so we will all be found fit subjects, to be co-workers with Christ in his kingdom, ruling this earth in righteousness when he comes with his bride. Let us all pray. Come Lord Jesus, come quickly.

Your sister in Christ,  
Mrs. E. C. Culp.

## THE 70 WEEKS OF DANIEL.

Each one should study carefully the 8th and 9th chapters of Daniel, and get the connection between the little horn of Dan. 8, and the 70 weeks of Dan. 9.

Notice that it is because Daniel is so anxious about the little horn of Dan. 8, who takes away the daily sacrifice and stands up against the Prince of princes, that the angel gives him the prophecy of the 70 weeks. And as Daniel is praying for God to have mercy on Jerusalem, the angel, whom he had seen in the vision of the 8th chap., speaks to him and says, "O Daniel, I am now come to give thee skill and understanding . . . I come to show thee for thou art greatly beloved, therefore, understand the matter and consider the vision;" that is, for Daniel to think of the vision, in connection with the 70 weeks which the angel is about to tell him, for this was the vision that was to be fulfilled in the last end of the indignation, and which Daniel did not understand. That is, Daniel had learned from the prophecies that the 70 years' captivity in Babylon were about ended and he hoped and prayed that NOW Jerusalem would be restored. Then the angel tells him that 7 times 70 yrs. are still determined before their land is to be permanently restored. He shows him that Messiah must first come and be cut off, Jerusalem become a desolation, and that the little horn of chap. 8, who takes away the daily sacrifice, the king of fierce countenance, was not to arise until the last end of the 70 weeks, when the transgressors are come to the full. Then he tells him of the 70 weeks. Read Dan. 9:24-27.

**What are the seventy weeks?** Some people do not understand just what the 70 weeks mean, for the word weeks should be sevens. It should read seventy sevens are determined upon thy people. This could mean seventy sevens of days or seventy sevens of years. There is no doubt but what Daniel understood it to mean years for he had in mind the 70 years they were in captivity, and now the angel says seventy sevens more are determined upon the Jew and upon Jerusalem. We know it means years because the first two divisions of the prophecy proved to be years, consequently, we know that seventy sevens of yrs., or 70 times 7 equals 490 years.

Notice that these 70 weeks or 490 years are determined upon Daniel's people, the Jews, and the holy city, Jerusalem. They have no connection with the Gentiles or the Church of God, but were given to Daniel to show him three great events, that were to hap-

pen to the Jews and Jerusalem (during this 70 weeks or 490 yrs., and also what was to be accomplished at the end of the 490 yrs.

**What is to be accomplished?**

The 24th verse tells us 6 things that are to be accomplished at the end of this time: 1, to finish the transgression; 2, to make an end of sins; 3, to make reconciliation (or a covering) for iniquity; 4, to bring in everlasting righteousness; to seal up the vision and prophecy (or to finish it), and 6, to anoint the most holy.

It is clear that the finishing of transgression, the end of sin, and the covering of iniquity is especially applied to Israel as a nation, but up to the present time the transgression of the Jews as a nation is NOT yet finished, nor is there yet, for them, an end made of sins. But God has promised that all these things shall be accomplished at the end of the 70 weeks, or 490 yrs., as we read in Rom. 11:25, that blindness in part is happened to Israel UNTIL the fulness of the Gentiles be come in, and so all Israel shall be saved as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them, when I shall take away their sins.

But this does not take place until the fullness of the Gentiles be come in, until the end of the 70th week. Then will be brought in everlasting righteousness and the vision and the prophecy will be sealed (or finished) and the most Holy will be anointed.

**How the 70 weeks are divided.**

Read carefully and notice that the 70 weeks are divided into 3 divisions: 7 weeks, 62 weeks, and 1 week. During the first 7 weeks (or 49 yrs.) the city is built again and the wall, even in troublous times. After the 62 weeks (that is 62 weeks after the 7 weeks or 69 weeks) Messiah the Prince is manifested and cut off. Then we see the destruction of the city (Jerusalem) by the Romans, and after this—it doesn't say how long after—we see the 1 week, standing by itself. It is the "last end of the indignation," the last week of the 70 weeks, the last 7 yrs. of the 490 yrs.

**When do the 70 weeks commence?**

The angel says that from the going forth of the commandment, to restore and build Jerusalem, to Messiah the Prince, shall be 7 weeks and 62 weeks, or 483 yrs. Many Bible students claim that this commandment, to restore and build Jerusalem is the same as the decree of Cyrus to

rebuild the temple, but a close study of the decree of Cyrus in Ezra 1 will show it had nothing whatever to do with the rebuilding of Jerusalem. The temple only was spoken of in this decree. Again in Ezra 7, the decree goes forth from Artaxerxes to rebuild the temple, but nothing is said in this decree about rebuilding the city.

The temple was built under this decree, but as far as the rebuilding of the city or the wall was concerned, both enterprises were a complete failure. In the 1st chapter of Nehemiah, we see Nehemiah asking certain men of Judah about the Jews that had escaped, which were left of the captivity, and about Jerusalem, and they told him that the remnant that was left in Jerusalem was in great affliction and reproach, that the wall of Jerusalem was also broken down and the gates burned with fire. Then Nehemiah is very sorrowful and prays for God to grant him, that he might have mercy in the sight of the king, when he asks him for leave to go to Jerusalem to rebuild the city. And in the 20th year of the reign of Artaxerxes, (chap. 2). King Artaxerxes grants the request and Nehemiah starts immediately on his mission of rebuilding Jerusalem and the wall of the city.

There is no doubt whatever, but what this was the time that the commandments went forth to restore and rebuild Jerusalem, but the word commandment is very misleading. There was no particular command or decree about it. The Hebrew word from which this word commandment is taken is imrah. Seven times it is translated SPEECH, and 28 times, WORD; only in this one instance is it translated commandment. It should read, From the time that the word or speech goes forth to restore and build Jerusalem to Messiah the Prince shall be 69 weeks or 483 yrs.

We know the time this word went forth was in the 20th year of the reign of Artaxerxes, in the month of Nisan, (Neh. 2:1), for at this time, God was with Nehemiah and even though it was a troublous time, the wall was built in 52 days, and Nehemiah says, "When the heathen heard of it, they perceived that this work was wrought of our God." Neh. 6:15, 16.

After this Nehemiah began the rebuilding of the city, which took many years. Now the question is, when was the 20th year of the reign of Artaxerxes?

There is no doubt now but what this 20th year of the reign of Artaxerxes was in 445 B. C. It has been proven historically and stated by many authorities. So the 70 weeks commenced in the month of Nisan, 445 B. C.

Then we see a remarkable prophecy. From the time that this word goes forth to restore and build Jerusalem, which we have found was in 445 B. C., to Messiah the Prince is to be 69 weeks, or 483 years. Then notice that this 69 weeks predicts also a certain event in the life of Christ. It is not his birth or his baptism, but it is a prediction of his death on the cross. For the prophecy says, "After 62 weeks, (that is, after the 7 and 62 weeks) shall Messiah be cut off." We know this means after 7 and 62 weeks because Messiah is not manifested until the 69th week or 483 years, and he could not be cut off before he was manifested as the Messiah. Notice particularly that from the beginning of the 70 weeks to Messiah is 69 weeks and also that after 69 weeks Messiah is to be cut off. It is a wonderful prophecy showing how closely his death follows after his public manifestation.

Now when was Jesus declared to be the Messiah, the long looked for King of the Jews?

There was only one public announcement of his Messiahship, and that was the day that he rode into Jerusalem upon the colt, upon which no man had ever sat. It was the 10th of Nisan, just 4 days before his death. 400 years before it was prophesied of him in Ezek. 9:9, "Rejoice greatly, O daughter of Zion, shout O daughter of Jerusalem; behold thy king cometh unto thee; he is just and having salvation, lowly, and riding upon an ass, and upon a colt, the foal of an ass.

Any close student of the gospel will know that Jesus went purposely to Jerusalem at this time for he knew this prophecy would be fulfilled.

Time and again he had charged his disciples not to make him known; he had discouraged all public demonstration, but on this day he accepted, not only the acclamations of his disciples but of the whole multitude as they spread down their garments in his way, and cut down palm branches to spread in his way and shouted, "Hosanna to the Son of David." "Blessed is the King of Israel," "Blessed is he who cometh in the name of the Lord." And when the Pharisees heard it, they said to Jesus, "Rebuke thy disciples," but Jesus knowing that the prophecy in Zech. 9:9 had said that they should shout and rejoice, and call him the King of Israel, said to the Pharisees, "If THESE should hold their peace, the STONES would immediately cry out." Luke 19:40.

This was the fateful day, the end of the 69 weeks, just 483 years after the word went forth



to restore and build Jerusalem. This was the day that he went into Jerusalem to openly proclaim his Messiahship and to receive his doom, and as he looked toward Jerusalem, he wept and said, "O that thou hadst known, even thou, at this day the things which are for thy peace, but now are they hidden from thy eyes."

He was declared to be the Messiah by the fulfillment of the prophecy, but he was not accepted of them as their King; he was cut off, but not for himself. All authorities seem to agree that the day Jesus rode into Jerusalem upon the colt was the 10th of Nisan. This was the day that all Israel were selecting their lambs for the passover, that were to be killed on the 14th day of the month, between the two evenings or about 3 o'clock in the afternoon, and this was the day, this 10th of Nisan, that Jesus was anointed and set apart as the LAMB of GOD, the great sacrifice of the world, and just 4 days later, on the 14th day of the month he was hung on the cross, outside of the gates of the city, the whole assembly of the congregation of Israel following and crying, "Let his blood be upon us and our children," and at 3 o'clock in the afternoon, just when the typical lambs were being killed for the Jewish Passover, Jesus, the Lamb of God, our Passover, died for us. He was taken from the cross and buried the same evening, because according to the type, nothing could remain until the next morning of the lamb that had been slain the evening of the 14th.

How wonderfully this type was fulfilled in Jesus; selected on the 10th of the month, Ex. 12:3, dying between the 2 evenings, or 3 o'clock in the afternoon, on the 14th day of the month, Ex. 12:6, outside the city gates, Deut. 16:5, by the whole congregation of Israel, Ex. 12:6, buried the same day because nothing must be left of the slain lamb the next morning, Deut. 16:4.

How marvelous this fulfilling of the type is. Surely it gives us a full assurance and perfect confidence that Jesus is the Christ, the Son of God, the Lamb slain (in prophecy) from the foundation of the world. And yet as marvelous as this seems, it is not any more so than the fulfillment of the prophecy of the 69 weeks. "That from the going forth of the commandment to restore and to build Jerusalem, to Messiah, the Prince, shall be 69 weeks of years; for according to the Julian Calendar, it was exactly 69 weeks of years or 173,880 days from the time that the commandment went forth to rebuild Jerusalem in the month of Nisan, 445 B. C., to the 10th of Nisan, 32 A. D., the day Je-

sus was publicly declared to be the Messiah.

In reckoning this time we must remember that the Jews always used lunar time, with 360 days to a year. The 69 weeks or 69 sevenths is 483 years.  $483 \times 360$  equals 173,880 days of lunar time, or of Jewish time. But we reckon with sun time with 365 1/4 days to a year. 445 B. C. to 32 A. D. is 476 years.

Notice:—I have added this one year less because in reckoning time from B. C. to A. D., one year must be omitted because B. C. 1 and A. D. 1 are the same year. The year B. C. 1 should be B. C. 0, and astronomers so describe it. So 445 B. C. to 32 A. D., is 476 years.  $476 \times 365$  equals 173,740 days plus 116 days for leap years equals 173,856 days.

Notice in 476 yrs., there are 119 days for leap years in our calendar, but in the Julian calendar, the year is 11m., 10.46s., or about 129th part of a day too long; consequently in every 400 yrs., there are 3 days too many leap years. This error is corrected now by the Gregorian reform, but in counting back from the 15th century this must be taken into consideration, consequently in 476 years there are 116 days for leap years in place of 119. The 10th of Nisan in the year 32 A. D., which has been established without doubt as the year that Jesus was crucified, came on the 6th of April, and from the 14th of Mar., when the month of Nisan commenced to the 6th of April was 24 days. Counting the days inclusive as the custom of the Jews was. So we see 476 yrs. times 365 days is a year, plus 116 days for leap year, plus 24 days, from the 14th day of March, to the 6th day of April, is 173,880 days. The exact number of days in SUN TIME that the 69 WEEKS of years have in LUNAR TIME.

I have given this reckoning of time in a very condensed way from an article by A. C. Gabelin. If I have not made it plain the whole article could be printed if wanted.

This is certainly a wonderful reckoning of time, and shows conclusively that the 69th week of the 70 brought us to the manifestation of Messiah, and four days afterward to his death, and as far as the last week of 70 weeks is concerned, Jesus had nothing whatever to do with it.

**The destruction of Jerusalem foretold.**

Now notice in verse 26 of Dan., 9th chap., that after Messiah is cut off, or after the death of Christ, the city of Jerusalem is to be destroyed by the PEOPLE of the prince that shall come. Now who is the prince or leader that shall come? He is the little horn of Dan. 8:11, the

little horn that comes up in the LAST END of the indignation, who takes away the daily sacrifice and stands up against the Prince of princes. It was to give Daniel skill and understanding about this little horn of the 8th chapter that the angel gives him the prophecy of the 70 weeks, for this little horn was to come in the last end of the indignation when the transgressors are come to the full, and Dan. 9:27 tells what this little horn is to do. But first he tells of the destruction of Jerusalem, for Jerusalem was to be destroyed centuries before this little horn was to appear. But it was to be destroyed by the people or nation from which this prince was to come. We all know it was the Romans under Titus, 70 A. D., who destroyed Jerusalem, so it is easy to find the nationality of the prince that is to come.

Jerusalem was to be destroyed and the end thereof was to be with a flood, and unto the end, war, and desolations are determined. We all know how truly this prophecy has been fulfilled, how Jerusalem was destroyed and the people driven out like a flood into all nations and the desolations that have been, and will be upon them until the end war, or until the indignation is finished. During this time, (the last 1900 years) God's face has been turned from them, and as far as prophecy is concerned, he takes no notice of them until they are back again in their own land as a nation, and then the 70th week commences, the last 7 yrs. of the 70 weeks.

Now notice Dan. 9:27. And he (the prince that shall come, no doubt the little horn of Dan. 8) shall confirm a covenant with many for one week, (the last seven years) and in the midst of the week (3 1/2 yrs.), he shall cause the sacrifice to cease, and for the overspreading of abominations he shall make it desolate.

The covenant here is made with the Jews after they are again in their own land, the daily sacrifice will be resumed, but in the midst of the week (3 1/2 yrs.), the daily sacrifice is taken away and overspreading of abominations make it desolate.

Now notice that the "prince that is to come," whose nationality is the Roman people, is the same as the little horn of Dan. 8:11, Dan. 9:27, Dan. 11:30, 31, and Dan. 12:7-11.

Dan. 8:11 tells what he is to do. He takes away the daily sacrifice. Dan. 9:27 tells when. In the middle of the last 70 week which is the last 3 1/2 years of the 70 week years. Dan. 11:30, 31, tells why. The ships of Chittim come against him and he has indignation against the holy

covenant, he takes away the daily sacrifice and PLACES the ABOMINATION that maketh desolate. Dan. 12:7-11 tells how long the abomination stands in the holy place—1260 days—3 1/2 years, that he has power to destroy, and after he has accomplished to scatter the power of the holy people, it is just 30 days more until he is destroyed, and 45 days after that, that Daniel stands in his lot with all the rest that have been redeemed.

The beast of Rev. 13 is the same as this little horn, the leader of the revived Roman Empire, who has power to destroy 42 months, or 3 1/2 years, but this will be taken up more fully in the next paper. I think this proves conclusively that the abomination of desolation that Jesus speaks of in Matt. 24, stands in the holy place 3 1/2 years, 1260 literal days and not years.

The next paper is on, His Character, his Work and the Results.

Eva L. Stearns.

#### Our Work.

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.

Patience and strength are what we need; an earnest use of what we have now; and all the time an earnest discontent until we come to what we ought to be.—Phillips Brooks.

On the appearance of anything new and important, the majority of people ask, Of what use is it? And they are not wrong; for it is only through the utility of anything that they are enabled to estimate its value.—Goethe.

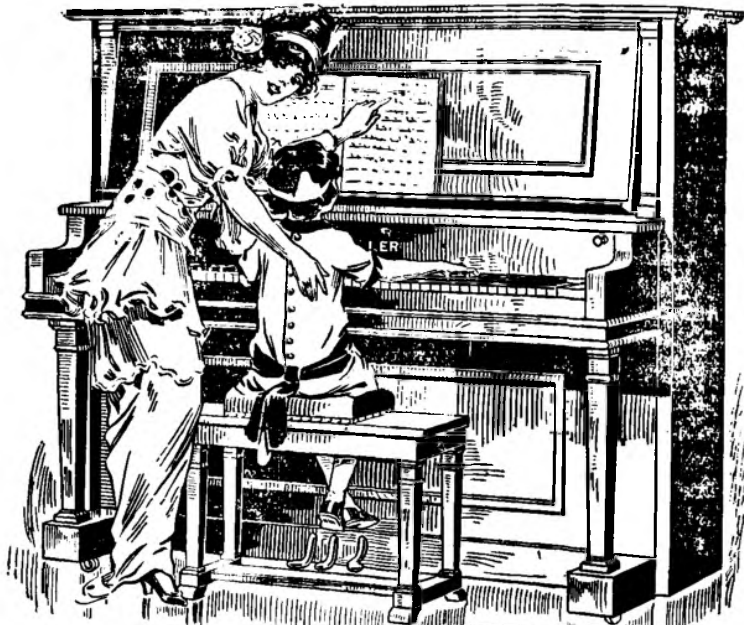
#### Wesley's Admonition.

Do all the good you can.  
By all the means you can.  
In all the ways you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can.

A man is known by the company his mind keeps. To live continually with noble books, with high erected thoughts seated in the heart of courtesy, teaches the soul good manners.—T. B. Aldrich.

It is the perpetual effort to attain the ideal that enlarges the whole life. The moment the ambition begins to wane or tends to become sordid or selfish the individual begins to shrivel.

Cultivate tender heartedness.



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**Blessed.**

A few thoughts and sayings of scripture to encourage God's children to struggle on in the way of righteousness. What has the Christian to lose? Nothing, but everything to gain. Listen. "Blessed are they that hunger after righteousness for they shall be filled." What is to be filled? "Blessed are the meek for they shall inherit the earth." What a large estate. Do the meek enjoy much of that fortune now? Which will pay us the best, to be meek, unselfish now a little while or proud, disobedient, boasters, etc.? "Blessed are the poor (humble) in spirit, for theirs is the kingdom of heaven." Will it pay to live so as to inherit it when Christ comes to set it up? "Blessed are the merciful for they shall obtain mercy." Oh is it not a pleasure to extend to others mercy when we, too, need it so much? "Blessed are the pure in heart (Oh yes, in heart) for they shall see God." See God. What a glorious sight that will be. "Blessed are the peace makers (not peace destroyers), for they shall be called the children of God." Listen. Such as seek peace, good order in the church and out, they are God's children. What? Can we be a child of God? That is what the Bible says.

Now listen. "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely (Oh yes, falsely) for my sake (not for your sake). Rejoice and be exceeding glad for great is your reward in heaven, for so persecuted they the prophets which were before you." The account of many of those you will find in Heb. 11. Read the chapter. All the above and many more promises of like import might be given showing the bless-

edness of serving God while living.

Just a few more scriptures, "Blessed are they that are called to the marriage supper of the lamb." "Blessed are they that do his commandments."

"Blessed are ye that sow beside all waters. Isa. 32:20.

"Blessed are ye that hunger now for ye shall be filled."

Oh what a feast that will be. Job must have looked forward to that day and hour when he said, "I shall be satisfied when (I get to heaven? Oh no, not that), I awake (from my grave) in thy likeness." "Blessed is he that watcheth and keepeth the saying of this book." "Blessed are they that die in the Lord."

"Blessed are they that have part in the first resurrection."

Yes blessed are all these for on such the second death (not eternal torment) hath no power.—L. S. B.

I think it rather fine, this necessity for the tense bracing of the will before anything worth doing can be done. I rather like it myself. I feel it to be the chief thing that differentiates me from the cat by the fire.—A. Bennet.

**The Beauty of Work.**

The beauty of work depends upon the way we meet it—whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night comes, or whether we open our eyes with the sunrise to welcome it as an approaching friend who will keep us delightful company all day, and who will make us feel at evening that the day was well worth its fatigues.—Lucy Larcom.

Do you remember, if you lose heart about your work, that none of it is lost; that the good of every good deed remains, and works on forever; and all that falls and is lost is the outside shell of the thing; which, perhaps might have been done better, but has nothing to do with the real good you have done to men's hearts.—Kingsley.

**Avoid Worry.**

To live above worry is no little task, especially for persons of a nervous temperament. Nevertheless, it is possible and can be attained through the ever conquering power of the will. Then too worry is one of beauty's greatest destroyers. It lines the face with furrows that are difficult to remove and far from pleasing to look upon.

Men's greatness is measured not by the things they promise to do, but by what they accomplish.

# THE RESTITUTION HERALD.

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Number 12.

## The New Year Book.

Now is the time to be glad and bright,  
And kind as we can from morn till night;  
Be quick to smile and to frown be slow,  
And try to learn what is good to know,  
For, oh, let us think how the days will look  
While we write them down in our New Year book.

If all would be good and kind and true,  
And do the work that is theirs to do,  
If from hate and pride our hearts were free,  
What a glad New Year the world would see;  
And then I know we should love to loo<sup>a</sup>,  
On each bright page of the New Year book.—Sel.

## Gratitude.

Gratitude is not only a memory but the homage of the heart rendered to God for his goodness. A grateful thought toward heaven is of itself a prayer.

Our thanks should be as fervent as our petition for mercies sought.

He that urges gratitude pleads the cause both of God and man for without it we can neither be sociable or religious.

He enjoys much who is thankful for little: a grateful mind is both a great and a happy mind.

He who receives a benefit should never forget it, but he who bestows the favor should never remember it.

He who acknowledges a kindness has it still and he who has a grateful sense of it has requited it.

There is as much greatness of mind in acknowledging a good turn as in doing it.

Those who make us happy are always thankful to us for being so. Their gratitude is the reward of their benefits.

We can be thankful to a friend for a few acres or a little money, and yet for the freedom and command of the whole earth and for the great benefits of our being, our life, our health, and reason, we look upon ourselves as under no obligation to any one.

## THE DYING YEAR

Now the year is sinking slowly,  
Sinking to its last long sleep,  
And the passing hours seem holy,  
While we turn aside and weep.

Like a friend about to leave us,  
Very precious still it seems;  
All too honest to deceive us,  
Tho' made up of transient dreams.

Yet those dreams are interwoven  
With the fabric of our souls,  
And in passing they have proven  
Life is real as it unrolls.

O the year of tears and laughter,  
Shade and sunshine, calm and storm,  
Passing on, while we come after,  
Vainly searching for its form.

Still that form, so feeble, lingers  
Like a pilgrim by the sea,  
And it points with trembling fingers  
Toward the unsolved mystery.

O how lovely in its dying,  
Is the year so gray and old,  
While the wintry winds are sighing  
O'er a new grave in the mold.

By that grave with open portal,  
Tho'tfully we stand and wait,  
Till the old year, like a mortal,  
Sinks beneath the walls of fate.

From that grave we come rejoicing  
At the breaking of the morn;  
In these words our gladness voicing:  
"Lo! another year is born!"

—G. W. Crofts.

O Lord who lends me life,  
Lend me a heart replete with thanksgiving.

From David learn to give thanks for everything. Every furrow in the book of Psalms is sown with seeds of thanksgiving and songs.

God is pleased with no music below so much as with the thanksgiving songs of relieved widows and supported orphans: of rejoicing, comforted and thankful persons.

If gratitude is due from children to their parents, how much more so is the gratitude of the great family of man due to our father in heaven.—Arranged by L. S. B.

## Realities and Shams.

It is not easy to convert real sinners to a sham religion. There are abundance of shams in the world, and sinners grow sick of their emptiness, and hanker for reality. If you have anything real to offer, it appeals to their consciences; if you have nothing but shams, they have plenty of them already. They are accustomed to deception; their lives are hollow and heartless; they understand the art of using words to conceal ideas; and with a religion of this quality they have little patience. If there is something real, earnest and genuine, it strikes an answering chord in many a sinner's heart; but if it is only an empty sound, the worldling has already a world full of emptiness and has no desire for more. Oh, that Christians would learn that to be useful they must be real, that nothing but simplicity and godly sin-

cerity can give weight to their words and make them effective workers for the salvation of men.—Sel.

## A Word to Conquer By.

'Never' is the only word that conquers. 'Once-in-a-while' is the very watchword of temptation and defeat. I do believe that Once-in-a-while things have ruined more bodies than all the other things put together. Moreover the 'never' way is easy, and the once-in-a-while way is hard.

After you have once made up your mind 'never' to do a certain thing, that is the end of it if you are a sensible person. But if you only say: "This is a bad habit," or, "This is a dangerous indulgence, I will be a little on my guard, and not do it too often," you have put yourself in the most uncomfortable of all positions; the temptation will knock at your door twenty times in a day, and you will have to be fighting the same old battles over and over again as long as you live.

When you have once laid down to yourself the laws you mean to keep, the things you will always do, and the things you will never do, then your life arranges itself in a system at once, and you are not interrupted and hindered as undecided people are, by wondering what is best, safe, wholesome, or too unwholesome, at different times.—Sel.

## Failure and Success.

Collier's: The universal tragedy of mankind lies in the discrepancy between one's ideals

and deeds. What we wish to do, what we mean to do, and then—what we actually do. Or more often, what is left undone. Here is the tragedy of aspiration which withers and dwindles into inactivity or mere expediency.

It was Hamlet's tragedy; it has been the tragedy of every person who has walked upon this earth, from the half naked savages up. If this were all it would mean that there is nothing to be gained by high ambitions and noble purposes. But it is not all. There is a vast difference between one who aims at a lofty mark and one who never aims at all. Here are the two alternatives; to take life in glum passivity just because it is difficult and bitter, or to hurl one's self into the struggle with such ardor and courage that eventual defeat is never considered. It is the attitude of the good soldier ordered out on a "forlorn hope," to do his best while there is a breath left in him.

The wise philosopher—and every one of us must have his philosophy of life whether he consciously formulates it or not—aims higher than he can ever hope to attain. "The desire of the moth for the star" may never help the little creature to reach it, but at least it will lift him into pure air above the paltry and sinister flickerings about him. For here is hope which can mitigate the tragedy of living for all; true success lies not in attainment, but in the sincere and unremitting struggle to attain.

## Self Imposed Taxes.

The taxes are indeed very heavy, and if those laid on by the government were the only ones we had to pay we might more easily discharge them; but we have many others and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly.—Franklin.

It is the man who is afraid he will not get credit for everything whose account is quickly added.

Mistakes are as common as the acknowledgment of them is uncommon.

## The Great Salvation.

Continued.

The believer in the immortality of the soul interposes an objection, stating that God told Adam that he should die in the day he ate of the forbidden fruit but lived to be 930 years old, and for that reason it could not be the death of the body; but the death to which God referred must have been a spiritual death. But Mr. Objector you overlook the fact that a being cannot die a natural death until he has been in possession of a natural life, as it is termed. Neither can there be a spiritual death before the possession of spiritual life. You say that to be born of the spirit and born of God is the same. If that be true Adam could not have sinned, neither could he have died, if he had been in possession of spirit life, for we read, "Whosoever is born of God doth not commit sin, because he is born of God." 1 Jno. 3:9.

Will you please tell me by what means Adam knew anything about a spiritual death?

Had God ever told him anything about spiritual life or a spiritual death? What we term a natural death kills the body. Then the spiritual death must kill the spirit, and if Adam died a spiritual death his body must have lived several hundred years with a dead spirit, or no spirit at all. Again, if the spirit is the thinking, responsible part of man, Adam could not have been a radical being after his transgression. I wonder if that is what we commonly call insanity?

Mr. Objector, did you ever think what would have happened to the human race had Adam died that very day, (24 hr. day) in which he transgressed? Remember there were none except Adam and Eve, and if they had died the race would have become extinct, which would have necessitated another creation. Therefore there must be some other way in which to settle the controversy. In many editions of the Bible you will find a reading in the margin which Bible scholars tell us is a literal translation of the original Hebrew which reads, "Dying thou shalt die." The marginal renderings are preferred by most Bible students and according to this rendering the language plainly expresses the nature of the penalty which God's law would inflict upon Adam and would demand that he should enter, on the day of his transgression, into the condition which would eventually end in complete death. That is to say, he was in a dying condition, which required many years to complete, yet he surely had to die.

The Hebrew word, 'achar' in

Gen. 2:17, translated 'in', is in other passages translated 'after.' You will perceive a great difference in the meaning of the two words. Let us illustrate the principle by referring to the legal practice of our present time. A man charged with a crime, say it is murder, is given a trial and found guilty. The judge then passes sentence and condemns him to death by hanging, and fixes a date for his execution. In the eyes of the law the criminal is legally dead the day on which the judge passed sentence, although he may be held in prison many months before he pays the penalty for his crime. Thus it was with Adam. He had been given a trial to prove his worthiness and loyalty, but he violated God's law and the penalty was death. Accordingly God passed sentence and from that time on he was considered legally dead, and was held many years in bondage (prisoner) to sin before the final execution of the sentence. Taking this view of the matter we see that the Lord told Adam the truth and that Adam was under the sentence of death in the very same day he ate of the forbidden tree, although it was many years 'after' that day that he actually died.

There are other texts where the words "surely die" occur, and in every instance it is conceded that literal death is meant. Then why make an exception in this instance?

Now Mr. Objector, do not try to dodge by saying that it was a moral death, for that will lead to as many perplexities as your spiritual death. How could he die a moral death when he had no morals to lose? He had developed no moral character, consequently his was an immoral character. Because he was a transgressor of law he was a criminal, and surely crime is immoral.

Guilt originates in the mind. With the mind a man wills to do either good or bad, and the instant that Adam conceived in his mind the thought that he would eat of the forbidden fruit, that instant he became a sinner; that is he was dead in sin, and instead of dying a spiritual death he was dead in the sight of God. His crime was disobedience to law and the penalty for the crime was death. If he died a moral death as you claim, or died in sin, then the penalty for his transgression was inflicted on him that selfsame day. When one decides in his mind to commit a crime he is morally just as guilty as he is after committing the crime. The death visited upon Adam was just the same as that which has passed upon all his descendants. In Rom. 5:12,

Paul says, "Wherefore as by one

man sin entered into the world, and death by sin: so death passed upon all men in whom (margin) all have sinned." By this you see that Paul considered that the nature of the death which Adam died was the same which had passed upon all his posterity. His transgression brought the condemnation of death upon himself, and Paul concludes as follows: "Therefore as by the offense of one, judgment came upon all men to condemnation. (to death) even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5:18.

The death which Adam's transgression brought upon him was transmitted to all his posterity, and if one is literal, so is the other, and all will admit that his posterity die a natural death. Paul says, "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." 1 Cor. 15:21, 22. In this instance it is plain that Paul was speaking of natural death and teaches that this is the death which all die because of one man's offense. If Adam was in possession of immortality why did not Paul say so when discussing the subject of death? If he was immortal and could live forever, why did the Lord drive him from the garden and guard the tree of life, to prevent him from eating of it and living forever? You see that your theory of the immortality of the soul makes God inconsistent, in that you claim that Adam had an immortal soul, and then placed a guard around the tree to prevent him from gaining immortality.

We believe that the tree of life was planted in the Garden of Eden to give everlasting life to whoever ate of it, and therefore if Adam had eaten of it he would have become an immortal sinner. This might have made sin and misery and woe perpetual. A condition God never intended should exist and never will, because God cut off the only means he had placed in Adam's reach by which he was to gain immortal life and retain the dominion of the world, which all depended upon the condition of obedience to God's law without one word of reference to a reward in heaven or elsewhere except on this earth. We fail to find in all of God's revealed word any mention made in his original plan to reward the righteous or to punish the sinner in any other place than on the earth. When his plan shall have been carried to completion the obedient will be rewarded in the earth made new, and the sinner will be cut off from the pleasure of ever

beholding the earth beautified in its Edenic splendor.

Having demonstrated beyond all doubt that all that Adam possessed before his transgression was simply animal life, and the promise of dominion over the earth forever, we will now proceed to the consideration of how this loss will be restored through Christ.

Restitution is the act of restoring or returning something that has been lost or taken away, the final restoration of all things to their former condition is the work of Christ. Before a restoration can be made, there must be a possession, then loss. Then when it is restored it must be placed back into the very same condition or position it occupied before it was lost. It must go back into the same possession and in as good condition, else it will only be a partial restoration.

What did Adam possess that he could lose? It could not have been immortality, for that cannot be lost, when once one possesses it, therefore it must have been only temporal life, with the promise of endless life conditioned on obedience. Hence he lost his temporal life by death, through disobedience, and forfeited eternal life. He also forfeited the dominion of the world. Will Christ restore all that was lost through Adam? We believe he will or else he will fail to carry out the original purpose of the Creator and we are not willing to admit that infinite wisdom could not devise a successful plan of restoration nor that his infinite power could not execute it without the least change. If a carpenter changes his plans it must be for a purpose; but he cannot change his plans without changing his mind. But the deity could not change his mind for he knoweth no change, and therefore, could not change his plan. For this reason his plan must have been perfect and could not have been better.

For this reason, whatever the Creator purposed to do when he created earth and man, he will bring to completion without any change on his part. However it is urged by some that inasmuch as Adam was a part of God's plan, and Adam failed, therefore the plan was a failure. They hold that Adam could not have been cast aside without proving the plan a failure, or the lack of wisdom to execute it. But such a conclusion ignores the infinite wisdom and power of God. This is a wrong conclusion, because drawn from a wrong premise, and tends to place the cause of the failure with God rather than with Adam. They overlook the fact that God gave Adam



the privilege of working out this perfect plan, by developing a character in harmony with prescribed law. But he failed to develop that character, hence never became a part of that plan, and could not be used as an agent for the completion of that plan; therefore he was pronounced unfit and set aside. A dozen agents might fail to execute a design; but because of their failure it would be no good reason why the design should be considered faulty. For this reason God had a perfect right to set Adam aside and choose another agent without proving anything wrong in his plan. But some claim that Christ was not tried in the same manner as Adam, or else he might have failed also. True, he was not tried by the same test, but by one which appears to have been greater and far more difficult to perform. Had he failed the result would have been the same as it was with Adam; he would have been cast aside, and another provided without violation of his justice or condemning his plan as a failure.

But Christ complied with every condition required of him, and developed the character which entitles him to the honor of being worthy to carry out the Father's original purpose. None could have done more than he. To have done less might have lost him his seat at the Father's right hand. He proved loyal and maintained his integrity without wavering, and gave an example to the world worthy of imitation. His victory was the fruit of his labor, and love for his Father's commandments. He said to his disciples, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." These things he spake to them that his joy might remain with them, and that their joy might be full. Jno. 15: 10, 11.

The second Adam kept his Father's commandments; the first did not, therefore God manifested his love to the second more than to the first. Because of his obedience to his Father's precepts, the Spirit of God like a dove descended from heaven, saying, This is my beloved Son in whom I am well pleased. Matt. 3: 16, 17. On another occasion, when Christ, Peter, James and John were on the Mount of Transfiguration, his face shone as the sun, his garments were white as the light, and a bright cloud overshadowed them, out of which a voice said, "This is my beloved Son in whom I am well pleased; hear ye him." Matt. 17: 5.

Inspiration says, "Jesus was without sin," and as he was sinless he could not die for his own sins; but he could die for sin-

ners, or for the sins of others. Being innocent death's prison house could not hold him long, and therefore he burst asunder the bonds of death and came forth in triumph from the tomb, and the Revelator hears him say, "I am he that liveth, and was dead, and behold, I am alive forever more, amen." Thus we see that obedience gave him eternal life which would have been given the first Adam had he proven loyal.

Adam lost all that he had. Therefore he could not pass title to all posterity in a thing he did not possess. The only way by which his children can hope to regain that loss is by redemption. If a person lose title to property he must redeem it himself or have some friend who is able, do it for him. So it is with Adam's posterity, if they recover their loss they must redeem it or have a friend do so. Can anything be plainer? Is it not reasonable? Is it not just? Is there such a friend who will remove the cloud from the title? Listen to Paul: "And being made perfect, he became the author of eternal salvation (to whom) unto all them that obey him." From these scriptures it is plain that Christ will restore to the race what they lost in Adam and give eternal life to the obedient. Paul says, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Here we learn that Adam earned death, and Christ earned eternal life, and that he has the power to give it to those, who like himself, develop character in conformity to his commandments.

To be continued.

Lyman Booth.

**"The Wicked Shall Be Turned Into Hell."**

The above expression of the Psalmist, is often quoted by modern revivalists to move the penitent to action, and when they do act, it is generally through fear of endless misery, that is portrayed to them, not from the Bible, but from the vivid imagination of the speaker. The terms, endless misery, eternal torment, unending woe, interminable pain, etc., are as unscriptural as are the terms, immortal soul, never dying souls, deathless souls, undying souls, and such like expressions. Sometimes to vary the monotony of these stereotyped expressions of the clergy, the word spirits is substituted for the word souls. If men would be governed by the terminology of the Bible, they would soon have to drop from their vocabulary the false doctrines of "immortal-soulism," and "endless misery for the wicked," for neither are

taught in the Bible, but both are contradicted by it. God in his mercy has decreed that sinners shall not live forever, but utterly perish in their own corruption. Gen. 3:22-24; 2 Pet. 2: 9-12. The soul that sinneth, it shall die, For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Ezek. 18:4, 20. Rom. 6: 21-23; James 5:20. The goodness of God as portrayed in the Bible should lead men to repentance, because they reciprocate his love, Rom. 2:4; 2 Cor. 5:14; 1 John 3:14-17; 4:18, 19. God is love. 1 Jno. 4:8. But some one will say, does not Psal. 9:17 say that the wicked shall be turned into hell, and all the nations forget God? Let us approach the subject with due reverence, by divesting ourselves of preconceived notions, and let us lay aside our theological spectacles, for the time being lest we wrest the scriptures from their proper setting, and in so doing, work incalculable injury to ourselves, even our own destruction. 1 Pet. 4:11 2 Pet. 3:16. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Prov. 30:6. We should be willing to let God be true, even if it makes every man a liar. Rom. 3:4. According to Hebrew scholars, the word for 'hell,' in the Old Testament, is 'sheol. Sheol does not in a single instance, in its 65 occurrences bear the remotest resemblance to the modern conception of hell. It is rendered 'grave' 31 times, 'hell', 31 times, and 'pit' 3 times. The human race, from the death of Abel, to the present time, has gone down into 'sheol,' the concealed, invisible state of the dead, without regard to character. It is never dissociated from the earth, and its inhabitants. Instances of good men going to 'sheol,' or 'hades,' 'Hades' occurs in the following texts and is the Greek equivalent for 'sheol.' Matt. 2:23; 16: 18; Luke 10:15; 16:23; Acts 27, 31; 1 Cor. 15:55; Rev. 1:18; 6:8; 20:13, 14. Job desired to be hid or concealed in sheol,— the death state. O that thou wouldst hide me in the grave (sheol) that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time and remember me. Job 14: 13. It was to be Job's waiting place, until his Redeemer's commanding voice shall call him from the silence of sheol, and he, with all the resurrected saints will answer that authoritative voice, and live again, in new birth gladness and resurrection triumph, forever more upon the earth, their glorious possession. Job 17:13, 14; Jno. 5:28, 29; Job 14:14, 15; 19: 25-27; Psal. 2:8; 37:22, 29, 34; Prov. 2:20-22; 10: 30; 11:31; Matt. 5:5; 6:10; Rev.

2:26, 27; 5: 9, 10. Jesus, during the interval between his death and resurrection was in sheol or hades, translated 'hell.' David speaking prophetically of Christ, says, For thou wilt not leave my soul in hell (sheol); neither wilt thou suffer thine Holy One to see corruption. Psal. 16:10. Peter on the day of Pentecost quotes this prophecy as follows, and makes the application to Christ, as the 'Holy One' alluded to, so explicitly, that there is no room for doubt, or misunderstanding. "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. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice and my tongue was made glad; moreover also my flesh shall rest in hope; Because thou wilt not leave my soul in hell (hades), neither wilt thou suffer thy Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak to 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 seeing this before spake of the resurrection of Christ, that his soul was not left in hell (hades) neither his flesh did see corruption. This Jesus hath God raised up, whereof we are witnesses." Acts 2:22-32.

Of these two personages, David and Christ, the former, centuries after his entering sheol, was still both dead and buried, and had not ascended into the heavens, but was still in the death sleep, having been laid unto his fathers and saw corruption. But he (Christ), whom God raised again saw no corruption. Acts 2:29, 34: 13:35-37. Jacob, when mourning for his son Joseph, whom he supposed had been devoured by an evil beast, "refused to be comforted and he said, For I will go down into the grave (sheol) unto my son mourning. Thus his father wept for him." Gen. 37:31-35. When Jacob refused to

(continued on page 95)

## THE RESTITUTION HERALD

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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.

A letter from Bro. E. C. Luman, of Bristow, Okla., states that Bro. J. M. Morgan has been very sick, but that at the present is improving.

## A Correction.

In Bro. A. Wallace Mason's article in the Restitution Herald of Dec. 15th, Bro. Mason calls our attention to an error. On page 2, middle of the column, in speaking of the increase of insanity in New York state, it should read, "The number of insane in hospitals and alms houses

shows an increase of 104 per cent," instead of 10 percent as we have it.

## HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Mabel Kendrick, \$1.50

## The Sunday School.

By Anna E. Drew.

The Coming of the Holy Spirit.  
Jan. 9, 1916, Acts 2:1-13.

Golden Text.—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Cor. 3:16.

Time.—Ten days after the ascension in our last lesson. On the day of Pentecost 50 days after the crucifixion.

Place.—Jerusalem, in the upper chamber where the disciples were accustomed to assemble. (1:13, 14).

## Questions.

What had been Jesus' command? Luke 24:49, 52. Where did they assemble in Jerusalem? Acts 1:13. (This was either a room in the temple, Luke 24:53, or as more generally accepted, in the house of some friend. Upper rooms were generally large and used for social meetings and often religious purposes). How many gathered here? Acts 1:13-15. How did they employ the time? v. 14. What business was here transacted? 1:15-26. When did the promise of the Father come? Acts 2:1. What was Pentecost? (The word means fiftieth. It was a Jewish feast which was celebrated on the fiftieth day after the second day of the Passover. Lev. 23:15, 16. It was also called the Feast of Weeks, Ex. 34:22, because it was kept 7 weeks after the Passover, and the feast of the harvest, Ex. 23:16, as it was a festival of thanks for the harvest. It was one of the three annual festivals which required all males to repair to the temple at Jerusalem. Ex. 23:16, 17; 34:23).

Why was this an appropriate time for the coming event?

"Pentecost was the symbol of the first fruits of the Messianic people. It was a time when great numbers of Jews from all over the world were gathered at Jerusalem, thus the events which followed would be made known throughout the then known world." What is meant by "fully come"? (The day began the evening preceding, and on the

morning following was fully come).

Describe the scene when the Holy Spirit came. vs. 2-4. In this description the words, wind, fire and tongues are used. Show why these are expressive symbols? (Wind, in the Greek is used in both senses, wind and spirit. John 3:8; Ezek. 37:9—margin. Fire would represent, "revealing, purifying, cleansing power, zeal and energy. In the symbol of tongues we may see the means of spreading the gospel, to all nations and languages)

Who were dwelling in Jerusalem at this time? What effect when they heard of this? vs. 6-8. What different languages were spoken? "Parthians, Medes, the Persian empire, spoke Persian but in different provincial dialects. Mesopotamia, includes Assyria and Babylonia, the language was some form of Chaldee, Judea, speaking Aramaic, in a different dialect from Galilee. Cappadocia, Pontus and Phrygia, Pamphylia, were all in Asia Minor; here the Greek, a different dialect in each, was spoken. Egypt, the language was Coptic. Libya, in northern Africa, the language was not certainly known, but they must have spoken Greek also. Strangers from Rome, Latin language. Crete, speaking Greek. Arabians, the Arabian language."

What was spoken by those who received the Holy Spirit? v. 11. What do you think may have been some of the wonderful works they told of? How did the people treat the event? vs. 12, 13. What was the purpose of the Holy Spirit? John 16:7-15; Jno. 14:26. Was it given to special people for a special purpose? Our Golden text says, "The spirit of God dwelleth in you,"—is this the spirit of which we have studied? What is meant and how does it dwell in us? John 6:63; Rom. 8:1-10.

## What Is The Abomination Of Desolation?

In the papers preceding this, I have tried to prove from the scriptures, 1st, that the abomination of desolation, spoken of by Jesus in Matt. 24, and the time of trouble connected with it is still future and not past.

2nd, That the abomination of desolation stands in Jerusalem as the holy place and not the church.

3rd, That he stands there in the last end of the indignation upon the Jewish people, and that the indignation is upon them until the coming of Christ.

4th, That he stands there just 3½ yrs., 1260 literal days and not 1260 yrs., as is proven by Daniel's 70 weeks; and in this paper, I want to show what the

scriptures reveal of the character and work of the abomination of desolation, and of the political forces connected with him.

In the book of Daniel, we have a dream given to Nebuchadnezzar (Dan. 2), and two visions representing the same time and events given to Daniel in the 7th and 8th chapters.

Now we all agree on the interpretation of the first part of the dream, and the first part of the two visions; we all know they represent the 4 great empires of the world, namely, Babylon, Media-Persia, Greece and Rome, but when it comes to the latter part of the visions, the divisions of the 10 toes in the image and the 10 horns of the 4th beast, and the little horn who came up AFTER the 10 horns, then we find a multitude of different ideas.

The most universal interpretation is that the 10 toes were developed when the Roman empire fell in 476 A. D., but is it not strange, that so many have accepted this theory without thinking of its inconsistency, in comparison with the image of Nebuchadnezzar's dream, that represented the time of Gentile power?

Read carefully Dan. 2. In this dream, Nebuchadnezzar saw a great image of a man. There is no doubt but what it was a perfect man so far as form is concerned. It represented the time in which the Gentiles powers were to rule the world from Babylon to the coming of Christ.

The head was of gold, which was Babylon; the arms and breast were silver, which was Media-Persia; the belly and thighs were brass and represented Greece, and the 2 long legs of iron represented the eastern and western Roman Empire. After this the feet are formed of iron mixed with miry clay, and after this, came the 10 toes, at the very end of the image of time, just before the coming of Christ, for the little stone that represents the Kingdom of God, strikes the image on the feet.

But in the interpretation which we have nearly all accepted in the past, we make the toes to grow, not out of the feet as they should, but out of the pure iron of the legs, somewhere near the thigh of the image.

What a strange looking image it would be, if it looked as we interpret it, for we make the image from the top of its golden head which was Babylon in 606 B. C., to its 10 toes, which we say were formed in 476 A. D., to cover a period of time of 1082 years, while the 10 little toes growing out of the image some where near the thighs would be 1439 years long and still growing. In fact the little toes IF

they were formed in 476 A. D., to this present year 1915 would be 357 years larger than all the rest of the body. Surely we can see there is something wrong in this interpretation as compared with the image.

Besides those who say the 10 toes or kingdoms were formed in 476 A. D., make the toes to grow out of the pure iron of the legs in the 5th century, while Daniel says that the FEET were formed first, before the toes, of iron mixed with miry clay.

Now all Bible students agree that the metal part of the image, that is, the gold, silver, brass and iron, represent monarchial forms of government, the iron representing the strongest, but most inferior of the others, while the clay represents republican form of governments, or the government by the common people.

The clay mixing with the iron of the feet, shows how the people have demanded and been given a voice in the affairs of the government in the last 50 years. I think Greece was first to give this right to her people in 1830; Italy followed in 1848; Austria in 1867; France became a republic in 1870, and Portugal in 1910. Even Russia gave the people a partial voice in the government in 1905, and Turkey in 1908.

It shows how rapidly the clay has been mixing with the iron in the last 50 yrs. In Dan. 2, we read when this condition of the feet arises, that they mingle together, but do not cleave one to another. It is the condition of the rich and the poor, the kings and the common people; they mingle together in national affairs, each fighting for his own right, but they have no love one for another.

Now it is AFTER this condition of the feet is established that the 10 toes arise and not before. I think when we consider the length of the toes as the length of the time that the 10 kings are to have power and also that the 10 kings do not arise until after the clay mixes with the iron, that it proves without doubt that the ten toes or the 10 kings did not arise in 476 A. D., but that these 10 kings will arise some time in the future, just before the coming of Christ.

But the image of Nebuchadnezzar's dream could not describe the horrors of this 4th kingdom, all the image showed was, that it was the 4th kingdom upon the earth, that it was divided into two governments, the Eastern and Western Roman Empires and that they would remain until the coming of the Lord; the iron showed that it would be the most brutal and inferior of the other kingdoms before it. That

this iron condition would last until the beginning of the time of the end when the clay would mix with the iron forming the feet, and at the time of the end just before the coming of Christ, the 10 toes would arise as 10 kings over this same territory of the old Roman Empire.

In the 7th chapter of Daniel, Daniel has a vision of these same 4 great kingdoms, but here they are represented by animals. The 4th beast which corresponds to the iron of the image, Daniel could not name. It was different from the rest, and was dreadful and terrible and had great iron teeth; it devoured and broke in pieces and stamped the residue with its feet, and it had 10 horns.

Now we all agree that this is a perfect picture of the Roman Empire under its different forms of government, breaking and devouring, not only the nations foreign to itself, but it has been one continual devouring and breaking of itself, to the present time.

While Daniel is considering the 10 horns on the beast, another little horn comes up and this horn had eyes like a man and a mouth speaking great things and this little horn made war with the saints (the Jews) and prevailed against them until the ancient of days came, and THEN Daniel wonders at the great words which the horn spake until he is destroyed and his body given to the burning flame.

All Bible students agree that the 10 horns on the 4th beast and the toes on the 4th kingdom of the image, represent the same 10 kings. In fact we can come to no other conclusion, for the context of the 2nd chapter shows that in the days of these kings (the toes) the God of heaven would set up a kingdom, and in the 7th chap., the context shows that it is in the days of the 10 kings represented by the 10 horns that the God of heaven sets up a kingdom, so it must mean the same time and the same 10 kings.

It is also the same beast and the same 10 horns or kings spoken of in Rev. 17:11-14. And the beast that was, and is not, even he is the eighth and is of the seventh and goeth into perdition, and the 10 horns...are 10 kings which have received no kingdom as yet, but receive power as kings one hour with the beast." (Notice the one hour here is just about the same comparison of time as the toes on the image). "These have one mind and shall give their power and strength unto the beast. These make war with the Lamb, but the Lamb overcomes them for he is Lord of lords and King of kings."

There is no doubt but that the 10 toes of Dan. 2, the 10 horns of Dan. 7 and the 10 hours in Rev. 17, all represent the same 10 kings who are to arise just before the coming of Christ, and have power for a very short time, that they make war with the saints and are overcome by Christ himself. Then if these 10 kings do not arise until the "time of the end," and the little horn of Dan. 7, that comes up last and has eyes like a man and a mouth speaking great things, comes up AFTER the 10 horns, it proves conclusively that Antiochus, nor Titus, nor the Pope nor the Sultan of Turkey could possibly have been this last little horn who is so closely allied with the abomination of desolation.

Then who is this little horn of Dan. 7, with the eyes like a man and a mouth speaking great things, who stands up against the Prince of princes and is destroyed by the coming of Christ?

Daniel also wonders about this horn and in the 8th chapter God gives him another vision about him. In this vision he sees this little horn exalt himself to the prince of the host, and by him the daily sacrifice is taken away, he destroys the mighty and holy people and prospers until the coming of Christ, when he is destroyed.

The angel tells Daniel the vision is in the "time of the end," in the last end of the indignation, when the transgressors are come to the full. It proves that this vision is also at the same time as the 10 toes and is the same little horn that came up after the 10 horns in the 7th chapter.

But even then Daniel does not understand so in the 9th chapter, the angel comes to give him skill and understanding about the vision and especially about the time when this little horn would arise, and what he would do and tells him of the 70 weeks that are still determined upon the Jewish people and Jerusalem.

Then he shows Daniel that this little horn does not arise until the last week of the 70 weeks, as I explained in the last paper, and at this time he makes a covenant with many (the Jews) for the last week of the 70 weeks or 7 years, but he breaks the covenant in the midst of the week, 3 1/2 yrs., and the overspreading of abomination shall make it desolate until the time determined upon the Jewish people shall be accomplished. The angel also tells him that this prince that is to come, comes from the same nation that had destroyed Jerusalem before, which we all know was Rome by Titus in 70 A. D. But in the 8th chapter he says

this same little horn comes from one of the 4 divisions of the Grecian Empire. For this reason some Bible students say these are two different kings that arise in the last days, one from the old Roman Empire and one from the territory of the old Grecian Empire. I think this is a mistake and that the 8th and 9th chapters teach it is the same horn or the same king. 1st, because in the 9th chapter the angel is explaining the vision of the 8th chapter.

2nd, because the Grecian Empire was all conquered by Rome and formed part of the Roman Empire in 70 A. D., when Titus destroyed Jerusalem.

3rd, because when the old Roman Empire was divided into the 2 iron legs of the image that the western part was called the "Roman German Empire, but the eastern division was called the Roman Greek Empire because it included the territory of the Grecian Empire. Afterward this Roman Greek empire was called the Ottoman Empire and was ruled by the Turks, but in the last 100 yrs., the Turks to a great extent have been pushed out of this territory.

4th, because in the "time of the end," these 2 divisions are to be reunited in the 10 toes of the image, represented in Rev. 13:1, 2, as the beast, that looked like a leopard which was Greece, and had feet like a bear, which was Media Persia, and a mouth like a lion, which was Babylon. It had 10 horns and is the same beast that Daniel saw in the 7th chap., which he could not name, for it was a mixture of all the others preceding it, in territory and character. There is no doubt but what it is the old Roman Empire revived, a federation of 10 kings on the territory of the old Roman Empire, which included Greece and Media Persia, and was what we know today as Spain, Portugal, France, a good share of Germany, Austria, Italy, the Turkish Empire and all the Balkan states.

It is after this that the last little horn arises from the Roman Empire, and yet from the particular part ruled by Greece, or the eastern division, that makes a covenant with many for one week or seven years, that makes war with the saints and defies the Lord himself when he comes. It is the same beast that John the Revelator saw in Rev. 17:8: "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit and go into perdition, and they that dwell on the earth shall wonder, whose names are not written in the book of life, ... when they behold the beast that was

and is not, and yet is. And the little horn that Daniel is so anxious about is the leader of these 10 kings which form the fourth beast.

In the 11th chapter of Daniel, the angel again comes to Daniel and tells him more particularly of the work of this little horn and the time of the end, that will be taken up in the next paper.

Eva L. Stearns.

### And He Said, "But."

When Naaman would be cleansed of his leprosy, the prophet Elijah sent a messenger unto him, saying, "Go and wash in Jordan seven times and thy flesh shall come again to thee and thou shalt be clean." "But" Naaman was wrath and said, "Are not the rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean? So he went away in a rage." 2 Kings 5:10-15.

"But" Naaman's condition and the pain of his disease drove him into obedience and he washed in the river Jordan and was healed. "But" he attempted to improve on God's plan, and would have failed of being healed had he not strictly obeyed the command of God's prophet. "But" yes—but what?

Again, And he said, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved (if ye continue in my words), but he that believeth not (and is not baptized) shall be damned or condemned. Mark 16:15-16. "But," says one, how about the thief on the cross? Christ promised him a home in glory land did he not? And yet the thief had never been baptized, and I think I will stand as good a chance for salvation as that thief.

Well now, do you not know the gospel command to the apostles to go preach and baptize did not exist at the time of Christ's crucifixion, and the death of the thief, and was not given to his apostles until some days after his resurrection, and therefore did not enter into or have anything to do with the future salvation or reward of the thief? Has not the potter power over the clay to fashion or do with it as it seemeth best in his own eye? Yes,—but what?

And he (Paul) said, There is one Lord, one faith, one baptism, etc. Eph. 4:5, 6. "But," says the preacher to the candidate (as I have heard them say) we have three modes of baptism, sprinkling, pouring or immersion. You can have your choice. Who told you so, Mr. Preacher? Paul in Rom. 6:1-5 declares God has but ONE bap-

tism, and that represents a planting, a burial, a covering up and a rising, as from the grave, and from the death state, and which all Bible accounts where those receiving baptism shows it to be immersion. Proof.

Then cometh Jesus from Galilee to Jordan (to a river. What for?) to be baptized of John.

Why all that journeying from Galilee to Jordan if sprinkling or pouring would do as well?

And Jesus when he was baptized went up straightway out of the water, etc. Matt. 3: 13, 14, 16. Where the need of going into the water if sprinkling or pouring was sufficient?

Again, And as they (Phillip and the eunuch) went on their way, they came unto a certain water: and the eunuch said, See here is water; what doth hinder me to be baptized? And Phillip said, If thou believest with all thine heart, thou mayest. And he said, I believe that Jesus Christ is the son of God. And he commanded the chariot to stand still; and they went down both into the water, both Phillip and the eunuch; and he baptized him. And when they were come up out of the water, the spirit of the Lord caught away Phillip, that the eunuch saw him no more. Acts 8:36-40.

Question:—Why should the eunuch appear startled or surprised when he apparently came suddenly upon a stream or body of water and think it a good opportunity to be baptized, if sprinkling or pouring would do as well? Think you the eunuch had no means with him of quenching his thirst or that of his beast he was driving from which Phillip could have sprinkled or poured? And if so, why was it necessary that both Phillip and the eunuch should "both" go down into the water? Me thinks these are hard questions for many to answer, much harder than for them to go straight forward and "take up their cross and follow me," if you would be my disciple, as Christ has declared. Luke 9:23. By two or more witnesses every word shall be established, the scriptures state.

And he (Christ) said to Peter, Put up thy sword into its place, for all they that take the sword shall perish with the sword. Matt. 26:52. "But," says the professed Christian of today, we must take up arms against our enemies and fight for our country and sustain its honor among nations. What? Did Christ do or teach that when his claims to kingship were assailed by his warring enemies although he had power to call forth an army of twelve legion of angels...to 70,000 men? Did he not submit and die by the hands of his enemies, saying, My kingdom is not

of this world, (is it ours?) if my kingdom were of this world, then would my servants fight." John 18:36.

And when Christ would not allow Peter to defend his Lord and Master against the maddened crowd that thronged about him to take his life, what authority have we to take up those carnal weapons? Listen. For though we walk in the flesh we do not war after the flesh. Why? For the weapons of our warfare are not carnal (no more than were Christ's) but mighty through God to the pulling down of strongholds. 2 Cor. 10:4-5.

Again, On one occasion when Christ entered the temple and found those that sold oxen and sheep and doves, and the changers of money sitting there, he made a scurge of small cords and drove them out of the temple, (what a sight in God's house) and the sheep and the oxen and poured out the changers of money and overthrew the tables (despising and rejecting the whole business) and saying unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. John 2:13-16.

What, we ask, is merchandise? Webster defines it to be objects of commerce trade. Anything bought and sold for money is merchandise.

How about the present day practice of religious christendom with their oft repeated banquets and sales of baked goods of all description carried on in God's house or temple today for money? Is it not just as sinful and displeasing in God's sight today to barter and traffic in baked goods, chicken pie, and turkey, as it was 1900 years ago when Christ drove the religious people out of the temple of God for selling doves and bartering in other merchandise? It looks so to us.

But yes—but what? Well, they say we must have all these sales now days in order to pay our religious running expenses, and I had as soon have these sales and banquets in the basement of the church as in some room down town. Well, Mr. Man, it is evident Christ did not look upon such business in that light, when he said, Take these things hence, make not my Father's house a house of merchandise. He being the same yesterday, today and forever, me thinks, he looks upon such things now as when he whipped them out of the temple 1900 years ago. What say you? To be reproved once by God or man for being found out of place is enough for me to become very watchful thereafter never to be found in such a condition again. "But"—but what?

When Christian spirituality rises high enough in nobility of character to pay one's own religious bills and not work so hard to get it out of the world, the other fellow or the enemies of Christ and true Christianity, then will the language become true to all God's people found recorded in Mal. 3:10, where God says, Bring ye all the tithes (one tenth) into the storehouse (what for?) that there man be meat in my house and prove me (try me) now herewith, saith the Lord of hosts, if I will not open ye the windows of heaven and pour you out a blessing that there shall not be room enough to contain it. When God's people reach such a point of trust and giving as this, they will no longer be barren and unfruitful in the Lord. Neither will the church of the living God feel it any longer necessary to give banquets and church suppers in God's temple home to raise money for church expenses. "But,"—yes but what?

And he (Christ) said unto another, Follow me. But Lord suffer me first to go and bury my father. Jesus said unto him, Let the dead bury the dead, but go thou and preach the kingdom of God. And another said, Lord I will follow thee, BUT let me first go and bid them farewell which are at home at my house. Luke 9:59-61. "But," yes, but what?

Oh that little word but. It has and will blast many a life here and hereafter. But I thought so and so. But I thought differently. But a world once thought Noah was a false prophet, neglected his warning and perished.

L. S. Bronson.

Another year has flitted past,  
With all its care and joy,  
But still we pray for the coming  
age,  
With its bliss without alloy.

Another year has rolled its scroll.  
Of strife and war and death,  
But we will pray, Thy kingdom  
come,  
And that with our latest breath.

Another year is past and gone  
With all its fiendish deeds,  
But we will pray, Thy kingdom  
come,  
For God knows all our needs.

Another year has closed accounts  
Where terrible things were done,  
But we will pray, Thy kingdom  
come,  
Oh send thy righteous son.

Another year is coming in,  
The King will soon be here,  
And we will strive to serve him  
now,  
Then we will have no fear.

A. Wallace Mason.



(continued from page 91)  
let Benjamin go down into Egypt, he said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave," (sheol). Gen. 42:38; 44: 29-31. Thus clearly demonstrating the fact that it is real men with gray hairs, and not disembodied ghosts that enter sheol or hades at death. Bad men as well as good men enter sheol, or hades at death.

In the 16th chapter of Numbers we have an account of a large number of wicked men under the leadership of Korah, Dathan and Abiram, who went down alive into sheol, with their houses, goods, and all that appertained unto them. "But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit (sheol); then ye shall understand that these men have provoked the Lord. And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit (sheol), and the earth closed upon them: and they perished from among the congregation." Verses 30-33, inclusive.

In the Bible you can read of men "which are gone down to hell (sheol) with their weapons of war: and they have laid their swords under their heads." Ezek. 32:27. They were buried with military honors. Having cited sufficient proof, that good as well as bad men, at death, enter sheol, or hades, I wish now to inquire concerning their condition, while in sheol. Are they dead or alive? Are they conscious or unconscious? If they are dead and unconscious, we can rest assured they are not in misery.

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

2. They are unconscious. "The dead know not anything." "Also their love, and their hatred, and their envy is now perished." " 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 or hades) whither thou goest." Eccl. 9:5, 6, 10. "For in death there is no remembrance of thee: in the

grave (sheol) who shall give thee thanks?" Psa. 6:5. "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." Psa. 146:3, 4.

3. They are silent in sheol. "Let the wicked be ashamed, and let them be silent in the grave." (sheol). Psa. 31:17; 115:17. Job describes the condition in the grave, or sheol, as follows, "Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me, or why the breasts that I should suck? 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 built desolate places for themselves, or with princes that had gold, who filled their houses with silver: or as an hidden untimely birth I had not been, as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there, and the servant if free from his master." Job 3:11-19.

Death the great equalizer, places kings and beggars, on an equality. But I hear some objector saying: This presentation of sheol, as an invisible, concealed state of the dead, into which both saints and sinners are indiscriminately gathered would conflict with the statement, at the head of this article, as it is the wicked that shall be turned into hell (sheol), and not the righteous; all the nations that forget God and not those nations who remember God, and whose righteousness has exalted them among civilized peoples. Isa. 9:17; Prov. 14:34. This seeming contradiction vanishes at once, when the Hebrew word 'shoov,' rendered 'turned,' in the text, under consideration, is given a proper rendering Gesenius defines it, "to turn about, to turn back, to return, to do again, to do a second time."

The first usages of the word in the Bible is as follows: "In the sweat of thy face shalt thou eat bread, till thou return (shoov) unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return, (shoov)." Gen. 3:19. As the wicked are not now being punished, but are reserved to the day of destruction, they must be brought forth to the day of wrath, and subsequently be brought to the grave, or returned to the death state, and remain in the tomb. Job 21:31, 32. 2 Pet. 2:9. From that time onward the blackness of darkness forever is theirs under the impenetrable

gloom of the second death. Jude 13; Rev. 2:11; 21:8. The second death will be brought about by the agency of Gehenna fire. Matt. 18:9. For the other eleven occurrences of gehenna the Greek or the Heb. Ge-Hinnom, or valley of Hinnom, rendered hell, see the following passages: Matt. 5:22, 29, 30; 10:28; 23:15, 33; Mk 9:43, 45, 47; Lu. 12:5; James 3:6. In order to make a clear riddance of sin and sinners, God will yet burn up the chaff (the wicked) with unquenchable fire, leaving them neither root nor branch. Mal. 4:1, 3; Psa. 37:20; Matt. 3:12. From that time onward, the wicked shall not be, or exist; God having inflicted upon them everlasting punishment, which will consist in their everlasting destruction from the presence of the Lord, and from the glory of his power. Psa. 37:10, Obad. 16; Matt. 25:46; 2 Thess. 2:6-10. "And every creature which is in heaven and on the earth, and under the earth and such as are in the sea, and all that are in them heard I saying, Blessing and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13; 21:4.

Rufus A. Curtis.

#### What Is Man?

That man, created from the dust of the ground, made to live by the inbreathing of the spirit, or breath, of life, is doomed because of transgression of God's law to go back to his original condition in the dust, is shown conclusively by the language of Job 14:14: If a man die, shall he live AGAIN?

If we pause to analyze this question we are led to ask, How can a man live AGAIN, unless he has once lived, and then ceased to live? According to popular ideas, the question should be, If a man die, shall he keep right on living?

But Job has an answer for his own question. It is this: All the days of my appointed time will I wait till my change come. In chap. 17, ver. 13, he says further on this: If I wait, the grave is mine house: I have made my bed in the darkness. Then going back to 14:15, we see how this living again is to be accomplished. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands.

In Isa. 38, we have a Bible definition of death which cannot be successfully gainsaid by all of the philosophy and wisdom of the world. The definition is this: Set thine house in order: for thou shalt die, AND NOT LIVE. Then to die means not to live. How plain! Why not believe it? Hezekiah says plainly of his conduct when this mes-

sage came to him that he knew death meant the cutting off of his days and the END of HIM.

The writer in Eccl. 3 has the same view of the matter. Speaking of death he says: 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 all have one breath, so that man hath no preeminence above the beast: for all is vanity. All go unto one place; all are of the dust and all turn to dust again.

Regarding those who reject God's overtures of mercy in offering an escape from this death, there is provided for them the second death. In this state it is said of them: 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 wicked shall perish, and the enemies of the Lord shall be as of the fat of lambs; they shall consume; into smoke shall they consume away. They shall be as though they had not been. They shall be punished with everlasting destruction from the presence of the Lord. Whose end is destruction. The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord.

Having this knowledge of our state in death, our utter helplessness in it, we can readily see the need of one who can save us out of it if we ever have life again. This makes Christ our Life-giver, our Savior. We have great need of him.

S. J. Lindsay.

To do any thing in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can.—Sydney Smith.

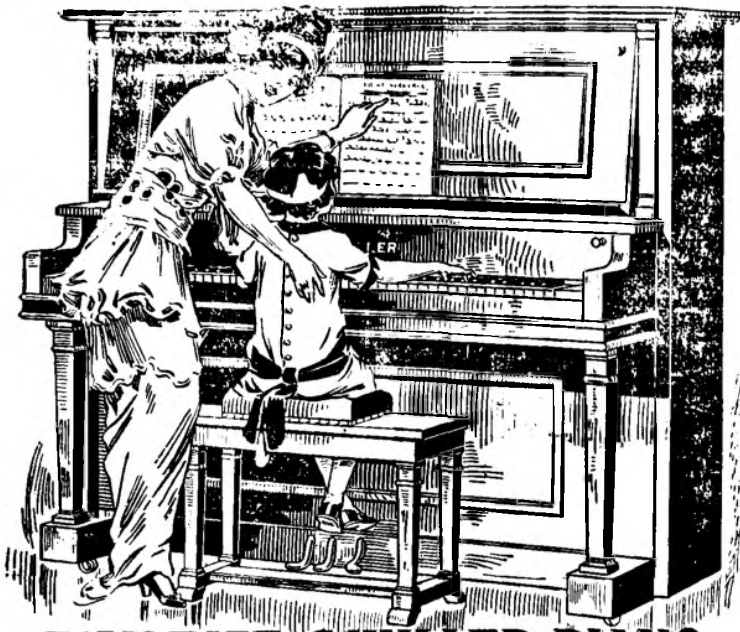
The rapidity with which the human mind levels itself to the standing around it gives us the most pertinent warning as to the company we keep.—Lowell.

Try to put well in practice what you already know; in so doing you will, in good time, discover the hidden things which you now inquire about.—Rembrandt.

The little things that we neglect to do, seldom remain little. They are like so many acorns. By and by we shall walk under their shadow.

Capital is not what a man has but what a man is; character is capital, honor is capital.

Fear nothing but sin.



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Jessie M. Wilson.

**NOTICE.**

It has been my wish for several years to arrange the first four chapters of Genesis in outline. It is intended for careful study. The promise of the seed of the woman is the beginning of the gospel. Without the manifestation of this seed there could be no future life. This seed was the COVENANT VICTIM that ratified every covenant made. These outlines may be had for the postage (1c). For the present address me at Lipscomb,

D. C. Robison, Texas.

**Hiding From God.**

I remember when a child, riding with my father along a country road, when we came to a lonesome lot, enclosed by a crumbling wall of stone. It was wild and uncultivated, filled with briars and coarse grasses, and in the center was a massive block of sandstone. Here was buried the old man who had once owned the broad acres that lay on either

side. He was an unbeliever, and yet, as the end came creeping on, strange and uneasy thoughts of a hereafter arose to trouble his peace. To settle the question, he gave minute directions for his burial and ordered this mass of stone of many tons weight, laid upon his grave that "he might not rise at the judgment day."

A hundred years ago, a young German countess gave similar orders with regard to her burial place. Great stones were placed above the grave, and secured by massive clamps of iron. On the slab were inscribed these words: "This burial place purchased to all eternity, must never be opened." It was her intention that God himself should never open it, whatever he did with common graves. But he who can rend the rocks as easily as he made them, showed to all around by what means he can work to thwart the best laid schemes. He commissioned a little seed to drop into the tiny crevice between the stones. A fibre like root shot downward, and a feathery tuft waved above it, and so a little tree was started. The power of growing fibre can hardly be computed, and soon the great hewn stones began to feel the pressure of the swelling, creeping roots. By and by the steady tug by day and by night began to tell on the joints and seams. Perhaps the frosts of winter and the beating storms helped on the work, for they are all agents, and in time that sealed grave was opened. The clamps had been unloosed, and the great stone slab had been turned on its edge. Many have looked upon it and thought how vain a thing it was to try and hide from God's power.

A day is hastening when all refuges which men seek out, in which to hide from his eye will prove just as useless. How precious it will be to us then to have "a man for a hiding place" —Jesus Christ—who will gather us to the Father as His beloved ones. Sel. by L. S. B.

**Spreading the Scriptures.**

It is estimated that the Bible, or some part of it, has been published in 600 distinct forms of human speech. Since its foundation in 1804, the British and Foreign Bible Society has issued over 253,000,000 copies of the Scriptures, of which more than 88,000,000 have been in English.

Friendship, of itself a holy tie, is made more sacred by adversity.

The wise man does not only think, but also acts.

# THE RESTITUTION HERALD.

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## The Endless Chain.

Most of us have at some time received a letter asking us to send ten cents to some philanthropic cause, and to write to two or three or more friends to do likewise. Perhaps we have complied. Perhaps on the other hand, we have refused. In either case it has lain in our power to say whether or not we shall be links in that endless chain.

There is another endless chain however, of which we are all links whether we will or no. That is the chain of life that binds all humanity inseparably together.

A young woman, full of promise and vitality, and with a high devotion to humanity, was attacked in the early twenties by a fatal disease. Condemned to inactivity, she employed the time left to her in compiling a book of religious and inspiring selections that she herself had found comforting, and that she hoped might prove helpful to others.

Some years after this girl's death a woman who had known her, suffered a nervous breakdown. One night, in the small sad hours, beset by insomnia, depression, and weariness, that woman turned for consolation to the little book of selections and found there some verses by Anne Bronte. As she read their brave message of resignation and courage, she fell to thinking of those two young women, her friend, the compiler of the book, and Anne Bronte. Both had been full of promise and talent: both had been cut off in their youth by the same disease, and both had courageously wrung out of their own sufferings help and strength for others. And all at once her eyes were opened, to that endless chain of human helpfulness. It seemed to her as if those two dead women had reached their hands out of the past to stay and encourage her in her hour of trial. One of them had distilled from her affliction a little golden drop of poetry. The other had found the verses, had been cheered by them, and had put them in her book for the inspiration of others. And because those two had played their parts so bravely, that third woman was inspired to consecrate her own sufferings, and to resolve with God's help to be a living link in that endless chain of helpfulness.

## A PRAYER FOR THE NEW YEAR



**S**HATTER my dearest idols, purge my faith,  
Till truth holds sway!  
Help me to sing and fight, not weep and cower,  
When blows fall fast;  
Patient to bear, striving to endure, the child,  
True to the last.  
So be my helper, Father,—comfort me  
With staff and rod,  
Till I give Thee back Thy year well lived  
For man and God.—Sel.

No one lives to himself, and no one dies to himself. We are all inseparably and fearfully knit together. No one goes through the world losing or saving his own soul merely. God has not so arranged it. When we fail, we fail not for ourselves alone, but humanity also. But, thank God, when we succeed, we succeed for all the world as well.—Sel. by Rufus A. Curtis.

### Forgiveness.

He that cannot forgive others breaks the bridge over which he himself must pass if he would ever reach the full heights of goodness, for every one has need to be forgiven.

Said General Oglesby to Wesley, "I never forgive." "Then I hope sir," said Wesley, "you never sin."

A more glorious victory cannot be gained over another man this, that when the injury began on his part the kindness should begin on ours.

The narrow soul knows not the God-like glory of forgiveness.

Only the brave know how to forgive: it is the most refined and generous pitch of virtue human nature can arrive at. We pardon as long as we love.

When thou forgivest the man who has pierced thy heart and stands to thee in the relation of the seaworm, who first perforates the shell of the mussel and which straightway closes the wound with a pearl.

The Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, and the waste of spirit.

I can forgive, but I never can forget, is only another way of saying, I will never forgive. Forgiveness ought to be like a cancelled note, torn in two and burned up, so that it never can be shown against the man again.

Of him that hopes to be for-

given, it is required that he forgive. On this great duty eternity is suspended, and to him that refuses to practice it, the throne of mercy is inaccessible, and the Savior of the world has been born in vain.

It is in vain for you to expect, it is impudent for you to ask God's forgiveness for yourself if you refuse to exercise this forgiving spirit as to others about you.

The narrow soul knows not the God-like glory of forgiveness.—Arranged by L. S. B.

### Friendship.

The best staff for life's pilgrimage is a true friend.

Better one friend than a thousand admirers.

A friend is the best fortune. He alone owns the riches of life who has a strong, true, loving friend.

Jealousy is a canker in friendship's heart.

Unselfishness is the price which must be paid for true friendship.

"Greater love hath no man than this, that a man lay down his life for his friends," and yet lesser love than this does not constitute friendship.

One of those striking phases with which the Old Testament abounds is this: "Thy friend, which is as thine own soul."

There could scarcely be a better definition of a friend. Unless the elected one is to you as your own soul, or more, you are not a true friend.

True friendship is edifying—it builds the friends up into the noblest lives and makes of them their best selves.

Our friends are either weights or wings.—Sel.

### Words to Remember.

When the heart gives, the gift is always great.

The sweetest songs of faith are

often sung in the dark.

Those who lead others should be careful where they step.

The one who lives a lie, does so with a sword over his head.

That we should live again, is no more wonderful than that we should live at all.

A holy life is the best answer to unbelief.

When we ask Heaven to bless others, we must not insist upon it doing so in our way.

The bread of life is love, the salt of life is work, the sweetness of life is poetry, the water of life is faith.

Try to count your mercies and your troubles will soon be forgotten.

If you take care not to engage in the quarrels of other people you will have very few of your own.

Not to do honor to old age is to demolish the house in the morning wherein we are to sleep at night.

Put away a bother at night and it will straighten out in the morning.

It is hard to say who do the most mischief in life—our enemies with the worst intentions, or our friends with the best.

The golden moments in the stream of life rush past us, and we alas, see nothing but sand.—Sel. by Rufus A. Curtis.

### Use What You Have.

What is that in thy hand, David? It was only a sling, a little weapon he had made for pleasure or with which to keep the wolves away from the sheep. Yet with the sling he slew Goliath, whom the whole army of Israel dared not meet. Some of us have accomplishments we have never thought of more seriously than as a source of some slight pleasure to ourselves or to others. We can sing or play an instrument, or draw or paint a picture, or tell a story well. Have you ever thought of using your accomplishments for God? Or may be it is some power you have gained in the more serious endeavors of your business or profession.

Whatever the accomplishment, whatever the power you have developed, or skill you have cultivated, why not use it for God? You have no idea how much it may result in if you will only use it, as David used his sling, in the name of the Lord of Hosts.—B. F. Hallock.



The Kaiser.

We have noticed in some of our exchanges for some time past a comment on a reference in Zech. 11:17, which reads as follows:

"Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened."

The comment is to the effect that the text as a prophecy possibly points to the Kaiser of Germany for the reason that he has a withered arm. We gave little attention to the matter until a friend, Mr. Fred Buschmeyer, of near Marshal, Ill., showed us a photo of the Kaiser, a cut from which accompanies this article. We asked for the use of the photo to have this cut made to show the Kaiser with his left arm withered. So far as we are able to learn, however, he is not blind in his right eye. He is an idol shepherd without doubt, for there are not many kings who are more idolized by their followers than he is. The text seems to us to be purely Israelitish and the foolish shepherd to be Israelitish. The reading of the whole chapter would indicate this. If it does have reference to the Kaiser, time will tell, for there is yet plenty of time for him to lose his right eye.

We are living in stirring times. Let us watch and be sober.

S. J. Lindsay.

Is It True?

It is claimed by some religious churches, "Once in grace (or favor with God) always in grace." This is a proverbial saying, easily and often spoken, and thoughtlessly believed, and yet without any scriptural foundation or Bible proof for such a saying.

Only a few days ago we heard the above thought earnestly argued and claimed, and yet not a single Bible quotation given to sustain this position.

Let us lay aside all man and church made theories, go to the Bible and see what that teaches on that point.

What does Paul say on that subject? Did he think once in grace always in grace thereafter, and no danger of falling therefrom? You know Paul was one of God's especial chosen children. What has he left on record concerning this question? Did he hold that it was a settled fact that once in grace, or favor with God, always thereafter it was a sure thing? Listen now.

In 1 Cor. 9:27, we find these exact words. "But I (Paul) keep my body under (crucify it. Why Paul?), lest by any means, (or acts), after I have preached to others (telling them how to do and live), I myself should be a castaway."

If there was no probability or possibility of being lost or falling from grace, as you call it, or becoming a castaway, why need Paul have had that fear of becoming a castaway? Will those in grace and always there, please harmonize your safety with Paul's unsafe feelings?

Again a little more Bible to substantiate our idea and against your safe condition.

John in Rev. 2:10, gives us this injunction. "Be thou faithful unto death and I will give thee a crown of life."

How about our receiving the crown if we do not continue faithful until death? Once safe and in grace always in grace and safe?

But again in Rev. 3:11: "Behold I come quickly, hold fast that thou hast that no man take thy crown." John, how could a man take away your crown if it was impossible for you to fall away and lose your crown? Tell us, will you?

But again, more Bible for us. Rev. 22:19: "And if any man shall take away from the words of this book of this prophecy, God (not man nor a church) will 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." Not much of anything left for man to enjoy either in grace or out of grace with God when his part is taken out of the book of life, out of the holy city and from all the glorious things promised to the faithful, connected with that city found written in that book.

But what is to be the final result for those that take the book as it reads and are not found tampering with its pages in teaching or destroying the same? Listen and hear. "He that overcometh (conquers, is faithful unto death), the same shall be clothed in white raiment, and I will not blot his name out of the lamb's book of life (the oth-

ers are gone), but I will confess his name before my Father, and before his angels. He that hath an ear (have you one), let him hear what the Spirit (not man) saith unto the churches." Rev. 3:5-6.

Yes, let me repeat this last 6th verse of Rev. 3. "He that hath an ear, let him hear what the Spirit saith unto the churches."

Oh, if all mankind and churches too would only permit the spirit to say, dictate and teach, we would have less confusion, less error, less darkness, less hatred, and more truth, more joy and love, and far more knowledge than we now have in this world.

Do not flatter yourself and let the devil deceive you into the idea that when once in grace and favor with God you can never fall away and become a castaway, as Paul feared he might.

Listen to another text, and to the point. "For it is impossible for those who were once enlightened and have tasted of the heavenly gift (Christ) and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, to fall away (from grace) to renew then again unto repentance, seeing they crucify to themselves the Son of God and put him to an open shame."

Think on these things and never again say or believe that when once in grace or favor with God you could never fall, for it is only the devil's lie.—L. S. B.

Bro. Lindsay:

I notice Sister Woodward's article in the paper; also your appeal for people to write for publication.

"The Good Time to Come."

Nearly all people, whether Christian or not, believe in a good time in the near future. The Orthodox people believe in going to heaven when they (do not) die, to sing hymns and play on golden harps. The Indian expects to go to "The Happy Hunting Ground." The Mahometans, Hindus and others believe they will go to some haven of perpetual bliss. We as a church also look for a great change. All of those different theories can not be right, so we must go to the only source of information, the Bible. Jesus told the Jews to "Search the Scriptures, for in them ye think ye have eternal life, but these are they that testify of me." We are also told to "Prove all things, and hold fast that which is good."

So it will be wise to take heed to what is said in the Scriptures on the subject, and to be guid-

ed accordingly. Adam was put on trial in the Garden of Eden. He was given dominion over the earth, but he failed through eating the forbidden fruit, so a second Adam was provided. We are told that Jesus came to seek and save that which was lost. The question arises, what was lost? Adam was driven out of the garden, and away from the tree of life. So he lost his home and everlasting life, (became a dying creature); "dust thou art, and unto dust shalt thou return." Jesus came to undo the evil that Adam had brought on himself and posterity; "to bring life and immortality to light through the gospel," to restore the home and blessings that Adam had lost by disobedience.

Now we will turn to a few passages of Scripture, and see what has been promised to those who will prove faithful. We find that Abraham was called out of his own country into a land that he should receive for an inheritance. Gen. 13:14, 15. Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. This promise implies that Abraham should rise from the dead, and live forever, as he could not live forever to possess it in any other way. We are told that God gave him none inheritance in it, not so much as to set his foot upon. The promises point forward to Jesus who is the resurrection and the life, the restorer of all things, spoken by the mouth of the prophets. Isa. 9:6, 7 "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." See Luke 1:32, 33. "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." It is evident that those two passages written so long apart, refer to the same person and the same events. Dan. 2:44. "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 con-



sume all these kingdoms, and it shall stand forever." Those scriptures are plain and positive. God is able to perform all he has promised. Now we will look at a few passages to see who will share those promises with Abraham, Jesus and the patriarchs. Psa. 37:11. "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

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

Those two passages written so far apart agree perfectly; in order to inherit the kingdom, we must be followers of the meek and lowly Jesus. Matt. 19:28, 29. "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 also shall sit upon twelve thrones judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, shall receive an hundred fold, and INHERIT ETERNAL LIFE."

Now we will note a passage, or two in regard to the conditions in the future state. Isa. 2:4. 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.

See Micah, 4th chap. Read it, as it is too long to quote here. The Bible is full of the good things promised to the faithful, those who are waiting for the return of the Master.

No need of any guess work, as all is perfectly plain to those who will be guided by the sure word of prophecy.

Submitted for the advancement of truth,

John E. Hogarth.  
Denver, Colo.

#### The Great Salvation. To be continued.

Christ said to Martha, "I am the resurrection and the life." Jno. 11:25. Around the tomb of Lazarus stood the sorrowing sisters, and weeping friends, to whom the Master demonstrated this power by restoring Lazarus to life. It was the same life which he had lost, viz., the one he inherited from Adam. He could give him no other at that time for he had not passed thro' death; he had not yet gained the victory over death and become the author of eternal life, and could not impart to others that which he did not possess. To the multitude who had gathered at

the pool of Siloam, he said, Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. John 5:25. In the 28th v., he said, The hour is coming in the which all that are in the graves shall hear his voice." In Paul's letter to the Romans, he writes expressly concerning Adam's transgression and the death which it entailed upon his posterity; also of a resurrection to life of the race of man. He says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:15. "Therefore as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto the justification of life." v. 18. If Adam's transgression brought death upon all his posterity and they lost life thereby, and Christ by his obedience is to restore what Adam lost, then the same all will be restored to the same kind of life which they lost.

This is the conclusion from the testimony; for the same all against whom death or condemnation had passed on account of Adam's transgression, will be restored to life by Christ. That to say, he will cancel the sentence of death and in so doing, will justify to life the same all who were under that sentence. Paul in his letter to the church at Corinth says, "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." 1 Cor. 15:21, 22. We notice that Adam was the author of death. Christ, the author of life. Adam was the loser, Christ the restorer. If all go down in death by Adam, then all must come up to life by Christ, else the restoration will be but a partial one, and therefore incomplete. As Adam brought death to all, so Christ will bring life to all, and righteousness to many. By sin Adam spread the curse over the whole race of man. In the recovery or restoration, Christ, who is the second Adam, will bring in a blessing which is co-extensive with the curse, because "he tasted death for every man." Heb. 2:9. In Paul's logical treatise in his letter to the Corinthians, in relation to death and the resurrection, he lays down the principle that Adam was the author of death and Christ the author of life, and says by man came death, by man came also the resurrection of the dead. According to the rules of logic the legitimate conclusion to be deduced by reasoning from the premise in the next verse, must bear the same relation to death

and life as in the premise. When a proposition denoting disaster is used in the premise, it must be used in the conclusion. If we apply this rule to the 22nd v., we have Paul saying, "As BY Adam all die, even so BY Christ shall ALL be made alive."

Most translators prefer the rendering "by or through," which if correct, and we believe it is, then the verse would read, "By Christ shall all be made alive."

John the Revelator, in referring to the righteous dead says, "And they lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished." Rev. 20:4, 5.

This teaches plainly that the righteous dead will live at the beginning of the thousand years, and the rest of the dead will not live again until the thousand years are finished. How can the resurrected saints reign during the thousand years unless Christ's coming and resurrection of his saints takes place before the beginning of their reign? We note that one of the classes which will be raised will be "them that were beheaded." All will admit that the beheading was literal.

Then why not the rising? They lived, denotes that they awoke from death, and as they were righteous, they could not have risen from a figurative death in sin, therefore it certainly must mean a literal death. If "souls" can be literally slain by the sword, why can they not literally rise from death? "Joshua took Hazor, and smote the king with the sword; 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." Joshua 11:10, 11. Joshua teaches the destruction of the soul, the literal death of the soul by the edge of the sword. Their rising from the dead would imply a literal raising of literal souls, because it would destroy the force of the logic to claim the premise to be literal and the conclusion figurative. The word souls is often used for persons and dead bodies. By reading Num. 9:6, 7, we find that some could not partake of the passover because they had been defiled by touching the dead body of a man, translated from the Greek, "pseuche anthropon," meaning "soul of a man." Then they were defiled by touching the dead soul of a man. In Num. 19:11, we read, He that toucheth the dead body of any man shall be unclean seven days. The marginal rendering is, "soul of man." Balaam said, "Let me die the death of the righteous. The marginal rendering is "my soul." The original would be, "The soul of me." Now if the "soul of me" means me in the case of Balaam,

why should not the souls of them mean them, in Rev. 20:4? We read in 1 Pet. 3:20, that eight souls were saved in the ark. No one would dare say that there were not eight bodies saved. Hence eight souls are synonymous with eight bodies.

It is evident that the prophecy recorded in Rev. 20:4, 6 remains to be fulfilled, and must be given the literal interpretation. Also in Rev. 20:12, 13. And I saw the dead small and great stand before God and the sea gave up the dead which were in it, and death and hades delivered up the dead which were in them." The term, "the dead," in this quotation includes all the dead remaining in their graves, in the sea, in hades, after the resurrection of the saints.

Job asks a question which would indicate that every man who dies will live again. It is this: "If a man die shall he live again?" Job 14:14. "A man" is the equivalent of "any man." We know all men die, and Job's question includes the race; why not the answer?

Lyman Booth.

These words of Jesus, "Be of good cheer; I have overcome the world," are very precious to true brethren and sisters of Jesus. How very near he seems to us. It makes us realize that he really meant it when he said, Henceforth I call you not servants but friends, so familiar and intimate is it. "Be of good cheer," is just the way we cheer one another on in any difficult pursuit. In this case his word of encouragement is based upon the fact that he had done already what they had yet to do; overcome the world. It would be well, indeed for us, if we could keep his words in mind, in connection with his promise to be with us always, if we steadily maintain the conflict with the world and the flesh; so that we never have to fight alone. He knew what awaited himself; well knew how they would scatter every man to his own, when the crisis came, and would leave him alone; but he adds, "And yet I am not alone, because the Father is with me." And it is just this way with us. If we are in him we have peace, although apparently alone, he is ever very near to succor us. And may our conduct ever be such that we can be sure of his presence and blessing—and then, too, we shall overcome the world and enter into his joy.—Sel. by L. S. B.

What one supposes or what seems to be has no place in an argument.

The man who would be contented must adjust himself to his own society.

**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.
- Arlene, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Bro. Bronson some time ago sent in a number of articles for publication as we have the room. These will appear from time to time under his initials until all are used.

There comes report of sickness—grippe, small-pox, scarlet fever, etc.—from all quarters. There is an epidemic of grippe such as is seldom equalled. It seems that the M. D's are about as unsuccessful in banishing disease as are the D. D's in bringing the world to righteousness or the doctors of universal peace to bring in universal peace. Isn't

it strange that with all this failure men are not forced to acknowledge their utter helplessness and to join with us in the prayer, Thy kingdom come?

In renewing his subscription Bro. H. M. Lucas of So. Dakota, writes:

"We are always pleased to receive the neat little Restitution Herald, so full of good articles by able Bible students from all parts of the country. Let us watch as we pass down the stream of time. History is the only key to prophecy. The facts of history must interpret the specifications of prophecy."

This is right. Too many times prophecy is looked upon as a means whereby God seeks to make prophets of His children, whereas it has been given us for the purpose only of making us the children of light.—Ed.

Bro. and Sr. W. T. Hardesty of the Oregon, Ill., church are the proud parents of a little boy, Harold Hermas, born Dec. 28. We feel secure in saying that Harold H. will be cared for right. We all share Bro. and Sr. Hardesty's joy.

A letter just received from Bro. F. V. Blakely says: "Just received message before mailing this that Mother Hartman died this morning (Dec. 27) at 9:30."

Sister Hartman is the mother of Sr. Blakely, one of the substantial believers in Michigan. Her passing will be deeply regretted by all. Will give full obituary later.

Sr. Julia Ordnung and her daughter, Elizabeth, mother and sister of Sr. Hardesty, are spending the winter in Oregon where their help in the church will be greatly appreciated.

In the death of Bro. L. S. Bronson, the Herald loses one of its most substantial supporters and the editor one of his best personal friends. Through personal correspondence we have been privileged to know much of his life's trials and afflictions

The holiday season brought to this office a great number of remembrancers, wishing Christmas cheer and good will. We would like to respond to each of these with a personal line but time forbids, and so we simply express to all our appreciation in this general way. May the New Year be rich in love and the Spirit of the Lord for you all.

Bro. James Sutherland, 83 Butler St., Adrian, Mich., writes: I would like some one to answer through the Herald if there is

any promise of immortal life after this age, and if there is, where?

Bro. F. E. Siple, of Adrian, Mich., has consented to help in the work in Illinois through January. Owing to a trouble in the throat affecting the voice, the editor finds it necessary to take some rest from public speaking for a time.

**HELPING FUND.**

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

- A friend in Ark.. \$1.50
- Mrs. H. C. Hammond, 2.00
- A friend in Ill., 1.50
- H. H. Chamberlin, 1.00
- Lillian S. Mason, 2.50
- Mrs. R. J. Worthington, .50

**Marriages.**

**Married**

at the home of the bride's mother in Lanark, Ill., on Christmas day, Miss Ethel B. Gray to Mr. Nello J. Hardacre, both of Lanark, Ill.

Sister Ethel has been following the profession of school teaching for some time and will pursue the same course even now until her term closes in March. She has been one of our faithful workers in the church.

Mr. Hardacre is a young farmer, for the present and for a year to come, farming in the great northwest, but we learned that it is his purpose to return to the home farm as soon as he is released from engagements elsewhere. These young people have the best of wishes from a host of friends. May the Lord prosper them.

S. J. Lindsay.

**Married**

At the home of the bride's parents, 3½ miles from Mendon, Mich., Sister Bessie Nehron to Mr. Arthur Rusling, also of Mendon, on Wednesday, Dec. 22, 1915, the undersigned officiating at this pleasant and momentous service.

There were about forty relatives and friends present to make the day more pleasant, and to offer good wishes for a successful voyage on the matrimonial sea. After the services which made them "twain one flesh," a very enjoyable dinner was served to which all seemed to do full justice, (especially ye preacher).

The writer had not had the previous acquaintance of the groom, but was informed of the sterling worth of him, and personal impressions bore out the esteem with which he is held in the community. The bride we had the pleasure of baptizing some

years ago, and she with her good mother are among our most esteemed sisters in Christ, and friends. The host of friends and gifts, mute expressions of the worth of both these young people are good proofs of their sterling worth.

After a short honeymoon journey, they will be at home to their many friends, near Mendon.

May the God of peace and love bestow his favor upon them, and may they both live righteously in his sight, so that when the King comes for his Bride, they may both be among that blessed number who shall make up the Bride.

F. V. Blakely.

**Baptisms.**

As a result of our meetings near Marshall, Ill., on Thursday morning, Dec. 23rd, Mrs. Sarah L. Melton requested baptism and was accordingly buried in likeness of Christ's death and burial and raised up in the likeness of his resurrection to walk the new life that is in Him. This sister, with the aid of her husband, had read herself out of error into the truth and is now rejoicing that she is thus privileged to share in the promises God made to Abraham. May her walk be such that she may have an abundant entrance into God's everlasting kingdom.

S. J. Lindsay.

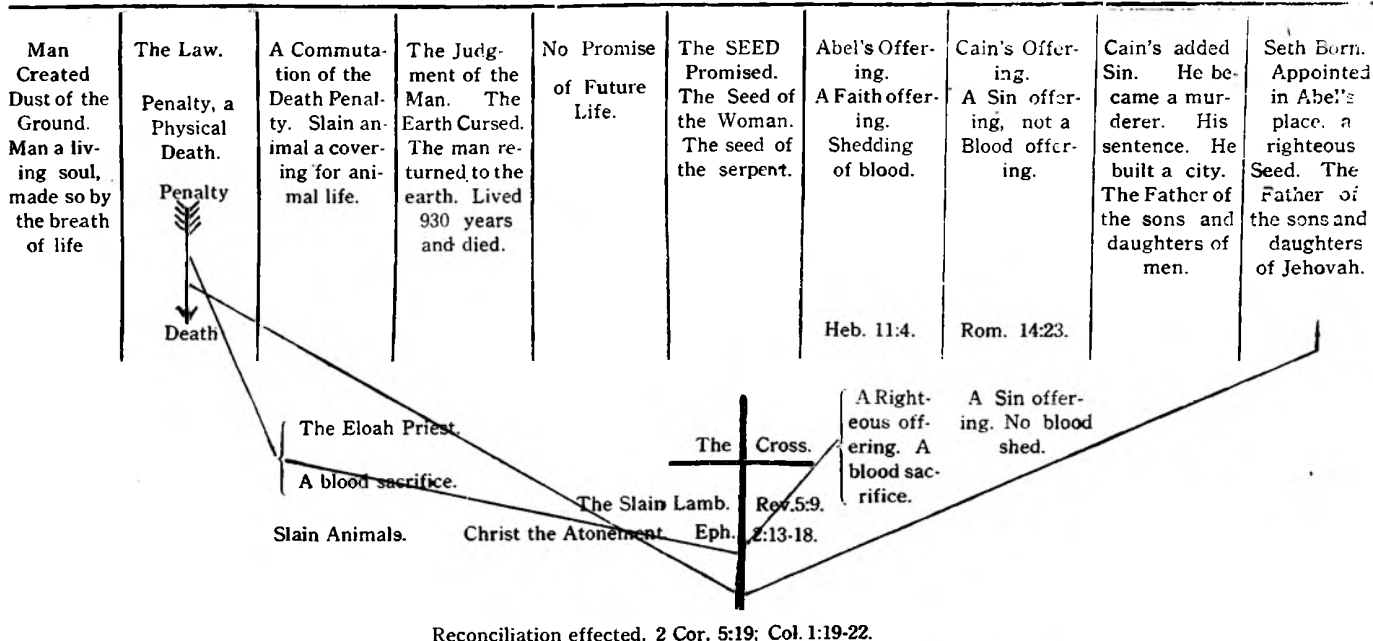
George J. Rahn, of Detroit, Mich., was inducted into the household of faith by baptism, at Plymouth, Ind., Dec. 26, 1915. Bro. and Sr. Rahn have been studying the Berean work from which the light has shone in their pathway, guiding our brother into obedience to that form of doctrine once delivered to us, to the great rejoicing of our sister and to us all. They spent the Christmas time in South Bend with Mrs. Rahn's parents. Bro. and Sr. Ezra C. Railsback, and drove down from there to Plymouth, where we were holding our regular services, for the baptism. It is a matter of good news to the church to see such intelligent and exemplary young men as Bro. Rahn coming to a knowledge of the truth. This instance reflects much credit upon our sister as a teacher for she has converted her whole congregation. May they be spared to a long, useful life in the Master's work and receive the reward of those servants that are watching and praying.

D. E. Vanvaactor.

People who think for themselves have plenty of occupation. The learned man has always riches within himself.

THE FIRST FOUR CHAPTERS OF GENESIS IN OUTLINE

Gen. 2:7. Gen. 2:17. Gen. 3:21. Gen. 3:19. Gen. 3:22-24. Gen. 3:15. Gen. 4:4. Gen. 4:3. Gen. 4:5-12. Gen. 4:25-26.



Reconciliation effected. 2 Cor. 5:19; Col. 1:19-22.

The foregoing outline is given for careful study. The sections are arranged in a logical order. 1. Man created. 2. The law given and its penalty. 3. An animal sacrifice that covered their sin. 4. Adam judged. 5. A period in which there was no promise of ETERNAL LIFE. The tree of life guarded. 6. The seed promised. Eternal life obtained through faith in this seed. 7. Abel's offering counted him righteous. 8. Cain's offering counted him unrighteous. He had the same right to a kid as had Abel. The right to personal property came after the building of the city. It was a human invention. 9. In Abel's death there was no RIGHTEOUS SEED. It was restored in Seth. The SETH SEED are those who have been counted righteous through obedience. The Cain seed remains under the law of SIN and DEATH. Rom. 3:9; Rom. 6:23; Rom. 8:2; Rom. 11:32. Gal. 3:22.

May be had by sending postage.

Submitted in Christian love,  
D. C. Robison.  
366 W. Main St., Salem, Ohio.

Obituary.

Leroy S. Bronson was born in Summit Co., Ohio, Feb. 17, 1841. With his parents he came to Michigan in 1843 and the family settled on a farm near Buchanan. Here he lived for over 60 years. In Apr. 1874, he was united in marriage with Jennie Barnhill Taber, of Argos, Ind. Four children were born to them: Mrs. Olive Rouse, and Mrs. Harriett Reed of Dowagiac, Mrs. Lena Miller of Chicago, and Karl Bronson of Cincinnati, Ohio.

While he was successful as a farmer, his heart was not in

that work. In the midst of farm work, he still found time for reading and Bible study. While a boy he gave his heart to God, and his faith in Him never wavered, whether he walked in sunshine or in shadow.

There are few ministers or laymen who better understood the teachings of the Bible concerning the gospel, the nature of man and his future destiny. This is not strange considering the fact that for years he was under the instruction of such Bible students as John Lister, H. V. Reed, J. M. Stephenson, L. H. Chase and others.

He was a writer on Bible subjects of no mean ability, and some of his tracts have been widely circulated.

Retiring from active business in 1910, he enjoyed as never before the opportunity for study and writing. He fully believed that we are living in the last days of Gentile times, and constantly watched for the coming of our Lord.

He had a wide sympathy for the poor and afflicted and his hand was always stretched out to help. There are many who can testify that the Lord used him as an instrument by which blessings were brought to them. Freely he received, freely he gave. He rejoiced in what God had enabled him to do, and to the extent of his ability, he stood ready for new opportunities of usefulness. The last years of his life he spent with his daughters in Dowagiac and in the vicinity of his old home, and in the new circle of acquaintances he had many friends, who will mourn his departure.

On Dec. 22nd, he was stricken very suddenly and before anything could be done for him he died of heart failure, at the age

of 74 yrs., 10 mos., and 5 days.

He fell asleep in the hope of that better resurrection for which Paul strove; and with no hope of future life except through the merits of the risen Savior. In Him, he fully trusted. In sorrow we laid him down to sleep, but sorrow not as others which have no hope.

Passing Away.

I sat reading Bro. Bronson's article with this heading in the last Herald. It was so good and with his last words, 'Good by, old years, good bye, I said, My, that sounds as though he had written his own obituary. Just then a neighbor came in with the mail. I picked up a card and with a shudder I read: Dear Sr. Woodward,—This will be a sad Christmas for us and others. Bro. Bronson was to have been here to-morrow to spend Christmas with us, but he died suddenly yesterday, the 22nd.

What is your life, a vapor, fleeth also as a shadow, few days and full of trouble, swifter than a weaver's shuttle, like the wind, so uncertain is our life. Thrown by one wave upon the shores of time, in one brief spell, another wave reaches us and we are swept off the shore, and time goes on while heartaches keep time with the busy rush of life until our turn comes for the waiting tide to sweep us into the dreamless sleep. I know nothing more up to this time of our dear brother's death, but I know how the dear Herald readers will miss his strong, helpful articles. To me he was one of our best writers, strong in the faith, with such a tender, loving heart, ready to help the needy, to cheer the despairing, with very poor health himself, he could forget that if

he could bring rays of sunshine to other shut-ins. His work is done, but well done, we believe will be said of him when the dead in Christ are raised to beautiful immortality.

M. A. Woodward.

Dear Bro. Lindsay:

A Happy New Year to you and the readers of the Restitution Herald. O how good it did seem to see Bro. and Sr. J. W. Good's, Sr. Woodward's and Bro. Blakely's names in the paper after so long an absence. Hope they will remember they want to be heard from occasionally. Others take the hint. Bros. Conner and Austin, where are you? Please answer through the columns of the Restitution Herald. When I read Sr. Emma Railsback's letter in the paper some time ago, I felt she had hit one nail. 'Teach the young to write.' Yes, let the older ones in this work keep on writing and the young learn to write. Grow up in this work from youth, then it will become much easier when older. As one pen is laid aside another must take its place.

O how we will miss the articles from Bro. L. S. Bronson's pen which has been laid aside. How our hearts filled with sadness when we learned of his sudden death, Dec. 22nd. We can say of him the word Christian fitted well to his life. Asleep in Jesus, blessed sleep, from which none ever wake to weep. As I read in the last R. H. his article, 'Passing Away,' it fairly seemed he said good-bye to life. O it is the path we all must tread, but the essential thing is to be prepared, for we may have no more warning of the enemy's approach than did he.

Your sister as ever,

Ada Moses.

# The Sunday School.

By Anna E. Drew.

**Peter's Sermon at Pentecost.**  
Jan. 16, 1916, Acts 2:14-47.  
Lesson Text: Acts 2:22-24, 29-41.

Golden Text,—Whosoever shall call on the name of the Lord shall be saved. Acts 2:21.

Time,—Later in the same day as our last lesson.

Place.—Jerusalem, probably in some open place not far from the upper room.

### Questions.

In our last lesson to what did some attribute the manifestations of the Holy Spirit? Acts 2:13. How did Peter answer those who mocked? Acts 2:14, 15. Of what does he tell them this was the fulfillment? vs. 16-20. Does all this prophecy refer to the time of the effusion of the Holy Spirit? How could the people escape the evils that were to come? v. 21. What is included in "calling" upon the name of the Lord? Rom. 10:13, 15, 17.

What does Peter give first as proof that Jesus was the Messiah for whom the people had been looking? How does he show that the death of Christ was a part of God's divine plan? v. 23. What prophet had foretold this? Isa. 53. What further proof that Jesus was the Messiah? v. 24. What had David said concerning Jesus? vs. 25-28; Psa. 16:8-11.

Why had he said this? vs. 30, 31. Christ's soul was in "hell,"—is this a place of consciousness or unconsciousness? Give texts. How does Isaiah express this? Isa. 53:8, 9. What does Peter say regarding David? v. 29. Has David ascended into heaven, as many teach concerning the righteous? v. 34. What should we believe then, man's word or the word of God? Should we not seek ourselves from the only true source, for knowledge of God's plan of redemption? The prophecy of David concerning the resurrection of Jesus, had been fulfilled,—has he yet sat on David's throne? vs. 34, 35. What had he then received from the Father? v. 33. How did Peter conclude his address? v. 36. What difference in meaning in the word "Lord and Christ"? What was the effect of Peter's sermon upon those who heard? v. 37. See Heb. 4:12. What does Peter tell them to do? v. 38. What is repentance? —Repentance means such a change of mind and purpose as leads to a change of conduct." What is the purpose of baptism? v. 38. Gal. 3:27; 1

Pet. 3:21. Of what is it symbolic? Rom. 6:3-5; Col. 2:11, 12.

What is the "gift" of the Holy Spirit promised in v. 39? Rom. 6:23; 5:17, 18, 21. How does God call? (Through the gospel). Mark 16:15, 16; Rom. 1:16, 17. Who were the ones that were baptized? v. 41. (Those who received—believed—the word preached by Peter). What are the necessary steps, learned from Peter's sermon, in order to be saved? How many were added to the followers of Christ, at this time? v. 41. What do we find these Christians doing? vs. 41-47. What is meant by "doctrine"? Were they faithful in all their duties? How is shown the spirit of unity? What is meant by singleness of heart? Without deceit,—with the one single motive of serving God and helping, with no taint of selfishness or reward.

What was the result? v. 47. Would the church today be successful if it took the same course? May God help us, every one, to serve him with "singleness of heart."

## Letters.

Ero. Lindsay:

Inclosed find one dollar and fifty cents. I am sending it to help the word of God to be preached to those that need it. I send it cheerfully as I feel it our duty to help the true church of God along. We have no preacher here to preach us the gospel so it is very seldom I ever get to hear one preach, but I am strong in the faith. I read my Bible, and we take the Restitution Herald, and also the Restitution.

From a true believer in the Lord.

### The Character and Work of the Abomination of Desolation.

The 10th, 11th and 12th chapters of Daniel belong together. They contain the last message of the angel to Daniel. In Dan. 10:14 we read, Now I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is for many days. This must be the same vision of the 10 horns and the little horn that came up afterward, that he had seen in the 7th and 8th chapters. Then the angel tells him of certain events that are to happen, from the time of Media Persia to the time of the end. All Bible students agree that somewhere in this 11th chapter there is a break, where the events that have been fulfilled, CEASE, and "the time of the end" begins. Some say this is at the 45th verse; others think it is at the 29th or 36th

verses. But by comparing scripture with scripture, it seems to me the long lapse of unwritten prophecy lies between the 20th and 21st verses, and that the last seven years decreed upon the Jewish people commences with the 23rd verse, when the vile person of v. 21 makes a league which he afterwards breaks, just as the prince that is to come in Dan. 9:27 makes a covenant for 7 yrs., which he breaks in the middle of the week.

Again this vile person in v. 22 overthrows the prince of the host, and in v. 31, takes away the daily sacrifice, just as the little horn does in Dan. 8:11. It looks as though they were the same person and that the angel is describing his character and work more minutely in this 11th chapter. This vile person after he makes a league with them, works deceitfully, and after he defeats the king of the south, his heart is turned against the holy covenant (Dan. 11:28), and afterward he has indignation against the holy covenant, and at this time he takes away the daily sacrifice and sets up the abomination of desolation (Dan. 11:31) that Jesus speaks of in Matt. 24.

In Dan. 12:11 we read that from the time the daily sacrifice is taken away and the abomination of desolation set up to the end of these things shall be 1290 days. We see by this that the work of this vile person and the time that he has to destroy, is the same as the little horn of Dan. 7th, 8th, and 9th chapters.

Then if they are the same person, this vile person is also the same as the 1st beast of Rev. 13. That is, he is the head or leader of this beast, who is given power to destroy for 42 mos., the same length of time as the little horn of Dan. 7. And the abomination that is set up, must be the image of this man, which the 2nd beast of Rev. 13 makes and demands that all the people worship it on pain of death.

This 2nd beast exercises all the power of the 1st beast and doeth great wonders, so that he maketh fire come down from heaven ..... And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do. .... And he had power to give life unto the image of the beast, that the image should both speak and cause as many as would not worship the image of the beast to be killed. Rev. 13:11-18.

Is it any wonder that Jesus said in Matt. 24:24, That there shall arise false Christs and false prophets, and shall show great signs and wonders, in so much so, that if it were possible, they should deceive the very elect. It is at this time, that we read

in Dan. 11:33, they that understand among the people, shall instruct many, yet they shall fall by the sword and by flame and captivity many days. And some of them of understanding shall fall, to try them and make them white even to the time of the end.

At this time, this king, the vile person, who is the little horn of Dan. 7, does according to his will, he exalts himself and magnifies himself above every god, and shall speak marvelous things against the God of gods, and prospers until the indignation be accomplished. .... Neither shall he regard any god for he shall magnify himself above all. Dan. 11:36-39.

The Jewish people rejected their own king, Jesus Christ, but at this time, they will accept, not only the 1st beast of Rev. 13 as their god and worship him, but also the 2nd beast of Rev. 13, who pretends to be their Messiah, and who is called the false prophet. Many do this because they are deceived by the miracles and others accede to the demands of this false prophet to escape death, and have the right to buy and sell in the land. The first beast is the civil power of the Roman empire, the 2nd beast represents a religious power, or the anti-Christ.

No doubt Jesus saw this condition when he said, (Jno. 5:43) I come in my Father's name, and ye receive me not; if another come in his own name, him ye will receive.

Again Zechariah foretold of this false Messiah when he said, (Zech. 11:16), The Lord said, Lo I will raise up a shepherd in the land, which shall not visit those that are cut off, neither seek the young, ..... but he shall eat the flesh of the fat and tear their claws in pieces; woe to the idol shepherd that leaveth the flock.

And Paul in 2 Thess. 2:2-4 warns the church, not to look for the day of Christ until there is a great falling away first, and that MAN OF SIN be revealed, the son of perdition, who opposeth and exalteth himself above all that is called GOD, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is GOD. Surely this is the abomination that Jesus referred to in Matt. 24, when he said, When ye see the abomination of desolation stand in the holy place, then let them which are in Judea flee to the mountains, for soon after this the judgments of God fall upon the earth.

We read in Dan. 11:39, that after this king exalts himself above all gods, that he shall cause them (his followers) to rule over many and shall divide the



land for gain. It brings us to the same time mentioned in Ezek. 38: 11, when the land of Palestine is in a prosperous condition, with gold and silver and cattle and goods, and at this time the king of the south pushes at him, and the king of the north, which is Gog and Magog of Ezek. 38, comes against him, like a whirlwind, with chariots and horsemen and many ships, and he shall enter into the countries and overflow and pass over. He shall also enter the glorious land (Palestine) and many countries shall be overthrown. After this the vile person, the little horn of Dan. 7, the beast of Rev. 13, goes forth with great fury to destroy and utterly to make away many; and he plants the tabernacles of his palace between the seas in the glorious holy mountain, yet he shall come to his end and none shall help him.

The glorious holy mountain is Jerusalem, so we see the beast and the false prophet both in Jerusalem when the judgments of God falls upon them.

This brings us to the last great battle, the time of the end.

Eva L. Stearns.

#### Why We Believe in Restitution.

Peter says in Acts 3:19: Repent and be converted, that your sins may be blotted out. When shall our sins be blotted out, Peter? When the times of refreshing shall come from the presence of the Lord. 20. And he shall send Jesus Christ which before was preached unto you. 21. Whom the heavens must receive, (how long must the heavens receive him, Peter?), until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. 22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you. (This day is yet future. v. 21). And it shall come to pass that every soul which will not hear the prophet shall be destroyed from among the people.

Now let's see what will be restored. Acts 1:6. When they, therefore were come together, they asked of him, saying, Lord wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the father hath put in his own power. Mark. 13: 32. But of that day and that hour, knoweth no man; no, not the angels which are in heaven, neither the Son, but the father. 33. Take ye heed; watch and pray for ye know not when the time is. Matt. 19:28. 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 also shall sit upon twelve thrones, judging the twelve (not two) tribes of Israel.

So we see Israel will be restored to their land, and the twelve apostles to judge them and Jesus Christ to be their king. Will Christ be a king on the earth? Luke 1:32, 33. 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. 33. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. (Surely David's throne was on the earth). For God hath sworn with an oath to David that of the fruits of his loins according to the flesh he would raise up Christ to sit on his throne. Acts 2:30; 2 Sam. 7:12, 14. Paul tells us in 2 Tim. 1:4, Christ will have all men to be saved, and come to a knowledge of the truth.

Paul tell us how this will be, for 90 percent of the whole human family have died, not having the knowledge of the truth.

Let Paul answer.

Rom. 14:9: For this end Christ both died and rose and revived, that he might be Lord both of the dead and of the living. 1 Cor. 15:22. For as in Adam all die, even so in Christ shall all be made alive.

Paul tells us why they will not still be ignorant of the truth. Rom. 8:21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, and the whole earth shall be like the garden of Eden. Ezek. 36:25-28; Isa. 11: 35:1-4; Zech. 14:20; Isa. 2:4.

Rom. 8:22. For we know that the whole creation groaneth and travaileth in pain together until now. 23. And not only they, but ourselves also which have the first fruits of the spirit; even we ourselves groan within ourselves waiting for adoption, to wit, the redemption of the body.

So we see that man will be restored to life and back to the sons of God from where he fell. For Adam was a son of God, and a figure of him that was to come. He was not born by the will of the flesh or the will of man, but the will of God. And so it is when the whole creation lives again. They are not born by the will of flesh or the will of man, but the will of God. And they are the children of God,—anything more or less would be more or less than restoration of all things. The Eden system restored, is the "all things," not humanity. But only a first man

and his wife experienced the fall. That system restored with a second man and his wife, and restitution is complete. Adam was to be fruitful and replenish the earth and subdue it and have dominion, or he must reign until all enemies are subdued. The life of an unborn world was in Adam. The restored life of an unborn world is in Christ.

There are three conditions of life of mankind clearly revealed. Our present condition of forfeited life, appointed unto death; second, probationary life, the condition in which man was created, and to which he is to be restored. And third, eternal or age lasting life.

Some will say then, who will be lost? Will say, all who have let another take from them their crown, that is to say, all who have gone out of the way of understanding the truth, and turn to the doctrines of devils which will come forth to a life of shame and age lasting contempt, while others shine as the brightness of the firmament. Dan. 12:2. And will perish at last in the lake of fire, for the fearful, and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death. Rev. 21:8. Some turn from the truth in this life and will in the life to come. Heb. 6:1-6. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance of dead works and of faith toward God of the doctrine of baptism and of laying on of hands, and of the resurrection of the dead and of eternal judgment. And this we will do if God permits. For it is impossible for those who were once enlightened and have tasted of the heavenly gifts 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 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.

Let us review again and see if this harmonizes with the promises made to Abraham. Gal. 3:16. Now to Abraham and his seed were the promises made. He said not to seeds as of many, but of one, and to thy seed which is Christ. 3:27. For as many as have been baptized into Christ have put on Christ. For you see the seed is not complete until the body of Christ is complete, which is the church, the 144,000 of Rev. 14:1. And when they are complete the Lord will return for the Lord himself shall descend from heaven with a shout,

with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. They are then with him in the throne, and then all nations from Adam on down shall be blessed, which is restitution of all things. Gal. 3:8. And the scriptures foreseeing that God would justify the heathen thro' faith preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Your brother in Christ seeking truth,

Marvin Becknell.

Buffalo, S. C.

#### A Memory System.

Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to  
you,

The moment you have won it;  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite,  
each sneer,

Wherever you may meet it.

Remember every kindness done  
To you, whate'er its measure,  
Remember praise by others won  
And pass it on with pleasure;  
Remember every promise made,  
And keep it to the letter;  
Remember those who lend you  
aid,

And be a grateful debtor.

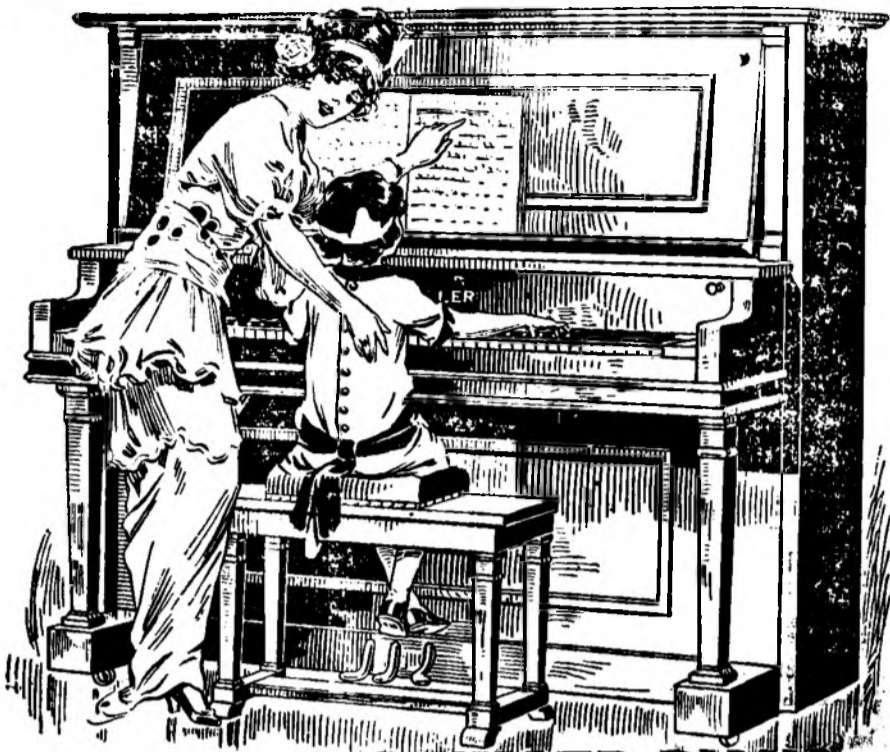
Remember all the happiness  
That comes your way in living,  
Forget each worry and distress,  
Be hopeful and forgiving,  
Remember good, remember truth  
Remember heaven's above you,  
And you will find through age  
and youth,  
True joys and hearts to love  
you.—Sel.

"Never go to meet a difficulty. Perhaps just when you think it is almost on you, it will take the crossroad after all. Never try to get ready for it by worrying over it. Steady nerves and a tranquil heart are the best preparation you can have. Never let yourself expect that it will be too much for you. It is half conquered when you have made up your mind that you can conquer it."

Whether a man has excusable or inexcusable faults depends almost entirely on whether you like him or not.

In order to refute an argument it is always well to hear first what it is—do not interrupt when it has been but half stated.

Seek out the good in every man  
And speak of all the best ye can,  
Then will all men speak well of  
thee  
And say how kind of heart ye be.



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 You doubtless want her to enjoy the advantages gained thru education. If you expect her to progress musically, the magnificent tone and elastic touch of the

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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."

He that wrestles with us sharpens our skill. Our antagonist strengthens our nerves and next is our helper.—Burke.

**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. 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. Chas. 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.

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.

The Church of God at Hickory Grove Iowa, meet every Sunday in their new house of worship for the following services: Berean Meeting or Sunday School every Sunday at 11 o'clock; preaching service morning and evening on the first Sunday of each month by G. Eldred Marsh.

Park Hill Church of God, Gladbrook, Iowa. Bible Class and Sunday School each Sunday morning at 10 o'clock; preaching services on the third Sunday of each month by G. Eldred Marsh.

Eagle Grove Church of God. Sunday School each Sunday morning at 10 o'clock; preaching morning and evening on the fourth Sunday of the month. G. Eldred Marsh, Pastor.

Special Prices Until Jan. 15, 1916. On W. H. Wilson's Books.

- Pine Woods Bible Class, .95c;
- Student's Text Book, 40c;
- Destiny of Russia, 25c;
- Revelation Made Easy to Understand, 25c;
- Prophetic Word Being Fulfilled, 5c;
- Russellism Exposed, 5c;
- Bible Study of word hades, 5c;
- Can You Believe, by H. V. Reed, and Restoration of Israel, 20c per doz.

All orders will be taken care of promptly. Orders can be sent either to my mother, Mrs. W. H. Wilson, or to me at the same address, 625 Long Ave., Austin Station, Chicago, Ill.

Your sister looking for Jesus' soon coming,

Jessie M. Wilson.

The hardest work any man can undertake, is to try to manage himself.

Talk happiness. People get tired of hearing your woes.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, Jan. 12, 1916.

Number 14.

## Caught in a Net.

Many are caught in some net or snare of the enemy, and see no way of deliverance.

There are different kinds of nets and entanglements. There is one of indulgence in strong drink or drugs. There is another of lust. There is another of dishonesty. There is another of wrong companionship. There is another of worldly and sinful pleasure. There is another of greed for gain and joining in the pursuits of the same. How many are the pets of satan, and how many are enmeshed in them. It is sad that some become so enmeshed that they do not desire to be delivered, and others, discouraged, feel that there is no hope of deliverance.

We bring you a message of hope. Jesus came to bring "liberty to the captives, and the opening of the prison to them that are bound." Call upon him. He will not turn you away. "Him that cometh.....he will in no wise cast out." He will make a way of escape for you whether you can see a way out or not. 1 Cor. 10:13.

It is not too late to make a start Godward. God has a net. It is the Gospel net. Its meshes are such that he can reach and hold you. He even casts his net right in the devil's net and snatches prey from satan. Yield to him, he will deliver you, he will forgive you all. Truly repent. He loves you. Trust him and he will save you now. Trust him and he will deliver "from the snare of the fowler," and he will restore your wasted years. Joel 2:25. He will make your life full of joy, because you are free. He frees you and you are free indeed. Jno. 8:36.—Record of Faith, selected by Amy Johnson.

## The Page in the Wall.

The story comes from Syria of a native there who a few years ago was in the darkness of heathenism. He desired to be a better man but did not know how. One day he found a page torn from some book and stuffed into a crevice of the wall. He smoothed it out and read it. It was a page from the Bible—though this he did not know, never having heard of the Bible at all—and it impressed him deeply as being the guide he wanted. But he did not know

## GOD IS MY REFUGE

**G**OD is my refuge! not one fear  
Shall move my heart when danger's near,  
Though foes surround on every hand;  
Sheltered in Him I safely stand:  
My heart shall rest and sweetly sing,  
Beneath the shadow of his wing.

A present help in trouble's hour—  
In him temptations lose their power;  
Though darkness doth my sky o'erspread,  
Still by a hand divine I'm led;  
His presence cheers the gloomy way,  
And turns my darkest night to day.—Sel.

the name of the book it was torn from, or how to find one. He kept a little shop, and he began asking his customers if they knew of any book such as he was looking for.

One day he happened to speak about it with a blind man. In Syria, recently, the missionaries in one town have been giving Bibles, in raised letters, to the blind, and so this blind man knew of the book the shopkeeper meant. He offered to bring him one for a small price, and the Bible seeker quickly closed with the offer. In a short time he had a New Testament, and it was not long before, guided by the Word of God, he became a Christian. Now he has started to sell Bibles in his shop, and urges his customers to buy them so continually that few go away without a copy. He is a recognized and faithful helper of the missionaries; and it all came from that one page in the wall. "Thy word hath quickened me," is as true now as in the days of David. This true incident is only one more illustration of the power of the Bible, alone and unassisted, to bring life and light to men.—Forward.

## Friendship.

It is an inestimable blessing for any man or woman to possess a friend; one human soul in whom complete confidence may be reposed; one who knows the best and worst of us, and who loves us in spite of all of our faults; who will speak the honest truth to us while the world flatters us behind our backs; who will give us counsel and reproof in the day of prosperity and self conceit, but who, again, will comfort and encourage us in the day of difficulty and sorrow when the world leaves us alone to fight out our own battle.

If we have had the good fortune to win the esteem of such a friend, let us do anything rather than lose him. We must give and forgive, live and let live. If our friends have faults, we must bear with them. We must hope all things, believe all things, endure all things, rather than lose that most precious of all earthly possessions, a trustworthy friend.

Friends may part, not merely in body, but in spirit, for awhile. In the bustle of business and the incidents of life they may lose sight of each other for years; they may begin to differ in their success in life, in their opinions, in their habits, and there may be for a time coldness and estrangement between them; but not for ever if each remains trusty and true.—Sel. by R. A. Curtis.

## Good for Evil.

It takes strength to be gentle. A Swiss colporteur entered a dwelling with some Bibles for sale, but the man of the house received him very roughly and ordered him to leave immediately. As the man did not obey, the man lost his self control entirely, and struck him a blow in the face.

Up to this time the colporteur had stood with his knapsack on his back. He now deliberately unstrapped it, laid it on the table, and turned up one of his coat sleeves, all the time steadily looking his opponent in the face. Addressing him he said:

"Look at my hand; it shows that I have worked. Feel my muscles; you cannot doubt that I am strong. Look me in the face; you see that I am not afraid. But in this Book my Master says, 'When they smite you on one cheek, turn to them the other also.' You have smitten me on one cheek; now here is the other. Strike for I shall not return

the blow."

The man was thunderstruck. Instead of striking the fearless colporteur he bought a copy of the Bible which teaches the secret of self mastery, and makes it possible to return good for evil.—Sel. by R. A. Curtis.

## How About Your Lamp?

One day we visited one of our coast lighthouses. We were surprised at the lamp and its arrangement. The lamp, although it was large, was not nearly so large as we expected, but the secret of its great light giving power lay in prisms and lenses which surrounded it. They were placed and adjusted with scientific precision and magnified the light hundreds of times. They were not focussed for the shore but the combined rays centered about three miles out at sea.

Probably if we could see the lamp of the Spirit that has been kindled by God's grace in different souls, we would be surprised that though there are some kindlings larger than others, yet the difference is insignificant in comparison with the vast difference in the light of blessings that have streamed from them; some hardly giving forth any blessing, others abounding in light and help. The important thing is the way that the light is dealt with, for with but little more than an ordinary lamp, one can make a lighthouse, if prisms and lenses are properly adjusted.—Sel.

Instead of forever praying for things that would be of doubtful benefit to us, how much better it would be to repeat from day to day this simple sentence of gratitude: "Thank you, God, that we can help those who are down."

When the devil tries our faith, it is that he may crush it or diminish it; but when God tries our faith, it is to establish or increase it.—M. Rainsford.

Don't be less careful of your thoughts than of what you eat and drink. Nothing so quickly affects the beauty of the face as one's thoughts, since they are the die which stamps your face.

Our duties are chosen for us, as a rule, but we choose our pleasures and they show us as we are.

## The Great Salvation.

Listen to Isaiah for he speaks of a special resurrection and a universal resurrection. He says, "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." Isa. 26:19. "Thy dead men" includes all of God's dead men, or all the sleeping saints who will come forth from their graves to life again. If Isaiah said no more we might conclude that none but God's dead men or saints would come to life again by a resurrection, but he adds, "And the earth shall cast out the dead." He designates two classes of dead. God's dead and the earth's dead. God's dead includes all the saints; the earth's dead includes all the dead left in the earth after the resurrection of the saints as mentioned in Rev. 20:4, 5.

Death has triumphed over the race of Adam and has mown down all the generations and laid them low in the grave; but the Son of God through obedience shall abolish death and release from its cruel grasp earth's millions of dead, or as the prophet Isaiah says, "He will swallow up death in victory." Isa. 25:8. The prophet Hosea says of him, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction." Hosea 13:14.

Christ is here represented as a conquering hero who knew what the issue of his great struggle and triumph would be. He was in all points tempted like as we are, yet without sin. Heb. 4:15. He achieved the greatest moral victory ever won and has given us an example worthy of imitation. He met the king of terrors and now holds the keys of death and the grave, for by the pen of the Revelator, we have these words, "I am he that liveth and was dead, and behold, I am alive forever more, Amen; and have the keys of hell (the grave) and death." In 1 Cor. 15th chapter, Paul tells us that the last enemy that earth's mightiest hero will destroy will be death. Paul cites us to the resurrection of Christ and establishes the reasonableness of the resurrection of the dead, by the resurrection of Christ. He says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead. But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain; yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up,

if so be that the dead rise not. For if the dead rise not, then is Christ not raised." 1 Cor. 15:12, 16. The idea which Paul wished to make plain was simply the resurrection of the dead, without any reference to class. It was, "Will the dead rise or will they not?" He pointed to the resurrection of Christ to demonstrate that the dead shall rise. While the four verses following were given to show that Christ was one of a certain class of which he was the first-fruits; he states another proposition in the 21st verse. "For since by man came death, by man came also the resurrection of the dead. Then he concludes as follows, "For, or (because) as by Adam all die, even so by Christ shall all be made alive." To retain the force of Paul's argument we use the preposition 'by' in the 22nd v., for the reason that the conclusion must agree with the proposition. Thus far Paul labored to prove the resurrection of the dead without any qualification; but at the 23rd verse, he divides the "all" into classes and says, "But every man in his own order, Christ the first fruits; afterward they that are Christ's at his coming. The word order in the 23rd v. is from the Greek 'tagma,' meaning band or company, and is used only in this one instance in the scriptures. Thus we discover that Christ and his saints constitute one band or company. Remember he is not reasoning of judgment or any other subject except the resurrection, and after stating that Christ and they that are his, constitute one order or band or company, he adds in the 24th v., "Then the end." The word 'cometh' does not occur in the original and hence it may be properly omitted without marring the face of Paul's argument. Now what does he mean by the expression, "The end"? Certainly not the end of the world for he was not speaking of that, but of death and the resurrection; therefore, we conclude that it was the end of the resurrection, of the other order, band, or company of the dead. Paul's argument is, in brief, that all who die on account of Adam's disobedience, will be made alive because of Christ's obedience, and he speaks of two classes, and lest some might misunderstand him, he makes use of the expression, "every man" to make sure that no man might be omitted. Every man must be construed to include the same number as the word "all," because he failed to make any exception to these two classes. Had he done so, then he would have divided the world into, at least, three classes.

In Paul's letter to the Romans, he wrote concerning Christ, and says, "That he might be the first

born among many brethren," which agrees perfectly with his argument to the Corinthians when he says, Christ the first fruits, the first fruits must be the same kind, or else the type and anti-type will not agree. When Israel offered "A sheaf of the first fruits of their harvest to the priest (Lev. 23:10) it was of the same kind as the rest of the harvest. So Christ is the anti-type of the "sheaf of the first fruits," and he with his saints will constitute one order, band or company—one unit body. That being true they cannot constitute two orders or classes; therefore there is another which Paul indicates by the expression, "The end." End of what? Certainly nothing less than the end of the subject which he was discussing. The Greek word rendered "end" in this passage is "totelos," meaning the rest or remainder. Then the remainder of the dead after Christ and his saints have been raised, constitute the other order, band, or company, and they do not come up until later. John the Revelator agrees with Paul on this subject and says, "The rest of the dead lived not again until the thousand years were finished." Who were the rest of the dead? Certainly not the saints, for the Revelator says, "They lived and reigned with Christ a thousand years." Rev. 20:4, 5. Thus Christ and they that are his at his coming are included in one order, band, or company and the Revelator calls it the first resurrection.

Then the end, or the rest of the dead, constitute the second order, band or company, and will not come up until Christ shall have put down all rule and all authority and power. Paul says, "For he (Christ) must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. 15:24, 25, 26.

When death shall be destroyed its power will also be destroyed, and it can no longer keep its captives in prison, and therefore they will be liberated and come forth; then will Paul's statement, "But every man in his own order," be fulfilled, and the rest of the dead will live again. Death will not be destroyed so long as any remain in their graves.

Paul in his letter to the Romans, teaches the deliverance of the whole creation from the bondage of corruption or death, in the following language, "For 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 lib-

erty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:19, 22.

In this scripture we learn that Paul was speaking of the creation, waiting for the manifestation or revelation of the sons of God, thereby showing that the creation is one class and the sons of God another. That the revelation of the sons of God will extend over a period of one thousand years according to John in Rev. 20:5, and at the expiration of the one thousand years, "The rest of the dead" will be liberated from the bondage of corruption (or death). In this Paul shows plainly the contrast between the two classes. Christ told Nicodemus that "God sent not his Son into the world to condemn the world; but that the world through him might be saved." The Syriac rendering is, "might live," which harmonizes with what Paul says in the 15th chapter of 1 Cor., and what he wrote to Timothy where he says, "For this is good and acceptable in the sight of God our Savior, who will have all men to be saved and to come unto the knowledge of the truth. For there is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified (a testimony) in due time." 1 Tim. 2:3-6. Again Paul says, "For therefore we both labor and suffer reproach (why) because we trust in the living God, who is the Savior of all men, especially of those that believe." 1 Tim. 4:10. From this verse we learn that there are two qualities of salvation, one given to all men, and special to those only who believe on Christ. Then it would appear from the foregoing quotation that so far as temporal life is concerned Christ will restore to man all that was lost in Adam. That being true we conclude that there is

## Hope for the Entire Race,

which we will endeavor to prove. Jesus said unto his disciples, "For the Son of man is come to save that which was lost." Matt. 18:11. He also said to Zaccheus, "For the Son of man is come to seek and save that which was lost." Luke 19:10. We have shown that Adam through transgression lost his life, with the result that all his posterity lost theirs also and that through the obedience of Christ that which Adam's posterity lost will be restored. As they did not possess eternal life they could not lose it; but they had a probationary or a temporal life and that is what they lost, and what Jesus said he came to save. A restoration will only restore or give back the life lost by Adam.



He was also given the privilege of obtaining eternal life through obedience. The means of obtaining eternal life had been placed before him; but he lost them, and as a punishment for his disobedience, those privileges were cut off by cherubims and a flaming sword. Gen. 3:24.

We believe that sufficient testimony from Bible writers has been given to prove that it was God's plan to have given Adam eternal life by eating of the tree of life, providing he had been obedient. This is plainly shown by God's dealing with him. Either God's original purpose will be carried out or it will fail in design or execution. As we believe him to be an all-wise being, and could see the end of his work from the beginning we can not possibly impute failure to his plan. If God placed those means of eternal life within Adam's reach, it is evident that he intended that they should extend to Adam's posterity; but those privileges were lost to all, and Christ says, "The Son of man is come to save that which is lost." This cannot be accomplished except through full and complete restoration, or the giving back former possessions. If this be done, then ALL will have the privilege of becoming obedient, else Christ could never become to all men "The true light which lighteth every man that cometh into the world." Jno. 1:9. Without a resurrection of all the second class, or of the earth's dead, to temporal life, millions would perish forever without ever beholding that divine light.

In our Savior's discourse with Nicodemus, he said, "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, but that the world through him might be saved." John 3:16, 17. This language plainly teaches that the lost race of Adam is embraced in God's scheme of salvation. The reader will observe that the love of God proposed a scheme for man's rescue immediately after the fall when he said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. To bruise the heel produces pain, lameness and distress. To bruise the head will produce death. It was this promise that gave Eve hope, which she expressed when Cain was born, when she said, I have begotten a man from the Lord. Gen. 4:1. She, no doubt, repeated this promise to Cain and Abel which may have been the ground for their faith and hope. That this promise embrac-

ed the world's restorer is evident from the language recorded in Rev. 13:8. "The Lamb slain from the foundation of the world. The Diaglott rendering is, "The Lamb from the casting down of the Adamic arrangement." That is to say that Adam failed and was cast down or aside, and the Lamb slain from the foundation of the world was selected as the leader of the perfected order of beings. In every age and generation God has been selecting a people for his name, and therefore his love has extended from Abel down to the present and will continue to the time when the last son and daughter of Adam's race shall see the light as revealed by him who is the light of the world. When God will be all in all and infinite love fill every breast; when all shall forever dwell in the presence of him who is love.

The love which prompted God to make known his plan and promise of salvation did not involve the formation of character as one of its conditions, although the 'special' salvation did, of which Paul makes mention in writing to Timothy. 1 Tim. 4:10. The world of people whom God loved and for whom Christ died was a world of sinners. Concerning this class Paul writes, "For when we were without strength, in due time Christ died for the ungodly. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5:6, 8. In the 6th v., Paul says, "Christ died for the ungodly," and in the 8th v., he says, "Christ died for us while we were yet sinners. Thus he died for the ungodly and sinners. Christ's statement to the Pharisees agrees with this idea when he said, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth; I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Matt. 9:12, 13.

Paul exclaims, "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am the chief." 1 Tim. 1:15. If God's mercy has been extended to the chief of sinners, is it not just to conclude that his mercy will be manifested to all others? Paul says, "He obtained mercy, that in him first Jesus Christ might shew forth all long suffering, for a pattern (to whom?) to them which should hereafter believe on him to life everlasting." 1 Tim. 1:16. To the Galatians he says, "But the scriptures hath concluded all un-der sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:22. He shows by this statement that all were included in

sin that the promise might be offered to all. He places sin and salvation in opposition and makes one as broad as the other. When John the Baptist saw Jesus coming to him, he said, "Behold the Lamb of God, which taketh away the SIN of the world." Jno. 1:29. The reader will notice that John said sin instead of sins. The sin of the world being the Adamic sin, which will be taken away by the second Adam. When that sin is removed, will you tell me what relation will Adam's race sustain to God? Is it unreasonable to conclude that they will be in the same relation that they would have been to the original plan before the fall? If not how can it be true that Christ came to restore all things? This is in accord with Paul when he reasons that Christ came into the world not that the world should be condemned to death, without hope or mercy, Rom. 5:18, but that the world might be saved, or have the privilege of salvation. Jno. 3:17. By this we see that the Father sent his Son into the world, not to condemn the world, but to revoke that sentence of condemnation which has been passed upon the race, and freely justify to life all who are under this sentence. His Son gave himself for a sacrifice and paid the redemption (or restoration) price for every son and daughter of Adam, and therefore has the legal right to claim their freedom, or pardon, from the guilt imputed to them by the first Adam. If Christ gave his life as a ransom for the race that he might justify them to life, has he not a legal right to claim what he bought, and freely give them the privilege of obtaining or rejecting eternal life? This is not only a reasonable conclusion but it manifests God's love and mercy, and Christ's benevolent mission to the world. Paul says, "For there is one God, and one mediator between God and man, the man Jesus Christ, who gave himself a ransom for all to be testified in due time." 1 Tim. 2:5, 6.

To be continued.

Lyman Booth.

**"To Die is Gain."**

The above language is frequently quoted to prove that death is not what the Bible describes it to be, an enemy, but a friend, 1 Cor. 15:26. We are told it is gain for us to die. But does the language of the apostle Paul convey such an idea? Was Paul thinking of his personal gain when he used that expression in his epistle to the saints of Christ, at Philippi? Phil. 1:21. He was not thinking of Paul the servant, but of Christ the Master, whom he served. Listen to his words of bold-

ness, and unswerving loyalty to his absent Master: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." Phil. 1:20. So far from thinking of himself, this noble and illustrious defender of the faith, was thinking of Christ, and how he might best "magnify" him, either by a consecrated life of service, or death by martyrdom, for the truth's sake, for had not his Master said, "He that hateth his life for my sake shall find it." Matt. 10:39; 16:25 Jno. 12:25. After declaring his intention to magnify Christ, "whether it be by life, or by death, then follows the statement, "For to me to live is Christ," I will magnify him by my life of self-denial and unswerving devotion, to his message. "Knowing that I am set for the defence of the gospel, and to die is gain." Phil. 1:17, 21. 'Gain to whom, I ask? Unquestionably to the one he had determined should be magnified in his body, whether by life or by death. The magnanimity of Paul is clearly manifested, in his matchless words of self-abnegation, in this same epistle elsewhere, as follows:—"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things and do count them but refuse, that I may win Christ, and be found in him, 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." Phil. 3:7-9. If it was great gain for Paul to die, why should he have been hard pressed by the two things, life or death, not knowing which to choose? But if to live in the flesh, this is to me a fruit of labor, and what I should choose, I do not exactly know. I am indeed hard pressed by two things: (I have an earnest desire for the returning and being with Christ, since it is very much to be preferred), but to remain in the flesh is more requisite on your account. Phil. 1:22-24. Emphatic Diaglott version.

Rufus A. Curtis.

A wise man will not improve every opportunity to talk back.

Secret sins do not have secret consequences.

The way to be nothing is to do nothing.

Any time is the proper one for saying what is just.

**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 sin 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.
- Adeline, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

An ad. in The Restitution Herald counts for something as witnesseth Bro. R. P. Story of Neb. who writes that in answer to his recent ad. for a family to occupy his farm came applications from many who would like to accept his proposition.

Word comes to us that Bro. Dale Rouch, of Bourbon, Indiana, has recently suffered a broken arm. We trust that it may soon be perfectly healed.

By an oversight we have ordered more of the large size, No. 10, envelopes than we should have in

stock. These envelopes are about 5 by 9 inches and intended for commercial use. Any one in need of such envelopes will find it to their advantage to write us for prices. We also have a good, heavy, No. 6, envelope regular correspondence size, 500 with return card on them for \$1.00 and the postage. This is about what you have to pay for the blank envelopes at a stationer's. Better have us print you a supply.

Sickness is so prevalent that the attendance at our services generally is much hindered.

Dear Bro. Lindsay: Grandpa Bouke died today. Further notice later.

J. A. Railton. Fonthill, Ont., Jan. 4, 1916.

A brother writing from Ohio says: I am certainly VERY much interested in Mrs. Stearns' series of articles. I wish that every member of the Church of God could and would study them closely.

**HELPING FUND.**

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

Miss Alice Vann,	60.
G. W. Shrader,	1.00.
Chas. Anderson,	1.50.

**Reports.**

**Iowa Monthly Report.**  
For December.

Seventeen days of this month were spent in the meeting at Moorefield, Neb. The remaining time was spent at Pleasant Prairie, Sac City and Marathon. The attendance has been small, but the interest of those who came has been good. At Sac City we always have questions and remarks at the close of the services. At Marathon we had a question or two at the close of one sermon and during another we had some head shaking to deny that certain things were in the Bible which the speaker said were there. When they were read the head shaking stopped, but frowns and set looks showed spirits still unconvinced. Here at Marathon we met again Miss Ella Power, a preacher whom we had met while in Kentucky, which greatly surprised us and led us to musing on how strange are the ways of Providence. We are now in the midst of a protracted meeting at Marathon, to close next Thursday night, Jan. 6, and speak at Sac City the following night, then to Lake Mills and Ft Dodge.

Sermons in Iowa during Dec.: Pleasant Prairie, 2.

Sac City, 2.  
Marathon, 6.  
Total, 10.  
Financial statement:  
Bal. overpaid from Nov. \$50.00  
Advanced in Dec., 50.00  
Receipts at Marathon, 20.50  
Total received, 120.50  
Expense for Dec., \$ 4.51  
Salary for 14 days, 35.00  
Total due, 39.51  
Bal. overpaid to date, \$80.99  
Baptisms, 1.  
At Moorefield, Neb.  
J. W. Williams.

**Report of Salem Meeting.**

On Thursday night, Dec. 16th, Bro. S. J. Lindsay began a meeting at the Salem Church of God, north of Martinsville.

The meeting continued one week, till Thursday night, Dec. 23rd. We had good interest. The audience gave their individual attention.

He began with, What I say unto you, I say unto all, Watch. He gave us a splendid sermon on that and in fact every sermon throughout the meeting was excellent. On Thursday, Dec. 23, they went to the water in Mill Creek and Mrs. Susan Melton was baptized.

John W. Hutchings.

**Report from Moorefield, Neb.**

The writer went to this place to begin a two weeks' meeting Dec. 9 and closed the 21st. It is almost seven years since we had been there last. Because of various trials the brethren had ceased to be as active as of old, but during the meeting they aroused from lethargy and put on their zeal and we had a good meeting, for all the stormy weather hindered us from meeting two nights. We had a good interest from several on the outside. One was baptized, Mrs. Glen Greenlee, sister of Miss Edna Earhart whom we baptized when there last, and others are about ready to do the same. Most of our services were held at the Mulberry Ridge school house. We had one sermon in Moorefield and one at the Pleasant Ridge school house.

The brethren made arrangements to clear off the debt on the church building in Moorefield, started a Sunday Bible study class and arranged for Bro. Earl Cowles to move to them and preach among them regularly, so we hope for him and them a zealous service and that much good may be done.

J. W. Williams.

**Notices.**

I am thinking of making a trip through Oklahoma and Kansas next summer for my health and

if any of the brethren in these states want me to stop and preach some for them, write me at once so I can make arrangements to do so.  
Your brother in Christ,  
T. J. Coleman.  
Greenwood, Arkansas.

**The Sunday School.**

By Anna E. Drew.

**The Spirit of Life.**

Jan. 23, 1916: Rom. 8:12-30.  
Lesson Text: Rom. 8:12-17, 26-30.

Golden Text.—As many as are led by the Spirit of God, these are the sons of God. Rom. 8:14.

Time.—The Epistle to the Romans was written by Paul in the winter of 57-58, or in the spring of 58, about three years before he had visited Rome.

Place.—It was written at Corinth to the Christians at Rome.

Ruler.—Paul first came in contact with the Roman church in the early years of Nero.

"The central theme of this lesson is the children of God and their inheritance."

**Questions.**

What are the two contending forces in the battle of life? v. 5. (The flesh and the spirit). What does the word flesh here mean?—"Our sinful human nature with its temptation. It is that state of mind which gives itself up to yielding to the temptations which makes temporal things first in importance and uses its energies to gain the luxuries and pleasures which pamper our temporal life, in contrast with those that elevate our higher, spiritual nature."—What are the works of the flesh? Gal. 5:22, 23. What is the spirit? Study first 8 vs. of lesson chapter. What are the fruits of the spirit? Gal. 5: 22, 23. How does Paul describe the battle between the two forces? Gal. 5:17. To whom is Paul speaking in this lesson? v. 12. Rom. 1:7. What is the result if such live after the flesh? v. 13. What must be done if they would live? v. 13. What is the life referred to, temporal or eternal? Who are the true sons of God? vs. 9,14. How do they become such? v. 115; Gal. 4:3-6. (By adoption). How do we know if we are true children of God? v. 16; Jno. 6:63; 1 Pet. 1:22-25. What is the inheritance of the children of God? v. 17. Gal. 4:7. Rev. 2:26; 3:21; Rev. 5:9, 10; Dan. 7:27. What must we ex-

perience in order that we may be glorified with Christ? v. 17; Phil. 1:27-29; 2 Tim. 2:10-12; 2 Cor. 4:17. What is said of the redemption of creation? vs. 19-22. What do you understand by this? For what are those who have the first fruits of the spirit waiting? v. 23.

"The Romans had a twofold form of adoption,—the first a private transaction between the parties receiving the person adopted into the family; the second a public recognition in the forum. Some think this is referred to.

When will this redemption take place? Phil. 3:20, 21; Col. 3:4; 1 Cor. 15: 51-54.

What helps to wait patiently? vs. 25-27. To whom do all things work together for good? v. 28. Do we always show by our words and actions that we believe this? Illustrate.

What is meant by being called to his purpose? Do vs. 29 and 30 teach that God addresses his call only to certain ones, whom he has foreordained to eternal life? 1 Tim. 2:4; 2 Pet. 3:9; 2 Pet. 1: 10, 11.

## Letters.

Dear editor of the Restitution Herald:

I would like to ask a few questions and have them answered.

Were the apostles in an upper room on the day of Pentecost? If so, where do we find the evidence, and were there one hundred and twenty together on that day? If so, where is the evidence? If there were others there, were they endued with power from on high the same as the apostles? Did they speak in other tongues? Was there any promise given to any but the apostles to be endued with power from on high?

Yours with love to all,  
Mede Logan.

### How the Abomination of Desolation Is Destroyed.

In the last paper, we left the vile person of Dan. 11:21, whom we think is the same as the wilful king of Dan. 11:36, also of the beast of Rev. 13, and the little horn of Dan. 7, in the glorious mountain. (Dan. 11:45).

The 1260 days in which he is given supreme power to destroy, commences when he sets up the abomination of desolation in the holy place, how much of this time elapses, before he sets up his tabernacle in Jerusalem is not told, but he is destroyed at the end of 1290 days.

The king of the north, we think is the same as Gog and Magog of Ezek. 38 and is one of the instruments of God's wrath to

punish the nations, for all Gog himself is almost annihilated, for Ezek. 39:2 says he will leave but a sixth part of them.

Ezek. 38:1. Behold I am against thee, O Gog....In the LATTER YEARS, thou shalt come against the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel.... And thou shalt come against my people Israel....It shall be in the latter days and I will bring you against my land. And it shall come to pass in that same time, when Gog shall come against the land of Israel, saith the Lord, that my fury will come up in my face.... And there shall be a great shaking in the land of Israel.... and I will plead against him with pestilence and with blood... overflowing rain and great hail stones fire and brimstone. Thus will I magnify myself and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord.

In the 39th chap. of Ezek., we see the destruction of this great northern army and of all the nations gathered around Jerusalem for battle.

It is at this time that God calls all the birds of the air and the beasts of the field to his great sacrifice. Verse 17. Speak unto every feathered fowl and to every beast of the field, assemble yourselves, and come, gather yourself on every side to my sacrifice. v. 18. And ye shall eat the flesh of the mighty and drink the blood of princes. .... Thus shall ye be filled at my table with horses and chariots, with mighty men and all men of war, saith the Lord, and the house of Israel shall know that I am their God from that day and forward.

Many people think that this 38th and 39th of Ezek., when Gog comes against the mountains of Israel unto a people who have been gathered out of many nations who have silver and gold and cattle and goods, has reference to a time AFTER the 1000 years of Rev. 20, when satan is left loose for a little season. But I think a close study of Rev. 20:8 will show that although this is also Gog and Magog, that it has reference to a different time than Ezek. 38, and that Ezek. 38 is the same time as Rev. 19, which places this great battle before the 1000 yrs., for in Ezek. 39:25 God says. Now (after the great battle), will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel. It proves this great battle is BEFORE God gathers Israel and is the same as Rev. 19:11, for here John saw the heavens open and behold a white horse, and he that sat upon him was called Faithful and

True, and in righteousness he doth judge and make war. ....And out of his mouth goeth a sharp sword, that with it he should smite the nations....And he treadeth the wine press of the fierceness and wrath of Almighty God.

And then goes forth this same command to the birds and beasts of Ezek. 38.

Rev. 19:17. And the angel cried with a loud voice to all the fowls that fly in the midst of heaven, Come, gather yourselves unto the supper of the great God, that ye may eat the flesh of kings and the flesh of captains and the flesh of mighty men, and of horses and of all men, both small and great.

And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sat on the horse (which is Christ) and the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

This shows the destruction of the beast and the false prophet, and also shows that the great battle of Ezek. 38 and 39, is the same as Rev. 19, and it takes place just before the coming of the Lord, in power and great glory, for it looks as though the beast and the 10 kings would fight against Christ for a time, not knowing who he was.

This corresponds with Zech 14: 1-5. Behold the day of the Lord cometh, for I will gather all nations against Jerusalem to battle....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....and after the great earthquake, then the Lord will come with all his saints. Also in Joel 3:2 we read: For behold, in those days and that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations in the valley of Jehoshaphat and will plead with them there.... Prepare war, wake up the mighty men, let all the men of war draw near. Let the heathen be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge the heathen. .... The sun and the moon shall be darkened, and the Lord shall roar out of Zion and utter his voice from Jerusalem and the heavens and the earth shall shake. But the Lord will be the hope of his people and the strength of the children of Israel.

So shall ye know that I am the Lord your God dwelling in Zion.

Then shall Jerusalem be holy, and no stranger shall pass through her any more.

A close study of Daniel, and the other prophets, seem to reveal three wicked leaders in the time of the end.

The leader of the revived Roman Empire, also the leader of the Ecclesiastical powers, known as the anti-Christ, the man of sin and the false prophet; these are closely allied together while the 3rd power is the king of the north, the Assyrian who is their common enemy.

These are all destroyed by the judgments of God, which commence with great war, famine and pestilence. These are so natural that the world at large will not know whether they are of God or whether they are the natural results of bad political conditions.

The plagues of Egypt, I believe were a type of this, for when Moses cast his rod upon the ground and it became a serpent, the magicians cast their rods down and they also became serpents.

When Moses turned the water into blood and brought the frogs forth from the ground, the magicians did the same things.

It may have been a question to them whether these first plagues were natural or unnatural. It was a matter of faith and unbelief. But when Moses brought forth lice and the magicians tried to do the same and could not, then they said, "This is the finger of God."

There is a parallel to this in Rev. 6, for we see four horses go forth that represent war, famine and pestilence. These may be so natural that the world does not see the hand of God, but after this the sun is darkened, and the stars fall, and the powers of the heavens are shaken, and after this the great and mighty men cry to the rocks, "Fall on us and hide us from the wrath of the Lamb for the great day of his wrath is come."

Whether the darkening of the sun is literal or symbolic, the circumstances will be of such a terrific nature, and so unnatural, that there will be no guessing whether this is natural or of God, but the world will cry, This is the finger of God.

After this the 7th seal is opened and the most awful plagues are brought upon the people, fire, and hail and great heat, etc., until the manifestation of the Lord from heaven.

But the beast and false prophet are not destroyed until the coming of the Lord. This corresponds with Dan. 7:11, 12. After Daniel sees the coming of the Ancient of days, and the judgment is set, then Daniel says, "I beheld then, because of the great words which the

horn spake. I beheld even till the beast was destroyed in the burning flame, and concerning the rest of the beasts, they had their dominion taken away, but their lives were prolonged for a season and a time.

This also agrees with 2 Thess. 2:8, that the man of sin, the wicked one or the false prophet is destroyed by the spirit of his mouth and the brightness of his coming. This coming most likely takes place immediately after the great battle of Rev. 19, for as we have seen, it speaks there of the destruction of the beast and false prophet.

I think now I have answered the 5 points of identification of the abomination of desolation. 1. Where is he to stand? Jerusalem. 2. When? In the last end of the indignation upon the Jewish people, which indignation is NOT YET FINISHED. 3. How long does he have power to destroy? 3½ yrs. 4-a. His character? Is like the beast (the old Roman Empire). b. His work? To make all men worship him. c. The results? Those who do not worship him will be killed. 5. How destroyed? By the coming of Christ himself.

And yet as I said in the beginning, just what this abomination of desolation is, remains a mystery if the language used in his description is symbolic, but if the language is literally what it says, then John in Rev. 13:14, 15 says, it is an image given miraculous power that all may be deceived, just as another golden image which may be a type of this one, was set up in the plain of Dura by Nebuchadnezzar, and all who would not worship it, were killed, except the faithful few who were miraculously preserved by God (Shadrack, Meshack, and Abednego, Dan. 3). So all who will not worship this last image will be destroyed except the faithful Jewish remnant who have been sealed beforehand in their foreheads and are miraculously preserved by God. (Rev. 7:3), for as I said before, this warning in Matt. 24:15, is given to the Jews and not the church, for the true church, the bride of Christ is more than likely translated before the time of trouble begins.

It may be possible that while this terrible feast of bloodshed and carnage is taking place around Jerusalem, that another feast in striking contrast to this one, is being partaken of by the true and faithful, the most beautiful and glorious scene of which the human mind cannot conceive, the marriage supper of the Lamb.

All the prophets speak of a great battle that is to be fought around Jerusalem, just at the time of the coming of Christ, and now the question arises, when

the disciples asked Jesus in Matt. 24, "When will there not be left here one stone upon another? And what is the sign of thy coming and the end of the age? Did Jesus refer to the destruction of Jerusalem in 70 A. D. or did he refer to this last great destruction, that is still future?"

In Luke 21:20 we read that Jesus said in answer to this same question, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. v. 22. For these are the days of vengeance, that all things written may be fulfilled."

The days of vengeance do not come until the judgments of God fall—of which the plagues of Egypt were a type—and these come when all nations are gathered to Jerusalem to battle. Then will all things written by the prophets be fulfilled. And Jerusalem will be trodden down of the Gentiles until all these things be fulfilled, or until the times of the Gentiles be fulfilled.

Surely these were the armies Jesus had reference to in Lu. 21, and not Titus and the Roman army.

When we take this view, we see the 24th of Matthew, all harmonizes, for Jesus knew, as all the other prophets knew that there would be a great battle and destruction around Jerusalem before the establishment of the kingdom of God, but Jesus did not know when this would be, for he says himself, No one knows the day or the hour, not the angels in heaven nor the Son, but the Father only.

But Jesus did know there would be a great time of trouble before the coming of the Lord. And so in answer to these questions, when shall these things be, what is the sign of thy coming and the end of the age, he first of all cautions them, that no man deceive them, for there must be wars and rumors of wars, but the end is not yet. Nation will rise up against nation and kingdom against kingdom. All these are the beginning of sorrows.

Now we all know these wars and rumors of wars, kingdom against kingdom, nation against nation DID NOT take place before 70 A. D., for there were no great wars before 70 A. D. Consequently this statement of Jesus must refer to the period of time intervening from the time the words were spoken until the "time of the end."

Jesus did not know how long the time would be until the great trouble, and the ONLY SIGN he could give them was, When ye see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, then flee to the mountains, for then would the great time of

trouble commence that had been foretold by all the prophets.

Then he warns them not to follow after false Christs, but to wait for him. 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. (This coming is for his saints, the resurrection of the dead and translation of the living), for wherever the carcass is, the eagles will be gathered together. (Luke says, wherever the BODY is, the eagles will be gathered together).

Then immediately after the tribulation of these days, (the last great trouble around Jerusalem), THEN shall appear the sign of the Son of man in heaven and then shall all the tribes of the earth mourn (Matt. 24:30; Zech. 12:10); and they shall see the Son of man coming in the clouds of heaven with power and great glory.

This is when Jesus is manifested to the world and all his saints with him. Then after this, he sends forth his angels to gather his elect, (the Jewish people) from the four winds, from one end of heaven to the other.

This agrees with Ezek. 39:25: That after the great battle, God says, NOW will I bring again the captivity of Jacob and have mercy upon the whole house of Israel. Neither will I hide my face any more from them. And also with Joel, that the great battle takes place first and after this, Joel 2:18, "Then will the Lord be zealous for his land and pity his people, and I will no more make you a reproach among the heathen."

There are many other scriptures along this same line of argument, veiled as it were in the Psalms and the prophet, just as the prophecies of the 1st coming of Christ seemed to be hidden, to the Jews, and yet so very plain to us after they were fulfilled, so this man of sin, and the king of the north and the time of trouble are seemingly foretold in many scriptures, that we think are all fulfilled. In Ezek 38:17, God, speaking of Gog, says, "Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?"

This statement implies that other prophets had foretold of this same king of the north who is here called Gog and Magog, for the events and prominent characters of these days are seemingly foretold many times in type, vision and direct word.

I have given this line of thought after carefully studying the other interpretations and I have tried to give enough to awaken a renewed interest, and deeper

study of the prophetic word. The great point of difference lies in the evidence, of whether or no there is yet, 7 years determined upon the Jewish people. If there is, then the 1260 literal day interpretation is most likely correct. But if there is not, then the 1260 days may mean 1260 yrs. But if it does mean years, then who is the abomination of desolation?

We have proven it was not Antiochus Epiphany, for he lived 200 yrs. before Jesus gave this warning regarding him. It was not Titus for the 1260 day years would have been fulfilled in 1430 A. D., and the kingdom of God should have been set up in 1405 A. D. It was not the Pope of Rome for he arose in 538 A. D. The 1260 yrs. brought his power to a close in 1798 A. D. This our Advent brethren say was fulfilled when Pope Pius VI was taken prisoner. This looks very reasonable if it were not that 30 years after 1798 (or in 1828) the Pope should have been slain and his body given to the burning flame, and in 1335 yrs. after 538 A. D., which is 1873, the kingdom of God should have been fully established, with Daniel and all those who will be redeemed standing in their different lots. Besides, the Pope never sat in Jerusalem as the holy place, for Rome is his seat of authority. The facts in the case are, that the Pope of Rome instead of being slain in 1828 A. D., is more alive today than he has been for 100 yrs. The Sultan of Turkey comes the nearest in fulfilling the 1260 year day theory, for the Mohammedans did build the Mosque of Omar in the holy place some time after 637 A. D. The 1260 day years, that he was to have supreme power to destroy, would end in 1927 A. D. The only objection to this theory is that the little horn who represented the abomination of desolation was to prosper and have power 1260 days or year days, and we all know the power of the sultan was broken in 1687 A. D., from which blow he never recovered politically, and that for 100 yrs., he has been called the sick man of Europe, instead of being the prosperous, defiant man, who defies the Lord Jesus when he comes, as represented in Dan. 7.

We hope if this year day theory is correct that some of these things may be explained.

Some people think that the interpretation of 7 yrs. more being determined upon the Jewish people, has a tendency to make the church more careless, that the church will be looking more for the covenant to be made with the Jews than for Christ himself, but this is a mistake, for there is no evidence that this covenant is made before the res-



urrection of the dead and the translation of the living. The translation of the saints may take place at any time, for Jesus 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." Again he says in Luke, "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, for as a snare it shall come upon all that dwell upon the earth.

There is no danger but what the FAITHFUL servant will always be watching and waiting for the Lord whether he comes in the morning or at noon or at night.

And now as these articles have been written for truth and light and not to establish any particular theories, all criticisms will be gladly received, for no one should be dogmatic in his theory of unfulfilled prophecy, for prophecy is like a light that shineth in a dark place. The great events shine clear and bright out of the darkness, on these we all agree, but the events surrounding them are obscure, until we are very near to them. For this reason, I believe in the near future we may have a better understanding of the events just preceding the coming of the Lord.

But of this we are certain that the darkest hour of the long night is soon to come upon the earth. That it is during the darkness that Jesus as the bright and morning star appears for his bride, and after the great tribulation, he arises as the Sun of righteousness, with healing in his wings upon the whole earth.

The study of prophecy is important and helpful, but it is only helpful as the knowledge we have gained thereby, increases our faith in God and gives us a deeper and more abiding love in his infinite goodness, and a hope so bright and shining, that it separates us from the world and leaves us but one great desire,—the returning of the King.

Eva L. Stearns.

"The Lord's people of our day waiting for the time of their deliverance, first had the date 1874 in mind as the probable date of the glorification of the last living members of the church. That date was due time for our Lord's second coming, as pointed out in Bible chronology. But the church was not taken then. Next they watched for 1878, the time parallel to our Lord's resurrection. But the living saints were not taken then. Later, they saw that 1878 was the date for the awakening of the sleeping saints. Then they looked forward to 1881, a

date corresponding to the opening of the gospel door to the Gentiles, to Cornelius, the first Gentile to receive the anointing of the Spirit.

But the church was not taken then. The date marked the close of the general call of the age, as they afterward saw. The only remaining date pointed out in Bible chronology was Oct. 1, 1914 approximately. The time came; and the the great war broke out which the Scriptures showed to be due about that time. But the church was not glorified. We had merely drawn an inference. But we are still going on, rejoicing in the Lord, for we know that our deliverance draweth nigh."

The foregoing statements of Mr. C. T. Russell were taken from the Alabama Weekly Times. It seems as though he would have us to understand that he is standard authority as to the exact time the Lord intends to come. Yet in his closing remarks he is willing to admit that his claims have been based upon "an inference."

In the forepart of the above statement he says that the Lord's people, had 1874 set as the date for the glorification of the last living member of the church. Perhaps we are facing another one of Mr. Russell's inferences, built upon his vain imagination. We know of no one who had such a date set save him and his followers. Here is Inference, No. 1. As this inference comes to naught, he has another inference, No. 2. This time he sets the date 1878. He sees this inference go down; then he climbs to inference, No. 3, placing 1881 as the correct date. After "Inference No. 3" passes by, he has another inference, No. 4, setting this time 1914 as the date for Christ's appearing. Last of all he closes by saying, "We had merely drawn an inference."

To infer that these dates as given by him as the correct dates to which the Lord's people (according to him) looked for the final consummation of earthly things, to be correct, it is passing strange why they are frequently called upon to have an inference.

The conclusion is, that we should prefer to accept Bible truth instead of accepting such guess work as he is prone to offer people. The world is full of such false prophets who claim to know the Lord's ways even better than he does. But sooner or later they will be forced to admit that this assertion was based upon an inference.

Let us work faithfully while the Christ is absent, setting no special date for his coming. The very important thing is—To be ready when he does come to gather his people together. The

command was to preach the gospel to all nations, in order that they might be saved.

T. A. Drinkard.

"If Harry Should Die."

"Harry McCandless was very ill, and Willie and the other youngsters in the block had been asked not to make any noise in the streets. The door bell rang one day and Harry's mother opened it to find Willie standing bashfully on her front steps.

"How is he today?" he inquired in a shy whisper.

"He's better, thank you dear, and what a thoughtful child you are to come and ask."

Willie stood a moment on one foot and then burst forth again, "I'm orful sorry Harry's sick."

The mother was profoundly touched. She could find no further words to say, but simply kissed him. Made still bolder by the caress, Willie began to back down the steps, repeating at intervals his sorrow for his playmate's illness. At the bottom step, he halted and looked up. "If Harry should die," he asked, "kin I have his drum?"

When I read the above touching story of this boy friend and his desire for the possession of a coveted treasure in the form of a drum, owned by a (perhaps) dying friend, my mind at once went back over the history of time to the days of Elijah when Elisha asked that a double portion of thy spirit be upon me when through this life, and "Elijah said, Thou hast asked a hard thing, nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so. And it came to pass as they still went on and talked that behold there appeared a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven, and Elisha saw it and he cried out, My father, my father, the chariots of Israel and the horseman thereof and he saw him no more and he took hold of his own clothes and rent them in twain. He took up also the mantle of Elijah that fell from him and went back and stood by the bank of Jordan and he took the mantle of Elijah that fell from him and smote the waters and said, Where is the Lord God of Elijah? And when he had also smitten the waters, they parted hither and thither, and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha, and they came to meet him and bowed themselves to the ground before him." 2 Kings 2:15.

Here in this Bible account we

see Elisha greatly coveted a gift Elijah possessed, and desired to possess when Elijah was no more, and his mantle or robe of power was laid aside. And as we thought of the boy and the drum and the prophet of God and his mantle, we said within ourselves, "Men are only boys grown tall, that is all." The nature and character of the objects we covet or desire largely determine our character. It is a very wise saying, "People are known by the company they keep," and desire to mingle and associate in.

Therefore let us strive to be found with God's people, working for him and with his children that at last we may be found of him when he comes, is our great desire and prayer.—L. S. B.

Weather Signals.

A smiling face in the morning  
Is the sign of a pleasant day;  
For smiles are just like sunshine,  
They drive the clouds away;  
So on a smiley morning  
We may put away our fears,  
For it's pretty safe predicting  
We shall have no rain of tears.

When the temperature is lowering,  
In the middle of the day,  
With frowns and cloudy faces,  
There's a tempest on the way;  
Then a little sweet forbearance,  
And a word of kindly cheer  
Will help to tide things over,  
Till the skies again are clear.

And a deed of loving kindness  
As the day is slipping by,  
Is like a bow of promise  
Gleaming softly in the sky;  
It foretells a pleasant evening  
And a bright and fair tomorrow,  
It helps to clear the mists away,  
And banish gloom and sorrow.

And so it's always well to be  
A little weather-wise  
And to keep an eye to windward  
When threatening clouds arise  
For, surely it's much pleasanter  
For folks to live together,  
When the skies are bright and smiling,  
And it's fair sunny weather.—  
E. C. Hardy.

We often wnen we say we love God with our whole soul, utter mere words; it is a sound without sense. We learned to speak thus in our infancy, and we continue, when we grow up, without knowing what we say. To love God is to make His will ours; it is to obey His laws; it is to abhor sin. To love God is to love all that Jesus Christ loved; it is to hate what he hated."—Fenelon.

The things you don't say cause you less grief in this life than almost anything else.



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Silence is the ambrosial night in the intercourse of friends which their sincerity is recruited and takes deeper root. The language of friends is not words but meanings. It is an intelligence above language.—Thoreau.

Men who only work for themselves have difficulty in making themselves heard when they call for help.

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**The Resurrection of Christ.**

Dear brothers and sisters in the Lord:

In the 11th chapter of St. John and the 25th verse, Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. The soldiers took Jesus after Pilate had delivered him unto them and led him away to crucify him, and they led him to a place called in the Hebrew, Golgotha, and there they crucified him. Jesus had told his disciples before this that all this would happen. After he was dead, a wealthy ruler named Joseph, and a few others with him, came and took the dead body of Jesus and laid it in a new tomb, where never before was a man laid, and rolled a great stone to the door of it, and went away.

Jesus had said that on the third morning he would rise again. After they had gone away the soldiers came and sealed the stone and placed a guard there by the tomb. The one guard was of evil angels and the other was of good angels. Now on the morning that Jesus rose from the dead, there was an angel which came from the higher courts of heaven. He parted the darkness from his path and the whole heavens were lighted up with his bright and dazzling glory. He came on a joyful errand and the whole earth shook as the angel from another world approached. After he got there, he rolled the great stone back and sat upon it. His companion entered the tomb and took off the wrappings of Jesus, and spoke unto him with a voice that caused the earth to shake. He called forth, Jesus, thou Son of God, thy Father calls thee. Then he that was dead came forth as a mighty King to rule the nations with a

rod of iron.

Now dear brethren, he that believed that Christ died and rose again hath eternal life in him. We know that he is at the right hand of God in the heavens and soon he will leave there and return to this earth. And when he does come back, may we hear his voice say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.

Your brother in Christ,  
Ora L. Worley.

Heb. 10:23-25.

Let us hold fast the profession of our faith without wavering for he is faithful that promised. And let us consider one another unto love and good works, not forgetting 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.

As another has said, "Church going is a means of grace, and is divinely appointed by God, and it is not only helpful but restful. A fine investment of our time. It develops the best powers of the man, and yet how easily neglected by many."

Absence from next Sunday's services will make it easy to stay away the next week. The slightest irregularity in attendance will work seriously even with a good habit. Then we search for an excuse. We shall find a plenty except one. Most excuses analyzed mean simply this, "I don't wish to go."

If you will attend church one quarter regularly you will want to go after that. Try the remedy. Begin next Sunday, if you have not already begun. We shall look for you.—Sel. by L. S. B.

Sarcasm and wit may enliven an argument, but facts alone are convincing.

Wisdom is beyond the reach of the man who does not know his own mind.

The people who are readiest to criticise others are frequently most deserving of criticism.

True spirituality is the ability to see the altar in the wash-tub and the cook stove.

All the great work of the world has been done simply doing the best there is in us.

No investment brings as large interest as courtesy.

We all hope for the best, but only a few of us expect to get it.

To assert a thing emphatically is not necessarily to prove it.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, Jan. 19, 1916,

Number 15.

## Adversity.

Adversity is the trial of principle. Without it a man hardly knows he is honest or not.

Adversity is like the period of the former and the latter rain, cold, comfortless, unfriendly to man and animals; yet from that, seasons have their birth, the flowers, and the fruits, the grasses, the rose, and the pomegranate.

Adversity is the diamond dust heaven polishes its jewels with. He that hath no cross will have no crown. The flower that follows the sun does so even in a cloudy day.

I never met with a single instance of adversity which I have not in the end seen for my good. I have never heard of a Christian on his death bed complaining of his affliction.

The good things of prosperity are to be wished, but the good things that go with and belong to adversity are to be admired.

In this world the fondest and best are the most tried, most troubled and distressed. It is said of Christ, "Jesus wept," but we know of no account where it is stated that he laughed.

It is not the so-called blessings of life, its sunshine, and calm, and pleasant experiences that make men, but its rugged experiences, its storms, and tempests, and trials. Early adversity is often a blessing in disguise.

Wherever souls are being tried and ripened in whatever common place and homely, there God is hewing out the pillars for his future temple.

Prosperity is no just scale; adversity is the only balance to weigh friends.—Arranged by L. S. B.

## Sin.

The wages (paid for sin) of sin is death. Rom. 6:23.

Be sure your sin will find you out. Num. 32:23.

Awake to righteousness and sin not. 1 Cor. 15:34.

For if we sin willfully after that we have received the knowledge of the truth there remaineth no more sacrifice (or atonement) for sin. Heb. 12:26. There being but one sin that cannot be forgiven in this life or world to come; therefore, sinning willfully after having tasted of the good word of life and the powers of the world to come, is committing the sin against the Holy Ghost.—L. S. B.

## TO EVERY ONE HIS BURDEN



Every one on earth  
God gives a burden, to be carried down  
The road that lies between the cross and crown.  
No lot is wholly free;  
He giveth one to thee.

Some carry it aloft  
Open and visible to any eyes,  
And all may see its form and weight and size.  
Some hide it in their breast,  
And deem it there unguessed.—Sel.

It is first pleasing, then it grows easy, then delightful, then frequent, then habitual, then confirmed, then the man is impenitent, he is obstinate, then he is resolved never to repent and then he is ruined.

If thou wouldst conquer thy weakness, thou must never gratify it. No man is compelled to do evil deeds, only his consent makes it his. It is no sin to be tempted: it is a sin to yield and be overcome.

He who sins against man may fear discovery, but he who sins against God is sure of being found out.

Our sins are like our shadows, when day is in its noon time glory scarce appear, but when towards the evening tide, then how great and monstrous they appear.

Sin is never at a stand still. If we do not retreat from it, we shall advance in it and the farther on we go, the more we have to travel to come back.

Use sin as it will use you; spare it not for it will not spare you; it is your murderer if received and the murderer of the world; use it therefore as a murderer should be treated. Kill it before it kills you. You love not death, then friend, never use or handle the cans of death.

Respectable and popular sins are, in principle, the mother of all basest crime. Follow it to the bitter end and there is ignominy as well as guilt and loss eternal.

As sins proceed they ever multiply, and like figures in arithmetic, the last stands for more than all that went before.

Sin may open bright as the morning, but it will end as darkest night.

It is not only what we do, but also what we do not do for which we are condemned.

No sin is small in God's sight. No grain of sand is small in the mechanism of a watch.—Arranged by L. S. B.

## Philosophy From a Commonplace Person.

Warwick James Price says in "Success;"

What one goes in debt for, nine times out of ten, is a luxury.

Gossips have no use for people who refuse to furnish material for them.

A man always making excuses leaves no time to make anything else.

Whoever wastes time brooding over time earlier wasted, ages so much the faster.

Business based upon friendship threatens both, friendship based upon business strengthens both.

Dishonesty in its last essence, is the forsaking of permanent advantages for those that are only temporary.

It runs in a circle. If trouble drives you to drink, drink leads you to more trouble, and there you are.

It is a good deal easier to pray for men's souls than to pour balm into their wounds—not to mention that it costs less.

The supreme court has not yet decided which is the weaker man, he who is not able to see his own weakness, or he who has no faith in himself.

The millionaire who has caught up with fortune by turning sharp corners, is much poorer than the bankrupt who failed doing his honest best.

From an intellectual point of view, that time of one's life is most wasted when he tries, in a spirit of dumb loyalty, to admire all those things that are popularly considered admirable.

## Trifles Should Not Worry.

Do not worry about trifles. Perhaps your new suit isn't so stylish as your friend's. What of it? Yours is what it seemed best to choose when you bought it.

Make yourself so agreeable that folks will forget your clothes. Perhaps some member of your club gave a more elegant entertainment than you. What of it? You did what was convenient and entertained friends who enjoyed your hospitality. The pleasure of an entertainment does not depend on what one eats, so much as on the little personal attentions, the seeing that no one feels neglected. Perhaps you missed a smile or recognition on meeting a friend. What of it? Smile the more cordially when you next meet. Your friend may have been absorbed in some important thought. Possibly there was anxiety on his mind. Many reasons may have caused the seeming neglect. There are numberless little mishaps in every family; china is broken, garments torn, food overdone or undone, books or papers mislaid. Why fret about it? Make the best of it and let good nature send the inconvenience to oblivion. Why wear out nerve and heart over small affairs? There are great things in life enough to give anxiety. It is wiser to save mental strength and nerve to meet them. Make the best of any happening. Watch for the things that can give even a passing joy and let these things put annoyances in the shade. Forget trifling troubles.—Sel.

## Manners at Home.

Practice your good manners at home. It is impossible for persons to be boors in their own homes and courteous, elegant men and women in public. The home manners should be so good that they will serve for company.

There are some things it is well to keep in reserve for special occasions. But courtesy is not like one's best china and glass, or Sunday clothes. Rather it is like solid silver, which gets no harm by constant service than by being kept tucked away in the closet. One's manners should never be in such a condition that they have to go through a course of burnishing before they are fit to be seen.—Sel.

Knowledge is the only foundation both of the love and the principles of human liberty.

It's pretty hard to find anything better than a good promise well kept.

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I am thinking of making a trip through Oklahoma and Kansas next summer for my health and if any of the brethren in these states want me to stop and preach some for them, write me at once so I can make arrangements to do so.

Your brother in Christ,  
 T. J. Coleman.  
 Greenwood, Arkansas.

Essentials of Faith.

Faith is confidence and unwavering belief in some one. It is the relationship existing between some one who is in need and the person who has proven himself capable of supplying that need.

There are certain conditions to be met before faith in any one can have birth and continued existence in the mind of the needy. First, the one in need must know what the stronger one promises— if what he promises is capable of supplying his needs. Second, but no less important, he must know something of the power and integrity of the stronger one to fulfill his promise. These two conditions are absolutely necessary to faith and when they are known the one in need will have faith in the stronger as a natural result. These conditions are necessary to the birth and life of faith not only between human beings, but between God and man.

Man holds the position of the needy party, his two great needs being happiness and life. God arbitrarily asserts himself to be the great helper and supplier of all needs, but before man can have faith in God as such helper, he must know what God promises and also if he has the power to perform what he promises. If these two conditions are not the foundations of man's faith in God then what is that to be, faith is only a poor, weak substitute which will desert its possessor in times of greatest trouble when faith in God is most necessary. As proof of this we have only to look at so-called Christian nations of today. Nations which for years have loudly proclaimed faith in God, are now proving they have no real faith in God, inasmuch as they set aside God when they set aside the teachings of Christ as they are doing. Evidently their milk and water substitute for his stoning, Peter's sermon on the day of Pentecost. Paul's sermon before King Agrippa, Stephen's sermon before the rulers of the Sanhedrin, and the stoning of Stephen. The fact that the people's lack of

of knowledge concerning the true nature of God and his promises. Man has always, in all ages, been conscious of the great needs of the human race, those of life and happiness and man's search for them without the direction of God has led to all the heathen philosophies and doctrines with which the world is loaded. Continued life and happiness can mean nothing more nor less than salvation in its fullest sense.

God says in Eph. 2:8, that man is saved by faith. In Rom. 1:16, he shows what is the foundation of man's faith in himself. Here he says the gospel is the power of God unto salvation unto every one that believeth. Since faith is the means of salvation and the gospel is also the means of salvation, then the promises and the knowledge concerning God's nature contained in the gospel must be the basis of man's faith in God.

The gospel then, is the essentials of faith, that is, the items of truth found under the heading of gospel message are absolutely necessary to beget and keep alive in the mind of man, faith in God. There are many truths in God's word, but the gospel truths are the only ones necessary for a worldly person to know before he can have faith in God. A knowledge of all truth is necessary to the church before it can come into full unity with its head, Christ, and each individual member is responsible to himself to study and attain it in God's own good time, but only the gospel truths are essential to the world, for the simple reason that the first need of the world is to have faith. God and the gospel truths are the only ones capable of generating faith in God. Let an individual once put genuine faith in God and all other truths will in time open up to him. All the deeper truths concerning the details of God's plan, all the great spiritual and moral truths are a part of his individual growth after he has been begotten in the new creation by the gospel truths and are dependent very largely on private individual study.

There is a standard by which we may determine just what truths are gospel truths or the essentials of faith. It is the sermons given by Christ and the apostles to the world. The sermons given to the churches contain primarily material for spiritual growth, but the sermons preached to the world were given primarily to instill into the mind of man faith in God, which is the foundation of his spiritual growth.

Paul's sermon before King Agrippa, Stephen's sermon before the rulers of the Sanhedrin, and the stoning of Stephen. The fact that the people's lack of

of knowledge concerning the true nature of God and his promises. Man has always, in all ages, been conscious of the great needs of the human race, those of life and happiness and man's search for them without the direction of God has led to all the heathen philosophies and doctrines with which the world is loaded. Continued life and happiness can mean nothing more nor less than salvation in its fullest sense.

Man has always, in all ages, been conscious of the great needs of the human race, those of life and happiness and man's search for them without the direction of God has led to all the heathen philosophies and doctrines with which the world is loaded. Continued life and happiness can mean nothing more nor less than salvation in its fullest sense. The items of truth may be definitely picked out. First, God's kingdom on earth with Christ as king is uncompromisingly adhered to. Everywhere Christ himself went, this subject was uppermost in his mind. Always it was the subject of his discourses. He said he was born into the world for that purpose and to bare witness of that truth. Although we have no record of a full discourse given by him on this subject, yet we may know what he said in detail by studying the prophecies. The Old Testament scriptures being the written word of God, his teachings must have been in harmony with them, for God would not have inspired him to teach differently than what he had already said in his written word. By searching the prophecies then we know he must have taught the nature, place, time, etc., of the kingdom, for all these are contained in the prophecies.

But it is claimed that man can have faith in God without a knowledge of this truth. But facts, staring us in the face, prove this untrue. The great mass of people has been blinded to this truth by false teachers and their theology, and as a result man has placed his faith in human governments, headed by man instead of in God's government headed by Christ. Supposing the doctrine of God's kingdom had been thoroughly instilled into the mind of every man, woman and child of the common people since the time of Christ, how many now would have faith enough in human governments to keep this war going? As it is, their whole faith is placed in man as sovereign power, either in one man as in monarchical governments or in themselves as in republican and democratic governments. This being the case, their faith cannot be in God for man in his natural state, as the world of people stands today is directly opposed to God. The only means of inducing the great mass of common people to withdraw their faith from human rulers and place it in God, is to make known to them the great truth of the kingdom. By this truth he makes known to them his promises to give them the very things for which they are striving through earthly governments and through the miracles of Christ he reveals his power and integrity to perform those promises. A knowledge of the good news of the kingdom is absolutely essential to faith in God from a political standpoint, and our faith in God must be from every conceivable standpoint. He must be all and in all. Faith cannot be divided between

God and man. Perhaps when Christ comes and swings the great mass of the people in his favor as he did the great mass of the Jews by his miracles, then human rulers will have to go begging for supporters.

The second item of truth in the gospel sermons (in order perhaps, but not in importance), is the resurrection as the only source of eternal life. This truth is essential to faith in God for it is the only truth by which he reveals to mankind his promise to supply the other great need of the human race. Without a knowledge of this one truth, man can not know that God can or will continue life after man has once died; therefore man cannot have faith or confidence in God to give life outside of this truth and the desire for life being innate and natural, man will of course pin his faith for a future to some one else if he does not know this truth. As he places his faith in human rulers when he does not know about God's government, so he places his faith in man for life when he does not know about God's promise of life. Man's faith in himself for life after death is proven by the doctrine of immortal soulism, universally taught and believed by heathen and so-called Christian nations. Would this condition be possible if the resurrection had been kept clearly before the people instead of their minds being clouded by false theology and paganism, leading them to place their faith in man?

A knowledge of the fact that God has promised life after death through the resurrection is absolutely necessary to faith in God. Christ's own resurrection is proof absolute of God's power and integrity to perform his promise to give life. Therefore a knowledge of Christ's individual resurrection is essential to man's faith in God. This great truth of the resurrection Paul says, is among the first things he had received and preached unto the Corinthian church.

Another great truth expounded to the world was the fact that God would remit, forgive, or overlook, all past sins on the conditions of belief, repentance, and baptism. A knowledge of this fact is necessary to unwavering faith in God. A worldly person may know all about God's promises and see where they are identical with needs of humanity, yet he cannot have faith, on this knowledge alone, that he will receive those promises because he knows that the promises are to a righteous person only and that he is a condemned sinner with the death sentence hanging over him. There is no hope for him unless the sovereign power who pronounced the sentence first repeats the sentence, blots out



the past and in his mercy accounts him righteous and in this sense worthy of the promises. This is just what God reveals that he can and will do in the doctrine known as justification by faith. This great truth is one of the three great cardinal doctrines which the world must know in order that it may be drawn to God and have faith in him.

These three doctrines, Christ's kingdom and the things concerning it as revealed in the prophecies, the possibility of life after death through the resurrection, and justification by faith are the truths which comprise the gospel and a knowledge of them is absolutely necessary to a correct knowledge of, and faith in God. These are the truths for which Christ and the apostles suffered persecutions and finally gave up their lives rather than give up one of them. These are the truths for which we are commanded to contend and advocate in the face of all opposition. Why are these truths so important? Why should they be contended for even unto death? As mere matters of dogmatic belief? No, but because of a knowledge of them is absolutely necessary as a foundation of true faith in the true God.

As it is impossible to please God without faith and man is in a saved condition only as he pleases God, a knowledge of these truths is therefore necessary to salvation. These are the truths which are the bright light of hope to the world seeking in ignorance for the very things and conditions which they reveal. In spite of the fact that the majority of the world does not want to hear them, they must be forced home to it, not in the spirit of sectarianism and dogmatic belief, but because we know they contain the only hope for the salvation of the world. We know that as the knowledge of these truths decreases among mankind, man ceases to render glory and honor to God and his faith in God weakens, because it is through these truths that God is revealed to humanity as the Savior and benefactor of all who are in need. It is the first duty of every Christian to send these gospel truths to as many as possible that God's glory and honor might increase among mankind.

Alta King.

### The Great Salvation.

(Continued from last week.)

There was a custom among ancient kings when they conquered a foe to ask a ransom for every prisoner taken. If the defeated nation would pay the ransom demanded, the prisoners were given their liberty and could return to their former positions and relations. That is all their ransom

gave them. They were in the same relation that they were in before they were made prisoners or captives. Their ransom restored them to their former estate, and they could enjoy the same privileges as before. Thus Adam's race was made captive in death through his transgression, and some have been held in captivity in the prison house of death for six thousand years, but Paul says, "Christ gave himself a ransom for all," not a few, but ALL, and in due time all for whom he gave himself as a ransom, will be liberated from death, unless he died in vain.

Paul refers to this same truth in a beautiful simile, implying the same conclusion. He says, "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 (or favor) of God, should taste death for every man." Heb. 2:9. In this instance Paul refers to a custom among ancient nations, when inflicting punishment upon criminals, of requiring them to drink from a cup of poison. It is said that Socrates drank from a cup of hemlock and died shortly thereafter. It might appear that Christ referred to this same custom when he prayed to the Father saying, "Oh my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." He repeated this prayer three times as recorded by Matt. 26:39-42. The record states that he tasted death for every man. He tasted death and gave himself as a ransom for every man. He gave up his life as a stipulated price which he paid as a ransom for ALL men, for every man who was a prisoner in the prison house of the arch enemy of mankind,—death. That price has been accepted, and accordingly every one in the prison house of death should be liberated in due time, for he died for every man not in the sense that he died in the place of every man, or instead of all men, for in that case, no one but Christ would need have died. If his death could ransom one of Adam's son from death, could it not as effectually ransom all men? That his death will secure the ransom of every man is evident from the fact that it was through the favor of God that Christ was permitted to taste death for every man. God is the supreme judge of all, and he assured his Son that this ransom would be accepted, hence all should be liberated from death. This idea agrees perfectly with the statement made by John that Christ's death propitiated his Father for all men, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Jno.

2:2. In this instance John compares God's people with the people of the whole world, or the rest of mankind. If Christ is the true propitiation of the people of God for all ages, why is it not true that he is also for all the rest of mankind, especially when John states that he is the propitiation for the sins of the whole world? All will admit that Christ's death rendered the Father propitious toward his people for which they may claim mercy and pardon from those sins for which Christ is propitious. If this be true why not give the same construction on the same words when applied to the whole world? When Israel with all their sins, offered their sacrifices with sweet incense to God, which rendered him propitious to them, they obtained mercy and pardon. Will he be less merciful and forgiving to the world for which His Son has suffered as a propitiation? This is no doubt the idea that John had in mind when he said, "And we have seen and do testify that the Father sent the Son to be the savior of the world." Jno. 4:14. This agrees with Paul's statement in Tim. 4:10: "Who is the savior of all men specially to them that believe." From these texts we learn that John and Paul agree perfectly, and use 'the world,' and 'all men,' in the same sense. "And many more believed because of his own word, and said unto the woman, now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the savior of the world." Jno. 4:41, 42. Christ gave his own testimony by saying, "The bread that I will give is my flesh, which I will give for the life of the world." Jno. 6:51. Again, "If any man hear my words and believe not, I judge him not, for I came not to judge the world, but to save the world." Jno. 12:4, 7. The foregoing texts present a definite object in Christ's coming, which may be briefly stated as follows, "He came that the world might be saved." He is "the savior of the world." "Will have all men to be saved." "Gave himself a ransom for all men." "Justifies all men unto life." "Taketh away the sin of the world." "He is the propitiation for the sins of the world."

We believe that we have presented enough testimony in this and preceding articles, to prove that Christ, as the second Adam, will rescue the race from death, and give back to them the life they lost in the first Adam and they will then have the same privilege restored to them of obeying or disobeying the law of God which Adam had. We therefore, hold that Adam lost for posterity, the privilege of ob-

taining eternal life, and also the means of obtaining it. We will now endeavor to prove that this means will be restored.

In Christ's discourse with that just and devout man, Nicodemus, he says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish but have everlasting life." John 3:14, 15, 16. Paul tells us that "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee, as thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." Jno. 17:1, 2. In his first epistle he teaches the same lesson, and says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested and we have seen it, and bear witness and show unto you that eternal life which was with the Father, and was manifested unto us). 1 Jno. 1:1-2. We note that Adam had only temporal life, and could give to his posterity nothing better, for he could not give that which he himself did not possess. With Christ, the life-giver, it is different, for he is now in possession of eternal life and hence can give the same to his followers. The fact that he can give immortality to his saints, does not bar him from giving temporal life to the rest of mankind, which we hold to be just and right, and in harmony with our Savior's benevolence, and "Who will have all men to be saved, (what for) and to come to a knowledge of the truth. For there is one God and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:4, 5, 6.

John refers to the record which the Father had given of his Son and shows the fearful consequence of rejecting it. He says, "If we receive the witness of men, the witness of God is greater; for this is the witness of God, which he testified of his Son. He that believeth on the Son of God hath the witness within himself: he that believeth not God hath made God a liar, (why?) because he believed not the record that God gave of his Son. And this is the record (or testimony), that God hath given us eternal life, and

(continued on page 119).

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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 sin 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.
- Adeline, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Will the secretary of each church whose announcements appears once each month be careful to keep us posted on any changes that take place in such announcements. If the announcements are not correct, they are worse than useless, for they crowd us for space to tell what isn't true.

Bro. F. E. Siple preached on Sunday, Jan. 2nd, for the congregation in Oregon, Ill., Sunday, Jan. 9th, for the congregation in Adeline, Ill., and we are expecting to have him preach in Dixon, Ill., the 16th. We are

glad to have Bro. Siple with us and trust the time may not be far distant when his whole time may be given to the proclamation of the Word. The harvest is great, but the reapers are few. We greatly need a number of earnest workers who are ready and willing to work for God's glory rather than their own.

Among others who have been suffering an attack of the grippe is Sr. Anna E. Drew, of Dixon, Ill. She is one of those tireless workers that seldom quit their labors, for in spite of the grippe, her S. S. Lessons come right on to the printer just the same.

From every direction comes the report that sickness is on the rampage. Earth seems at times to be but a great charnel-house of death, in which the dearest ties of life are broken. Were it not for hope, what would be the result to those who remain?

The editor expects to spend two weeks with the church at Lakeview, Mich., beginning there on Tuesday evening, Jan. 18th. Let all who are interested pray that these meetings may be for the good of the people and to the glory of God.

We have a number of delinquent subscribers who would help us out materially if they would remember. A little amount from each of many would make a large amount to us. The editor takes great pride in paying the bills of the office promptly, but this cannot be kept up unless the brethren will do their part. PLEASE look at your label and if in arrears let us hear from you.

Let us not pray for numbers to be added to the body, but rather let us pray that God may keep those who have named his name pure from the idolatries and sins that so easily creep in upon us.

Bro. Leland Roose of Sac City, Iowa, is now acting as traveling salesman for W. B. Wayt & Son, monument dealers of Sac City.

Sr. Ella Hanson, formerly of St. Louis, Mo., now is regularly engaged as nurse at St. Peter, Minn. Our wish for her success goes with her.

**HELPING FUND.**

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

Mrs. Nellie Landon,	\$1.50
H. H. Chamberlin,	1.00
P. R. Senff,	.50

**The Sunday School.**

By Anna E. Drew.

The Lame Man Leaping.  
Jan. 30, 1916, Acts 3.  
Lesson Text, Acts 3:1-12.

Golden Text.—Peter said, Silver and gold have I none, but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. Acts 3:6.

The time is unknown, but it was probably not long after Pentecost.

Place.—Jerusalem, in the outer court of the temple near the beautiful gate which led from the outer court, the court of the Gentiles, to the Court of the women,—the court in which women were allowed but beyond which they could not go. Peter's sermon was preached in Solomon's porch on the east side of the court of the Gentiles.

**Questions.**

Who were Peter and John?—Supposed to be the eldest and the youngest of the apostles; they had been partners in fishing business, Luke 5:10. Both had followed Jesus from the first.—Where were they going? Acts 3:1. What time was the ninth hour? (Three o'clock in the afternoon). What did they find at the gate of the temple? vs. 2, 3. "Gate Beautiful was probably the entrance from the court of the Gentiles to the court of the women where the worshippers were at prayer. A flight of stairs led up to this court. It was in the eastern wall of the inner court, opposite Solomon's porch and was the main entrance. This gateway had magnificent doors of Corinthian brass 75 ft. high, and adorned with plates of silver and gold." When asked for alms what was Peter's reply? vs. 4-7. What did Peter "have"? In whom was faith, the man, the apostles or both? Did the man receive more than the physical healing? vs. 8, 9. What effect had this miracle upon those who witnessed it? vs. 10, 11. To whom does Peter teach the people the credit of the cure belonged? vs. 12-16. What excuse for killing the Prince of Life? vs. 17; Luke 23:34; Acts 13:27.

What were some of the things the prophets had foretold concerning Jesus? Psa. 22:7, 16, 18; Isa. 53. What does Peter call upon the people to do? v. 19. What was the promise concerning Jesus? v. 20; Acts 1:11. How long was the heaven to retain

him? v. 21. What is meant by the times of restitution? See R. V. What is to be restored? Acts 1:6; 2 Pet. 3:12, 13; Isa. 65:17-19.

Mention some other things, giving texts,—that the prophets have told concerning this time? Has much been recorded? v. 24. Who was the prophet to whom Moses refers in v. 22? What was the covenant God made to Abraham? v. 25. How did it concern the "men of Israel" to whom Peter addresses his remarks? For what purpose were the apostles given the power to perform miracles? Mark 16:20; Acts 1:8. How did Peter and John witness for Christ in this instance?—Both through the miracle performed and preaching the gospel of salvation. What were the things the lame man received that were worth far more than silver or gold? Does God expect us to give what we do not possess? But he does expect us to give what we have. If we have truth should we impart truth? If we have strength, courage, hope, love, etc., how can we use them to help others? Since we cannot impart to others any good which we have not ourselves, what should we earnestly seek that we may serve God acceptably? Eph. 4:23, 24, 29-32; 5:1, 2, 8-10, 17.

**Letters.**

Dear Bro. Lindsay:

The word "shame" has come into my mind so many times since I read our dear sister's piece. I did not have to go and stand in the corner, but I felt as though I could say a few words, but left it for others who were better writers. But I must say to our dear editor, I would be lost without the Herald. It is the best weekly visitor I have. There is not a piece that I pass by; they are all so good and what a help for one who doesn't get to hear any good sermons. Was so sorry to hear of Bro. Bronson's death. He wrote such good sermons and gave such good advice to us all. May we ever remember his teachings. May we all lay away worldly things and the pleasures of this world that we may gain the crown that fadeth not away.

From a sister that is striving to live so as to hear our blessed Lord and Master say, "Well done, good and faithful servant." E. T.

For after all, "We live in deeds, not years; In thoughts, not in figures on a dial. He lives most, who thinks most, noblest, acts the best."

# Obituary.

## Berwyn Knodle.

Little Berwyn Knodle, six year old son of Mr. and Mrs. Merritt Knodle, of Oregon, Ill., after making a long, hard fight for life, died Wednesday, Jan. 12, 1916. His was such a bright, sunny disposition that he will be greatly missed in the Sunday School where he has been a faithful attendant. Funeral was held Saturday amidst deep sorrow, the sympathy of many friends going out to the grief stricken parents. Berwyn suffered long and the pain was intense much of the time. While death is always dark, yet we know that in its embrace the little one is at rest. In the great love of our Father we know that he has a place. In His own good time it will all be revealed to us and we know that He "doeth all things well."

S. J. Lindsay.

## Sarah Bowman.

Sarah Beisinger Bowman died Dec. 27, 1915, at Lewis, Iowa, aged 83 years, 10 days. Born in Ohio, married to A. Huston, who died about a year later. To this union was born one child. Several years later, she was married to J. Bowman. Seven children were born to them. He too, was claimed by death when the children were young, leaving her alone to fight life's battles, and care for the children, besides five of her sister's children, dependent upon her. During this time she lived in Iowa and Illinois. Laboring under physical disabilities, always a hard worker, yet she was never too busy to search the Scriptures or stop and discuss some Bible topic, considering that also her duty. Her Bible and hymn book were always close at hand. She was especially kind and ready to assist where sickness was concerned.

When a child of ten years, she joined the United Brethren church, one brother being pastor in that denomination. Afterwards she affiliated with the Campbellite belief which she held for fourteen years. Later, mainly by her own diligent study, the truth dawned upon her and she was baptized by Bro. Stevenson, in Plum River, near Lanark, Ill. She had the privilege of hearing but few gospel sermons. Nevertheless for forty-five years, she has held fast to the "Blessed Book," her faith in God never wavering. Her wish was to have just one star in her crown, and she would be thankful.

A few days before her death the Congregational minister and some others came in and prayed with her. They sang and she joined with them. She loved the gos-



Aurora C. Scott

was born in Fountain Green, Hancock Co., Ill., Feb. 18, 1840, and died at her home, Athens, Mich., Dec., 27, 1915, aged 75 yrs., 10 mos., 9 days.

When two years of age, she came to Gourdneck Prairie, Kalamazoo Co., and one year later settled in the old home near Fulton, Mich., where she resided until her marriage on Sept. 11, 1865, to John Hartman. To this union were born five children, Eva L., wife of A. V. Stryker, John Homer, who died in infancy, Nellie M., wife of F. V. Blakely, Simon B., who died Feb. 20, 1912, and Lina B. These and the aged husband, with two sisters, Sarah L. Griggs and Francina A. Griggs, together with nine grandchildren remain to mourn her loss, also a host of other relatives and friends.

Mr. Hartman secured one of life's choicest blessings, a true wife, who has been of material assistance to him in the making of their home. She was a woman of culture, marked force of character, and possessed much native

ability. Mrs. Hartman was well educated, and was a successful teacher for several years before her marriage, having taught in Wakeshma, Mendon, Leonidas, and Athens. She attended the first school ever taught in Wakeshma Township, which was conducted in a primitive log building at what is known as Gardner's Corners, and was furnished with rude home-made slab benches that had wooden pins for legs. At the age of 19 she embraced the faith of the gospel of the kingdom, being baptized by Eld. Newman. To this faith she has clung firmly, and has always earnestly contended for it, and has lived a most consistent Christian life.

She will be sadly missed by all, especially the aged husband and the faithful sister who so tenderly cared for her for so many months, and a vacancy in the home has occurred that can not be filled. Sr. M. A. Woodward preached the funeral sermon at the home, Dec. 29th. Text 1 Cor. 15:22.

Her grand-daughter,  
Daisy Seymour Nokes.

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F. V. Blakely.

## A Friendly Letter.

(The following letter was written some time ago by the late Mrs. A. C. Hartman, Athens, Mich., being "A letter to a friend," and which she did not send right away, and finally did not send at all, but it was so ably written that the undersigned thought it well worth publishing as a memorial to the faith of this noble daughter of the Most High God, whose Son she looked for, as promised, and who, we believe, will surely call her forth from her present resting place, when the trumpet shall sound, "and the dead in Christ shall rise first.—F. V. Blakely).

Dear Mrs. B.,—  
You say, "As you are a Bible worshiper, we wish to pro-

pound to you a few questions for you to answer."

First, let me say that I do not claim to be a Bible worshiper, but I do claim to worship the God of the Bible. I can not think there is no power superior to myself, or the race, to which I belong. When you see a foot-print, you naturally conclude that a foot made it. So when I look about me and see so much wisdom and power manifested in the construction of the universe, I say that a great and wise being has surely contrived and made all these things. I look up with adoration and say with another, "Great and marvelous are thy works, O Lord God Almighty." Rev. 15:3. "The heavens declare the glory of God, and the firmament showeth his handiwork." Psa. 19:1.

I believe that God made man, not that he came into existence by chance. That He had a purpose in making him, and that sometime those purposes will be carried out. I believe that God has revealed enough of His purposes to us that we may know something of what they are, and what He advises us to do. That He has caused and will cause the Gospel to be preached unto all nations for them to accept or reject as they may see fit. That this Gospel was preached to Abraham, saying, "In thee and in thy seed shall all the nations of the earth be blessed." Gen. 12:3. That Gal. 3:16, 29, tells us that Christ and those that are Christ's are the seed that are to bless all nations.

A very great honor is to be conferred upon Christ and His saints, or heirs, or fellow workers, in the coming age. In order to bless the nations fully, Christ is finally to set up His kingdom; establish His government, and execute His laws. The Gospel is declared to be good news or glad tidings concerning this kingdom of God, and the name of Jesus Christ. I believe this Gospel believe that God will take out from among the nations a people for His name. That those who are taken out are tried and true. Have been adopted into the family of Christ by believing His Gospel and being baptized into His name.

Then, they are to labor for Christ. Work not only for the interest of, or good of His family, but for the interest of the whole family of man. The work that Christ requires Christians to do, tends to elevate the race and make them in every way better. The New Testament, which is the Christian's guide, teaches him to be moral, self-restraining, and self-sustaining, kind, peaceable, loving, charitable, followers of that which is good, gentle, truthful, honest. It teaches them

to do by others as they would that others should do by them. It furthermore requires or advises people to be diligent, not slothful in business, fervent in spirit, serving the Lord.

When Christ says, "Take no thought for the morrow," he adds for or because "sufficient unto the day is the evil thereof." That is, don't be over anxious about the future.—trouble comes soon enough without borrowing it. A man's life consisteth not in the abundance of the things which he possesseth; therefore he need not bestow unnecessary thought upon what shall we eat and wherewithall shall we be clothed, seeing these are not the most important part of what we live for.

I fail to find in any of Christ's teachings anything that sanctions indolence. "Let us not be weary in well doing, for in due time we shall reap if we faint not." Gal. 6:9. Such is the teaching of the Bible.

Temperance in all things is also enjoined. Children are taught to honor and obey their parents in the Lord, and those who are in the Lord or who are true followers of Him, will require nothing of their children but what is just and right. People are taught to be subject to the laws that be. That is, be law-abiding citizens. To remember their Creator in the days of their youth, for the fear of the Lord is the beginning of wisdom. A good understanding have all they that do His commandments.

You ask me in what direction Mr. Ingersoll uses his influence. If he advises drunkenness, theft, murder, prostitution, polygamy, adultery, hypocrisy, or does he advise people to be temperate, industrious, and to educate themselves, and try to live happy and make others so, and not live by faith alone.

I might ask you as well, if the New Testament teaches any of these wicked things, such as intemperance, murder, etc. Hear what Paul says: "Now the works of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things, shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Gal. 5:19-23.

He says, verse 25, "Let us also walk in the Spirit." Would you think this bad advice from Paul? If you have read anything of the life of Paul, you know of course, that he was an

educated man, and spake several languages. Please read the 26th chapter of the Acts of the Apostles, and you will see that he persecuted Christ and Christians, and while doing so, thought he was doing his duty. He says, Acts 26:9, 10: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the high priests, and when they were put to death, I gave my voice against them."

And the account says that he punished them even unto strange cities. "Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining around me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice speaking to me, and saying, in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of things in the which I will appear unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple and went about to kill me. Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these

things, before whom I also spake freely; for I am persuaded that none of these things are hidden from him; for these things were not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." Acts 26:12-29.

I might say to you, as Paul did to Agrippa, that I would that you were not only almost but altogether persuaded to be Christians, but I see by your letter that it would be of no use, as you think so little of Christ and of Christians. Perhaps you are ready to deny that such a personage as Christ ever existed. If he never existed, why do we say with reference to date, 18... Oyes, says one, I believe that there was such a person as Christ. That he was a good man, truthful, honest, upright—far in advance of his time, but he was no more the son of God than anyone else—no more the son of God than I am. Now if he claimed to be the son of God when he was not, could he be a good, honest, truthful man? If any person claims to be what he is not, isn't he an imposter, a deceiver? Now the question is, Was Christ an imposter? It seems from what we have been reading, that Paul once thought that Christ was a deceiver, but he afterwards changed his mind and became thoroughly convinced that he was the one that Moses and the prophets did say should come. It seems from Paul's own account that he saw a light at midday above the brightness of the sun, and a voice said to him Saul, Saul, why persecutest thou me? And Paul said, Who art thou, Lord? The answer was, I am Jesus of Nazareth, whom thou persecutest. Perhaps you doubt that Paul and those that were with him ever saw such a light, and heard such a voice. But it was at midday so that there was no possible chance for them to be deceived. After this, Paul went about preaching and showing the glad tidings of Christ's coming kingdom, and just before Paul's death, he says, "I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give me at that day, and not to me only, but unto all those who love his appearing and kingdom." 2 Tim. 4:7, 8.

No one need try for immortality unless they feel so disposed; but in case we should fail to gain it, even then, the New Testament furnishes us with the

best of rules to guide us through life. You can find no better anywhere. If so, where and what? You do not believe in living on faith alone. Neither do I. Says James, "Faith without works is dead." Jas. 2:20.

You say that many hateful crimes in Christ's name have been done. Will you please tell me where in the New Testament God requires hateful crimes to be done? It says, "Overcome evil with good." Rom. 12:21. And "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12. You say "that for more than fifty years, the church has carried the black flag. Her vengeance has been measured only by her power." Now, was it the true church of Christ that put people to death in every conceivable way? Was it not the apostate church, the old Roman Catholic harlot that was so guilty? It was not the true church of Christ. Let the blame rest where it belongs. It seems to me that with the belief that you have, you must think it very unfortunate for you that you were ever born in a land where God, Christ or the Bible were ever heard of. Why doesn't Ingersoll collect a great band of his followers together and form a colony somewhere away from those who believe in God or the Bible, and there set an example that will be so much better than Christ set for his followers. Wouldn't they astonish the countries outside their borders with their worthy examples and noble actions? They would not condescend to say, "Lord be merciful to me a sinner." O no, that would be too humiliating for them. They surely would and could not acknowledge any obligation to any power higher than themselves. With their exceeding lofty ideas, and perfect rules, no doubt everything would work with a perfect charm. (?)

I am really astonished that any female should raise her voice against the Bible and Christianity, after knowing what it has done for woman. Where true Christian society is found, there woman is elevated, respected and loved. Those who have visited heathen countries say that women are treated no better there than slaves; and not as much mercy is shown them as ought to be shown to dumb brutes. Christianity when carried out fully, elevates woman to the place where she really belongs and why should she find fault with it? If she does, she is surely working against the best interests of her sex. Why ridicule a true friend, and undertake to trample him beneath our feet? Of such I would say, as Christ said of his murderers, "Father, forgive them, for they know not what they do."



Some may think that if the world were converted to infidelity we should have a great deal better state of things than we now have. I know of a surety, that there would be a worse state of things; for man at his best estate is altogether vanity. We may scoff and ridicule the Bible as much as we please, we are then only fulfilling what Paul said should come. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:3,4. Evil men and seducers are to wax worse and worse. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim 4:1-3. Doesn't this point out spiritualism and freelovism? As it was in the days of Noah, so shall it be when the Son of man shall come. Because there are hypocrites in the world, we ought not to say that all are so. Would there be so much counterfeit with out some genuine? Surely not.

Sincerely yours,

Mrs. A. C. Hartman.

(continued from page 115)

this life is in the Son. He that hath the Son hath life; and he that hath not the Son hath not life. These things have I written unto you that believe on the name of the Son of God." 1 Jno. 5:9-13. From the above we learn that man is mortal; and that he is dependent upon Christ for any future life. He says unto those who are seeking rest, "Come unto me, and I will give you rest, why will you perish?" To the Christian when treading the straight and narrow path, bearing their cross, or when called upon to give up their lives in defense of the truth, in the midst of such cruelties, sacrifices, and even death, he could say unto them, who confide in him, "Who-soever shall lose his life for my sake, and the gospel's, the same shall save it." Mk. 8:35, which is the same as saying that if they sacrifice their lives for his sake and the gospel's sake, he will give them life again. He demonstrated his ability to fulfill this promise when he stood beside the tomb of Lazarus and called him forth from the dead, wearing the vestments of the tomb and flushed with the roseate

blush of health. This he did in the presence of weeping sisters, and sympathizing friends of him who had been dead. This act confounded and tormented the rulers and they sought how they might destroy this testimony by killing Lazarus and returning him back to the tomb. To the Jews whose hope of life was in the Old Testament scriptures, he said, "Search the scriptures, for in them ye think ye have eternal life: and they are they that testify of me." Jno. 5:39.

To be continued.

Lyman Booth.

#### Righteousness Which Is Of Faith.

The apostle Paul in his letter to the Hebrews, defines faith as, "The substance of things hoped for, the evidence of things not seen." By this faith the elders obtained a good report. Now if faith is as Paul states, the substance or basis of things hoped for, is it not necessary to determine from whence this faith came and what the things hoped for, are? Jude exhorts us to contend earnestly for the faith which was once delivered unto the saints. It is written that 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. It is evident that Abel's righteousness, came through the offering of a sacrifice that Jehovah accepted. The faith spoken of in the Hebrew letter was the basis of the things not seen and did produce a hope. Hope being produced by expectation and desire, must have been delivered by a messenger sent from God as He witnessed by this faith that Abel was righteous. This faith was the result of a message previously delivered. There is but one message recorded, viz., that the seed of the woman should bruise the serpent's head. This was to be accomplished through the one whom Jehovah would make strong. He was to redeem the race from the power of death. Abel may not have understood the full importance of their message, but he believed God and it was counted to him for righteousness. We therefore conclude that this faith came from God and by him delivered to the saints. This same faith enabled Enoch to walk with God and was translated that he should not see death. Also Noah, being warned of God concerning the flood, moved with fear, prepared an ark to the saving of his house. By this faith he condemned the world and became heir of the righteousness which is by faith. The same faith was the means of each of the above named persons, being counted righteous. Theirs was the righteous of God.

This same writer declares that it is impossible to please God without faith. We must believe that God is and that he is a rewarder of them that diligently seek him. We can seek him in but one way, and that is through the righteousness of the faith. We have this message more fully developed in Jehovah's dealing with Abraham. He was called to leave his country and from his kindred and from his father's house, unto a land that God would show him. The record states that he obeyed, not knowing whither he went. He had confidence in God and the promise previously delivered. The land to which God had called him and whither he went, was not a pleasant one. 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. The same promise that moved Abel inspired Enoch, Noah, and all the ancient worthies. This promise was and is the basis or foundation of our faith. It was the means by which they were accounted righteous. The difference between God and human righteousness is the way by which each is obtained. The righteousness of God as we have proven was through perfect obedience to the law under which they were placed, when the law of sacrifice was instituted the race was shut up unto sin, or was as now under the law of sin and death. This was Paul's condition, but he informs us that, The law of the Spirit of life in Jesus Christ hath made me free from the law of sin and death. None of Adam's children possessed any degree of righteousness. It is written that none other are righteous, no, not one. There is none that understandeth, there is none that seeketh after God. This scripture cannot be applied to those who had been counted righteous through faith. We can therefore assert that righteousness is one of the attributes of Jehovah and must be counted to his creatures through faith. After righteousness has been counted we are required to live uprightly with all sincerity.

Jehovah said to Abraham, Walk before me and be thou perfect. The marginal rendering is, Be thou upright and sincere. The condition after righteousness is uprightness of service and character. Paul puts it in the following language: "Work out your own salvation with fear and trembling, for it is God working in you both to will and to do of his good pleasure." It is Christ in us the hope of glory. Human righteousness is obtained through good works, whereas God's righteousness leads to good work. Jehovah cannot count righteousness through works. See Rom. 4:1-8.

James 2:23. The Lord willing in our next, we will speak more fully of this promise.

D. C. Robison.

No one is so hard hearted as one that is ever crying over the miseries of the unfortunate in novels or at the theater or in churches, and is never lifting a hand to improve the sad lot of suffering humanity. The sermon of Jesus and all good sermons will show us ourselves and point out the way of happiness.

Live not without a friend;  
The Alpine rock must own  
Its mossy grace or else be  
Nothing but a stone.  
Live not without a God;  
However low or high;  
In every house should be  
A window to the sky.

When a man knows his business, he doesn't have to explain to people that he does. It isn't what a man knows, but what he thinks he knows, that he brags about. Big talk means little knowledge.

The beauty of the flowers, of the trees, ripe fruits, the clouds, the sea and sky and mountains, is a beauty that all comes from the sun. So, also does the beauty of a Christian character, a face, a life, an act of self-denial, a deed of charity, come from the Sun of Righteousness. The world is beautiful because love and faith and hope are in it—in a word, because Christ is in it.

Drive a nail home and clinch it so faithfully that you can wake up at night and think of your work with satisfaction.—Thoreau.

True wisdom is to know what is best worth knowing and to do what is best worth doing.

Be great in act as you have been in thought.—Shakespeare.

If a man empties his purse into his head no man can take it from him. An investment in knowledge always pays the best interest.—Franklin.

The man who wishes to get to the front must not spend too much time turning to see what the men back of him are doing.

The compensation for being bad is in being good.

No one was ever left sad by giving happiness away.

When pleasure exceeds its limit, it becomes a torture.

One of the sublimest things in the world is plain truth.

No wise man ever overshoots his own aim.



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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.

The Two Sons of God. S. J. Lindsay, Oregon, Ill.

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**Keep Yourselves From Idols.**

A great many people conceive the idea that idol worship had to do only with the Israelites while they were under God's direction in the land of Palestine, but we find the epistle writer, John 5: 21, admonishing God's children of this age to "Keep yourselves from idols."

For some reason, when idols are mentioned, we are carried back to the time of Babylon. Chaldea, etc., and there recall the images which were set up before which men and women were wont to prostrate themselves in worship.

But what can John mean. There are apparently no acts or forms of worship today that will compare with those acts in those days.

If we will come to define the word there may be some help in that for us, and it may be that we are just as inclined to run off after idolatry as the Israelites were.

Among other things, Webster says of an idol: "A likeness mistaken for the object itself." Then he gives as an illustration this extract from Coleridge:—"The idols of preconceived opinion."

From this definition it may then be concluded that any one who departs from the teachings of the true and living God is just in that proportion an idolater. Any person who uses methods of his own divining instead of the methods which God has put into his hands must come under this head just in that proportion.

With this in view, a few questions may be in order. Let us turn to the Acts of the Apostles. Here are the questions, but before trying to answer, be sure to read up on them.

What Apostle after preaching the Word faithfully, "extended" an invitation to people to come forward for baptism? Give chapter and verse where

it may be found that a union prayer meeting was held for the purpose of praying that God's holy Spirit might descend upon sinners to convert them.

Is conversion (Bible conversion) the result of receiving the Word, or is it the result of singing, exhortation, and coaxing?

In past years it has been quite the custom for the members of the Church of God to point out the idolatrous practices among other denominations, but will God honor them among us more than others?

Would it not be well for us to study to show ourselves approved of God and then do things in God's way? We would like good articles written along this line of thought, but before the writing is done, we desire that they who write, first search to know the truth and then with an eye single to God's glory give us the very best thought that may be had.

S. J. Lindsay.

**It Is Better.**

Keep a smile on your lips; it is better,

To joyfully, hopefully try  
For the end you would gain than to fetter

Your life with a moan or a sigh.  
There are clouds in the firmament ever

The beauty of heaven to mar.  
Yet night so profound there is never

But somewhere there is shining a star.

Keep a song in your heart; it will lighten

The duty you hold in your hand:  
Its music will graciously brighten  
The work your high purpose has planned.

Your notes to the lives that are saddened

May make them to hopefully yearn,

And earth shall be wondrously gladdened

By songs they shall sing in return.

Keep a task in your hands; you must labor.

By toil is true happiness won;  
For foe and for friend and for neighbor,

Rejoice, there is much to be done.

Endeavor, by crowning life's duty

With joy-giving song and with smile.

To make the world fuller of beauty

Because you are in it awhile.—  
Sel.

Feelings come and go like light troops following the victory of the present, but principles, like troops of the line, are undisturbed and stand fast.

# THE RESTITUTION HERALD.

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## The Head of the Corner.

"The stone which the builders rejected, the same is become the head of the corner."

This has been interpreted to signify that the temple, building, or kingdom is a pyramid and that Christ will be the cap stone of this pyramid, and be put in his place as the finishing stroke of the building.

But this does not fit. Jesus is not the last to enter the kingdom, he is the first. His rejecters, revilers, murderers, are not the builders of that temple. They were building their own house, the one without the great foundation stone, the building on the sand, the outwardly beautiful edifice of their own works of self-righteousness. In that there was no place for forgiveness, for in good works there is no sin. They who were righteous needed only the king to come and bring them the kingdom, not the lamb of a sin-offering on a cross. They stumbled at that stumbling stone." Exactly. For Scripture says that the chief foundation stone was also to them a stone of stumbling. So he was in their way, and they cast him out.

Then the Father, the builder of the true temple, took this rejected stone and built his church upon him as the chief (head) corner stone. The corner stone is always laid first. He is the first born from the dead. All other stones are saved into the temple because he was saved from death first. So "head" stone of the corner is "chief" corner stone. "Head" does not always mean top. The head of the class is the first in the class.

The Bible nowhere offers the merest hint that the coming temple, the kingdom, is a pyramid. The tabernacle, the temple, the holy city, everywhere it is represented, it is given as a perfect cube. For a larger cube is merely an enlargement of a smaller cube, in exact mathematical proportion. The increase of Christ's body is always in exact conformity to him, the head. Every member passes through his atoning sacrifice. He, the beginning cubical cornerstone is thus enlarged into a finished cubical temple. So the most holy place, both in the tabernacle and the temple, was a perfect cube. So is the holy city, the bride, the church, when she becomes that kingdom.

## THY WORD



JESUS, thy Word is my delight,  
There grace and truth are seen;  
O could I study day and night,  
And meditate therein!

O Lamb of God, the Book unseal,  
And to our hearts explain;  
Let all its life and spirit feel,  
And heavenly wisdom gain.

That thou for us didst live and die,  
Made known to us, dear Lord;

To us the promises apply,  
Recorded in thy Word.—Hammond.

David shows that most holy place to be the symbol of the kingdom, Psa. 46:4, saying it is also the city of God, John's holy city.

Parables and other dark and hard sayings are likely to be wrested. Let us be careful.

J. W. Williams.

One design of temptation in the case of the disciple, as in the case of the Master, is to strengthen character and sympathy. Every victory gained, imparts courage and skill; he who has passed through temptations can feel for others. Therefore God oftens prepares his people for great usefulness by permitting them to be sorely tried.

As Jesus was tempted, we may expect temptations. The tempter who was bold enough to assault the perfect Son of God, will not be afraid of the imperfect children. We cannot hope for exemption till we pass through the gates into the city." Therefore "watch and pray, lest ye enter into temptation."

Satan still promises men wealth, power and happiness, if they will serve him, but he is "the father of lies." He is not careful to fulfill his promises, as many a man has found to his cost.

A knowledge of the Scriptures is necessary, not only in resisting temptation, but also in performing every other Christian duty.

There is no sin in being tempted; the sin is in yielding to temptation.

As angels ministered to our Lord during his incarnation, so they are ministering spirits to all the heirs of salvation.—Sel.

## Go Ahead.

"Do your discoveries come as a result of inspiration?" asked some one of Edison, the invent-

or.

"No," replied the wizard, "as a result of perspiration." And he added: "I never did any thing worth doing by accident. I go ahead and make trial after trial until it comes."

"Every noble work is at first impossible," said Carlyle.

There is a message of hope and a big suggestion in the words of these two men for every boy who desires sometime to fill a place in the world of men. It is the declaration that not genius or cleverness, but everlasting persistency, is the road to success. It is the statement that every boy who determines to reach the top, and works faithfully, ambitiously, and continuously, will reach the goal at last. There is no barrier of birth, of fortune, or of the lack of it; there is only the will to do, the vision of the goal, and constant industry.

"Be sure you are right, then go ahead," is an oft-repeated maxim. Every boy must choose the goal toward which he is to travel. Columbus, against the opposition of the whole known world, strove to explore the western ocean because of his conviction that the world was round. Mocked, taunted, scorned, he persisted. Forcing his mutinous crews to continue, he pressed on over an unknown deep, winning for himself undying fame as an explorer and discoverer of the western hemisphere.

Noah Webster worked thirty-six years on his dictionary. Stephenson spent fifteen years perfecting his locomotive. Harvey, after eight years of investigation, published his belief in the circulation of the blood. For twenty years, he stuck to this belief against the ridicule and abuse of the whole scientific world. And at last his faith in his discovery was justified.

The same faith and persistency that characterized these men is

necessary in the every day duties. The boy who does his daily task in a half hearted way, is showing the kind of man he is going to be. He is declaring to the world that he intends to be a half and halfer, that some one else must perform all the big deeds, the faithful services. The men who will run the nation 20 years from now are boys to-day, and the way they do their small duties, the way they tackle the disagreeable task and stick to it or neglect it, indicates the manner in which they will meet the bigger responsibilities later on.

There are three steps: a view of the goal; faithfulness; perseverance. Success does not come by luck; it is the answer to honest industry, to determination, the will to stick until the deed is done.—Boys' World.

## Up-to-date Politeness.

In a Chicago woman's club the other day the discussion turned on "small courtesies," and among other aphorisms offered, were these:

Thank you and if you please are always in fashion.

Small courtesies are always the product of the gentle heart.

The hardest of all the small courtesies is always to look pleasant.

Politeness is the outward expression of a loving heart.

The best place to teach politeness is in the home for the parents represent the child's idea of perfection.

Politeness in little things is most appreciated because it is usually most unexpected.

Wicked people are not trained in homes where courtesy prevails.

One deception that is excusable at all times is that of looking and acting pleasant when you feel the opposite.—Sel.

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out, then a strong light, till at length it sends back a perfect image of the sun that shines upon it.—Payson.

To live on, even when life seems a failure and the comforts of life are gone; to count patient living the real living, with or without comfort—that is to be truly brave.—Phillips Brooks.

The Great Salvation.

(Continued)

This shows that those Jews were relying upon the teachings of the Old Testament scriptures, for eternal life, instead of the teachings of their Messiah. If their belief was an error, how much greater the mistake being made today by professed believers in the Bible. That rich young man who asked Jesus what good thing he should do that he might have eternal life (Matt. 19:16), knew perfectly that Christ taught that eternal life or immortality was obtainable only through him. Our present day theology teaches that men are now in possession of an immortal soul. The young man's question was well answered when Jesus answered Peter's question, which was, "Then answered Peter and said unto him, Behold we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, Every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. Matt. 19:27, 29. The fact that the young man and Peter asked those questions brings to us the conclusion that they thought they were not in possession of eternal life. If they had thought so, then their questions denote deceit and idle curiosity, and would have been just cause for a sharp rebuke from the Master, but from the nature of his reply, to both it is evident the young man and Peter both understood clearly, the meaning which Christ intended. Christ was too honest to promise Peter a rich reward for having forsaking all for him, if Peter had been in possession of it from his very birth. Neither would he have promised the young man immortality if he had always been in possession of inherent immortality. Thus Christ gave Peter to understand that all he could desire for all of his sufferings, torture and persecutions would be fully realized when this hope should reach its fruition in blissful immortal existence.

Adam's posterity follow him, generation after generation, in a miserable existence of sorrow and pain, sickness and death, because he could give them nothing better. But Christ who represents himself as the good shepherd, says, "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand."—Jno. 10:27, 28. Here the Master asserts his right to give his people eternal life, and if Adam had

been obedient, he would have gained eternal life, and would have given the same to his posterity.

The apostle Paul says, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord;" thus showing that Christ will be the one who will confer immortality upon the faithful. Adam was the author of death, Christ the author of eternal life. This is according to the record, and who ever denies this record makes God a liar. When a witness makes oath in court it is a hard thing to accuse and convict him of perjury, but what God has confirmed with an oath must be true and unimpeachable. Then what must be the fearful consequences of rejecting his testimony? Then what shall we say of him who claims he has an immortal soul dwelling in this body of corruption? Is he not guilty of denying God's testimony upon this very important question?

Our Saviour makes clear our contention when he says, "For as the Father hath life in himself, so hath he given to the Son to have life in himself." Jno. 5:26. Then the life of the Father and the Son are alike. As the Father's life is eternal, so is the Son's. The only difference is that the Father's was self-existent, while the Son's was given him for obedience.

Let us proceed to examine the relation which Christians sustain to eternal life. We read, "He that hath the Son hath life; and he that hath not the Son hath not life." 1 Jno. 5:12. The life here spoken of is the (zoe) life or eternal life. None but Christians have eternal life in any sense of the word. None but the righteous have any promise of eternal life. The promise was given "to them who, by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:7. By this we learn that they who seek for eternal life have the promise of it. But why command us to seek for it if we have it already? Such a command would be needless and could benefit no one. It would be folly to accuse the Master of enjoining upon his followers such a needless command. It is therefore clear that the Christian does not now possess immortality, but it is his by promise, and it is hid with Christ in heaven as our treasure. Paul says, "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3:3, 4. Because eternal life is to be obtained only through Christ, none except they who are in Christ will ever receive it. Hence Christians have

eternal life by having Christ, because it is in him.

By comparing the numerous texts we have presented it will be readily seen that eternal life is based upon obedience. Nowhere in the entire Bible is the doctrine of unconditional immortality taught. It was offered to Adam upon condition of loyalty. A resurrection of the saints to immortality and incorruptibility will be upon condition of obedience. The statement, "He that hath the Son hath life," is equivalent to saying he that hath Christ hath life (eternal life). We have eternal life if we have the Son. If we have a title in the son we also have in the free gift, which is eternal life and that life is in the son. If a person held a perfect title to a tract of land and should find a deposit of mineral of incalculable value, he would also have title in the mineral, because the mineral is in the land and for the further reason that the title gives him possession of the land and all the appertinances thereto.

To be continued.

Lyman Booth.

The Church of God.

For almost two thousand years men have lived and fought and suffered,—yes, and died—for that ancient institution called the Church. The history of those eventful centuries is largely occupied in recording the progress of its faith, worship, and power among the nations of the world, and the influence with which it has moulded the lives and characters of humanity. Some of those pages are drenched with the blood of martyrs, slain in the cause of truth and righteousness; others are blackened with the shameful deeds of base and perfidious men who sought to conceal their evil propensities and brutal natures by assuming a cloak of devout integrity, and taking refuge under the protecting wing of the Church. But, thank God, such has not always been the case: for there have been thousands connected with the body of Christ whose names illumine the records with a radiance of glory, purity and truth. Men whose every day lives exhibited the closest conformity with the principles of right and justice. Women whose loving and virtuous natures were manifested in deeds of charity and self sacrifice.

The influence the Church has exerted on the progress and prosperity of mankind and on the development of the entire race is incalculable. Her missionaries have ever gone before and blazed the way for commerce and industry. Her students, philoso-

phers and philanthropists have been the initiators of every movement of reformation, culture, and Christ. Under her benign leadership the world has made greater progress in all branches of natural and speculative science, and has attained to a higher plain of morality than ever before.

Thus an institution founded on the life and teaching of a young man of humble station who lived and taught centuries ago in far away Palestine, has grown from its apparently insignificant beginning to an irresistible power that envelopes the earth, and in a measure controls the lives and destinies of its inhabitants. These facts plainly indicate the magnitude and far reaching effects of the work of the Church during the past and present ages; but a careful study of the Bible reveals to us that its work is not completed even with the close of this dispensation. That it is destined to wield a wider authority, and accomplish greater results under the perpetually favorable conditions of the Kingdom of God in the "age to come," the Scriptures clearly teach.

The Greek noun, Ekklesia, from which is translated the English word, church, expresses in its original significance the work of the body of Christ, both present and future. In the city of Athens, the chief seat of Grecian learning and civilization during the golden period of the history of Greece, Solon, the greatest legislator that country ever produced, in the latter part of the sixth century before Christ, by authority of the king issued a decree instituting a new department in the government of the city and nation. It consisted of an assembly or congress of all the citizens and was "called out" at stated intervals to meet with the Senate on a hill called Pnyx in the southwestern part of the city, where it proceeded to make decrees, and "to elect all officers not chosen by lot." The assembly thus empowered to execute but not to make the laws of the country was called the EKKLESIA, meaning, "that which is called out." This term, however, like many in our own language, conveyed a broader meaning than the definition of the root word would imply: for it expressed the object of the assembly as well as the nature of it. In short, the word ekklesia, was used by the ancient Greeks to express the thought of a "body of citizens legally called out by one in authority to execute or enforce laws already existing."

This definition of the title applied by Jesus to the collective body of his followers is in



beautiful harmony with the prophetic utterances of Daniel relative to the future work of God's people. "And the Kingdom and dominion and the greatness of the kingdom, under the whole heavens, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

Special attention is directed to the concluding phrase of the above text. After stating that the universal kingdom shall be given to the people of the saints of the most High—employing the term in its plural form—the prophet declares that "all dominions shall serve and obey him." Thus concluding in the singular. From this scripture we learn that the possession and government of the kingdom is to repose in the hands of the plural-membered body of Christ, of which He is the supreme and ruling Head. John also speaks of the thrones upon which the martyrs of Jesus sat and reigned with Him a thousand years. Rev. 20:4-6. The four and twenty elders, (Rev. 5:9-10) in their new song of praise and adoration announce that the One who was slain and had redeemed them out of every kindred and tongue and people and nation, "hath made us unto our God kings and priests and we shall reign on the earth."

The Apostle Paul in his discourse before Felix "reasoned of righteousness, temperance, and judgment to come." That is, he no doubt sought to impress upon Felix that the only righteousness recognized by God is that which comes by faith in Christ Jesus, and in speaking of temperance was emphasizing that conquest of self was a requirement of Christian service; and, in the third point mentioned, "judgment to come," he spoke the kingship in the government of the nations, which was the particular reward to be conferred on the overcomer who was faithful to the end.

The Greek word translated JUDGMENT in the preceding text is krimatos, of which the root is krima. According to Liddell and Scott's Lexicon, krima signifies "Power or authority to act as judge; to regulate, rule, reign, judge with regal power and splendor." Thus we again learn that the future work of the Church is to execute the authority of a king. Micah and Isaiah in speaking of the conditions to prevail under Messiah's reign says: "The mountain (dominion or kingdom) of the house of the Lord (the church of God, see 1 Pet. 4:17), shall be exalted above the hills, (the lesser nations), and many people shall flow unto it. And many nations shall come, and say, Come, 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 the law shall go forth from 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." In the glorious age here foretold the work of the Church will be to help the Christ in the fulfilling of the promises of this prophecy. Today the various members of the body of Christ are being called out of darkness," trained in the school of experience, to enter into the service of the King of kings when He shall come.

G. Eldred Marsh.

**Lovest Thou Me? Jno. 21:16.**

Do you think when the Master addressed Peter with this vital question, he had any thought of exacting personal worship from the disciple? You will not if you remember how promptly Jesus rebuked the personal homage of the young man who had addressed him as "Good Master." His rebuke came quickly and promptly, "Why callest thou me good; there is none good but one, that is, God. From this we may rest assured it was not for personal worship he questioned Peter of his love. Three times he repeated the question, three times Peter assured him that he certainly loved him. But Christ could not forget some experiences of Peter's past life and he must have more proof than his words. Before Christ's betrayal Peter had assured him he was ready to go with him to prison and to death, and before the day had closed he had thrice denied that he was his disciple. So Christ must put him to the test for good evidence of his truthfulness. I believe much significance must be attached to the word ME. Lovest thou ME? Was it not as though he had said Peter, lovest thou the teachings of Christ more than these material things, lovest thou the Christ ideal, the pure spiritual conception of the Christ doctrine to man, made in God's image, more than these eatables or anything else? Was not this a final test to the wavering, impulsive man before him? Jesus knew that deep down in Peter's heart and life there was a strong spiritual nature that would bring forth fruit to God's glory? Christ understood him better than he understood himself. He was not yet converted, and when the Master warned him, Satan hath desired to have you that he may sift

you as wheat, the sifting time was right upon him, for that was the day he wept for his unfaithfulness, and perhaps remembered, with the sad eyed Christ reproaching him, that he also said, But I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren. He was not yet converted, was one of those who was easily influenced, easily discouraged. Christ understood him so well, that he could pity and love him with all his failures. He was making the call to Peter he makes to every true, loyal son and daughter. "Put off the old man," at every point and "Put on the new man." Christ's prayer that Peter's faith should not fail him could not be answered until the perfect change came into his life, and he had found Christ's love the sweetest and best of all treasures. After his conversion at Pentecost, we hear his exclamation of joy, 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. He had been tried, tested and failed many times, but rose above the trial and finally conquering self could give God all the glory. "Kept by the power of God through faith." Is not this the test in each of us? Our quick response to our love of God and his principles of righteousness. Christ's further test of Peter's loyalty was, "Feed my sheep." In other words, Peter, I will believe your sincerity when you prove to me that you love as I have loved. The great point for Peter to understand is the way in which Jesus loved. He said little but proved his love in deeds. His love was reflected on the sick and sinful, by comforting the sorrowful, healing the sick. He came to teach receptive ones. Jesus was bringing home to Peter the necessity for complete consecration to a life of ministry, such as his had been, a life of loving sacrifice. The same fidelity Jesus showed to his father and his father's cause is required of us today. He did not wander through the Roman Empire and carry their religious views or thoughts or precepts, but steadily worked out his father's work he was sent to do. See Jno. 12:50. He did not work for popularity or money, but to point those who would heed his words to the everlasting gift from his father; this was his ministry of love. This was what he was trying to impress upon Peter. May we not be vacillating like the unconverted Peter, but like the converted man be ready to say by every honest act of our lives, Yea, Lord, thou knowest that I love thee.

M. A. Woodward.

**Is Paul's "Inward Man," a Deathless Personality?**

"For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16. That the inward man is not an immortal soul, or deathless personality, is evident from the fact that it can be "renewed day by day." To talk of renewing immortality is preposterous. The inward man that Paul alludes to, is not a personality at all, but the 'mind' by which the Christian can serve the law of God acceptably. Let me quote Paul's words to make this point clear: "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am. Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin." Rom. 7:21-25.

In the scriptures of truth, we not only read of the outward man, and inward man, but also of the old man and the new man; not four men, however, but one, who has become a new creature, because he is in Christ, and has crucified the old man, and put him off and has put on the new man, which after God is created in righteousness and true holiness, which is Christ in you, the hope of glory. Eph. 4:22, 24; 2 Cor. 5:17; 7 Rom. 6:3-6; Gal. 2:20; 4:19; Col. 1:27. The renewal of the inward man is nothing more or less than being renewed in the spirit of your mind. Eph. 4:22. Only in this way can you "put on the new man which is renewed in knowledge after the image of Him that created him." Col. 3:9, 10.

Let us choose Paul's theology, to Plato's philosophy.

Rufus A. Curtis.

A delightful person to have about you is one who persistently sees the silver lining to all domestic clouds. He should, of course, do his best to prevent the clouds from coming, but when they are there and cannot be helped, it is the pleasantest way to make as light of them as possible. The fox, who quickly decided that the grapes he could not reach were sour, and walked away to look for others was a philosopher, whose attitude was a practical application of the good old French proverb, "If you can't have what you want, you must want what you have."

**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.
- Arlene, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

We have spoken of it before and now speak again with regard to the careless misquotation of scripture in many articles which come to this office. No matter how well written your article may be in other respects, incorrectly quoted scripture will give the whole argument an air of cheapness in the eyes of Bible students. Better not be too sure in relying upon your memory. You will be surprised to know how few texts you can quote correctly. Try it.

Owing to the great length of some of our recent articles we

have been obliged to divide them in the same issue in a way that we do not like, and we have also been obliged to crowd out some smaller articles. These will receive attention as soon as we can get to them.

**A Girl Baby.**

Mr. and Mrs. Raymond Moran, of this city, are the parents of a little daughter, born at Agatha hospital, Clinton, Saturday afternoon, Jan. 8th.

We dare say that Grandpa and Grandma Moran, of Clinton, Ia., are now wearing a smile that will not come off. May the little girl grow up to be the joy and crown of her parents.

**HELPING FUND.**

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. Mrs. Alex. McFarland. 50

**Notices.**

I am thinking of making a trip through Oklahoma and Kansas next summer for my health and if any of the brethren in these states want me to stop and preach some for them, write me at once so I can make arrangements to do so.

Your brother in Christ,  
T. J. Coleman.  
Greenwood, Arkansas.

**Illinois Bereans.**

Will the Illinois Berean Societies that have not paid their quarterly dues, please do so?

Some of the societies owe for two quarters, and it is necessary for me to have it in order to settle with the National Society.

Yours in the work,  
Benjamin H. Carpenter.  
Treas.  
Oregon, Ill., Rfd. 3.

**The Sunday School.**

By Anna E. Drew.

**The Boldness of Peter and John.**  
Feb. 6, 1916. Acts 4:1-31.  
Lesson Text: Acts 4:8-21.

Golden Text.—Watch ye, stand fast, quit you like men, be strong. 1 Cor. 16:13.

Time.—The same afternoon as the last lesson, and the following morning.

Place.—Arrested in Solomon's Porch. Imprisoned somewhere in Jerusalem. Tried in the hall of the Sanhedrin. A room in Jerusalem where the disciples were accustomed to meet.

**Questions.**

In our last lesson where did we leave Peter and John? Preaching in the outer court of the temple. Who now came upon them and why? Acts 4:1, 2. "The captain of the temple was a Jewish officer who had command of the division of Levites then in waiting. The temple had always a guard of Levites who kept watch in it by turns, day and night. The Sadducees did not believe in the resurrection and were in alliance with the Roman power."

What did they do? v. 3. Had the preaching of the apostles been in vain? v. 4. (This number is supposed to include the 3000 of the day of Pentecost. See R. V.). Who were gathered on the morrow for the trial? vs. 5, 6. "The most prominent representatives of the priesthood, the elders, leading men of the Sanhedrin, Annas, the ex-high priest, father of Caiaphas, the real high priest, John and Alexander, probably influential members of the Sanhedrin, and kindred of the high priest, also members. Of all the 71 members it is probable that the scribes were of the Pharisee party, and the others, Sadducees. This council hall was within the temple court. The members sat in a semicircle in order to be able to see each other. In the front stood the clerk of the court."

What questions were asked of the prisoners? v. 7. What was Peter's answer? vs. 8-10. What does Peter call Jesus and the elders and rulers in v. 11. Tho' they had rejected Christ, what had He become? Through whom did Peter preach salvation? v. 12. Show why Jesus is the only name whereby we can be saved. What effect had Peter's speech? v. 13. Were they right in their solution of the source of Peter's power? What other convincing proof? v. 14. How did they seek to silence Peter and John? vs. 15-17. How did Peter and John answer them? vs. 18-20. Why were they afraid to punish them? vs. 21, 22. Where did the apostles go when set free? v. 23. In the hymn of praise that follows whose language is quoted? Psa. 146:6; Psa. 2:1, 2. For what did the apostles pray? vs. 29, 30. Did they ask to be kept from persecutions or trouble? (No, only for boldness to preach and power to work.). How was their prayer answered? vs. 31, 33. How were verses 32, 34, 35 an answer to their prayer? "There was unity of spirit by which the world would recognize the spirit and power of Christ. Jno. 17:21, — an increase in love and helpfulness."

Did Peter and John act in accordance with our Golden Text? Show how in each instance of the four terms of the text, they exemplified it. "Watch ye,"—how may we obey this command? 1 Pet. 5:8; Matt. 26:41; 1 Thess. 5:4-6. 8. What is "the faith" in which we are commanded to stand fast? Phil. 1:27; 1 Pet. 1:3-5. Find others. May God help us to so study his word and apply it to our lives, that we may not be moved from the hope of the gospel. Col. 1:23.

**Letters.**

Dear brothers and sisters of the one faith:

I feel that we all should try to write something for our dear little paper that is filled with so many good things. Oh brothers and sisters, we should try to do more for the cause in 1916 than ever before. When I read of that beautiful city and of that beautiful home, we whose love right will have in the sweet by and by, it makes me so thankful and makes me wish the Lord would come soon, so we can live in a land where there will be no more sorrow nor sickness, but will be peace and joy and happiness. Won't that be a happy home? I wish to God that all could be prepared for that home. That blessed home will not be in heaven, it will be on this earth made new, and our loved ones who have fallen asleep in the Father will awake to die no more. Is it not grand to think that we, if we will only obey the gospel, will have such a glorious home?

Let us all strive for this beautiful home. I am strong in the faith, and hope and pray that you brothers and sisters will write some good letters to our dear paper, for I surely would love to read some good letters from our dear ones scattered abroad.

Let us put on the whole armor of God that we may be able to stand against the wiles of the devil. Stand therefore, having your loins girded about with truth, and having on the breast plate 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.

Oh dear brothers and sisters, pray that I may hold out faithful to the end. May the Lord bless all of the precious faith is my prayer.

Cheer up brethren, let us labor for our God while here below. He will reward us if we only

faithful be. Then he will take us home to glory, where no cares we'll ever know, and we'll be happy over there, throughout all eternity.

Grandma Gragg.

## Obituary.

### OUR LOVED DEAD.

#### Mabel Fletcher.

Mabel, the eight year old daughter of Bro. and Sr. Jos. Fletcher, fell asleep on Tuesday, Jan. 4, 1916. Her sickness was only of three day's duration, and her death a surprise to all. But her weak body could not longer withstand the onslaught of the enemy armed with the measles. Mabel leaves to mourn her loss, faithful parents, four brothers and two younger sisters. She was laid at rest in the Fonthill Cemetery, awaiting the help of Him who has the power over death.



Peter H. Bouk.

The death of Peter Henry Bouk, one of Fonthill's oldest and most respected citizens, occurred at the home of Mr. J. A. Railton, on Tuesday, Jan. 4, 1916, at the ripe old age of 91 yrs., 10 mos., and 10 days. The deceased was the sixth of seven children born to John and Julia Ann Bouk all of whom are now dead. He was born near Thorold, within ten miles of the place of his death, Mar. 25, 1842, and his abode has always been at or between these two localities. At the age of 21, he was united in marriage to Mary Ann, daughter of John and Elizabeth Damude, and located two miles east of Fonthill, where there were born to them twelve children. Ten of these children they reared to adult life in the old home, namely, Mrs. Wm. Platts, Sr., John D., Simon P., deceased, Mrs. David Ball, Mrs. Wm. Read, Miss Julia A., Mrs. Edward Clark, Mrs. J. Albert Railton, deceased, Jesse F., of Niagara Falls, N. Y., and Mrs. J. E. Lent. The grandchildren number eighteen, of whom thirteen survive, and the

great grandchildren number sixteen of whom fourteen survive.

Twenty-five years ago last fall the deceased with his companion, retired from the farm to abide with his daughter Mary and her family, Mr. and Mrs. J. A. Railton, of Fonthill. A year later, his companion died, while he more than filled out quarter of a century, thoroughly appreciative of the home where comfort, good will and Christian fellowship were the distinctive features.

Bro. Bouk began his Christian efforts at about the age of twenty, when he accepted the faith which he retained until death. He was one of a number of active workers who built and sustained a church in his immediate vicinity a half century ago. After moving to Fonthill, he became the founder and leader of the Church of God of that place, which is in reality in large measure, a monument to his memory, into the edifice of which, and surrounded by the membership of which, together with many neighbors, the grandson bearers rested his sleeping form while words to his memory and in review of his faith and his hope were spoken. He was then laid to rest in the Fonthill cemetery.

Then shall be brought to pass the saying that is written,—  
**'Death is Swallowed up in Victory.'**

The battle has been raging long over the entire front. Every race, every kindred, every tongue, all the human race for a period of near six thousand years has stood upon the battle line struggling to break the enemies' ranks. But all to no avail. Some are wounded or even fall soon after entering the struggle; others, almost unwounded, endure the conflict for long years, only at last to fall of exhaustion, as witness the two cases above.

Many in their utter helplessness of any chance upon their part of a visible victory, have hoped against hope that to fall in the fight was really the way to victory. That through some visible, unassailable passage way, life, transformed into transparency, was able to spring into greater effort and activity and gain the rear of the enemy's lines and embrace unending and incorruptible life.

Apparently our Saviour thought differently. For he too faced the opposer of man's universal ambition. He too laid down in death upon the field where multitudes have fallen. But with a confidence in the Creator, unshaken, he declared that the third day he would rise again. Not passively on, invisible to struggling comrades, and the enemy, but rise again and stand invulnerable in the face of every opposing ad-

versary. And the Apostle Paul was taught to write in Heb. 2, that he was made the captain of salvation, yes and of saved ones, we feel to understand. And to his disciples the Master and Captain called, "Because I live, ye shall live also." Again, Paul pictures to us the glad joy by declaring, "As in Adam all die, even so in Christ shall all be made alive." That is, if the writer sees the picture aright. As one captain (Adam) has led the mighty host of human kind to the trenches of certain death, so a far greater captain (the second Adam), shall cause to rise from those same trenches, all those entrusted to his Captaincy, and lead them to certain eternal victory.

The preparation for this permanent triumph is not invisibility and non-entity, but rather the body natural shall be changed to a body spiritual. 1 Cor. 15:44-49, fashioned like unto his glorious body, Phil. 3:20-21. the corruptible made incorruptible. the mortal made immortal, 1 Cor. 15:54. Or as the Saviour asserts, made indestructible, so that they **CANNOT DIE ANY MORE.** for they are equal unto the angels, and are the children of God, being the children of the resurrection. Luke 27:33-36.

Under such conditions, certainly death will be swallowed up in victory. Not a victory crowning man's strategy, but a victory God given through Jesus Christ our Lord.

Such was the unwavering faith of "Grandpa" Bouk, who, as a patriarch of old, sat in the midst of his sons and daughters all, guiding them into the same faith and confidence.

And such also is the abiding faith of Bro. and Sr. Fletcher, and such of their family as are old enough to realize in a measure, life and its problems.

And so as the loved dead were laid away the sorrow was not as with those who have no hope. But rather with longing face and aching heart, the eye is turned away unto Him who shall come with the keys of death and of hades, to unfasten death's trenches, to marshal his followers all, and present them to the feet of Him whose love eternal provided the way and the Captain for this victory of the ages.

F. L. Austin.

Fonthill, Ontario.

#### Elizabeth Pruitt-Dunn,

was born July 20, 1826, in Bartholomew Co., Ind. She was the daughter of William and Rebecca Pruitt, and one of a family of ten children, among whom were the late John and James Pruitt of this county. She grew to womanhood and was united to Zepheniah Dunn, Feb. 24, 1842. They moved to Clinton Co.,

in 1846, and lived temporarily south of Hillisburg until they could get possession of the old homestead just west from Hillisburg, where they took up their permanent abode. This place has never changed owners and was the scene of most of her active life. When she entered this home it was in the midst of a wilderness, full of wild beasts, and in her reminiscence of the past she often referred to her having driven the hungry, noisy wolves from the cabin door with brands of fire. Under the trials of their new home, she often found herself in tears, wondering why the parents had purchased land in such a place. But with true fidelity to the trust imposed upon them, they stayed, and she was permitted to see the day when the primeval forest and waste lands of the county were turned into fruitful fields and comfortable homes. In this home so dear to her memory, she became the mother of five children, one infant having died before their removal here. They are, Margaret E., born June 12, 1846, Mary M., born Nov. 26, 1848, William A., born Jan. 1, 1851; John M., born Dec. 30, 1852, and Alfred Z., born Feb. 16, 1855. Her husband died Aug. 11, 1854, leaving her all the responsibility of life and the care and keeping of a family of children. How well she bore the burden is attested by the fact that the home was never mortgaged and her children were reared in honor and respectability. Left alone in her old age, she broke up housekeeping about ten years ago and made her home with her sons, John and Alfred.

She believed the gospel message as expounded by the Church of God, but never yielded her obedience in baptism.

She had been in declining health for some time, but nothing unusual, until taken with acute pleurisy which terminated fatally two days later, Jan. 6, 1916. She had reached the remarkable age of 89 yrs., 5 mos., 10 das.

She leaves her five children, thirty-five grand-children and forty-six great grand-children, a total of eighty-six descendants. Besides these, she had many other relatives, friends and neighbors, who will miss Grandmother Dunn.

Funeral services were held from the Church of God, Sunday, January 9, 1916, at 10:30 a. m., conducted by the writer. The church was filled with an attentive audience to whom we spoke the words of life through Christ Jesus from Rev. 1:18. Burial was made in the nearby cemetery where the dear one was laid to rest to await the use of the keys of hell and of death by the One who holds them in His hands.

D. E. VanVactor.

## Berean Column.

Edited by  
NATIONAL BEREAN  
SOCIETY,

Leota B. Hanson, . . . Editor,  
3401 Magnolia Ave., St. Louis, Mo.

Dear Bereans:

In Jno. 5:39 we have these words from our blessed Lord: Search the scriptures for in them ye think ye have eternal life: and they are they that testify of me.

He reproved the Jews because of their unbelief. He had done many wonderful works which no other man did. They claimed to believe Moses and the prophets, and they testified of Jesus and told of His coming to save His people, but they overlooked that. Therefore He said to them,— Search the scriptures, etc. He tells them that in them they think they have eternal life and it is they that testify of Him.

Paul preached Christ to the Thessalonians. Many believed on Him, but certain of the Jews moved with envy, stirred up a great strife. So Paul went to Berea and preached Christ there also. They were commended for searching the scriptures to know if these things were so. Acts 17: 1-11. In 2 Tim. 3:14-15, Paul exhorts Timothy to continue in the things which he had learned, that from a child he had known the holy scriptures and they were able to make him wise unto salvation through faith in them.

We are also called on to testify of Him. There are many ways in which we can bear testimony that we have been with Jesus and learned of Him. He says, If ye love me keep my commandments. He also says, Take up your cross daily and follow me. We must deny ourselves of worldly lusts and all things that tend to evil. So we will be able to overcome evil with good. Again He says, We must love one another with a pure heart, for by this will all men know that ye are my disciples, if ye have love one toward another.

In 2 Tim. 2:11-12, Paul says, If we be dead with Him (dead to sin), we shall also live with Him, if we suffer with Him we shall also reign with Him. There are so many precious promises in the blessed Bible. They should encourage every child of God to abstain from evil. In the 22nd verse Paul says, Flee also youthful lusts: follow righteousness, faith, charity and peace, which all go to testify of Jesus, who went about doing good. We must also be fruit bearers. In Jno. 15:1-5, Jesus says, He is the vine, His Father is the husbandman; every branch that bear-

eth no fruit, He taketh away. Every branch that beareth fruit, He purgeth it that it may bring forth more fruit. Therefore we must abide in Him. If we abide in Him the same bringeth forth much fruit. Jesus is here speaking of the fruit of the Spirit. In Gal. 5:22-23, it says that the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. What a beautiful character to the one that has all those Christian graces.

In Titus 2:11-14 it says, For the grace of God that bringeth salvation to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Then Paul adds, These things speak and exhort and rebuke with all authority.

Dear Bereans, if we do these things, we have the promise we shall not fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Let us be faithful.  
M. M. Renner.

### Idleness A Curse.

Wealth can purchase idleness, but that is a curse. Work is one of the greatest blessings of mankind. When men come to realize that the great reward for labor is the consciousness of work well done instead of the amount of wage received, we shall have ascended one plane nearer to happiness. The men who can afford idleness seldom want it. No Lincoln, Carlyle or Washington ever watched the clock. Edison labors 18 hours a day, not because of the final reward that it will bring, but because of the happiness he finds in it. Michael Angelo when painting his immortal pictures in the Sistine Chapel worked with such enthusiasm that for weeks he never removed his clothing. Walter Scott arose at five in the morning and wrote some of his novels when he was employed as a clerk. Ruskin uttered a great truth when he said, "If you want knowledge you must toil for it; if food you must toil for it; if pleasure, you must toil for it; toil is the law."

### A Thing You Can't Buy.

If you have wealth you can purchase one hundred outfits of wearing apparel, but you can wear only one at a time. Socrates never owned but one pair of shoes, but his name is immortal. If you have wealth you can pur-

chase beautiful paintings and adorn your home with statues. That wouldn't bring you happiness. If you have wealth you can purchase furniture with gold inlaid, and upholstered with fine fabrics. That doesn't mean contentment. When Thoreau lived by Walden Pond he found a stone one day that he fancied and used it for a chair, but rolled it away later.

If you have wealth you can purchase a great park and erect a splendid mansion, but tradition tells us that there was a very happy man who lived in a tub, and when the king came to see him and asked what he could desire from the king, Diogenes replied, "That you would step from between me and the sun." If you have wealth you can possess an organ with golden pipes, but Beethoven composed his immortal symphonies on a cheap harpsichord. If you have wealth you can equip a luxurious studio, but Turner painted in a garret and mixed his colors in a broken tea cup.

Money can purchase copies of Sir Joshua Reynolds, but God gives the sunset away free. Money can employ musicians to perform for a private concert, but the song of the lark in the tree and the music of children's laughter is for the millionaire and the poor man alike. Wealth cannot purchase the great things of life. It cannot buy a contented mind and a serene life. It cannot purchase goodness and beauty. It will not afford loving memories of days that are past, or the smile of a true friend, or a mother's love. The great things of life are not to be bought and sold in the market places.—Sel. by a Berean.

### Moses, Deliverer of Israel

At the time of the birth of Moses the Israelites were dwelling in Egypt, and the king, fearing they would become mightier than the Egyptians and overpower them, burdened them down. But the more they afflicted them, the more they multiplied and grew. So the king sent out a decree that all the male children of the Israelites should be killed at birth, but his command was not obeyed. So Pharaoh charged all his people saying, every son that was born should be cast into the river and every daughter saved alive.

One man of the tribe of Levi and his wife, of the same tribe, had a son born to them which they kept hid for three months. When the mother could no longer hide him, she made an ark of bulrushes, daubed with slime and pitch, and laid the child in it, and hid it in the flags by the river. The baby's sister was left to watch what would be done.

Soon Pharaoh's daughter came to bathe in the river, and her maid was with her. The Princess saw the ark and told the maid to bring it to her. When she opened it she saw the child and it wept, and the king's daughter had compassion on it and she said, "This is one of the Hebrew children." The baby's sister drew near and asked if she should call a nurse of the Hebrew women. The Princess bade her go, and of course she bro't the babe's mother. Then the king's daughter gave her instructions to care for the child and paid her wages, and the child grew.

After a time she brought him to the Princess who adopted him and named him Moses, because she drew him out of the water. So Moses was educated in Egypt and remained in that country forty years; then he returned to his people.

The first day out he found a Hebrew and an Egyptian fighting, and he slew the latter and buried him in the sand by the roadside. When he went out the second day, two Hebrews were fighting, and he said to the one that did the wrong, "Wherefore smitest thou thy fellow?" He asked Moses who made him a judge over them, and whether he intended to kill him as he had the Egyptian. Moses was filled with fear and said, "Surely this thing is known." Pharaoh sought to slay Moses, so he fled into Midian and he was there 40 years.

While Moses was in Midian he was married, and two sons born to him. While he was taking care of his father-in-law's sheep, an angel of the Lord called to him out of a burning bush. Moses, seeing the fire, stepped aside to see what it was. God speaking from the bush, sent Moses to bring the children of Israel out of Egypt. But Moses did not want to go, because he thought the king would not listen to him. God told him he would be with him and he obeyed the Lord and went. By the power of God he performed many miracles and wonders, but the king would not let the children of Israel go. God afflicted them with a number of plagues, but still the king's heart was hardened and he would not let them go. Then the Lord said he would bring one more plague on the Egyptians and then they would be willing to let them go—namely, the slaying of the first born from the first born of Pharaoh, down to the maid servant behind the mill and all the first born of beasts. But not one of the Israelites was harmed. On the tenth day of the first month each family was to take a lamb and kill it in the evening and strike the blood on the door posts and upper



door posts for a sign there were Israelites within and the Lord would pass over them and leave them unharmed. They were to eat the meat roasted that night and what was left in the morning they were to burn. At this time the passover was instituted and they were to keep it from year to year as a memorial of their departure from Egypt.

So the Lord passed over at the appointed time and slew the first born of the Egyptians. Pharaoh arose in the night and went to Moses and Aaron and told them to go and take all the children of Israel and serve the Lord. They were to take everything and make haste, for they said, "We all be dead men." So they journeyed on and when they came to the Red Sea, God told Moses to divide the waters with his rod and they went thro' the midst of the sea on dry ground. The Egyptians pursued and were all drowned.

The Israelites travelled in the wilderness for forty years with Moses and Aaron as their leaders. They became discontented and hungry and God fed them on manna. Then they murmured for water to drink and the Lord through Moses gave them water to drink from the rock by smiting it with the rod. This Moses whom they refused saying, "Who made thee a ruler and a judge?" God sent to be a deliverer of his people by the hand of the angel appeared to him in the bush.

Harriet A. Gesin.

**Lesson XIII in the Berean Bible Study, by the Sisters of the Church of God, Springfield, O., by Sr. Belle.**

**Prayer.**

The lesson on prayer embraces so much of the Bible that one cannot give the subject justice in one lesson.

**1. How should we pray?**

I will pray with the spirit and with the understanding. 1 Cor. 14:15.

Pray without ceasing. 1 Thess. 5:17. Continue in prayer, and watch in the same with thanksgiving. Col. 4:2. Seek ye the Lord while he may be found; call upon him while he is near. Psa. 4:6. Seek ye the Lord and his strength; seek his face evermore. Psa. 104:4.

Lift up our hearts with our hands unto our God in the heavens. Lam. 3:41. I will therefore that men pray everywhere lifting up holy hands without wrath and doubting. 1 Tim. 2:8. Be careful for nothing, but in prayer and supplication, with thanksgiving let your requests be known unto God. Phil. 4:6. Now we know that God heareth not sinners, but if any man be a worshipper of God, and doeth his

will, him he heareth. Jno. 9:31. Take with you words, and turn unto the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Hos. 14:2. Continue in prayer, and watch in the same with thanksgiving. Col. 4:2.

**Time to Pray.**

My voice shalt thou hear, in the morning will I direct my prayer unto thee, and I will look up. Psa. 5:3. Evening and morning, and at noon will I pray and cry aloud, and he shall hear my voice. Psa. 4:17. Be merciful unto me, O Lord, for I cry unto thee daily. Psa. 86:3. Cause me to hear thy loving kindness in the morning, for in thee do I put my trust: cause me to know the way wherein I should walk, for I lift up my soul unto thee. Psa. 143:8. And at midnight Paul and Silas prayed and sang praises to God, and the prisoners heard them. Acts 16:28.

**Where to pray.**

From the end of the earth will I cry unto thee when my heart is overwhelmed; lead me to the rock that is higher than I. Psa. 61:2. I called upon thy name, O Lord, out of the low dungeon. Lam. 3:55. Then Jonah prayed unto the Lord his God out of the fish's belly. Jonah 2:1.

**Positions of Prayer.**

**Kneeling:**—Oh come let us worship and bow down. Let us kneel before the Lord our maker. Psa. 95:6. And it was so that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling upon his knees with his hands spread up to heaven. 1 Kings. 8:54. For Solomon had made a brazen scaffold of 5 cubits long and 5 cubits wide, and 5 cubits high and had set it in the midst of the court and upon it he stood, and kneeled down upon his knees before all the congregation of Israel and spread forth his hands toward heaven. 2 Chron. 6:13.

**Bowing in prayer:**—And I bowed down my head and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. Gen. 24:48.

And Moses made haste and bowed his head toward the earth and worshipped. Ex. 36:8. And when they had made an end of offering, the king, and all that were present with him, bowed themselves and worshipped. 2 Chron. 29:29.

**Standing in prayer:**—And all the people saw the cloudy pillar standing at the tabernacle door, and Solomon stood before the altar of the Lord, in the pres-

ence of all the congregation of Israel and spread forth his hands toward heaven. Ex. 23:10, 22. And he stood and blessed all the congregation of Israel with a loud voice. Ex. 23:55.

**Prostrate in prayer:**—And Abraham fell on his face and God talked with him. Gen. 17:3. And the Lord said unto Joshua, Get thee up, why liest thou upon thy face? Josh. 7:10. And Jehosaphat bowed his head with his face to the ground and all Judah and the inhabitants of Jerusalem fell before the Lord worshipping the Lord. 2 Chron. 20:18.

**Sitting in prayer:**—And David the king came and sat before the Lord and said, Who am I, O God, and what is mine house that thou hast brought me hitherto? 1 Chron. 17:16.

**God's Promise to Hear Prayer.**  
But if from thence, thou shalt seek the Lord thy God, thou shalt find him. If thou seek him with all thy heart and with all thy soul. Deut. 4:29. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God and shalt be obedient unto his voice. Deut. 30:4. If my people which are 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 will heal their land. 2 Chron. 7:4. For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters, they shall not come nigh unto him. Psa. 36:6. And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. Psa. 1:15. And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear. Psa. 65:24. Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you, for every one that asketh, receiveth, and he that seeketh, findeth; and to him that knocketh, it shall be opened. Matt. 7:7-8. If ye then, being evil, know how to give good gifts unto your children, how much more shall your father, which is in heaven give good things to them that ask him. Matt. 7:11. For thus saith the Lord unto the house of Israel, Seek ye me and ye shall live. Amos 5:4. The Lord is far from the wicked, but he heareth the prayers of the righteous. Prov. 15:29. And all things whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. 21:22.

**To be continued.**

Memory is the treasurer of the mind.

**Immortality.**

Why should it be thought a thing incredible with you that God should raise the dead? Acts 26:8. So Paul questions Felix, as did one of the brethren, whether there is any promise of immortal life.

The strongest proof of immortality to believers, lies in the fact that as Christ died and was raised up from the dead by the glory of the Father, and we being buried with him in baptism into death; even we also should walk in the newness of life. Rom. 6:4.

Every generation has its own opinion as to whether man is or is not immortal. Scores of verses point that these shall go into everlasting punishment, but the righteous into life eternal. Matt. 25:46. To prove from the Bible that man is mortal, is a convincing and an inexhaustive subject. From pleasant perusal of the scriptures, I have formed the opinion that man is born with the power in his own hands to become immortal. And, after being given a chance to know that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, (Jno. 3:16), after coming to the age of understanding, he believes he will become immortal. 1 Cor. 15:53.

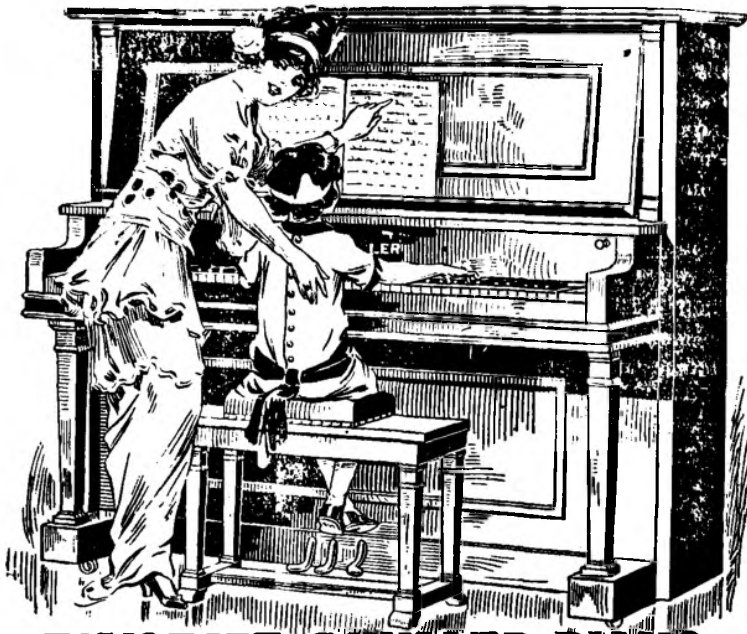
Way back in Isaiah we find that "Death is swallowed up in victory," or eternal life. The 15th chapter of 1 Cor., also, is preeminent in immortality truths, and especially so from the 51st to the 57th verses, inclusive.

In connection with eternal life naturally we think of the eternal habitation. Every one has his own individual picture of the new Jerusalem, but Christ says, "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." Why need we care what kind of a place it is? Is it not sufficient that he is there? For, "Where I am, there ye may be also." Jno. 14:2, 3.

Since we can now learn. Whether I go, ye know, and the way ye know," (Jno. 14:4), may we be one of the 'contrite'—immortal—for, "Thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and lofty place with him also that is of a contrite and holy spirit, to receive the spirit of the humble and to receive the heart of the contrite ones." Isa. 57:15.

Angeline C. Bellizzi.

Life is not too long, and too much of it must not be spent in idle deliberation how it shall be spent.



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Let a man first instruct himself, and then he will derive instruction from others.—Goethe. Steadfast kindness is the royal road to victory.

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**Love.**

Dear brethren in the Lord:

In Jno. 3:16, we have these words. 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. The greatest commandments God has ever given us us: Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On the two commandments hang all the law and the prophets. 1 Jno. 4:8. He that loveth not, knoweth not God, for God is love. v. 19. We love God because he first loved us. 1 Jno. 5:12-13. Whosoever believeth that Jesus is the Christ, is born of God, and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God when we love God and keep his commandments. For this is the love of God that we keep his commandments, and his commandments are not grievous. 1 Jno. 3:23. And this is the commandment, that we should believe on the name of his Son, Jesus Christ, and love one another as he gave us commandment. 1 Jno. 2:5. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him, v. 15: Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. v. 17. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever. Chap. 3:1: Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: there-

fore the world knoweth us not because it knew him not. v. 16. Hereby perceive we the love of God because he laid down his life for us, and we ought to lay down our lives for the brethren, v. 18. My little children, let us not love in word, neither in tongue, but in deed and in truth. Now my dear brethren, he that loveth God hath everlasting life in his name. So then, let us learn to love God more and more every day, is the prayer of your brother in love.

Ora L. Worley.

**Avoid Hurry.**

Avoid hurry. We all know its evils, its fever heat of activity, its restlessness, its impatience, and resulting peevishness, its feelings of dissatisfaction. And yet how many times do we find falling from our lips such phrases as these: Hurry up, I can't stop, I'm in such a hurry, I wish I could, but I haven't the time. Where, in such a life as this, can come the healing qualities which poise and repose alone can give to us?

Look at the natural world around us, and we see the much needed lesson our restless world wants. Nature never hurries. It takes infinite time to work out its processes. No haste brings slight to any trifling detail. So it is with character. It cannot be formed hurriedly. Rather it builds slowly, growing step by step, as the result of each trifling action. Would we make it a tower of strength, each tiny stone must be carefully, painstakingly carved and finished.—Sel.

**The Art of Overlooking.**

The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress, and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them that we should be glad to drop such things and bury them at once in eternal forgetfulness.

Life is too short to be worn out in petty worries, frettings, hatreds, and vexations. Let us banish all of them and think in whatsoever things are pure and lovely and gentle and of good report.—Sel.

**The World Cares Little.**

In the last analysis, the world cares very little what you or I know, but it cares a great deal about what you or I do. An educated man on the street with his hands in his pockets, is not worth one whit more than an ignorant man with his hands in his pockets.—Booker T. Washington.

# THE RESTITUTION HERALD.

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Number 17.

## Jews Will Lead World in Spirit.

The Rev. Joshua Gruvett, pastor of the Galilee Baptist church, preached yesterday on "Jesus and Old Testament Authority." In part, he said:

'To the woman of Sychar, Jesus said: We know what we worship; for salvation is of the Jews. In this declaration Christ bears testimony to the faith of His fathers. The Samaritans believed the Pentateuch, but despised the Prophets. Jesus declared that all the Old Testament is inspired. According to Christ, world wide salvation can come alone along lines laid down in Jewish writings.

Christianity's message is in harmony with Old Testament teachings, but it can never be the fulfillment of Jewish prophecies. The former declares salvation through the Messiah, of individuals united from every nation in an unique body dwelling as strangers among the nations; whereas the prophets foretell the salvation, through the same Messiah of a nation unto a position of spiritual supremacy with power to punish the disobedient.

Modern efforts to Christianize the social order without uniting church and state present a peculiar problem; but the prophets foretell a king reigning in righteousness and judging by temporal punishments the offenders against his moral and ritualistic appointments. This the kings of Israel were commanded to do and the prophets foretell a restoration of such authority.

Men do violence to the prophets and to the apostles when they try to establish such authority in this church age. In this there is neither Jew nor Gentile supremacy. This age, governed by apostolic injunctions, was described when Jesus said, Neither in this mountain nor yet at Jerusalem shall ye worship the Father.

In this age no nation has authority to compel obedience to church ordinances. But the prophets will find their messages literally fulfilled when the holy city is made, according to the Prophets, the world's great spiritual metropolis.

Jerusalem shall yet see the glory typified by Solomon's brief glory, lightening the nations. Jewish love for the stories of that temple can be accounted for only by the fact that its glory nev-

er was equalled. Solomon fell, and his glory was dimmed; but men came from all parts to see glory and learn his laws.

Modern events encourage us to pray for the peace of Jerusalem. Great blessings have come through the churches who believe in the Messiah, to the world. But the prophecies shall yet be fulfilled in the salvation of the Jews to their former spiritual and political glory. The salvation of the Jews actually, not nominally, will dominate nations' lives.—Rocky Mountain News, Denver, Col.—Sel. by J. E. Hogarth.

## No!

It is often necessary to use the word NO. To know when to say "NO," and to know why you are saying it, is an asset of surpassing value.

Sometimes it will be an emphatic vocal expression, sometimes a silent refusal. But there must be no doubt of your meaning. It must be positive and unmistakable. At times it will be an unpleasant duty, but it must be done nevertheless.

Mere impulse should not be the controlling factor in your decision, because impulse is often misguided. It may be fostered by prejudice.

Coarseness of any sort, whether in conversation or conduct, when it might compromise you, must be opposed with a strong NO. There is so much pleasure in refinement, so much that awakens manliness, that it is to be cultivated to the exclusion of coarseness in any degree.

Things dishonorable must also come under the ban of NO. To think you might do a certain thing, which if actually done would stain your honor, is a suggestion that demands a NO even in thought, though the actual doing of the deed is far from your mind.

## FAITH

**I**NTO thy gracious hands I fall,  
And with the arms of faith  
embrace;  
O King of glory hear my call:  
O raise me, heal me by thy  
grace!

Now righteous through thy grace I am;  
No condemnation now I dread;  
I taste salvation in thy name,  
Alive in thee, my living Head.

Still let thy wisdom be my guide,  
Nor take thy flight from me away;  
Still with me let thy grace abide,

That I from thee may never stray.—Dessler.

Every form of irreverence merits a severe NO. Jestings about sacred things is intolerable. It would never do to excuse it by saying it is thoughtlessness, and that no harm is meant. That is impossible. Why, the very act of uttering the words involves previous thought. And it is the thought preceding the expression, more than the words, that bears the moral quality.

You will also need to have a care in the manner in which you say NO. The spirit in which you say it will have much to do with the effect on others. It is not a defense of yourself that you are seeking, it is but the expression of the high principles you are desirous of living, that you are concerned about. It is not yourself you wish to intrude on others, nor your own ideas you wish to dictate to them. It is your defense of principles you hold sacred.

Kindness must ever be the method that rules you, when you say, NO. Any other spirit would be unworthy. But firmness and kindness are not strangers. By kindness you may win the respect of those you must oppose, by firmness you may gain the advantage for the position you advocate.

The essential thing is to develop the bravery to stand for your convictions of right, and do it by saying, "No" in the proper spirit when circumstances demand it.—Boys' World.

## A Message to the Church.

O hear what the spirit is saying  
To the church while her vigil  
she keeps,  
For Christ's coming she's watching  
and praying,  
While the world in its lethargy  
sleeps.

Be watchful a little while longer,  
And strengthen the things that  
remain,

So those that are weak may  
grow stronger,  
And a new hold on life may re-  
gain.

For the world has grown old in  
her trouble,  
And evil seducers abound,  
And the saint must his efforts  
redouble,  
If firm in the faith he is found.

Repent, O repent, and be zealous,  
If you find you are growing luke-  
warm,  
For the Lord is a Lord that is  
jealous,  
And His worship is not empty  
form.

Return to your first love, then  
hasten,  
Let Christ reign supreme in your  
heart,  
Lest if careless with stripes He  
should chasten,  
And His light from your pres-  
ence depart.

Be brave little flock, you have  
striven  
To show forth your Saviour's re-  
nown,  
Hold fast to the truths He has  
given,  
And see that no man takes thy  
crown.

For soon the stone kingdom ap-  
pearing,  
Shall shatter earth's kingdom so  
frail,  
All signs now foretell its fast  
nearing,  
When God and the right shall  
prevail.

To him that o'ercometh is given  
To eat of the life giving tree,  
And to sup with the Master  
from heaven,  
From sin and from suffering free.

He shall eat of the sweet hid-  
den manna,  
And receive the new name and  
white stone,  
He shall sound the Redeemer's  
hosanna,  
And sit down with Christ on His  
throne.

Alice B. Curtis.

Cato said the best way to  
keep good acts in memory is to  
refresh them with new.

Let the child's first lesson  
be obedience, and the second  
will be what thou wilt.—Franklin

**SERMONETTE NO. 74.  
Three Avenues of Love.**

Texts:—Then one of them which was a lawyer, asked him, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

The second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Matt. 22:35-40.

A new commandment I give unto you, that ye love one another as I have loved you.... By this shall all men know that ye have love one to another. Jno. 13:34-35.

**Introduction.**

Many sermons have been made upon the emotion of love, yet the subject is always new. Shall we once more reconsider the subject as briefly we present the thoughts outlined in the above heading of this sermonette. While sex love is commanded and involves the same principle, it will not be considered at this time. There are then, three avenues of love before us for consideration.

FIRST: the command, Thou shalt love the Lord thy God.

1. This is no secondary matter. It takes first place. It is without reservation. It is to be a love with the whole heart, that is, it covers and crowns and overtops all our affections.

2. It involves the soul man—the physical man. This love must be shown through every act of our organization. It must be expressed in the walk, the speech, the conduct. It must shine from the eye, soften the tone, bend the proud form, and honor the supreme object of our adoration.

3. This command demands the intelligence as well as the affections and physical natures. It must be an intelligent love. Superstition and ignorance will not be accepted for the command to love God with ALL OUR MIND.

We conclude that this great command involving man's highest obligation, would never have been given unless love is under the control of the human will. Men, therefore, are responsible to God for the proper use of this power to love or to withhold their love from the great being who has given the commandment.

SECOND: Thou shalt love thy neighbor as thyself.

Self-love is the standard here given by which men are to gauge or measure their love for a neighbor. While self-love is the standard by which we are to determine the degree of love that we are to exercise toward our neigh-

bor, it is at the same time the cause of our failure to love him. Self-love or covetousness is the great cause of our failure to keep this command. If we could love another in the same degree we love ourselves, it would be easy to obey. But alas! Self-interest is easily cultivated. Self-denial is where the principles of Christ are found, and he who cannot, or rather will not, deny himself, Jesus says, "cannot be my disciple."

True love for another, places another in our place. He who bears another's burden is fulfilling the law of Christ, which is this second command to love our neighbor as we love self.

Brevity must here be sacrificed to point out one more thought in our text before passing to the third division, viz., "On these two commandments hang all the law and the prophets." In other words, all of the teachings of the law of Moses and all that the other prophets have written are expressed in these two commandments to love God and to love man. The supreme effort of the ages has been to induce men by commandments and promises to love God and to love mankind. Paul has said with reference to this second command, "He that loves an other has fulfilled the law."

Men may talk about the abolition of the law, but its principles are as eternal as God. There are three things that remain and the greatest of these is love—love to God and man; and on these two hang all the law and the prophets. Love is the key to obedience. He who loves God will keep the first four, and he who loves his neighbor will keep the last six.

THIRD: The new commandment: This is not the annunciation of a new principle. Look at the wording of this commandment. Again, "A new commandment I give unto you, that ye love one another as I have loved you." The command was not new in the sense that they should love one another, but that their love should be as his love for them had been. Put the emphasis on the words, "As I have loved you," and you get the thought.

We have the authority of John for the statement that it is not a new commandment, but one they had heard from the beginning; and he is referring to this very command, and the "beginning" is not the beginning of the old creation but the beginning of the teaching of Jesus. And O how Jesus loved. His love for them is shown by his care, his thoughtful teaching, his sympathy and death. Even after his resurrection for 40 days he instructed them in the things concerning the kingdom which

he had promised them. The new thing about this command is not in the fact that it had set aside the commandments God gave to Israel, but to teach that intensity of love for one another that he had felt toward them. And then he adds, "By THIS shall all men know that ye are MY disciples." By what shall all men know? By "loving as I have loved you."

The first command inculcates love to God with the heart, the soul and the mind.

The second, that we should love our neighbor "as we love self."

The third or new command, teaches that we should love a "brother" as Jesus loved the disciples.

The disciples are men and in loving them the second command is fulfilled. So that in reality there are but two basic principles, Love to God, and Love to Men. The new commandment given by Jesus is simply to imitate him in the intensity of our love for each other as his disciples.

A. J. Eychaner.

**The Great Salvation.**

Now let us see if we can learn in what sense the Christian possesses the Son, if we can, then we will learn the sense in which we possess eternal life, for both are conveyed by the same title. We can not now claim actual possession the same as we do our friends and relatives, in the enjoyment of their society. Evidently no one would make such a claim. Then how do we possess Christ? Let Paul answer. He says, "It is by faith, and not by sight." 2 Cor 5:7. "And this is the promise that he hath promised us, even eternal life." 1 Jno. 1:25. Thus we learn that we possess him by faith, and our hope has not been developed into fruition nor will it be until we have been given eternal life. The existence of the son, his return to earth, the gift of eternal life and the glory which will be revealed when he returns are all matters of faith. To have a deed to a farm and the promise of a deed are quite different matters. To have eternal life by promise and in fact are also quite different. First we have the promise, then its fulfillment. It is the promise which inspires faith (a desire). The desire and expectation we have for its fulfillment gives us hope. When we reach the fulfillment we will enjoy the full fruition of our hope. When we obey the son we claim him as ours, and through faith in him we have eternal life, because we know that he is both able and willing to perform that which he has promised.

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

We may have many weaknesses that we cannot master unless we exercise hope and wait patiently. Though we may not be responsible for our weaknesses we are for our acts while possessed of those infirmities. When our efforts to control our infirmities fail, we should call hope into action, and if hope lags, we must exercise patience. It is the duty of hope to wait calmly in the presence of weakness and to fret not. We should learn to be satisfied with what our Father appoints, and suffer what he sends.

In Titus 1:2, Paul says, "In hope of eternal life, which God, that cannot lie, promised before the world began." Hope is based upon a promise made in the beginning of the ages. Faith believes that promise and hope gladly complies with the connections therewith, and gladly expects to receive the things promised. The faith and knowledge of God's elect rests on the promise and hope, which reach from the promise of the Father, made in the Garden of Eden on down through the ages until we reach the time when faith will give place to fact.

Eternal life is the subject of hope, or expectation, based upon promise, and not actual possession. Christians are not now in actual possession of eternal life, but heirs. It being the subject of faith they cannot receive it until faith gives place to fact, when hope gives place to fruition. The Christian's faith in the things promised, and his hope to obtain them will never be realized until he "receives the recompense of reward." While eternal life is not a reward but the gift of God through Jesus Christ our Lord, yet it underlies all rewards, and is the foundation upon which all rest. This principle was well illustrated by Christ, and indicates that no reward will be given, not even the giving of a cup of water, till the resurrection of the just. He said, "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14. Thus we see that the Master holds out no promise of reward to his people until he returns to earth in the glory of the Father, accompanied with the holy angels. Again he says, "For the Son of man shall come in the glory of the Father, with



his angels, and then he shall reward every man according to his works." Matt. 16:27.

Through the Revelator we hear him saying, "Behold. I come quickly; and my reward is with me, to give every man as his works shall be." Rev. 22:12. Regarding this question Paul says, "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgments of God, who will render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory, honor, and immortality, eternal life." Rom. 2:6, 7. According to Paul, when Christ comes to reward his people he will bestow eternal life upon those who have sought for it. We also learn that during Christ's absence from earth his people are upon probation for immortality and are now seeking for it, which they hope to receive when their master shall return, and not before. At his revelation when he shall reward every man as his works shall be, then he will give eternal life to those who have sought for it. Paul told his Colossian brethren, "Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is your life shall appear, then shall ye also appear with him in glory." Col. 3:3, 4.

"Set your affections on things above." Do you think by starting by baptism into Christ's death and looking forward to the marriage supper of the Lamb, that we can love the world and the things therein? If we have died with Christ, our life is hid with Christ in God, and will be given to us, and we shall be rewarded at the second advent of our Lord. If we have this hope we should be encouraged to continue steadfast. It should be our comfort, and we should be patient, and rest in peace, knowing our life is safe in Christ.

He is the source of that life within us, "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. 1:27. This hope should awaken our gratitude; increase our love; give us peace and fill us with joy unspeakable and full of glory. May we keep that faith aglow, and our raiment pure and clean, till we close our eyes in death, or we shall hear the joyful exclamation, "Behold, the bridegroom cometh, go ye out to meet him."

Lyman Booth.

Not all fine words are true, and not all true words are fine, but truth is better than tinsel.

### Holy Spirit Given at Pentecost.

I am interested in the line of thought that Bro. Mede Logan calls forth in his questions regarding the outpouring of the Holy Spirit on the day of Pentecost, and will give my thought on it through the Restitution Herald.

Jesus commanded the apostles that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. Acts 1:4. And immediately after his ascension, they returned to Jerusalem from the Mount of Olives, and went into an upper room and continued in prayer and supplication with the disciples, the number being about one hundred and twenty. During this ten day period of waiting, Luke records that they elected Matthias to take the place of Judas Iscariot.

And when the day of Pentecost was fully come, they were all with one accord in one place. The waiting place was this upper room and the inference is that all of the hundred and twenty were there, and as Luke 24:52, 53 says after the ascension they returned to Jerusalem and were continually in the temple praising God, we would also infer that this upper room was near the temple. And they were all filled with the Holy Ghost and began to speak with other tongues. Then Peter's explanation that it was the fulfillment of Joel's prophecy that God would pour out his spirit upon all flesh, proves that it was not upon the apostles only, but upon the hand maidens also who were present. Acts 2:18 and 1:14. Then also in Lu. 24:33, we find the two disciples who had conversed with Jesus on the way to Emmaus, returned to Jerusalem and found the eleven gathered together with them that were with them, showing that others besides the apostles were present when Jesus appeared in their midst and said, (verse 49); Behold I send the promise of the Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high. This verse defines what the Holy Ghost, Holy Spirit, or Comforter is, viz., "power from on high." So we see from the scriptures that the promise was given to others besides the apostles and that in being fulfilled it was also given to the Gentiles. Acts 10:45.

In Peter's exhortation. Acts 2:38, 39, those who were converted at that time also received it, for he said. The promise is to you and your children, referring to the Jews present at that time and their children that are afar off, referring to the Gentiles, even as many as the

Lord our God shall call, limiting the number to those who should receive this outpouring of power by laying on of hands, Acts 8:17, or direct from God, 10:45, until God's word was established or confirmed. Mark 16:20, Heb. 2:4. After which we have the Comforter or Spirit of Truth abiding with us forever in the form of the scriptures, which were given to us through the Spirit filled apostles and prophets.

In Acts 10:44, the Holy Ghost fell on all them (Gentiles) who heard the word and in verse 45 it is called the "gift of the Holy Ghost," the same expression used by Peter, 2:38, which shows that Peter is talking about the prophecy of Joel, and not about eternal life as some interpret.

The fact that this power of God is personified, leads some to say that the Holy Ghost is a person, but we find that the sun, moon and trees are personified in the scriptures, and believe that the Holy Spirit is also. Getting a correct understanding of what the Holy Ghost is, to whom given, and for what purpose, also in what sense, we have or may get it now, will aid us when we approach the throne of grace that we may ask aright, and not presume, as many do through ignorance, to ask the Father to give them a Pentecostal outpouring of his spirit, for we will understand as Paul says, 1 Cor. 13:8, that prophecies and tongues have ceased, having confirmed the Word, but faith, hope and charity abideth.

In hope of eternal life,

Emma C. Railsback.

### Faith.

Now faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1.

Webster says, faith is belief, trust in another, the assent of the mind to divine revelation.

Abraham believed God, and it was imputed unto him for righteousness; God called him to come out of his own country and sojourn in a land that he should receive for an inheritance; he waited long for the Son that was promised, the Father of the multitudinous seed.

But Abraham looked for another seed. Gal. 3:16. "Now to Abraham and his seed were the promises made; he said not, And to seeds, as of many, but as of one, AND TO THY SEED WHICH IS CHRIST."

Abraham looked forward by faith to the time of this seed, Jesus Christ, and is now waiting in his grave to hear the call when he shall rise in immortal youth, never to die any more.

In the 11th of Hebrews, many

of the faithful are mentioned. v. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. v. 16. But now they desire a better country, that is a heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city. This city is the New Jerusalem which is to come down from God out of heaven, adorned as a bride for her husband, "When the knowledge of the Lord shall cover the earth as the waters cover the sea."

When we hear the word preached, understand and believe it, and are baptized, we are supposed to have faith.

Mark 16:16. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Those who have got this far are said to be in a savable condition. But we are told to grow in grace and the knowledge of the Lord. We are to exercise faith, and run the race set before us with diligence, looking unto that blessed hope, and the glorious appearing of our Lord and Saviour Jesus Christ. When we have faith, we are commanded to add to it. 2 Pet. 1:5. And beside this, give all diligence, add to your faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance, patience, and to patience, godliness; and to godliness brotherly kindness, and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. In this age of the world there are many "faiths." We are told in Eph. 4:5, there is one faith, one Lord, one baptism: only one true faith.

Paul says: If we, or any man, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. Gal. 1:8. Those who preach need to be careful not to add to, nor take from what is written. Rom. 10:17. So then faith cometh by hearing, and hearing by the word of the Lord. If we pay strict attention to what is written, we should have the true faith, and it should make us wise unto salvation. May we all have that faith.

John E. Hogarth.

I believe that happiness lies in a clear conception of life and in goodness of heart, not in external circumstances.—Dostoevski.

**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.
- Arline, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Here follows a splendid exercise for those who profess to follow the Master. Let each who cares to try it, tabulate a year's expenses as follows: Amount spent for gum and candy; for shows and entertainments; for pleasure excursions; for religious work, literature, etc., for self and others. After having made an honest computation of these items, then get before your minds their comparative values. Study about it a little while, then turn in your song-book to the song, "O How I Love Jesus," and study its words carefully, so that you may be able to sing with

the spirit and understanding; then sing it, realizing that God is hearing. If, under these circumstances you can sing with great energy, you may rest assured that you have done pretty well.

A letter from Bro. R. A. Daniels, of Sault Ste. Marie, Mich., informs us of the death of his wife, which occurred Jan. 23rd. The obituary will appear later.

In our evangelistic work we have much opportunity for observation and investigation and here is some of the result of it. Not a state that we have visited, but that is in crying need of work and workers. Had we the workers, there is no money in conference treasuries to remunerate them. Why should such a condition exist? It is not because our brethren have not the money. Listen to what we are about to say. Taking our people as a whole in any state we believe if the truth were known, that more money is spent for moving picture shows, etc., by them than is spent in spreading the truth. Is this loving God with our whole hearts?

Do we realize that some day Jesus is actually coming back to this earth and that when he does, if we wish to go out to meet him, we will have to leave every earthly possession behind? Let each one search his heart and ask himself the question: "Am I honest with myself when I say it rejoices me to think that Jesus is coming?"

**Bro. Philip Senff of Bourbon, Ind., Severely Hurt.**

Philip Senff, a well to do farmer, residing north of Bourbon and a few miles south of Bremen, was seriously burned Friday afternoon at his home while filling the gasoline tank of his automobile. He had put 15 gallons of gasoline into the tank and was carrying a torch about the machine, apparently to thaw out some parts when the tank ignited and exploded with awful force and power. Mr. Senff was blown twenty feet away and was enveloped in flames and the machine is a total wreck, being blown into a hundred fragments. Saturday afternoon Mr. Senff was still alive, but according to reports he is in a terrible condition and if he recovers will probably be maimed for life.

Mr. Senff is about 46 years old and is a well known and prosperous farmer.—Exchange.

**Notices.**

I am thinking of making a trip through Oklahoma and Kansas

next summer for my health and if any of the brethren in these states want me to stop and preach some for them, write me at once so I can make arrangements to do so.

Your brother in Christ,  
T. J. Coleman.  
Greenwood, Arkansas.

**Illinois Bereans.**

Will the Illinois Berean Societies that have not paid their quarterly dues, please do so?

Some of the societies owe for two quarters, and it is necessary for me to have it in order to settle with the National Society.

Yours in the work,  
Benjamin H. Carpenter.  
Treas.

Oregon, Ill., Rfd. 3.

**HELPING FUND.**

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

Mrs. Ella Gardiner,	.50
Mrs. Keturah Rogers.	.25

**A Pleasant Incident.**

While engaged in our meetings near Lakeview, Mich., it was our privilege to use a Free Methodist church building. There was visiting in the neighborhood a lady from the state of Oregon, and just at this time she was visiting with her sister who lived about a mile and a half from the church. Bro. Cummings had invited these people to attend the meetings. They came expecting to attend a Free Methodist meeting, but soon after the discourse began, the visiting sister whispered to the other, that that preacher wasn't preaching good, Free Methodist doctrine,—that it sounded more like the Church of God, and as the service progressed, she became more convinced that if the speaker wasn't of the Church of God, he ought to be.

At the conclusion of the service she came to us and expressed herself well pleased with the discourse. In the interview that followed it was discovered that she was Sister J. L. Marsh, of Eugene, Oregon. Upon finding out that she was with a body of believers, she began to boost the meetings at once. The incident was an unusual one all the way through. Bro. Cummings will give a full report of the meetings.

S. J. Lindsay.

**Obituary.**

**John McLeland**

was born in Clinton Co., Indiana, Jan. 30, 1835, and died Jan. 21, 1916, aged 80 years, 11 months, and 21 days.

He was united in marriage to Naomi Hornaday, Nov. 12, 1857.

To this union were born eight children, five of whom, with his wife have preceded him in death. He leaves to mourn his loss three daughterh, Mrs. Martha Blessing, Mrs. Effie Stanbro, Mrs. Rena Mann, and one adopted daughter, Mrs. Nellie Hines, all of Kokomo, Ind., and besides these, nine grandchildren, eight great grandchildren and many other relatives and friends.

He became a member of the Church of God at Hillisburg, many years ago and continued a faithful adherent to the faith till death, looking for the coming of Christ, the resurrection of the dead, and for the reward of the righteous. Asleep in Jesus, blessed sleep.

By his children.

Funeral services were held from the M. E. Church in Seircleville, Ind., at 9:30 a. m., Jan. 24, 1916, conducted by the writer, and Bro. McLeland was laid to rest in the nearby cemetery.

D. E. VanVactor.

**David B. Renner.**

Born in Freedom Township, Carroll County, Illinois, April 1, 1850. United in marriage to Sarah Elizabeth Lines, Sept. 29, 1876, who survives him. To this union were born four sons: A. Russell, of Wilkes Barre, Penn.; Roy B. and Irvin E., of Davenport, Ia., and Ralph E. He is also survived by six grandchildren, and three brothers: Simon P., and John D., of Lanark, and Daniel A., of Mt. Carroll. The deceased spent the greater portion of his life in Carroll Co., moving to Davenport, Iowa, the fall of 1907, at which place he has resided in peaceful communion with his devoted wife and family, falling asleep at 1. a. m., Jan. 23, 1916, after a ten day illness of plural pneumonia. He was a devoted, kind and considerate husband and father, having obeyed the gospel and living a Christian life to the end.

We performed our last services for Bro. Renner at Lanark, Ill., Jan. 25, where we spoke of the Abrahamic promises and their fulfillment through Christ to an attentive audience.

May these promises soon be fulfilled, and the enemy's work shortened.

Frank E. Siple.

**Elmira Kelly**

was born in Haltmeran, Canada, April 11th, 1838; died in Blanchard, Mich., Jan. 19, 1916, aged 78 yrs., 9 mos., 8 days.

She was married to Henry Wood, in Township of Clark, County of Derum, Dec. 20th, 1858. Moved to Michigan in May 1872, settling on a farm in Millbrook Township. Later the family moved to the present site of Blanchard, and Herbert, a son,

being the first child born in the village.

She was the mother of ten children, eight of whom survive. Besides these, she leaves 21 grandchildren, 7 great-grand children, 3 brothers, and 2 sisters.

She was a hard working woman all her life and a willing helper in the community where she lived. She will be missed. She was a member of the Church of God at Blanchard, Mich. The funeral discourse was spoken by the writer from John 11. A large concourse of friends were in attendance to pay the last tribute of respect. Though the weather was extremely inclement, yet our new church was quite well filled with the friends and relatives of the deceased. Burial was made in the Decker cemetery west of the village.

S. J. Lindsay.

**Mary Virginia Thayer,** infant daughter of Mr. and Mrs. Earl Thayer, died at their home north of Plymouth, Ind., Jan. 8, 1916. Mrs. Thayer was formerly Sr. Verna Shafer, and is an active worker in the North Salem church. They have the sympathy of many friends in their sad loss.

A friend.

## The Sunday School.

By Anna E. Drew.

Humbled and Exalted.

Feb. 13, 1916: Phil. 2:1-11.

Golden Text:—For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. 2 Cor. 8:9.

Philippians was written at Rome about A. D. 61 or 62.

Author,—Paul, during his first imprisonment at Rome, toward the close. To Philippi, the chief city of Macedonia, where Paul founded a church, and was imprisoned, and released in a remarkable way. The Roman Emperor was Nero.

Philippi was one of the first cities of Macedonia into which Paul carried the gospel. There in consequence a church was planted at an early period. Acts 16:9, 12, R. V. There seems to have been no synagogue there for mention of meeting for prayer by the river side, is made. Acts 16:13. On four occasions this church helped sustain Paul in his poverty and imprisonment. Twice they sent gifts to his support at Thessalonica, (Phil. 4:16),

once at Corinth, 2 Cor. 11:9, and hearing of his imprisonment at Rome, they sent Epaphroditus, to comfort and assist him, by whom Paul sends this letter back by him.

### Questions.

In what way did Paul take comfort,—consolation? (In knowing he was suffering for Christ's sake,— see preceding chapter—and in the kindnesses received from the Philippian brethren).

What would make his joy complete? v. 2. To what does he exhort them in v. 3? What do we find where strife is? Jas. 3:16. What is vain glory? "Personal vanity, seeking for personal praise and esteem, rather than for the good of Christ's cause." What is the warning of verse 4? (Against selfishness). Who is the perfect example in all these things? v. 5. Explain v. 6. See R. V., and marginal rendering. How was Christ made "of no reputation"? Rom. 15:3; 2 Cor. 9:9. How "a servant"? Matt. 20:27, 28; Luke 22:27. How was Christ made in the likeness of men? Luke 1:35; Rom. 1:3. How great was his humility? v. 8. (Death on the cross was considered the most degrading of all forms of death). Had Christ earned the right to life? Jno. 17:4; Matt. 26:52-54; Heb. 5:7-9. Why did he give up life? Heb. 2:9, 10; Heb. 12:22. What reward has he received? v. 9. Eph. 1:20, 21; Matt. 28:18. Have vs. 10 and 11 been fulfilled? When will they be? Isa. 2:2, 3, 17. Isa. 59:19, 20. Find other texts. What is meant by "things in heaven"? Heb. 1:4, 5. What by "things in earth"? Rev. 11:15; Rom. 14:10, 11; 1 Cor. 15:25, 26. What by things under the earth? Rev. 20:13.

"Whatever Jesus did was not for himself. He did not wish to draw men away from God to his manhood, but by his manhood to draw men to the great God and Father of all. Thus is he the best example of true humility which ever seeks God's glory and not its own." What is the admonition to us? 1 Pet. 5:5, 6; Jas. 4:10. What examples of humility taught by Christ? Lu. 18:10-14; Jno. 13:4-16. If we have "the mind which was also in Christ," will we not always manifest true humility?

## Letters.

Dear Restitution Herald:

We are so very interested in Sr. Eva Stearns' articles, and would like very much to see them put into treat form. Would like to have some of them to give to friends and to keep for future reference and study. My husband and myself think that there are many things made plain

in her articles on the "Abomination of Desolation," which we did not understand before, and hope there will be enough requests so that she will have them printed in tract form, if this is not already her intention.

I have been thinking of the requests for more letters for our beloved paper, and I feel that there are so many more able writers, yet when we think how many of our dearly beloved writers' pens have been stilled by the enemy, we feel that we should cast in our mite.

We have been reading the 55th chapter of Isaiah: Ho, 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. Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness.

And the 6th verse: Seek ye the Lord while he may yet be found; call ye upon him while he is yet near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

In Amos 8:11, we read, "Behold the days come, saith the Lord that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." What a blessed thing it is that this thirst may be satisfied without money and without price. Matt. 5:6 reads, Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Oh that we might see more of this hungering and thirsting after righteousness and be ready to say with the Psalmist, O God, thou art my God; early will I seek thee; my soul thirsteth for thee in a dry and thirsty land, where no water is.

Your sister in the Abrahamic faith,

Grace Lawrence.

Dear Mr. Lindsay:

It has been some time since a report was sent in from Brush Creek, so with your permission, will say, that we are still alive and interested in the work. I want to tell you about our "Bible Class for the young people."

Wednesday evening, Jan. 19, we met at the church to organize a Bible class for the young people, to learn what we must believe to be baptized. Miss Edna Vance was elected secretary. Papa is to act as teacher. There

were 21 present. We had memorized Acts 8:12. Father announced that we would have five lessons on "The things concerning the Kingdom of God," and then an examination. Then we would have several lessons on things concerning the name of Jesus Christ, followed by an examination. We then took up the first lesson on the importance of understanding the things concerning the Kingdom of God. We studied the following references to show the importance of understanding the Bible. Deut. 6:6-9; Matt. 28:16-20; K Mark 16:15, 16; Jno. 5:39-47; Matt. 5:1, 2, and Acts 5:4, 1, 42. We then studied the following references on the kingdom: Matt. 24:14; Matt. 3:1, 2, 4:17-23; 10:5, 6, 7; Luke 10:1-9; Acts 1:3-6; 20:25, 28; 30-34, Lu. 11:1-4, and Matt. 6:33.

The next lesson is, "What is the kingdom of God?" Memory verses, Isa. 9:6, 7. Shall I send you an outline of our lesson from week to week?

We are having a lot of sickness in the country. The family has all been sick except papa and Maggie.

Mellie Anderson.

### A Creed.

Let me be a little kinder,  
Let me be a little blinder,  
To the faults of those about me,  
Let me praise a little more;  
Let me be, when I am weary,  
Just a little bit more cheery,  
Let me serve a little better,  
Those that I am striving for.

Let me be a little braver  
When temptation bids me waver,  
Let me strive a little harder  
To be all that I should be;  
Let me be meeker,  
With the brother that is weaker,  
Let me think more of my neighbor,  
And a little less of me.

Let me be sweeter,  
Make my life a bit completer,  
By doing what I should do  
Every minute of the day;  
Let me toil, without complaining,  
Not a humble task disdainning,  
Let me face the summons calmly

When death beckons me away.  
—Sel.

We little know what will become of our knowledge; we do know what will become of our power. One thing only never faileth; the charity which seeks the good of all to whom it can do good; the charity which detects good wherever it is to be found or to be advanced.—Dean Church.

To live in love is to live an everlasting youth.

## Berean Column.

Edited by  
**NATIONAL BEREAN  
SOCIETY,**

Leota B. Hanson, . . . Editor,  
3401 Magnolia Ave., St. Louis, Mo

### The Kingdom.

We think of a kingdom as being the territory or dominion of a king and having a capital city and subjects. There are kingdoms on earth at the present time, but in Rev. 11:15 we find that the time is coming when these earthly kingdoms will all be consumed into one great kingdom which shall last forever and ever. But whose kingdom will it be? In the same verse we are told that it will be the kingdom of the God of heaven.

And who shall be the ruler? Psa. 132:11. God promised David an heir to sit upon his throne and he says (Luke 1:32, 33) he shall be called Jesus, son of the highest. Jer. 3:17. He shall rule in Jerusalem, the throne of the Lord, and his dominion will extend to the uttermost parts of the earth.

He shall also have associate rulers and who will they be? 2 Tim. 2:12: If we suffer, we shall also reign with him. Many nations shall serve him in those days, and as in Micah 4:2, they shall go up to the mountain of the Lord and walk in his paths.

Even the Jews who have for so long rejected Christ shall turn from their ways and accept him. Zech. 8:23. Ten men 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.

Not only will there be a change in the nations, but also in this physical earth. Instead of the thorn shall come up the fir tree and instead of the brier shall come up the myrtle tree. Isa. 55:13.

Then the wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose. Isa. 35:1.

But will these conditions be lasting? Indeed. The kingdom shall NEVER be destroyed and shall last forever and ever. Dan. 2:44.

Maude Cross.

Lesson XIII in the Berean Bible Study, by the Sisters of the Church of God, Springfield, O., by Sr. Belle.

### Prayer.

Continued from last week.

And when ye stand praying, forgive if ye have aught against any, that your Father also which is in heaven may forgive you

your trespasses. Mark. 11:25.

For the eyes of the Lord are over the righteous, and his ears are open to their prayers but the face of the Lord is against them that do evil. 1 Pet. 3:12.

And whatsoever we ask we receive of him because we keep his commandments, and do those things that are pleasing in his sight. 1 Jno. 3:22.

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

And this is the confidence we have in him, that if we ask anything according to his will, he heareth us. 1 Jno. 5:14.

### The power of prayer.

And I stayed in the mount according to the first time 40 days and 40 nights, and the Lord hearkened unto me at that time also, and the Lord would not destroy thee. Deut. 10:10.

Therefore he said that he would destroy them had not Moses his chosen, stood before him in the breach to turn away his wrath, lest he should destroy them. Psa. 106:23.

And Moses went out of the city from Pharaoh and spread abroad his hands unto the Lord, and the thunders and hail ceased, and the rain was not poured upon the earth. Ex. 4:33.

And the Lord turned the captivity of Job, when he prayed for his friends, also the Lord gave Job twice as much as he had before. Job 42:10.

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain and the earth brought forth her fruit. James 5:17, 18.

And because Daniel prayed to his Lord three times a day, he was cast into the den of lions, and the Lord delivered him.

And it shall be said in that day, Lo this is our God; we have waited for him and he will save us. This is the Lord; we have waited for him, we will be glad and rejoice in his salvation. Isa. 25:9.

From the rising of the sun to the going down of the same, the Lord's name is to be praised. Psa. 113:3.

### Prayers not heard.

And ye returned and wept before the Lord, but the Lord would not hearken to your voice, nor give ear unto you. Deut. 1:45.

They cried, but there was none to save them, even unto the Lord but he answered them not. Psa. 58:41.

Therefore thus saith the Lord, behold I will bring evil upon them, which they shall not be able to escape, and though they

shall cry unto me, I will not hear them. Jer. 11:11.

My God, my God, why hast thou forsaken me; why art thou so far from helping me, and from the words of my roaring? Psa. 22:1.

Also when I cry and shout, he shutteth out my prayer. Lam. 3:8.

Thou hast covered thyself with a cloud that our prayers should not pass through. Lam. 3:44.

O Lord, how long shall I cry and thou wilt not hear, even cry out unto thee of violence and thou wilt not save. Hab. 1:2.

Why are some prayers not heard? Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. Jas. 4:3.

Yea thou castest off fear and restrainest prayer before God. Job 14:4.

The wicked through the pride of his countenance will not seek after God. God is not in all his thoughts. Psa. 10:4.

If I regard iniquity in my heart, the Lord will not hear me. Psa. 66:18.

And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians and from the Amorites, and ye cried to me and I delivered you out of their hands; yet ye have forsaken me and have served other Gods, wherefore I will deliver you no more. Judges 10:11, 13.

And they have not cried unto me with their heart, when they howled upon their beds. They assemble themselves for corn and wine, and they rebel against me. Hos. 7:14.

Which devour widows' houses, and for pretense make long prayers, these shall receive greater condemnation. Mark 12:40.

### Give Praise to God.

Give unto the Lord the glory due unto his name. Worship the Lord in the beauty of holiness. Psa. 29:2.

Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. Eph. 5:20.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Psa. 34:31.

Let them now that fear the Lord say that his mercy endureth forever. Psa. 118:2, Thanks be to God who giveth us the victory through our Lord Jesus Christ. 1 Cor. 15:57.

When thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets that they may be seen of men. Verily I say unto you, they have their reward. Matt. 6:5.

When ye pray, use not vain

repetitions as the heathens do, for they think that they shall be heard of their much speaking. Matt. 6:5.

Be ye not, therefore, like unto them, for your Father knoweth what things ye have need of before ye ask of him.

But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. Matt. 6:6.

After this manner therefore, pray ye, Our Father which art in heaven: hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power and the glory forever. Amen.

### Righteousness Counted Through Faith.

Many writers set up an illogical proposition, then apply the rules of logic to prove their proposition to be true. We see them using doctrinal statements made in the letters to the churches and applying them to the alien class. When Paul wrote to the Corinthian church concerning the resurrection, the promise was to those who were in Christ, and not to the alien class. The climax of proof is, CHRIST THE FIRST FRUIT, AFTERWARD THEY THAT ARE CHRIST'S AT HIS COMING. Previous to this he wrote, If Christ be not risen, then they who sleep in Christ are perished. Suppose we carry this to its logical conclusion, viz., the race all would have remained under the condemnation of death. Now it is evident from an abundance of scriptural proof that Christ's victory over death came to him through perfect obedience. Through this victory righteousness is counted to those who are Christ's. We become the children of God, then heirs of God and joint heirs with Jesus the Christ. Without the above conditions, not one of the race could have seen or been brought to life. Why attempt to prove that restitution means more than the scriptures teach? Peter announced that Jesus would remain in heaven until the time of the restitution of all things, which God hath spoken by the mouths of all the holy prophets since the world began. The ALL THINGS here spoken of, depends wholly upon what Jehovah hath spoken through his prophets. This restitution can not embrace ALL the Adamic family, including the



head, for this restitution was conditional on the victory gained by Jesus. Without this righteousness could not have been counted to one of the race as it is written, There is none righteous, no, not one. Paul says that the Gentiles have attained to righteousness, even to the righteousness which is of faith. Israel which followed after the law of righteousness hath not attained to the law of righteousness because they sought it not by faith, but as it were by the works of the law. Rom. 11:33-35. Two classes are here compared, the Gentiles who had, at this time, attained to righteousness through the faith which is in Christ and Israel who had sought this righteousness through the law but did not attain to it.

They, like Adam, failed through unrighteous acts. In seeking to find out what restitution means, we should first know what had been lost in Adam. Our foreparents were created of the dust of the ground. They were made LIVING SOULS by the breath of life. They possessed only temporal life as the continuance of this life depended upon food which was provided in the fruit of the trees of the garden. They had but to pluck and eat to live as long as they were obedient. Adam was given the dominion over every living creature upon the earth with the promise of being made the head of the future race. His trial must prove his worthiness to rule. According to the record given Adam did not lose temporal life for he enjoyed it for nine hundred and thirty years and died. The only real thing that Adam lost was the first dominion, that is, the right to rule over the earth. In speaking of this, Micah says, Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion. Micah 4:8. Adam never attained to a higher plain than temporal life or that of a living soul. Therefore he received all that he was entitled to, viz., nine hundred years under the judgment. "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."

Paul in the Corinthian letter said, The first man Adam was made a living soul; the last Adam was made a quickening or vivifying spirit. Note please that these two representatives occupy different relationship to the Deity. The first was permitted to generate a race. The second has been granted the privilege of regenerating a race of immortal beings. The first Adam could only give to his children the temporal life that he possessed through his creation. A-

gain, the first man is of the earth, earthly. The second man is the Lord from heaven. Jesus said, I am the resurrection and the life. We thus see that Adam lost but one thing, viz., the right to become a righteous ruler. This Jesus gained through obedience and will restore all things, spoken of through the prophetic word. The covenants made with Abraham will restore what was lost through the weakness of the flesh. The Son of God was manifested that he destroy the works of the adversary. Adam's transgression not only lost him the dominion but brought a curse upon the earth. When Jesus and his saints have accomplished their work the curse over the earth will be removed. John saw in a vision when there will be no curse. Paul saw that death would be destroyed. There will come a time when the kingdom and the dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the most High whose kingdom is an everlasting kingdom and all dominions (rulers) shall serve and obey him. Then will all the kingdoms of this earth become the kingdoms of our Lord and his Christ: and he shall reign for ever and for ever. Now if restitution means to restore all of Adam's children to the conditions of living souls will that enable them to become righteous or be counted righteous in the age to come? To restore them to to this condition still leaves them under the sentence of death.

Note the power of sin over the race for the two thousand years following the creation of Adam. But very few had attained to the righteousness of faith. Eight persons were saved. Had these conditions continued, sin would have prevailed in all the earth. In order to check sin God destroyed all except Noah and his family. Would not the second effort to gain righteousness bring the same results? It is a principle well established, that like produced like. If you sow to the flesh, you shall of the flesh reap corruption. The fountain can rise no higher than its head. All are shut up unto sin that the promise by faith of Jesus Christ might be given to them that believe. Paul says further that ye are all the children of God through or by faith. For as many of you as have been baptized into Christ have put on Christ. By this we are one in Christ Jesus, and if ye be Christ's then are ye Abraham's seed and heirs according to promise. For six thousand years Jehovah has been taking or choosing out of the nations a people for his name. These chosen ones with Christ will rule the earth in righteous-

ness for he that ruleth over men must be just, ruling in the fear of the Lord. A king shall reign in righteousness and princes shall rule in judgment. The eye hath not seen nor ear heard the things that God hath prepared for them who love him.

In the interest of the truth,  
D. C. Robison.

### Should Ministers Of The Gospel Be Remunerated For Their Services?

Some people, owing to their early training, think it wrong that a minister of the gospel should draw a salary for his services. Were the same parties asked if they thought it wrong for a doctor, or lawyer, or school teacher or any other professional person, to be adequately compensated, for services rendered, in the busy hive of human toil, would answer, without any hesitancy, in the negative. Why, then, the unwarranted discrimination against the man or woman who travels from place to place proclaiming the glad tidings of coming deliverance, through a coming king? Should not the application of the Golden Rule solve the problem, and solve it satisfactorily? "Therefore whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12. Is not the laborer worthy of his hire? Lu. 10:7. If he is and does not receive it, is he not defrauded? "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6:6. "Bear ye one another's burdens" is a positive command, and only as it is heeded, can we fulfill the law of Christ. Gal. 6:2. It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. Rom. 15:27. The apostle Paul, alluding to himself and Barnabas, writes, "Have we not power to forbear working?" "Who goeth a warfare at any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" "Say I these things as a man, or saith not the law the same also?" "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? Or saith He it altogether for our sakes? For our sakes no doubt it is written, that he that ploweth, should plow in hope, and he that thresheth, in hope, should be partaker of his hope." "If we have sown unto you in spiritual things, is it a

great thing if we shall reap your carnal things?" "If others be partakers of this power over you, are not we rather? 1 Cor. 9:6-12. Does not the faithful minister, who gives his time, talent, and consecrated energies, to the public proclamation of the gospel, have to meet his bills promptly, and provide for his own, especially for those of his own house? A man failing to do this, unless through unforeseen or unavoidable causes, hath denied the faith, and is worse than an infidel. 1 Tim. 5:8. "Do ye not know," writes Paul, "that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar?" "Even so hath the Lord ordained that they which preach the gospel, should live of the gospel." 1 Cor. 9:13, 14.

Rufus A. Curtis.

## Editorials.

Too late for regular column.

We have already published an exchange notice of the terrible accident which came to Bro. Philip Senff, of Bourbon, Ind. We are hoping and praying for his recovery. Latest authentic report says he may recover. Bro. Senff is just at the prime of life and a brother who would be greatly missed by all who know him.

Word comes that Sr. Wm. Platts, Jr., of Pelham Corners, Ont., has but recently passed successfully through a serious operation. Almost every letter coming to this office speaks of sickness. It is universal.

### Jefferson's Ten Rules.

Never put off until to-morrow what you can do today.  
Never trouble another for what you can do yourself.  
Never spend your money before you have earned it.  
Never buy what you don't want because it is cheap.  
Pride costs more than hunger, thirst and cold.  
We seldom repent of having eaten too little.  
Nothing is troublesome that we do willingly.  
How much pain the evils have cost us that have never happened.  
Take things always by the smooth handle.  
When angry, count ten before you speak; if very angry, count a hundred.  
No pleasure is comparable to the standing upon the vantage ground of truth.—Bacon.  
It is never too late to mend.



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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.
- 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."

The men who succeed are those who pick out some line of work and live with it until they get to know more about it than others. Steady effort in one direction is the surest road to success. You may never win if you scatter your energies. Keep your mind on your work, study your business, and try to know as much about it as the man who created it.—Sel.

**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 Sunday (except 1st) at Miller's Hall at 10:45.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mr. Roy Cufel, 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. 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.

Ros, 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.

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.

Montah, Clark Co., Ill., Church of God Sunday School each Sunday. Vernon Lansbery, Supt. The adult out-

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.

The Church of God at Hickory Grove Iowa, meet every Sunday in their new house of worship for the following services: Berean Meeting or Sunday School every Sunday at 11 o'clock; preaching service morning and evening on the first Sunday of each month by G. Eldred Marsh.

Park Hill Church of God, Gladbrook, Iowa. Bible Class and Sunday School each Sunday morning at 10 o'clock; preaching services on the third Sunday of each month by G. Eldred Marsh.

Eagle Grove Church of God. Sunday School each Sunday morning at 10 o'clock; preaching morning and evening on the fourth Sunday of the month. G. Eldred Marsh, Pastor.

Marathon, Iowa. Preaching regularly over the first Sunday in each month, including Saturday night. J. W. Williams, Pastor.

Lake Mills, Iowa. Regular appointment for preaching the second Sunday in each month. J. W. Williams, Pastor.

Pleasant Prairie, Iowa. Bible study at 10:30 a. m. each Sunday. Preaching at 11 a. m. and 7:30 p. m. every fourth Sunday in each month by J. W. Williams.

Sac City, Iowa. Berean study every Thursday night. Preaching Friday night before the first Sunday in each month by J. W. Williams.

Salem church, near Marshall, Ill. Sunday School each Sunday at 10:30. Bro. Silas Murphy, Supt. Opher Claypool, Sec.

There is no seed so vital as the seed of habit. Bad habits are the weeds that spring up among our crops of good resolutions and good endeavors. These will never of themselves choke out the invaders, no matter how thickly the good seed may have been planted. The only way to extirpate bad habits is to get down on our knees and prayerfully and determinedly pluck them out.

# THE RESTITUTION HERALD.

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## Affliction.

As threshing separates the wheat from the chaff, so does affliction purify virtue.

Though all afflictions are evils in themselves, yet they are good for us, because they discover to us our diseases and tend to our cure.

Affliction is the wholesome soil of virtue where patience, honor, sweet humility, and calm fortitude take root and strongly flourish.

God sometimes washes the eyes of his children with tears, that they may read aright his providence and his commandments.

If your cup seems too bitter, if your burden seems too heavy, be sure that it is the wounded hand that is holding the cup and that it is he who carries the cross that is carrying the burden.

The hiding places of men are discovered by the nature of their afflictions and trials. As another has said, "Our refuges are like the nests of birds: in summer they are hidden away among the green leaves, but in winter they are plainly seen among the branches."

As in nature and art, so in grace: it is rough treatment that gives souls as well as stones their luster. The more the diamond is cut, the brighter it sparkles, and in what seems hard dealing, there God has no end in view but to perfect his people.

The soul that suffers is stronger than the soul that rejects.

There is much difference between coming out of sorrow merely thankful for relief and coming out of sorrow full of sympathy with trust in him who has released us.

The good are better made by ill as odors crushed are better still.

As surely as God puts his children into the furnace of affliction, he will be with them there.

Come then affliction if my Father wills and be my frowning friend. A friend that frowns is better far than a smiling enemy.

Never was there a man of deep piety who has not been brought into extremities, who has not been put into fire, who has been taught to say, "Though he slay me, yet will I trust in him." —Arranged by L. S. B.

## HE IS COMING



He is coming; and the tidings  
Are rolling wide and far;  
As light flows out in darkness,  
From yon fair morning star.

He is coming and the tidings  
Sweep through the willing air,  
With hope that ends forever  
Time's ages of despair,

Old earth with dreams and sighs  
Wakes up and says Amen;  
Land and ocean bid Him welcome,  
Flood and forest join the strain.

He is coming; and the mountains  
Of Judea ring again;  
Jerusalem awakens,  
And shouts her glad Amen.

—Horatius Bonar.

## Keep Straight Ahead.

Pay no attention to slanders or gossip-mongers. Keep straight on in your course and let their back-biting die the death of neglect. What is the use of lying awake nights, brooding over the remark of some false friend that runs through your brain? What's the use of getting into a worry and fret over gossip that has been set afloat to your disadvantage by some meddling busy body who has more time than character? These things cannot permanently injure you, unless, noticing and combating them, you give them character and standing.

If what is said about you is true get yourself right at once; if it is false, let it go for what it will fetch. If a bee stings you, would you go to the hive and destroy it? Would not a thousand come upon you? It is wisdom to say little respecting the injuries you have received. We are generally losers in the end if we stop to refute all the back-bitings and gossipings we may hear by the way. They are annoying, but not dangerous, so long as we do not stop to expostulate and scold. Our characters are formed and sustained by ourselves, and by our own actions and purposes, and not by others. Let us always bear in mind that "calumniators may usually be trusted to time, and the slow but steady justice of public opinion."—Sel.

## A Help to Happiness.

There is hardly any one thing in the world that does so much to make people happy, as an honest appreciation of the work that they do. When some one has done his best for us, it is easy to tell him how much it pleased us. It takes more than money to repay some of the things that are done for us. It is very little trouble to repeat to some anxious worker the kind

things we have heard said about him. We do not mean by this that flattery is wise or kind, but that the expression of sincere appreciation is. The lack of it is often the cause of sorrow and discouragement, where happiness should be. Young people are apt to take for granted the small services of small brothers and sisters. Their running of errands, and helpfulness in little ways seems only a natural thing, and not one that requires special notice. Let us remember that they, as well as we, need some recognition of their efforts.—Sel.

## Air Cushions That Ease the Jolt.

"Politeness is an air cushion; there does not seem to be much to it, but it eases the jolts wonderfully." And in this jolting, jarring, jostling world, such air cushions are invaluable. They are not as expensive as some elaborately embroidered ones—in- deed, these jolt savers are within reach of any one who is willing to make use of them. They must be kept well inflated for use, with the air of good will or they will not serve their purpose, and this process, while simple, is only accomplished at the cost of time and consideration, with some ounces of self denial added.

Another air cushion, which, when used, softens the jar of impact with a rough world is hopefulness. We should carry this with us for our own use along a road too rough to traverse without occasional tumbles. The air cushion always ready, will serve to ease the jar of the fall to an extent that will allow us to rise and go forward, keeping the hope-song ringing: "It is better farther on." We may also interpose this cushion between others and the perils of the way, preventing serious injuries by its immediate and proper adjustment, which will enable one to see the bright side of calamity by looking forward expectantly

to the end.

Encouragement is one of the best of air cushions, where falls are frequent and the need of some contrivance to deaden the concussion is urgent. The very first thing to do for a stumbling and fallen comrade is to help him up. This cannot be done by expatiating upon the seriousness and perhaps needlessness of his fall. The down-trodden will feel all this abundantly. Encouragement to rise and go on, and "wrest victory from defeat" will ease the jolt, and help the recovery.

Sympathy is a jolt saver that we ought to be in haste to offer others who must take the stony road. To say to the fallen, "It was your fault," adds so acutely to the pain, that the first impulse to rise is deadened. But to express sympathy—"a feeling with—" and to extend a helping hand, will act as a restorative and stimulus.—Julia H. Johnston in *Girl's Companion*.

## Stepping Stones.

He loves best whose love lasts.  
Trouble that you borrow soon becomes your own.

The man who makes a way for others, is never in the way.

Every time you lose, your temper, you advertize yourself.

The nearer one gets to the top, the farther away it seems.

Be careful how you sidestep trouble; you might miss duty.

That man gives himself away who says that every man has his price.

Some people spend their time as recklessly as if it were just so much money.

The faster a young man is, the more difficult it is for him to get away from his past.

If things don't come your way maybe it is because somebody else has a better way.

It indeed seems fortunate for some people that it is never too late to be behind time.—Sel.

The earth is simply an opportunity. It is nothing in itself. Only those who make use of an opportunity can judge of its final excellence. And the most abused of all our opportunities are those within ourselves."

Few causes age the body faster than wilful indolence and monotony of mind—the mind, that very principle of physical youthfulness.—J. L. Allen.

**The Mystery of Iniquity.**

Paul in writing to Timothy speaks of the mystery of godliness and states that it was God manifest in the flesh. Justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Through the prophetic word and the preaching of the gospel this is no longer a mystery to those who believe. The beginning of this gospel (Gen. 3:15) was contained in the simple statement that the woman's seed would destroy the seed of the serpent. For this purpose the Son of God was manifested that he might destroy the works of the devil. This mystery has been evolved until the end of the Gentile times when the coming of our Lord is nigh at hand. The further development of God's plan will be the resurrection of the saints and their judgment. During this time the period of indignation will occur when the mystery of iniquity will be fully developed. Then will that system have to answer for all their sins committed since the day in which Cain offered his unrighteous gift to Jehovah. The separation of these seeds was known as the sons of God and the sons of men. They sustained the relation to each other as did Cain and Abel. The one attained unto the righteousness which is by faith. The other attained unto self righteousness which is sin. If we are careful students of the word we will observe that each had its system of religious worship. Cain being the head of the mystery of iniquity introduced the idea of building cities for which there was a religious and a political system established. Cain became the high priest and ruler in this system. Human governments with their systems of religions constitute the present evil world. Their traditions have made the word of God of none effect. It took nearly two thousand years for this system to convert the world. Jehovah preserved a seed in Noah who was declared to be a preacher of righteousness. This iniquitous system is at work through their system of evangelizing. This is becoming the only system to awaken men and women to accept the errors of going to heaven at death, or a burning hell where the unfortunate are sent for punishment. Some say for a period of time; others say forever.

The basis of this system of evangelizing is to excite, through a series of meetings, the inhabitants of a city carried on by a chosen few who have a magic influence that when the great evangelist has come, that the religious atmosphere may be

ripe for his work. Readers, this is the modern day Billy Sunday system. It is as iniquitous as it is successful. Its object is to unify all the churches that they may dominate politics and society. If a city is not rich enough to call the head of this system, there is always one, or more, who will heed the call but it must demand that all of the churches will agree to its demands. This system is rapidly bringing about a federation of all the churches.

The world is marshalling itself into a unit of strength. There are very few of the nominal churches who are refusing to become a part of this system. It is only a matter of time when all will become one. Each of these churches has an organized body who are expected to be loyal first to their church and then to the system. The social clubs and secret orders are a part of the mystery of iniquity and are working for its advancement. The Y. M. C. A. and Y. W. C. A. are orders that lend respectability to this system. There is no secret order that is growing more rapidly than the Knights of Columbus. This order is semi-military. What does this mean?

When this federation of churches is accomplished it will dominate the social and political and will no doubt need a military force to accomplish its purpose. To this system there must develop a head or leader. This leader must be born a diplomat and tactician. Modern day diplomacy is a system of deception. At the present day there is an undercurrent of diplomacy being practiced by the head of the Roman Catholic church. He is without doubt the greatest diplomat of the age. He is the man able to lead the system to its destruction in the coming Armageddon. This system has developed to the last stage, viz., choosing a leader.

Paul in writing to the Thessalonian church says, The mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way. . . . He worketh with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. The present system of evangelizing ignores the faith which enables men to be counted righteous. Their faith is to count men moral. They are saved now or when they strike the sawdust trail. They deny the doctrine that Paul preached. Work out your salvation with fear and trembling. For it is God who worketh in you both to will and do of his good pleasure. The faith of the gospel enables the alien to begin the work of redemption.

Abraham believed God and it was counted to him for righteousness. Under this condition God will work in us both to will and to do of his good pleasure.

Jehovah's spirit which is in the gospel enables us to overcome the faith which is of righteousness. It eliminates the faith of the gospel and places in its stead a good, moral character. What next? We are on the eve of one of the most important happenings of the world, viz., The Coming of Jesus the Christ. This event will bring about the resurrection of the sleeping saints and changing of the living ones.

When they are removed from the present evil world nothing will be left to restrain the workings of this system. This will constitute the period of indignation. "Only he who now letteth will let, until he be taken out of the way." 2 Thess. 2:7. Let those who are clothed with righteousness watch the movements of the nations. Study carefully the workings of the present system of evangelizing. Its principal object is to blind the eyes and deafen the ears to the preaching of the gospel of the Son of God that the mystery of iniquity may ripen and accomplish its iniquitous work. Through it the armies of the nations will assemble themselves for the last great battle. We are in the times spoken of in the second Psalm, which reads, Why do the nations assemble themselves tumultuously and why do the people imagine (meditate) vain things?

There is no power on the earth that can check or hinder God's purpose of establishing a righteous king on David's throne with the princes who will rule in judgment. This mystery of iniquity will be consumed with the brightness of his coming. Amen, Amen.

D. C. Robison.

**The Established Kingdom.**

"The kingdom of God is righteousness and peace and joy in the Holy Ghost," in contrast to which is the kingdom of man, one of unrighteousness, strife, war. Well may the Lord's prayer be ours: for the happy consummation of which we await the re-establishment of God's kingdom on the earth. To trace from the calling of Abraham, the establishment of God's kingdom and cite the scripture pertaining thereto, is the purpose of this article. I have in mind also, Sr. Woodward's "Shame" article and prefer not to come under its condemnation. I write too, for the upbuilding of those who are young in the cause rather than for those who are able to contain strong meat, remembering what a few years ago edi-

fied me.

We find in Gen. 12 that God instructs Abraham to leave his kindred and go into the land of Canaan which he will give him for an everlasting possession. Again in chapter 13, he gives him further instruction, and in chapter 15 is the record of God making oath to Abraham that the promise is sure. Dividing an animal as recorded here was the custom employed at that time sealing an agreement or covenant. The one party passing through between the divided part and the other following, thus signifying they would suffer their bodies to be divided as were the animals, rather than break the covenant. In verse 17 is noted, passing between the divided carcasses, "a smoking furnace and a burning lamp," signifying God performing his part in the covenant. Verse 12 records Abraham, as did Adam, falling into a deep sleep, teaching him that he must pass through the deep sleep of death before the fulfillment of the promise. A horror of the great darkness came upon him, as does the horror of death upon all of us today. Abraham is further instructed in verse 13 of his people's bondage and service in Egypt, and also of their safe deliverance.

Again in Gen. 26:4, God gives to Isaac a renewal of the promise to his Father Abraham and in Gen. 28:4, the blessing is given to Jacob and the promise bestowed upon him.

We note that Abraham, when Isaac was born, was 99 years old, and his wife, Sarah, was 97, making Isaac's birth a miracle quite as much as was that of Jesus. Jacob, after Joseph is sold into Egypt, when the famine came later went with all his family into Egypt, whence came the captivity and bondage which lasted the 400 years. Their deliverance and wanderings forty years in the wilderness we have studied in our Sunday Schools the past three years, and they are brought again into the promised land under the leadership of Joshua, Moses having died as is recorded in Deut. 34. Now the Israelites, as they are called, have come to be great in numbers and are governed by Judges for 450 years, and prospered, but seemed to forget, or not to realize that God was watching over their destinies and was giving them all it was best they should have. But the heathen nations about them, were governed by a king, a living man that they could see and talk with and they wanted a king also.

In 1 Sam. 8, we find the record of their complaint made to the prophet Samuel, who in turn goes to God for instruction, saying the Israelites had re-



jected him, but God instructs Samuel that they must have rejected him—God—that he should not reign over them.

This shows plainly what I want to establish, that God did have an established kingdom on the earth. Again in 1 Sam. 12:12. the last clause, we find, makes the plain statement, "the Lord your God was your king."

1 Chron. 29:23 says, "Solomon sat on the throne of the Lord as king instead of David his father." Then David had sat on the Lord's throne on the earth at Jerusalem. 2 Chron. 9:8 states "Blessed be the Lord thy God which delighteth in thee to set thee on his throne to be king for the Lord thy God."

We find then all the kings who reigned over the Israelites in the kingdom of Judah at Jerusalem, reigned for the Lord on his throne and this was continued until they became so wicked God overthrew the kingdom, Zedekiah being the last king, and in Ezek. 21:27 we find God declares the kingdom overturned until he comes whose right it is and I will give it him. We all know there was one "born to be king of the Jews," who has not yet sat on the throne, and in Lu. 1:31-34, we find the angel announcing to Mary that her son Jesus shall be king when God shall again set up that kingdom. We expect the reestablishment of that kingdom soon.

F. M. McCrory.

The Kingdom.

Our Lord Jesus Christ in his talk to his followers, encouraged them of a coming kingdom, saying to them, I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel, Luke 22:29, 30. And again, Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Luke 12:32. He said, It is not for you to know the times and the seasons which the Father hath put in his own power. Acts 1:6, 7. It is true, the disciples at first, in common with the entire Jewish nation, had an imperfect conception of the kingdom of God in supposing it to be an earthly kingdom, even as many today err in an opposite direction, in supposing it to be a heavenly kingdom somewhere off this earth. But he always held forth the idea of a kingdom, a government, to be established in the earth and to rule among men. And he not only inspired in them a hope for a share in the kingdom, but he also taught them to pray for its establishment—Thy kingdom come; thy will be done on earth as it is in heaven.

The kingdom which he preached was an invisible kingdom, and they must not expect to see it. He answered them and said, The kingdom of God cometh not with observation (outward manifestation); neither shall they say, Lo here, or lo there, for behold the kingdom of God is within you. In a word, he showed that when his kingdom should come, it would be everywhere present and everywhere powerful yet nowhere visible. Thus he gave them an idea of the spiritual kingdom which he preached, but they were unprepared and received it not.

There was a measure of truth in the Jewish expectation concerning the promised kingdom which will in due time be realized, as will be shown; but our Lord's reference here is to that spiritual phase of the kingdom which will be set up; its presence will be unseen and for a time unrecognized. The privilege of heirship in this spiritual phase of the kingdom of God was the only offer then being made and has been the one hope of our high calling during the entire gospel age which then began. Hence Jesus referred to it exclusively. Luke 16:16. Now this will be seen more clearly as we proceed. It was probably because of this adverse public sentiment especially among the Pharisees, that Nicodemus came by night, being anxious to solve the mystery, yet apparently ashamed to acknowledge that such claims had any weight upon his mind. The conversation between the Lord and Nicodemus (Jno. 3), though but partially recorded, gives a somewhat further insight into the character of the kingdom of God. The main points of the conversation are mentioned, that from these we may readily gather the drift of the whole, which we may reasonably paraphrase as follows.

Nicodemus—"Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Yet some of your statements seem very inconsistent to me, and I come to ask an explanation. For instance, you and your disciples go about proclaiming, The kingdom of heaven is at hand, but you have neither an army, nor wealth, nor influence, and to all appearances this claim is untrue. In this you seem to be deceiving the people."

Jesus—"Your request to have a full understanding concerning the kingdom of heaven cannot be answered to your satisfaction. Not that I do not know about it fully, but that you in your present condition, could not understand or appreciate it, if I would fully explain. Except a man be

begotten from above, he cannot see the kingdom of God. Even my disciples as yet have very indistinct ideas of the character of the kingdom they are proclaiming. I cannot tell them for the same reason I cannot tell you, and they could not understand for the same reason. But Nicodemus, one peculiarity of God's dealings is that he requires obedience to the light already possessed, before more light is given, and in the selection of those who shall be accounted worthy to share the kingdom, a manifestation of faith is required. They must be such as are willing to follow God's leading, step by step, often seeing only the one advance step clearly. They walk by faith and not by sight."

Nicodemus—"But I do not understand you. What do you mean? How can a man be begotten when he is old? Can he enter a second time into his mother's womb and be born? Or do you mean that the repentance preached by John the Immerser, and signified by baptism in water, is somehow a symbolic birth? I notice that your disciples preach and baptize similarly. Is this the new birth necessary to those who see or enter your kingdom?"

Jesus—"Our nation is a consecrated nation, a covenant people. They were all baptized unto Moses in the sea and in the cloud when they left Egypt. God

accepted them in Moses, the mediator of their covenant at Sinai, but they have forgotten their covenant. Some are openly living as publicans and sinners, and many others are self-righteous hypocrites. Hence John's preaching and that of my disciples is repentance, a return to God, and to a recognition of the covenant made. And the baptism of John signifies this repentance and reformation of heart and life, and not the new birth. But unless you have more than this, you will never see the kingdom. Repentance will bring you back to a justified condition in that you will be able to recognize me as Messiah, the antitype of Moses. The change to be wrought by this new birth of the spirit is truly great, Nicodemus, for that which is born of flesh is flesh, but that which is born of spirit is spirit. Wonder not, then, at my first statement, that you must be begotten from above before you can understand; know and appreciate the things of which you inquire. Marvel not that I said unto thee, Ye must be born again. The difference between your condition and that of those born of the spirit, who shall enter into or constitute the kingdom I am preaching, is very great. Let

me give you an illustration by which you will gain some idea of the beings who, when born of the spirit, will constitute the kingdom. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the spirit. As the wind blows here and there, you cannot see it though it exerts an influence all about you. You know not whence it comes nor where it goes. This is as good an illustration as I can give you of those born of the spirit in the resurrection, those who will enter into, or constitute the kingdom which I am now preaching. They will be as invisible as the wind, and men not born of the spirit will neither know whence they come nor whither they go.

Nicodemus—"How can this be? Invisible beings?"

Jesus—"Art thou a master in Israel, and knowest not these things, that spirit beings can be present, yet invisible? Have you, who attempt to teach others, never read about Elisha and his servants, or about Balaam's ass? And the many instances in the scriptures which illustrate this principle, that spirit beings can be present among men, yet invisible? But except a man be begotten from above, he cannot see the kingdom of God and the various things connected with it."

Your brother in Christ,  
J. W. Maness.  
Buffalo, S. C.

He Will Help You.

What's the use of always fretting  
At the trials that we find  
Ever strewn along our pathway?  
Travel on, and never mind.

Travel onward, working, hoping,  
Cast no lingering look behind  
At the trials once encountered;  
Look ahead and never mind.

What is passed is passed forever,  
Let all fretting be resigned;  
It will never help the matter—  
Do your best and never mind.

Friendly words are often spoken  
When the feelings are unkind;  
Take them for their real value,  
Pass them by and never mind.

Fate may threaten, clouds may lower,  
Enemies may be combined;  
If your trust in God is steadfast,  
He will help you, never mind.—  
Sel.

The meaning of culture is to know the best that has been thought and said in the world.

**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 sin 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.
- Arlene, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Those who are in the habit of attending the Ill. Bible School will be pleased to hear of the marriage recently of Sr. Lulu Rogers, of Fairdealing, Mo., to Mr. Wm. Zeigler of near Poplar Bluffs, Mo. All extend congratulations.

Word of the death of Sr. Mary McInturff, of Toms Brook, Va., reaches us. We are sorry to hear of this. She was one of God's dear children as was richly manifested in her kind and gentle manner and patient disposition. We hope to publish full obituary later.

While in Michigan we made our home with Bro. and Sr. Bert Sheets where we were royally entertained. We are glad to add this family to our long list of warm hearted friends.

On our return home we spent an evening with Bro. and Sr. Woodward at Dutton, Mich. We were glad to find Uncle Benjy looking and feeling so well. He is now in his 85th year and is still well preserved.

On our return home from Blanchard, Mich., we were accompanied as far as Grand Rapids by Sr. Henry and daughter, of Blanchard, who were starting on the long journey to Seattle where they will make a prolonged visit with relatives.

**Our Recent Work.**

On Sunday, Jan. 30, we closed a two weeks' meeting in the vicinity of Six Lakes, Mich. Though the weather could not be much worse for the purpose, yet each service for the two weeks was well attended and the best of interest shown. On Sat., Jan. 29th, Sr. Florence Porter and Sr. Ada Sheets went to the water and put on Christ. Next night a young man presented himself for baptism. The meetings were at high tide, and inasmuch as we were obliged to return to our home, it was arranged for Sr. M. A. Woodward to continue them for a week, beginning Tuesday evening, Feb. 1st. There will be a full report later. We never held a meeting where there was more manifest interest. Great credit is due Bro. B. A. Cummings for such good conditions. We hope to hear further good results from there.

**HELPING FUND.**

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

Mrs. Geo. Young,	\$1.50
Alta King,	1.50
Mrs. Abbie A Stanley,	.50

**Reports.**

**Blanchard, Mich.**

Our recent meeting closed with good interest, five in all coming out on the side of truth. Many were kept away by sickness. The church mourns the loss of Eld. John Cummings who fell asleep during the meetings and the community mourns the death of Bro. Frank Hyde. While not a member of the local church, he was a good Christian man and he leaves a great many friends. His funeral service was held from our church.

The church is planning for advance work in the future.

**Notices.**

Dear Bro. Lindsay:

I am going to Crosstimbers, Mo., to hold a meeting for the brethren at that place on the second Sunday in February, 1916, and will say that if any of the brethren at any other point wish my services in Missouri or in any other state, will be glad to serve them. Address me as below, and oblige,  
Your brother in Christ,  
J. H. Luman, Evang. Sapulpa, Oklahoma.

**A Correction.**

Regarding the clipping in last week's issue relative to Bro. Philip Senff's injury, we wish to state the following:

The friendship and fellowship feeling between Bro. Senff and the editor is of the highest type and because of this our anxiety upon hearing of his accident was very great. Accordingly we determined that if it were possible upon our return from the work in Michigan, a side trip would take us to the home of the stricken brother. This was done on Tuesday, Feb. 1st. We arrived at the home about seven o'clock in the evening, and found his case as reported, very serious. The accident had nothing to do with his auto, neither was he blown 20 feet, but it resulted from an attempt to use gasoline to thaw out his gasoline engine, which he uses to pump water for his stock. He without doubt used as much precaution about it as people commonly do, but met with sudden hurt as many do in handling such a dangerous explosive. His case is serious even though good hope is held that he may recover, yet the sad thought remains that he may be more or less crippled and may lose the sight of both eyes. Though he is so hurt, yet he endeavors to look on the bright side of the matter and forgets not that God is his strength. We received the usual hearty welcome in the home, had a good visit with Bro. S., and left for home early next morning.

While in that vicinity and learning that Bro. Roose was ill with pneumonia at Sr. Rouch's home, we also dropped in upon them for a brief call.

S. J. Lindsay.

**The Sunday School.**

By Anna E. Drew.

The Christian Brotherhood at Jerusalem.

Lesson Text: Acts 4:32-5:5.

Golden Text: Love one another from the heart fervently. 1 Pet. 1:22.

Time.—Somewhere between A. D. 30 and 34. No hint of the exact time is given.

Place.—Jerusalem, at the usual place of assembly for the Christian community.

**Questions.**

What is said of the growth of the church at this time? v. 32. What is the meaning of "great grace" was upon them all? Had the growth of the church been spiritual as well as in numbers? What shows spiritual growth? How did they provide for those among them? v. 34. "Some of them were the poor of Jerusalem, but for the most part they must have been Jews that had come from distant lands to celebrate the feasts and becoming Christians had remained to learn more fully the gospel truths. These having left at home their lands and business would have no means of supporting themselves in Jerusalem, hence the distribution of supplies to them was necessary."

Though the Jerusalem church made themselves financially poor, in what did they make themselves rich? Luke 12:15, 21, 33, 34; 1 Tim. 6:17, 18. To whom did they intrust their gifts? v. 35. What meritorious example is related? vs. 36, 37. Who was this Jesus? (The tribe of Levi had no inheritance as a tribe, but could possess property). What was the test and proof that Jesus was the Messiah? Matt. 11:3-5. What is the test of true discipleship? Matt. 7:20, 21; Jas. 2:8, 14-17.

Tell the story of Ananias and Sapphira. Was it a deliberate plot? They were not compelled to give the price,—what seems to have been their motive? "To have all the credit the church would give them, and yet while getting credit for unselfishness and unstinting liberality, to be able to enjoy in private something of that which they were believed to have surrendered."

Wherein lay the great sin? vs. 3, 4, 9. Is it ever right to tell a lie? "Misrepresenting other people, reporting and dwelling on their faults, but keeping silent about their virtues, imputing unworthy motives to their actions are really lies." Are WE guilty?

What is meant by "gave up the ghost"? Job 14:10, 12. What was the effect caused by the judgment on Ananias and Sapphira? vs. 11, 13, 14. "They feared to do wrong, they feared lest they might fall into sin, lest they might disgrace the gospel they professed. This fear led to

careful living, to heart searchings, to watching and prayer." Is the punishment of sin necessary? Why? What is said of the work of the apostles? vs. 12, 15, 16. This lesson is supposed to be a temperance lesson. Is total abstinence the only virtue that comes under this head? See Acts 24:25, marginal rendering for word temperance. (Self-control). Is it not the want of self control that weakens the will to resist temptation in any form? How may we gain the necessary virtue? Was our Golden Text obeyed in this lesson? If each one of us heed this admonition—if we have the faith that works by love,—will we always bear the fruits of the spirit? What are they? Gal. 5:22, 23; Eph. 5:9.

Letters.

Bro. Lindsay and readers of the Restitution Herald, greeting: Through the kindness of my aged Bro. Eychaner and yourself, I have been favored with the privilege of reading the Herald for some time for which I am truly thankful. I have been reading and writing for the Bible Advocate almost since its existence. Many of our preaching brethren believe and preach two resurrections of the dead. All the righteous at the coming of Christ; all the wicked at the end of the thousand years. I would like for some one to explain a few texts of scripture along that line. For proof of two resurrections we are referred to Rev. 20:6, Matt. 25:31, 32. When the Son of man shall come in his glory, before him shall be gathered all nations. Does the word "all" imply the living nations or the nations from Adam to that time? If all the nations, when are they gathered? Or if the righteous are resurrected in a body and the wicked a thousand years later, how are they separated and how does he place the sheep on the right, the goats on the left? 1 Cor. 15:22, 23, tells us as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, as they died in Adam, even so, or in like manner they are made alive in Christ. How did they die in Adam? All the righteous in one day or one by one as death overtook them? Paul said, Every man in his own order. The angel told Daniel he should rest or sleep and stand in his lot at the end of the days. Dan. 12:13. What is meant by Daniel's lot? Is it the same as every man in his order or rank and file in which he lived? One more text that is very commonly used, Rev. 1:7. Behold he cometh with

clouds; and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him. Here we are told every eye shall see him, and all kindreds of the earth and they that pierced him. They that pierced him have been dead many years and will be, doubtless, among the last resurrection. Will some one explain these texts in harmony with two resurrections? See Dan. 12:1-2. Both classes come up together as they did in Adam. The grand work of the restitution is teaching and separating the nations. Submitted in love by one that has walked in darkness almost 60 years, still striving to know the whole truth of the grand work of the Restitution, in which he hopes to have some humble part, when he can behold the glorious light of that sweet day.

D. M. Spencer.  
Gentry, Mo.

The Two Highways.

A close study of the scriptures will reveal the fact that in both the Old and New Testaments, special stress is placed upon the number TWO, or the SECOND things were of significant importance. It was not Abraham's first son, Ishmael that was the son of promise, but his second son, Isaac. It was not the first set of the ten commandments that became Israel's guide and received a place of honor in the ark of the covenant for the first was broken into pieces by Moses. It was not Isaac's first son Esau that received the blessing and promise, but the second, Jacob; and it was not Jacob's first seven years of service that gained for him his favorite wife, but the second seven, and his wife was also Laban's second daughter. These few and many other such instances, have especial significance, however, showing clearly that man's hope of life lies not in the first Adam, who stumbled and fell, but in the second Adam, Jesus the Christ. Also showing that the life promised in him, and his kingdom were not to be in connection with his first appearing, but his second. In connection with this use of the number two, comes out the fact that there are two highways stretching out before each of us today; one leading to success, the other to failure, and the choice is with us. This fact is just as true if you lay aside the religious side and look at life from what is often known as the practical view point. The young man or woman entering upon life must choose

between the highway of education and application, which leads to success, or that of leisure and indolence, which inevitably means failure. Looking, however, at the far greater and more important phase of life, we behold the two religious highways stretching out before every man and woman of the day. Matthew speaks of them in the 7th chapter, 13th and 14th verses, as the broad way and the narrow way. The broad way is smooth, well paved and easy to travel, hence a great throng goes that way. The traveler on that road may believe anything he wishes, read his Bible or not, as he may choose, and move along with the popular, sociable crowd, exerting no effort on his part. The narrow way, however, is straight, rough and rugged. There are steep heights to be climbed, rough places in life to be overcome; and not even very many agreeable associates to travel that road with one. He who would travel successfully this road must, according to 2 Cor. 6:14-17, be separated from the world by belief of specific things. Some of these specific things pointed out to be believed, are: that man is subject to death by sin, and that the death to which he is subject is LIFELESSNESS. Gen. 3:17, 19. Eccl. 3:19-20. That God's mercy has planned a way out of death by his son. 1 Jno. 3:8. That this plan requires faith and a sealing of that faith by burial in water. Mark 16:16. That eternal life can be obtained only through a belief of God's promise of an inheritance, through a resurrection from the dead by Jesus the Christ. Gal. 3:16, 27; 1 Cor. 15:20-22. And that this inheritance is to be in the earth. Gen. 13:14, 15. But the best part of it is that Matthew says that broad, easy road leads to destruction, while the narrow way leads to life. After all then, can we not say with Paul that the trials, sorrows and rough places of this life are not to be compared with the glory that shall be revealed in us? God's plan is great, but you and I have a small part to play in it. May we play our part well and receive the crown of life.

Frank E. Siple.

Prophetic Study and a Lesson From the Seventy Weeks.

It is with reluctance that I write on this subject, knowing how difficult it is to give a satisfactory review in one article. Having already given some of the results of my study of prophecy in "The Visitor," those who are interested may send to me for same. It was not until after I had spent several years in an

unbiased study of prophecy that I dared give even an opinion. Having had recourse to the University Library to secure much historical information, I desired to help others who could not give so much time to this study. I write this to introduce some facts that others may have overlooked. We should endeavor to help each other in this study. We may also interest others to study. I shall also give a reason for more careful study, and a word of caution to the young against accepting any man's opinion on a vital subject without first investigating for himself. In the study of parables, also types and symbols, we should avoid extremes. A symbol should not be violated by exacting correspondence between that symbol and that which is symbolized where no indicated. The fact that different prophecies have similar expressions does not prove they should be referred to the same event. There is a chain of prophetic events. The fulfilled predictions of the Bible give the clearest and most conclusive evidence that prophecy came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:2. Although the prophet's function was not merely that of prediction, we may properly define prophecy as history written in advance. Prophecy contains much ethical teaching, but foretelling future events, which are beyond the power of the human mind to discern or calculate, is the best evidence that can be given of a divine revelation from God. These scripture prophecies were committed to writing before the events took place and left open for public examination. This is the test which spurious predictions of false prophets could never endure and which skeptics and critics cannot refute. In the New Testament we find the record of many prophecies having been fulfilled. The events were recorded by men having perfect knowledge of the facts related and they were so divinely guided that their testimony is conclusive. "This is that which was spoken by the prophet Joel." Acts 2:16-21. If you turn to this prophecy you may think it still future. Some detail of this historical event may have been omitted from the record. Let us be careful lest we discredit the fact that it was fulfilled. Coming to the prophecies which have been fulfilled later than the New Testament records, we find it still more difficult to secure all the details that we would like in order to make the evidence absolutely convincing. Neither ancient nor modern historians have been at all con-

cerned in this matter. The differences among prophetic students might be greatly reduced if facts were derived from the same sources.

Destructive Bible critics deny the possibility of prophecy. Though we find little agreement among this class concerning date, authorship or historical character of a book or person, they unanimously deny the fact of the inspiration of the Bible. In no better way can we repudiate this modern criticism than by teaching the facts concerning the fulfillment of prophecy. The theory of the evolution of Bible religious thought has been supported by an ingenious way of arranging the date and authorship of the various books to harmonize with the theory. A great many Bible characters have been represented as myths. Prophecy is regarded as the expression of the Hebrew prophets' ideal or faith. The following quotation from a recent book on this subject says: "Only occasionally do they (the prophets) venture predictions, and then only as an expression of their sublime faith. Moreover all their predictions were conditional, and so understood at the time they were uttered." It is easy for the average student to accept such statements without investigating whether it is true or not. Is it our duty to warn against such?

A storm of criticism has been poured out upon the book of Daniel from time to time, but recent discoveries in archaeology have done much to vindicate Daniel. Belshazzar has been regarded by many scholars as a mythical character. Also much concerning the Persian overthrow of the Babylonian has been declared unhistorical, but now they find from these discovered tablets that this story of Daniel was a historical fact. Belshazzar was a historical personage.

Daniel was a reliable historian and a true prophet as time has proven his statements true. Indeed, so accurate has been the fulfillment of some of these prophecies that critics have said that they were written after the events took place. However, historical evidence has been given which proves these prophecies were on record and examined before the time given by critics as the date of writing.

The introduction of time periods in connection with predicted events demonstrates the fact that prophecy is not guess work, a Hebrew prophet's ideal or history woven into prophetic form, but rather history written in advance under the divine guidance of him who "knoweth the end from the beginning."

The value of prophecy is given in the following statement:—

"The Revelation of Jesus Christ, which God gave unto him to shew unto his servants things which must shortly come to pass." Let us take note of the fact that these prophecies were given as warnings to prepare God's people for the great crises in the history of great world powers and politics, ecclesiastical systems under whose tyrannical rule they must live and suffer until the final consummation. It was to keep hope bright even under fiery trials, and in the words of our Saviour, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." A continuous line of prophecies were given which cover the whole period of waiting for that glorious end which Daniel describes as a climax of his wonderful vision. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven... and there was given him dominion, and glory and a kingdom, that all people, nations and languages should serve him." Dan. 7:13, 14. This great event we know is very near.

Those who ignore the history of the past, also these vital points in the lessons of prophecy, and put a large part of Daniel and Revelation in the future to be fulfilled in seven years should examine again that wonderful time scale that measured Israel's prophecy—the seventy weeks.

We must observe that all of these prophecies have a place on a "trunk line" and cannot all be jumbled together at the end of the line. A given time period is to be understood as consecutive time. We must not separate it and violate a law that is as evident as this. In the study of time periods we should remember that for several reasons we cannot hope to arrive at absolute accuracy as chronology is uncertain. We should first observe the setting of the prophecy and its chronological order among other prophecies.

Daniel's vision of the 4 beasts was in the first year of Belshazzar. The vision of the ram and the he goat was in the third year of the same king. Belshazzar's feast of chapter 5, should be followed by reading other events elsewhere recorded of this crisis in history. Daniel had been searching in the books to understand the prophecy of the seventy years. Jer. 25:9-15. He had been taken captive in 606 B. C. He was now about 84 years old when Israel's prophecy was given him in the first year of Darius the Mede about 538 B. C. He was expecting and praying for Israel's deliverance, when the wonderful news was made known to him that from a time when a certain edict would be

given to restore and build Jerusalem unto the Messiah would be 69 weeks. This prophecy gave the Jewish peoples a definite time period as to when the expected Messiah would appear, but how could they know how to measure it? Could it be literal weeks? Ezek. 4:6. Ezekiel began to prophesy over 50 years before Israel's prophecy was given to Daniel. In this instance the prophet himself typifies the Israelitish nation, while the number of years he was to lie upon his side was a type of the years that would measure their defilement for national sin. "I have appointed thee each day for a year." It was the same as saying to Israel: I have given you your prophetic time scale to measure by each day for a year.

Now all agree that the seventy weeks is to be measured by the year-day scale, for time has proven it to be the correct measure. Then having found the true scale why ignore it when we come to other time periods? Again we will agree that the 69 weeks correctly measured brings us to the anointing of Jesus for his public ministry. Now we have seven years more to complete the time period. Shall we violate one of the essential rules of prophetic study and take it out of chronological order? Nothing but confusion and uncertainty could follow such a course. All the facts prove that it was fulfilled at that time following the 69 weeks and in its order, and not to be fulfilled in the future. One week or more covers the ministry of Christ, his sacrificial death, and the confirmation of the covenant with Israel. Now note that particular attention is called to the week because of the importance of the events in this week: "And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease." Christ's ministry lasted three and one half years and then, "In the midst of the week—at the end of 3½ years—Messiah was cut off, and the sacrifices and oblations ceased. The old covenant with all its sacrifices ended at the cross, although the Jews continued to sacrifice until the temple was destroyed by that (Roman) prince mentioned in the prophecy. We are reminded of the fact that Isaiah said judgment should be laid to the line and righteousness to the plummet. Their covenant with death was disannulled and when the overflowing scourge passed through they were trodden down by it. See Isa. 28:16-22. Also Heb. 9th and 10th chapters. Christ confirmed the (new) covenant with many for one week. When he sent his disciples to preach he said, "Go

not in the way of the Gentiles, but rather to the lost sheep of the house of Israel. The end of the week brings us to 33 or 34 A. D. Philip went down to Samaria and preached Christ to them. Then followed the conversion of Saul who was to be the apostle to the Gentiles. Paul said to the Jews, "It was necessary that the word of God should first have been spoken to you." Why necessary? That the covenant might be confirmed to Israel as stated, Dan. 9:27.

The 62 weeks (v. 26) measured from the same point as the 69 ends 49 years earlier, or 23 B. C. This was the date that Augustus Caesar had recorded on coins and monuments as the beginning of his reign. The Roman power under which Messiah was to live and be crucified was thus pointed out. Also that power which would destroy the city and the temple. And unto the end of the war desolations are determined. None can doubt that the destruction caused by Titus' army at that time was considered by the early Christians as a fulfillment of this prophecy. The fact that they escaped from the city before the destruction is proof at least, that they heeded Christ's warning. Lu. 21:20-24.

But notice that an overspreading of abominations is spoken of. The desolations determined, included more than one event. Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Harriet E. Boice.

#### SERMONETTE NO. 75. Jacob—Israel.

Text:—And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed: and behold a ladder set up on the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it.

And the Lord stood above it, and said, "I am the Lord, God of Abraham thy father, and the God of Isaac: 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, east, north and to the south: and in thee and in thy seed shall all the families of the earth be blessed. I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not



leave thee until I have done that which I have spoken to thee of. And Jacob waked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid and said, How dreadful is this place. This is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning and took the stone that he had put for his pillow, and set it up for a pillar and poured oil upon the top of it, and he called the name of that place Bethel. But the name of that city was called Luz at the first.

And Jacob vowed a vow saying, If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; and this stone which I have set for a pillar shall be God's house, and of all that thou shalt give me I will surely give the tenth unto thee. Gen. 28:10-22.

And God said unto Jacob, "Arise, go up to Bethel, and dwell there; and make thee an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother."

Then Jacob said unto his household, and to all that were with him, "Put away the strange gods that are among you and be clean and change your garments, and let us arise and go up to Bethel; and I will make there an altar unto God who answered me in the day of my distress, and was with me in the way which I went." Gen. 35:1-3.

The verses quoted above are a remarkable portion of Bible history. It deals with Jacob as the supplanter, and with Jacob as a Prince of God. It is a word picture of God's dealing in the life of one of the most forceful and eccentric characters mentioned in the Bible.

He was a supplanter by birth. He inherited the birthright through his twin brother's necessity by the temptation of a good dinner to a hungry man.

He gained the paternal blessing which belonged to Esau through the cunning and deception of a dishonest mother and the positive lie which he told to his blind father. Then to seal his act of perfidy and deception he kissed him. Do you wonder at Esau's anger?

Jacob like other men of his disposition and temperament was rapidly travelling the downward road. To remove him beyond the reach of immediate death as the result of Esau's decision, his mother counselled Jacob to flee to his Uncle Laban in Syria. Here is where we find Jacob in our

text. He is fleeing from the wrath of his angered and injured brother. After night comes on, he reaches Luz, and tired, hungry, footsore and sad, he laid down upon the rocky ground to sleep, with a stone for a pillow. Like Jonah, no doubt he thought he was running away from God. But his sleep was broken and restless, — because he dreamed. There are no dreams in perfect sleep, and in his partial slumber he had a vision of the long ladder and the angels, and heard the voice of God.

Instead of reproof the Lord assures him that he is the God of Abraham, his grandfather; and the God of his father, Isaac. It seems from the record that God had previous to this, spoken to Jacob, but he had wandered away from God and God was in his way calling him back to the path of life. God had not left him to his own way, but assures him, "I am with thee....I will not leave thee until I have done that which I have spoken to thee of."

When Jacob awoke he realized that God was even at Luz, and he was afraid. "Surely the Lord is in this place and I knew it not." "This is the house of God, this is the gate of heaven."

Then it was that he made a vow, built an altar consecrated and named the place and promised that Jehovah should be his God.

We next read of him in Syria. What an eventful and checkered life is his among the people of the east. His lot has fallen in with Laban, that light haired, blue eyed Syrian Shiek and for fourteen years Jacob's financial faculties were pitted against the experience and shrewdness of Laban in a struggle for wealth. God was almost, and at times entirely forgotten. In each contest Jacob's superior ability drew the gain upon his side until Laban had changed the contract of agreement between them ten times. Idolatry had come into his family; social matters went wrong, until he was heart-sick and home-sick. It was at this time that God appeared upon the scene, and said, "Arise and go up to Bethel and dwell there, and make an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother." Jacob was glad to obey, and said to his family, "Let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and who was with me in the way which I went." Jacob is now bent with the weight of years. His hair is sprinkled with gray. Experience has taught him the value of God's goodness and

love. He has turned from a search of wealth to a search of God. He remembers his covenant at Luz. He remembers his promise to God of a tithe, and that the Lord should be his God. He is thinking now of Bethel, the house of God, where he marked the spot by setting up a pillar, and anointing it. He is journeying toward that place, but he fears his brother Esau. He sent all his sons and household over the river Jabbok, and alone in the darkness of the night, he remained to commune with God. Then there came to him that mysterious and wonderful experience of wrestling all night until the dawning of day. (Gen. 32:24.) But Jacob would not let go except he receive a blessing from that angel of God. From this time and on Jacob is a changed man—changed in character and changed in name. He is no longer Jacob the supplanter, but Israel, a prince of God. "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28.

Jacob was a conquering hero to a degree that few men attain. True to God's instruction Jacob came at last to Beth-el, where he erected a pillar of stone and made offerings to God. We have no record of his giving a tenth of all; but there is an abundance of evidence that Jehovah was his Lord; and that the promise of an everlasting inheritance made to Abraham and to Isaac, was also made to Jacob. He died and was embalmed in Egypt and was carried by Joseph to Canaan and was buried in the cave of Machpelah. Gen. 50:13.

**Moral Teaching.**

1. Don't go into sin as Jacob did in early life.
2. If God has called you do not try to get away from him, for he will find a Bethel for you.
3. Fulfil the vows you make.
4. Riches are not profitable when they lead away from God.
5. If you are guilty as Jacob was, and have forgotten God as he did, go back to Bethel at once and build an altar to God. Remember his goodness and love, and trust him for his promises.

A. J. Eychaner.

**How Shall We Be Judged?**

Many a good intention dies from inattention. If, through carelessness, or indolence or selfishness, a good intention is not put into effect, we have lost an opportunity, demoralized ourselves and stolen from the pile of possible good. To be born and not fed is to perish. To launch a slip and neglect it is to lose it. To have a talent and bury it is to be a "wicked and slothful

servant." For in the end we shall be judged, not alone by what we have done, but by what we could have done.—Sel.

**A Tribute to L. S. B.**

He has gone like clouded sunshine,  
Suddenly, as flash of light,  
The arch enemy hath found him,  
Claimed him in a single night.

He has fallen by the wayside  
All his conflicts now are o'er;  
Not for him is dawn nor sunset,  
Singing bird nor opening flower.

Resting now is the toil-worn hand  
That was wont to bind the sheaf;  
Give alike to friend and stranger,  
That which best would bring relief.

Hushed to silence now is the voice  
That was always glad to sing  
Lullaby to fretful children,  
Or to praise his coming King.

Idle now is the trenchant pen,  
Boldly used 'gainst ev'ry wrong,  
To bring joy to weary "shut-ins,"  
And to help the world along.

Now he sleeps beside his loved one,  
On the sunny, green hillside,  
There they wait the coming Saviour,  
Who ere long will claim His bride.

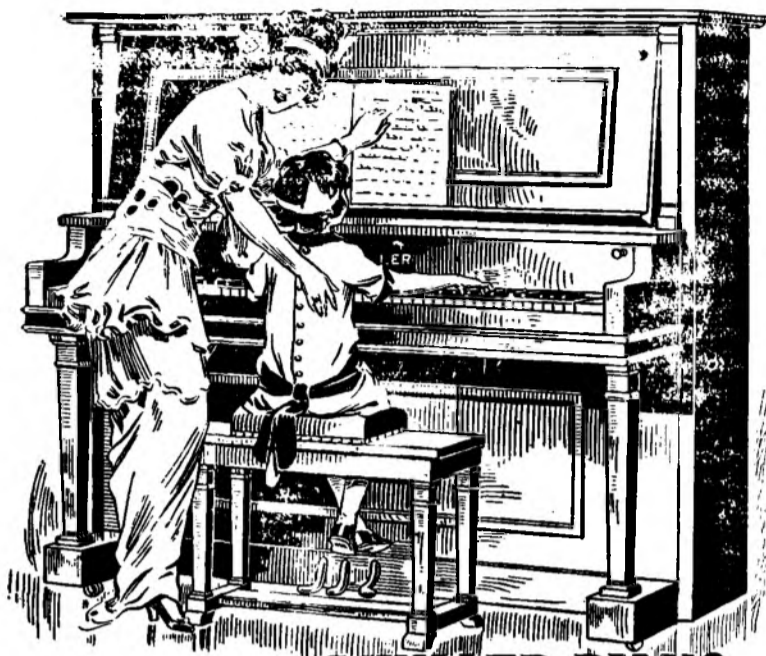
God will call, his loved will answer,  
On that morn when sin shall cease,  
When creation groans no longer,  
For the blessed Prince of Peace.

—J. J. B.

**The Blessing of Cheerfulness.**

God bless the cheerful people,  
Man, woman or child, young or old, illiterate, educated, handsome or homely. What the sun is to nature, what God is to the stricken heart, are cheerful persons in the house and by the wayside. They go unobtrusively, unconsciously, about their mission, happiness beaming from their faces. We love to sit near them. We love the nature of their eyes, the tones of their voice. Little children find them out quickly, amid the densest crowd, and passing by the knitted brow, and compressed lip, glide near, laying a confiding hand on their knee and lift their young eyes to those faces.—Willits.

Let us be content in work,  
To do the thing we can, and not presume  
To fret because it's little.



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**The Conflict In High Places.**

The literal is much used in scripture to foreshadow figuratively more important truths back of the literal. The invisible things of him are understood by the things that are made. In this way earth and heaven are often used in scripture as symbols of two classes of people, heaven for rulers, and earth for the people ruled. This explains many scriptures such as Isa. 14, Luke 10:18, Rev. 12 and Eph. 6:10-12, which last scripture is requested for explanation.

Paul here tells us who the ones are with whom they had a conflict in the heavenly places while wrestling with the devil. It is "rulers." The heavenly place in which they sit is on thrones in the high places of authority in the political heavens. These are the heavens and the subjects of the earth, both of which are to pass away, according to Jesus, Peter in 3rd of 2nd epistle and John. They are in another figure the chaining and suppression of the devil in Rev. 20. That is, the subjection of all civil rule of man when Jesus becomes King of kings and Lord of lords.

The wrestling Paul and others had with this power in high places was the conflict of the early church with the civil power. It put Jesus to death. It beheaded John the Baptist and put Peter in prison. It whipped Peter and John and beat Paul and Silas and then put them in prison and fastened their feet in stocks. Finally Peter thus followed his Lord in death, but not to heaven, as Jesus foretold him, and Paul was executed by Caesar.

But in the end of the wrestling match the powers of evil will all be overthrown. Jesus openly triumphed over them from the defeat of the cross to the victory of risen life, says Paul.

Peter is delivered from prison and Paul and Silas from the stocks, by earthquakes that foreshadowed the great earthquake to come when all shakable things will be removed and only the kingdom which cannot be shaken will remain. Then Peter and John Paul and Silas and all other overcomers will share the Lord's victory over the serpent and help to bruise his head.

J. W. Williams.

**The Sin Against The Holy Ghost.**

I am often asked to answer the question, "What is the sin against the Holy Ghost?" My answer is that I do not believe that there is anyone living today who can commit the sin against the Holy Ghost.

In the first place we have the assurance that the sin against the Holy Ghost shall not be forgiven, neither in this nor the world to come. (Matt. 12:31-32). Can you think of a sin committed now, which God will not forgive if followed by true repentance and obedience to God's commandments?

Who could commit that sin? Only those who walked by sight rather than by faith. Those who saw with their eyes the things done by the miraculous power of the Holy Spirit, or they who were possessed of that power. For an example, take the case of Ananias and Sapphira (Acts 5), whose sin was simply that of lying; but the lie was told by them while they were in possession of baptism by the Holy Ghost, so that they with other disciples could do unusual or miraculous things by its operation. To lie in face of such evidence, made their case hopeless and they were at once struck down dead and carried out.

There are none who are baptized by the Holy Ghost today. There are some who claim to be, but after observing their career for some time, I fail to see them bringing forth the fruit that belonged to that sort of experience. We have never known of a case of miraculous "healing," or any other miracle reported in these latter days that would, (or could) stand the test of an open investigation. How unlike those apostolic times. In apostolic times such things "were not done in a corner," or in some secluded or hidden spot, to be received by the masses only upon the word of some one who is interested in advancing such a cause.

Today we are walking by faith, and faith alone; therefore, not in a position to commit that sin.

S. J. Lindsay.

The man who never alters his opinion is like standing water, and breeds reptiles of the mind.

# THE RESTITUTION HERALD.

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## Prayer.

But why pray?

Because God hears prayers and the mind of God can influence the minds of men, and sometimes natural causes wholly beyond the power of men may intervene in answer to prayer, and produce results the most astonishing and far-reaching.

A single example will suffice. A hundred years ago, Napoleon was at the summit of his wonderful conquest of Europe. His ambition was to conquer the world, but it reached its crisis at Waterloo. The battle was set for the morrow. Napoleon was a master of artillery; he smashed the English square with his cannon, he pulverized regiments; he hammered to pieces squadrons of cavalry. Napoleon had the preponderance of guns; all that he needed to do was to begin the battle early in the morning, before Blucher could arrive to reinforce Wellington. Napoleon had 240 cannon, Wellington, 169. Napoleon's plan of battle is acknowledged to have been a masterpiece of strategy. "Begin the advance at six in the morning," was the order. But something happened that night, a cloud overspread the plains of Waterloo; a cloud crossing the sky out of season sufficed to break into the battle plan of the conqueror. The advance of Napoleon was held back until half past eleven. He could not move his artillery until the ground was firmer, and the rain that fell that night settled the destiny of the great warrior and brought peace to Europe.

Do you recall Victor Hugo's words?

"Napoleon had been denounced by the Infinite and his downfall was resolved. He bothered God. Waterloo is not a battle; it is the universe changing fronts. In the battle of Waterloo there is more than a cloud—there is a meteor—God has passed by."

But just think a moment: something was happening in France in the humble dwellings of the poor, widows were upon their knees, and in all Europe where the bloody trail of Napoleon and his armies had marched there was left the cry and anguish of the slain, and of widows and orphans praying for peace.

The wireless stations of prayer were being worked. The "S.O.S."

## IN A FRIENDLY SORT OF WAY



WHEN a man ain't got a cent, and he's feelin' kind o' blue,  
An' the clouds hang dark an' heavy an' wont let the  
sunshine through,

It's a great thing, oh, my brethren, for a feller just to lay  
His hand upon your shoulder in a friendly sort o' way.

It makes a man feel curious; it makes the tear-drop start,  
An' you feel a sort o' flutter in the region of the heart;  
You can't look up an' meet his eyes; you don't know what to say,  
When his hand is on your shoulder in a friendly sort o' way.

Oh, the world's a curious compound, with its honey and its gall,  
With its care and bitter crosses; but a good world, after all.  
An' a good God must have made—leastwise, that's what I say,  
When a hand rests on your shoulder in a friendly sort o' way.

—James Whitcomb Riley.

shook the very throne of God, and He who mastered the storm tossed waves of Galilee, spoke peace to the nations vexed by the ambition and genius of one of the greatest warriors of the centuries.—Sel. by Rufus. Curtis.

## Dirt and Success.

Most of you have your heart set on success. In some particular ambition you feel that you cannot submit to anything less than success.

That spirit is worthy of unstinted praise, taking it for granted that the thing you want above all others is right and just. You are on the road to success; stick to your purpose, and you will very soon outstrip the others who are not so earnest.

In seeking success, there are two principles that need attention. Let your aim be high enough. More young people fail of success because they aim too low rather than too high. Do not be afraid of aspiring to the very top. Do not allow yourself to be misled into thinking you have not the ability to do it. You never will have if you think that way.

The other principle is to see to it that you begin at the right place to reach the top, the highest point of success. A railroad president recently complained of this very thing. He said that he could find plenty of young men who are willing to take the easy, clean places in the office, even when they knew there was little chance of promotion. They are willing to stay there indefinitely. He insisted that he needed young men who were willing to start on the section, in the construction gang, in the round-house, anywhere no matter how hard and dirty the work, as he

himself had done. He expressed the conviction that the young man who is not afraid of dirt and hard work is on the road to success. Even the college graduate who wants to be in the railroad business, has the advantage if he is anxious to begin that way.

There is nothing humiliating about it. It was a workman of this type who, when some one tried to pity him on account of the kind of work he was doing, retorted: "It is dirty work but it makes clean money." So you may be able to say: "I know it is disagreeable work now, but it is the certain road to clean success."

Keep these two principles in mind, and it will be like building a worthy bridge across a great river, which will last a long time and accommodate a large number of people. Not to do so is like building a frail structure across a tiny stream, which, after it is used a few times, will be swept away by the floods and destroyed.—Boy's World.

## Keep a Slander Diary.

The Pharisees, whatever we may think of their motives, were shrewd when they tried to ensnare Jesus in his talk; for most men may be caught there if anywhere. Everybody knows the famous story of Bishop Latimer, who, when on trial, heard a pen scratching behind the tapestry, and thereby knew that every word he uttered was being taken down. From that time he was very careful what he said. Talma told of a certain family which kept a "Slander book," in which every harsh and unkind word spoken of others was accurately recorded. At first there were many entries, but gradual-

ly they became fewer and at last ceased altogether. It is well to remember that just such records are kept in heaven. "Thou, God, seest me," means also, "Thou God, hearest me." When we think of the vast and wonderful audience which listens to our last word, we shall not be likely to be ensnared in our talk.—The Christian Herald.

## The Value of Politeness.

A President of the Chemical Bank, New York City, was once asked, "What conduced to your success from the start?"

His reply was, "Politeness. When I became assistant paying teller, I at once recognized the necessity of uniform courtesy to all. I observed that many a shabby coat hid a package of bonds or a snug sum of money, and that magnificent attire did not always cover a millionaire. This knowledge suggested to me the prudence as well as the justice of being courteous on all occasions. If I had twenty tongues I would preach politeness with them all, for a long experience has taught me that the results are tangible and inevitable. Politeness is the Aladdin's lamp of success."—J. E. Russell.

## Be Cheerful.

Why let the sad of other days  
Drive happiness away?  
Why let the clouds that have  
gone past  
Shut sunshine out today?  
It seems to me there's plenty now  
To claim our notice here,  
But if you use blue spectacles,  
The best will not appear.

What's past is past—no use to  
cry,  
Or worry out your life  
For fear the future's going to be  
Filled up with storm and strife.  
So straighten out that worried  
face,  
And chase a smile or two  
Around the corners of your  
mouth,  
And try and get your due.

The present and the future are  
Just what He wills for us,  
Let's show that we appreciate,  
And not His ways discuss.  
For want of something better, try  
To give a word of cheer  
To some poor soul that needs  
it, and  
Your blues will disappear.—Sel.

## The Holy Spirit.

1. Were the apostles in an upper room on the day of Pentecost?

2. Were there one hundred and twenty together on that day?

3. If there were others there (besides the apostles) were they endowed with power from on high the same as the apostles?

4. Was there any promise given to any but the apostles to be endowed with power from on high?

The above interesting questions appeared in the Restitution Herald of Jan. 12th. They are questions of great importance, so much so that they should cause study and investigation with regard to how they may be scripturally answered. I guess so, or think so will not suffice as a correct answer. It is a "Thus saith the Lord," that is wanted. No doubt but what the holy spirit question as to how it did operate, and does, is talked about more and less understood than perhaps any other question. However the Bible upon whose pages the record of the holy spirit is given, is, it seems, very plain. It might be truly said that the spirit question has always been, and is, the very core of sectarianism, around which is gathered many absurdities.

To the 1st question, would say that Acts 2:2 teaches that the apostles were in a house, but does not say whether they were in an upper room or not. It can be safely said that they were within a house when the Holy Spirit came.

To the 2nd question, it can be said that the 2nd chapter of Acts is silent regarding the number of one hundred and twenty being gathered together. In connection with this, it might be asked, why were they all with one accord in one place? Here was a body of people gathered together. For what purpose we ask? No doubt it was in accordance with the request of Christ, and in hope of receiving that which the Master had promised.

Our answer to question No. 3 will also suffice as answer to No. 4. Right at this point there is a difficulty with many in understanding who the Master said should receive the comforter and those in fact that did so receive it. In answering these last questions I shall call your attention first to the testimony that is found in Acts the first chapter, beginning with the first verse and including the ninth. The apostle tells us that he has made a treatise. What does this treatise consist of? "Of all that Jesus began both to do and teach." This treatise was made up of things that Jesus did from the time that he began preaching. (Heb. 2:3) the great salvation until he was taken up. Acts 1:2.

In this 2nd verse we are told that after Christ was taken up, he has, through the Holy Spirit, given commandments unto the apostles whom he had chosen.

Be it ever remembered that the Great Master had chosen the apostles to perform the special work of being his witnesses. Luke 24:48; Jno. 15:27; Acts 1:8; 2:32.

In connection with the above scriptures our attention is called to the time when the Master was talking with his apostles at the last supper that they were ever permitted to have before the Lord suffered upon the cross.

This evidence is also to the point. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give you." Jno. 15:16. In the 19th verse he makes use of the expression that, "I have chosen you out of the world." This we must remember, that the above declaration was made only to the eleven apostles. This fact we can not deny for when the Master thus spoke as he did, Judas had left them. The objector may say that John fails so to state that there were only twelve at this meeting before Judas quietly left them. We shall present evidence to prove that Christ ate the supper with the twelve, then we shall continue to add to the above testimony the information that the Holy Spirit, as a Comforter was only promised the chosen apostles; therefore no one else had the right to expect, neither ask or pray for it. The Christ and the twelve ate the last supper. Matt. 26:19-21; Mark 14:16-18; Luke 22:13-16.

In Jno. 13:18-28, we also have an account of the supper, but it is not told how many were there, but the above scriptures prove beyond a doubt that there were only twelve. We are now fully prepared to advance another step. Turn now to Jno. 13:30, and you read there: "He then having received the sop went immediately out; and it was night." Judas has now gone, never to take part any more in the ministry of the gospel. "Therefore, when he was gone out," the blessed Master who had taught them, and whose death was nigh, gave to the remaining eleven his promise. He fully understands that when he, as the Good Shepherd is taken away that the sheep will be scattered. He comforts them. Before taking up the rest of John's record regarding the promise, let me ask you to reread Acts 1:1-3. Then we begin with verse 4 and here it is said: "And being assembled together with them, commanded them that they should not depart from Jerusalem, but

wait for the promise of the Father, which, saith he, ye have heard of me." Here it is plainly declared that Christ commanded his apostles to tarry at Jerusalem, or should not depart therefrom, until they had received the promise of his Father. And no where else can we find where he first mentions this promise except in Luke and John. After telling them that John had baptized with water he tells them that they are to receive the baptism of the Holy Spirit not many days thereafter. (5th verse).

In the 8th verse he says, "But ye shall receive power, after that the Holy Spirit is come upon you. And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The chosen apostles had received a promise that soon they will be baptized with the Holy Spirit, after which they receive the "power." In Jno. 16:12 the Lord says, "I have yet many things to say unto you, but ye can not bear them now." The Savior had much more to tell them, but at the time he spoke they were not prepared, but when the Comforter is come they would then be enabled to grasp what he had to tell.

Jno. 14:16, 17. In these verses Christ promises to his chosen apostles, whom he had charged to stay at Jerusalem, another Comforter. The Spirit in his official character was designated as the Comforter. Pro. Young defines the word Comforter of Jno. 14:16; 14:26; 15:26; 16:7. as, "One called along side of for help." Or in other words, a helper, an advocate.

If I am correct in my understanding, the world could, and did, receive the Holy Spirit in the form of a baptism, as in the case of Acts 10:44, 45. But they could not receive it in its official character. Not even Christians were permitted to thus receive it. To illustrate: As a Comforter it guided the chosen apostles into all truth, but others who received it were dependent upon the chosen apostles for further light and truth. See Jno. 14:26. In this we have the Lord saying, "But the Comforter which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Allow me to say in this connection that the Holy Spirit, which God would send in Christ's name, was to be a Comforter to these apostles, in that he would guide them into all truths. Jno. 16:13. Teach them "all things, and bring all things" to their remembrance, according to what had been taught them. No such language

can I find addressed to anyone except the apostles whom he had chosen. Again our attention is called to what the Comforter would do in Jno. 15:26. Turn with us to Jno. 16:7-11, and as humble students of the Lord, we hear him say, that it was expedient for the apostles that he go away, for, saith he, if I go not away, the Comforter will not come unto you. See the Lord's promise in Jno. 7:38, 39. Also note what the Holy Spirit, the Comforter, Teacher and Guide would do when he had come according to promise. In conclusion of his remarks to the apostles it is recorded, "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. "These things I have spoken unto you," said Christ, "that in me ye might have peace." Thus Christ closes his message to his apostles before he is crucified. But after his resurrection by appointment he meets the eleven apostles and gives them the world wide commission. Matt. 28:16-20. Mark also bears record of this fact. Mark 16:20. Read Heb. 2:3.

There are but two cases of the baptism of the Holy Spirit on record in the New Testament, at the house of Cornelius, and on Pentecost. The Holy Spirit fell on these occasions without a human medium. In other words, those that did receive it, received it without the laying on of the apostle's hands. On the day of Pentecost the apostle Peter informed the people to be baptized for the remission of their sins, and they could receive the gift of the Holy Spirit. But do remember that there is nothing to show that they received the Holy Spirit other than through the laying on of the apostle's hands. However, it is not so said that they so received in that way, but other cases do show that it was the only way that they could receive it. We beg to say that aside from the two cases mentioned above of the baptism of the Holy Spirit, none others did receive it except through laying on of apostle's hands, and then it was only given to baptized believers.—See Acts 5:32.

To prove that the power was vested in the hands of the apostles, that on whomsoever they laid their hands they could receive the Holy Spirit, I call attention to Acts 8. Here was a man by the name of Philip, a deacon and evangelist, who went to the city of Samaria to tell people about Jesus the Christ (2nd verse). The people gladly heard him and believed. As the result



of hearing and believing, they were baptized. vs. 12. When the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John down there for no other purpose than that they might receive the Holy Spirit. "For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." vs. 16. The man Simon, who also believed and was baptized, (vs. 13), beheld "that through laying on of the apostles' hands the Holy Spirit was given," he offered to buy this power. This with verse 21 proves that none but specially selected apostles had this power. Did Philip possess this power? I think not because, if so, it was not necessary for Peter and John to be sent there. If we correctly understand even baptized believers had no right to ask for this power for they had neither part nor lot in the work. Read Luke 24:33-51. From vs. 48-51, it seems plain with other scriptures taken into consideration, that it is only the eleven that he intends to send the Comforter to. Compare the 49th vs. with Acts 1:2, 4, 5, 8.

The signs and wonders and divers miracles and gifts of the Holy Spirit that were given according to his (God's) own will, were for the purpose of bearing witness to the truth. Much more could be said, but space will not permit. In conclusion will say that it is no longer necessary since the apostles performed the Master's will, and fully made known whatsoever he spoke for the Spirit to thus operate as it did in the days of miracles. The apostles spoke the truth. It is recorded, when you and I receive the word we receive its author, because the Holy Spirit is the author of the word.

Yours in the Christ,

T. A. Drinkard.

### Eden Restored.

Our subject itself suggests something as having previously existed, for it is not possible to restore anything which has never been. Turning back to the 2nd chapter of Genesis, and beginning at the 8th verse, Moses tells us that after God had formed man out of the dust of the earth, he planted a garden in Eden, and in that Garden of Eden he placed the man and woman whom he had created. A short description of some of the characteristics of the garden follows, and among other things we learn that the vegetation consisted of all things that were good for man and pleasant to his sight, but that nothing grew, upon which it was not a pleasure for man to look. Moses has already told us of the creation of the

animals, and how each one was at peace with every other; also that man was made a more intelligent being than other animals and given dominion over them. Coming now to the 15th verse we see that God placed man in the garden to dress it and to keep it.

He was, then, the literal monarch, God's representative on earth, for the animal and vegetable kingdoms were under his direct control. David confirms this thought still further in the 8th Psa., beginning at the 4th verse, as does also Paul in Heb. 2:6-8. Speaking of the formation of man, David says he was made a little lower than the angels, and crowned with glory and honor in that he was placed over all the works of God's hand. Paul in his expression enlarges farther on the thought by saying that although everything, without exception, was put under man at the beginning, yet "now we see not yet all things put under him." And right there Paul shows his wisdom by using one expression to develop two thoughts. It can be seen clearly that something had happened, for which the dominion or rulership accorded to Adam had been taken from man, and the thought is also plainly in the mind of the apostle that when the time signified by "yet" shall have expired, man will again be monarch of all.

Going back again to the book of Genesis, we discover in the incident of the tree of knowledge of good and evil, and man's disobeying of God's command, the reason for the Creator's action in withdrawing the authority given, or of taking from the earth those conditions of beauty and happiness, which had been man's to enjoy. Since that day, then, we as a race have lived in sin and its results,—even our daily bread must be obtained by labor, every privilege and pleasure which we enjoy must be paid for in vital energy, and all of this while we submit to the ravages of the greatest enemy of all, which reaches out and snatches from our homes our fairest and dearest treasures. Why? Because it is a part of the Adamic curse.

How comforting, then, as we look at conditions of today to read from the 3rd chapter of Acts, 19-21 verses in connection with 1 Cor. 15:12, 13. A time of restitution of ALL things is spoken of as being in store for this earth. We have been noticing some of the conditions in the beginning: the physical earth bringing forth nothing harmful or detrimental, the animals and their relationship to each other as well as to man, and most important of all, man's own position of joy and peace with no dread, no sorrow to feel or look forward to.

That condition then is to once more cover this earth, when it shall bloom anew in its Edenic beauty. And Paul's statement is that this condition bought by the Christ with his life blood, shall not be merely for those who are alive at the time of restoration, but "as in Adam all die, so in Christ shall all be made alive." The ones who have died in ages past have before them therefore this same prospect, for they shall be made alive to realize the power of God and the glory of His son, and the statement of the time when they shall be made alive is contained in that same expression of Paul's: "They that are Christ's AT HIS COMING."

For this reason we look with faith and hope for the return of our Savior, knowing that then, those of us who are worthy shall receive life in a land of peace, where we shall also be privileged to know again those whom we have loved and been separated from by death. May God hasten that day is our ardent hope.

Frank E. Siple.

### The Sermon on the Mount.

This strikingly new and remarkably strict teaching was given evidently to the disciples to fit them for service. In his teaching just previously, great multitudes were drawn to him, and when he saw them he evidently saw the need of multiplying himself in his twelve chosen teachers in order to reach all who came to him to be taught. So he withdrew from his large audience into a mountain for a little while to fit his helpers to return with him to teach and heal, for immediately afterwards he sent these helpers out to do this.

The first words in the sermon seem to suggest an explanation that the poor in spirit, or the humble, were made so by their afflictions which he had been healing, and since the Bible teaching is to the effect that humble people can have faith, therefore to people poor in spirit he preached the gospel, and was fitting his apostles to go to such. He did not waste his time preaching to the proud who because of their pride could not have faith, and would not have his teachers cast gospel pearls before such. We can do little now in large cities of wealth and society. Let us go to the poor in spirit.

After the beatitudes as we call them, based on these opening words of the sermon, he reminds his chosen missionaries of their privilege and position. They are salt and light. Salt signifies peace for they are to preach a message of peace with God through the blood of the cross. They are

light, the light of gospel truth in the darkness of sin and death. Let them not be ashamed nor afraid to shine openly.

Then because he is about to give them higher standards of life than some things as taught in the law, he says they must not think he is come to destroy the law and the prophets. Except their righteousness exceeds that of the Pharisees they will never enter the kingdom. The Pharisees lived up to the things in the law of which he goes on to speak, but his followers must live up to the higher teachings he now gives. Then he makes six comparisons between the imperfect law and the perfect law of love he has come to teach. Then teachings on fasting, prayer, riches, judging, prudence in preaching, more on prayer, and culminates in the golden rule. Then he reminds them how strict and narrow is the way to life. Next a warning against false teachers who are in the broad way. No great learning or study are needed to safeguard his sheep from such false shepherds. They may be known by their

fruits. If their lives are good their doctrine is safe. Can we go to the world meeting this test? Not all who call him their Master will enter his kingdom. Only those whose faith works. Many then will call him Master and ask admission, saying they exhibit wonderful works. But he calls their works, works of iniquity. They do not come out of faith in his message. They are a house of works built on the sand of self. The only enduring house must be built on him as the foundation, that is, our righteousness must come out of faith in him and his word.

His authority astonished the people. For he repeatedly said for authority, "I say unto you." The scribes could only point to the scriptures as their authority, as we see in Matt. 2:1-6, but he was a new revelation. Let us take heed to his words.

J. W. Williams.

### The Third Hand.

One of our famous lecturers used to say some people had three hands, a right hand and a left hand and a little behind hand. The fifth wheel to a cart is frequently mentioned as an example of uselessness, but the third hand is worse than useless, it is a serious handicap. All of us need to keep our right hand busy, and most need to teach the left hand to do its share, but a little behind hand should be promptly amputated.—Sel.

God will not have his work made manifest by cowards; it needs a divine man to exhibit anything divine.—Emerson.

**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.

We specially request all to read Bro. Robison's article, "The Mystery of Iniquity," in last week's issue. We believe every word of it is timely warning to the people of God. There were a number of good articles last week. Read them all.

Sr. Gertrude M. Logan writes from Davenport, Iowa, that she has found a half a dozen or so there who are hungry for the truth and that she has formed a class for Bible study. This is good.

Those who wish a bound vol-

ume of Vol. 5, when the volume is complete, must order before we send them to the bindery, for it is our purpose to have only the number actually ordered bound. Better order NOW.

We still have on hand 5 copies of bound volume No. 4. Who would like them? Write us.

Word comes that Sr. Barney, of Byron Center, Mich., is dead following a serious operation. We are promised an obituary notice later.

**"Where Are the Dead?"**

At the time of his death, Bro. L. S. Bronson was in communication with the editor relative to a third edition of this tract. We are receiving many inquiries as to whether it will be republished. It all depends. We have a proposition to make. It is this: We will agree to put out an edition of 2500 of these tracts in first class shape for \$50. with the understanding that they are not to be sold, but to be given to anyone interested in the spread of the truth. We will agree to furnish them to any one contributing to the above amount his proportionate number to dispose of as he sees fit. If you wish to contribute to the publication of the third edition, please write us saying how much you will give, but send no money now.

**HELPING FUND.**

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

A friend in Mo..	\$1.00
Mrs. Edith Rossiter.	.50

**The Sunday School.**

By Anna E. Drew.

**The Seven Helpers.**

Feb. 27, 1916: Acts 6.  
Lesson Text,— Acts 6:1-7.

Golden Text,—Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6:2.

Time.—About A. D. 35. Ramsay places it earlier, about A. D. 32, 33.

Place.—Jerusalem and vicinity. The apostles had not yet gone out through Judea.

**Questions.**

After our last lesson we learn that through the teachings and miraculous works of the apostles, many were added to the church.

What did this cause? Acts 5:17-18. (Revised version says, "they were filled with jealousy"). Of what sect were most of these

people? v. 17. What did the Sadducees believe? Acts 23:8. Do we find any in these days who do not believe in the resurrection? Illustrate. How were the apostles released from prison? Acts 5:19, 20. What is meant by all the words of "this life"? The eternal life which they were commissioned to preach.

Tell what happened the next morning. vs. 21-28. This gave the apostles another chance to preach to the rulers.—What were the truths they taught? vs. 29-32. What effect had this? v. 33. Who defends the apostles? "Gamaliel" was a Pharisee and thus opposed to the Sadducean party. He was the last Rabbi who became famous at Jerusalem for wisdom and learning and was best known as the teacher of Paul." Acts 22:5. What was Gamaliel's argument in defense of the apostles? vs. 35-39. What was the result? vs. 40-42. What was taught in preaching Jesus Christ? Was it the same as preaching the gospel? Give texts. What difficulty arose in the church as it grew in numbers? Acts 6:1.

A Hebrew was a Jew born in Palestine who spoke the Hebrew tongue. A Grecian Jew or Hellenist as they were called was a Jew of the dispersion or converted foreigner who used not the sacred language of the race, but Greek."

How was the difficulty settled? vs. 2, 3. What is meant by "serve tables"? "Both the tables at which money was collected and distributed, and the tables at which the poor sat, or from which food was distributed."

What were to be the qualifications of those selected? v. 3. Mention those selected. v. 5. (Of the seven almost nothing is known except of Stephen and Philip). What was the purpose of laying hands on those selected? (Not for the giving of the Holy Spirit, as they already possessed that, but probably as expressive of their approval, setting aside for the purpose and their blessing). What is said of the increase that followed? v. 7. "The word of God increased,"—in what way? "In its power over the community." What do you understand by the term "obedient to the faith?" What must be added to make salvation sure? 2 Pet. 1:5-11. Is a division of labor necessary in the carrying on of the work of the church? What should be the one object in view? 1 Cor. 10:31; Col. 3:23, 24. How does the Golden Text apply to our lesson of today? What is the "law of Christ?" Mark 13:30, 31; Gal. 5:14; Jas. 2:8. Show in what ways we can bear one another's burdens.

Life is too short for aught but high endeavor.—Wilcox.

**Please Notice.**

We have just gone through our list and taken out from it the cards bearing the label expirations "Jan. 16." "Feb. 16." and "Mar. 16." These label dates mean that the subscriptions expire on the 1st of the month indicated, 1916. There are nearly 200 of them. To each one the amount is small, but to us the aggregate means much. To send a personal notification to each will cost us at least \$5.00, to say nothing of time and labor spent at it. Brethren, please do the editor a personal favor. Look at your label and if your subscription is due, please remit. If you cannot do this, just drop us a card saying you will remit later. If you do not like the Herald and do not want it longer, please drop us a card to that effect and then our mind will be at rest on the subject.

S. J. Lindsay, Ed.

**Letters.**

Dear Mr. Lindsay:

Since my last letter we have had two lessons; one on What is the kingdom of God, and one on the elements of the kingdom.

We studied the following references on What is the kingdom: 1. Is the kingdom the church? Matt. 11:11, 12; 6:33; Luke 11:1, 2; Matt. 19: 23, 24; Luke 12:32; Matt. 25:34; 12:25; Luke 1:33.

The following references on "Is the kingdom set up in the hearts of believers?" Luke 17: 20, 21 (see margin), Matt. 23:23, 29. (Could not be in hearts of Pharisees). Acts 14:22.

Then we turned to Isa. 9:6, 7, and found that the kingdom of God is a government with Christ as the supreme ruler. We then studied the following references to learn when the kingdom will be set up: 2 Tim. 4:1; Dan. 7:13, 14; Matt. 25: 31-34; Jno. 18:33-36.

In our third lesson we studied the elements of the kingdom.

(1), King: Jno. 18:37; Luke 1: 31-33; Rev. 19:16; Matt. 2:2.

(2), Sub-rulers. Matt. 19:27-28; Luke 22:28-30; 1 Cor. 6:2, 3; Rev. 2:26, 27; 3:21. We find by these references that the 12 apostles and the overcomers of the gospel age will be subordinate rulers in the kingdom of God.

(3), Subjects: Dan. 7:13-14; Zech. 13:7-9; Isa. 2:1-4; Matt. 19: 28. These references show that the twelve tribes and the left of the nations will be subjects of the kingdom and must worship the Lord of hosts. Zech. 14:16-17.

(4), Territory: Psa. 2:7,8; Dan. 2:34, 35, 44; 7:27; Rev. 11:15; 9: 10. These show that the earth

will be the territory and filled with knowledge of glory of the Lord. Hab. 2:14.

(5), Capital: Matt. 5:35; Micah 4:1, 2, 3. The throne of David was in Jerusalem and that will be Christ's throne.

The young people are very much interested in our Bible class.

Mellie Anderson.

**A Letter to the Household OF Faith.**

When reading Sr. Woodward's article some time ago, headed, "Shame," I too, felt ashamed that I had not written a letter of thanksgiving and praise to the dear ones who are doing so much toward making our paper a source of good cheer as well as good instruction in Christian character and godly life.

Just to say thank you, from the heart, to the dear ones, who like myself, could only write a little letter, or to say we love to hear from others of the family, for we are all one great family, who have obeyed from the heart the gospel message, and we are looking for the coming of King Jesus.

It always makes me glad to read a letter written by one of the household, brothers or sisters, with whom I have met. Just to see their names in the paper is a pleasure, and to read of their faith and hope is strength and encouragement. So let us encourage one another often that they may know we are on the Lord's side, willing to do his will. It is my privilege to have my dear mother with me this winter, and we enjoy the reading the Restitution Herald. Although she is not able to read or write or use her eyes for any close work, she can do many things about the house. Her general condition is improved. She feels her affliction keenly, as she has been one who has read the word of God daily and is living by its precepts, waiting, longing, for the time to come when the lame shall walk, the blind shall see, and the deaf shall hear. It is hard for one who has always lived a busy, active life to sit with folded hands. But she is bearing her infirmities with Christian grace, proving the word of God is powerful and can comfort those who believe. As we kneel together at the family altar, we remember our dear ones in the household of faith, especially those laboring in the gospel, asking the Lord to keep them true and clean. May we all be found watching, and waiting, unspotted from the world, when he comes in his glory.

Your sisters in Christian love, Mrs. Addie West and Mrs. C. J. Chaffee.

**Berean Column.**

Edited by NATIONAL BEREAN SOCIETY,

Leota B. Hanson, . . . Editor, 3401 Magnolia Ave., St. Louis, Mo

Good evening, dear Bereans:

How surprised I am as well as you to meet you all at this meeting. I was invited to call upon you sometime, so accepted the invitation. I am pleased to hear of your goodly number on the roll call although you are not all present this evening. It does one good to see so many earnest workers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15. I think it would be well for all of us to memorize that passage. I am going to speak for a few minutes on the latter part of the lesson.

What connection has Rom. 4:13, 16, 18 with the gospel? We are now talking of the promise made to Abraham and his seed. Verse 13 says the promise was given THROUGH the righteousness of faith, NOT through the law. Then are we under the law? No. Why? Rom. 7:4 states the following: Ye, my brethren, are dead to the law by the body of Christ. This is Paul speaking. Can we be dead and alive at the same time? We are one or the other. Let us reason on these things. Verse 6 of the same chapter says, "But now we are delivered from the law, THAT BEING DEAD wherein we were held. Can we be under the law and Christ both at the same time and be free from what? Please listen to Rom. 2:3-4. If we are under the law or bound by it, what are we doing with Christ? When Christ came we were loosed from that law, we were married to him. Then we commit no adultery. But if we are serving the law and Christ are we not committing the very sin he warned us against? Should we bring forth fruit unto the law? No, unto God. Who are the children or seed of Abraham? Does this include every one, all of Abraham's children or descendants? If it did every one would be saved, would they not? In Rom. 9:6-7, we read, They are not all Israel which are of Israel. Neither because they are the seed of Abraham are they all children. The children of the flesh are NOT the children of God. Who then? The children of the promise, not of the law, are counted for the seed. That includes those that WERE under the law and those of the gospel

age also. Rom. 4:16, Heb. 11 refers to the fruits of faith of Abel, Noah, Abraham, Sara, Moses and others, not fruits of the law. The law was given to a certain people and for a purpose of which we cannot go into detail here. But when that time or law expired it was no longer binding. It is through faith of the gospel, not the law, we must be saved. The promise made to Abraham includes we of like precious faith who have come into Christ or put on Christ.

Your sister in Christ,

Ada Moses.

Isaac.

Isaac was born at Hebron, a city twenty miles southwest of Jerusalem about 1900 B. C. He was the son of Abraham and Sarah, and like Christ, was a child of promise born by the power of God.

Isaac was nearly sacrificed on the altar being as much as dead in his Father's eyes, but was brought back to life by God staying the hand of Abraham.

Christ was also offered up upon the cross, entering death and being raised by God's almighty power. The promises made by God to Abraham, Isaac's father, were handed down to us through Isaac and as Christ is the type we look unto him to fulfill the promises unto us when he comes.

According to the custom which prevailed in the East, Abraham took into his own hands the matter of selecting a wife for his son. He entrusted the finding of this bride to a faithful servant. As God has been for generations and is still through trusty messengers choosing a bride for Christ.

Isaac's wife had to be of his own kindred; likewise those who become the bride of Christ have to become heirs of Abraham according to the promise.

Rebekah went to meet Isaac as the bride goes to meet Christ, in endeavoring to fulfill the spirit of righteousness.

Rebekah veiled herself which showed humility; likewise the bride of Christ must humble herself with all meekness if she wishes to rejoice in the holy one of Israel.

As Isaac was obedient in all things unto his father, we should endeavor to do our Father's bidding. There are many scriptures wherein Isaac's relation to the future may be found. The following might be mentioned. Luke 13:24-29. 24: Strive to enter in at the straight gate, for many I say unto you, will seek to enter in and shall not be able. 25: When once the master of the house is risen up and hath shut to the door, and ye begin to stand with out and to knock at the door, say

ing, Lord, Lord open unto us, and he shall answer and say unto you, I know you not. whence ye are: 26: Then shall ye begin to say, We have eaten and drunk in thy presence and thou hast taught in our streets. 27: But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28: Then shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God and you yourselves thrust out. 29: And they shall come from the east and from the west and from the north and from the south and shall sit down in the kingdom of God.

Irene Weldon.

**What the Apostle Paul Calls Christian Liberty.**

Brethren, take heed lest by any means this Christian liberty (privilege) of yours become a stumbling block to the brethren that are weak and through your knowledge shall the weak brother perish for whom Christ died. Isa. 53:5-6; Rom. 4:25; 1 Cor 15:3. But when you sin so against the brethren and wound their weak conscience, you sin against Christ. 1 Cor. 8:9, 11-12. Therefore if theaters, card playing, dancing, and a companion of unrighteousness wound my weak brother, I for one, would not do them, even if they did not harm me. For brethren, you have been called unto what the Apostle Paul calls Christian liberty, only use not this great privilege for an occasion to the flesh, but by love serve one another. Gal. 5:3. If we live in the spirit, let us also walk in the spirit. Gal. 5:25. Walk in the spirit and you will not fulfill the lust of the flesh. Gal. 5:16. The spirit is the love or power of God that abideth in you on account of righteousness. Rom. 8:9; 2 Cor. 6:16; James 4:5-17. Please look these up.

According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that has called us to glory and virtue. 2 Pet. 1:3-18. The reward of the righteous or overcomer is sure. Psa. 19:7-8, 11. Psa. 58:11; Prov. 11:18; Rev. 2:7, 17, 26; Rev. 3:5, 21.

Charles Anderson.

To be capable of steady friendship and lasting love are the two greatest proofs not only of goodness of heart, but of strength of mind.—Hazlitt.

God's glories come alike to all, On rich and poor, on great and small His cheerful benedictions fall. 'Dr. H. Goodhue.

# Obituary.

## William J. Cummings

was born near the city of London, Canada, June 17, 1837, and died at his home near Millbrook, Mecosta Co., Mich., Dec. 12, 1915, at the age of 78 yrs., 5 mos., and 25 days. W. J. Cummings was the son of Elias, and Mary Fielder Cummings, who came with their parents from England in an early day. Bro. Cummings was married to Mary J. Tomblin, May 20, 1864, to which union were born nine children. Three of the children have preceded their father in death.

Bro. and Sr. Cummings came to Sanilac Co., Mich., in 1865. He was converted in the Methodist church when a young man. After coming to Michigan he came into the understanding of many truths, including the second coming of our Lord. Bro. Cummings spent much of his time in telling the good news of the gospel to a great number of people in the eastern part of the state with Eld. G. W. Wright.

In 1882 he came to Millbrook, where he has resided ever since. He has always contended earnestly for the faith, and was at the time of his death a member of the Church of God in the Abrahamic faith at Blanchard.

Bro. Cummings leaves to mourn his death, his aged wife, four sons, two daughters, and two brothers of Dundas, Ontario, besides a multitude of friends. The funeral sermon was preached by Eld. C. C. Maple, from Psalms 17:15, at the Decker School House, Dec. 15, after which he was laid to rest in the Millbrook Cemetery to await the return of him who said, I am the resurrection and the life. He that believeth in me though he were dead, yet shall he live again.

May we all have a part in that grand and happy reunion, when the trump shall sound, and the dead shall be raised incorruptible and the living shall put on immortality.

## John W. Beck

was born in Germany, July 8, 1835, and died in Springfield, O., Feb. 1, 1916, at the age of 80 yrs., 6 mos., and 23 days. He came to America in 1840 and located in Maryland. Moved to Ohio in 1884. He and Miss E. M. Grinale were united in marriage in 1858. To them were born ten children. Two of the children have preceded him in death.

Bro. Beck and his wife were baptized into Christ in 1872. Since that time he has been a faithful servant. For the last three years the writer has worked with the Springfield brethren and has ever found

Bro. Beck faithful in the work. He leaves a wife and eight children, together with a host of friends to mourn their loss.

The funeral service was held in the home, Springfield, Ohio, Feb. 3, by the writer, assisted by Bro. D. K. Lehman. After the service he was laid away to sleep till Jesus comes.

J. H. Anderson.

# Reports.

## January Report.

Total services held.	26
Sermons.	16
Bible lessons.	9
Missionary meetings.	1
Received from conference.	\$50.00
Previously overdrawn.	80.99
<hr/>	
Total receipts.	130.99
Salary.	75.00
Expense.	11.25
R. R. fare.	9.20
Hotel bills.	1.50
Transfers.	.55
Overdrawn to date.	44.74

Last report closed during our protracted meeting at Marathon. The weather was unfavorable and a general epidemic of grip prevented a number from attending who wished to. So we intend to try it again later. Here we had one lesson and one missionary meeting besides the regular evangelistic sermons.

This month I made trips to each of three new places: Lake Mills, Fort Dodge, and Eagle Grove. These places and a large part of the Sac City brethren like lessons better than sermons. The lessons are better for lasting instruction. We generally use a blackboard.

The condition at Lake Mills needs patience. No services have been held there for many years. There are only a few members, but others are interested, thro' the personal work of Sr. Susie Todd. At Eagle Grove we renewed old acquaintances, especially with Bro. A. M. Jones, whom I last met at Chanute, Kansas, years ago. Here we had interesting times in our one lesson, one sermon and personal talks. The membership is small but a number of the public came in to the evening sermon. The morning lesson on the Holy Spirit was especially interesting and satisfactory to those present.

At Ft. Dodge the condition is interesting and promising. Bro. and Sr. G. P. Allard are doing some efficient personal work here, and a number are interested in the truth. I am writing this report from their home, where we are having lessons on the holy spirit, the first three evenings of February. We had one lesson here at my previous trip on the forgiveness of sins.

I was to go to Hickory Grove

the third Sunday, but late arrangements and bad weather prevented, so we spent the time at Pleasant Prairie. Here we had our regular appointment and gain the fourth Sunday. On night Bro. Mousen's family and ours had a lesson at our home. Brethren and neighbors will be welcome at our home for lessons and questions at any time.

We have had four lessons and one sermon this month at Sac City. Our services there are always interesting and nearly always prompt questions and remarks.

The sermons and lessons this month have been mainly on the atonement and the holy spirit with those also on the second advent, the sermon on the mount, what church shall I join? What is a Christian? The trial of faith, the transfiguration, the house, in the heavens, Gen. 22 in type; perfection; What must I do to be saved? Rom. 8:28 and the third heaven. Some of these we will summarize, and Bro. Lindsay can give them to you in installment articles during the month if they do not bury him in the waste basket.

Our work is enjoyable. The brethren receive the word gladly and rejoice in the truth. My health and strength are the best since I began serving the word, for which I am grateful. Let us be glad in the truth and rejoice in the Lord for the privilege of service and the prospect of near redemption.

J. W. Williams.

Just a few lines by the way of a report of the meetings just closed at the Gord Church, three miles north of Six Lakes. On Jan. 18th, Bro. S. J. Lindsay, of Oregon, Ill., came to our place, and commenced meetings under very unfavorable weather conditions. The weather was very severe, and our attendance was not very large for the first two nights, but increased continually, until we had a full house that was very attentive. The sermons delivered by Bro. Lindsay were so interesting and instructive that all were so eager to hear the truth, that although the snow went off the second week, the congregation couldn't stay away, but came through mud and rain to hear the good news of the kingdom of God, and its establishment on the earth. Sunday night, the last night of our meetings, although a very rainy night, found the church well filled with eager listeners, all expressing their regret that the meeting must close so soon. The truth was so well presented that two were added to the church, putting on Christ by baptism, and two more wishing to be baptized this week, and many more expressing a deter-

mination to obey the truth in the near future. Bro. Lindsay's sermons were so ably delivered that they were—as expressed by some—a revelation, and all are longing for a return visit of so able a speaker. The interest being so good it was thought best to have Sr. Woodward come and finish the work so well begun. The congregation was unanimous in having Sr. Woodward continue the meetings, so they might get more of the good news of the kingdom of God.

Trusting that there will be a great ingathering at this place that God may be glorified, and many may be saved, is the earnest desire and prayer of

Yours in the love of the truth,  
B. A. Cummings.

## BAPTISM.

(Written by request.)

### Baptism a Seal of Faith.

In the 4th chapter of Romans we learn that after Abraham exercised faith toward God, he was given the sign of circumcision which was a seal of his faith which he exercised before he was circumcised. It will be necessary for the student to read this chapter carefully before proceeding further.

The same chapter tells us that we must walk in the steps of that faith of our father Abraham. What were the items of faith which Abraham believed?

First, according to the promise of God, Abraham looked for an everlasting possession in the earth. Gen. 17:7-8. Second, he looked for a son and heir in whom all the families of the earth should be blessed. Paul says that this heir (seed) was Christ. Gal. 3:16. It was upon exercising faith in these things that God gave Abraham the seal of circumcision whereby he sealed his covenant with God in blood.

Inasmuch as we are to walk in the steps of that faith of our father Abraham, and inasmuch as Christian fellowship requires a seal, it is necessary for us to see what that seal is. Before we are ready for the seal, we must exercise the necessary faith—the faith which Abraham had. In Col. 2:10-12, we read, "And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein ye also are risen with him through the faith of the operation of God, who hath raised him from the dead."

Then burial in baptism is Christian circumcision. It is in baptism that we take the blood seal. Christ shed his blood in



death and burial and by symbolizing death, burial and resurrection we take upon us his blood and arise to walk the new life. As Abraham was required to believe God in what God promised, before he was circumcised, so we must believe what God promised before we can be properly baptized. Simply dipping a person in water does not necessarily constitute baptism.

We find this principle of truth exercised in the great commission and in the teaching and practice of the apostles to whom the commission was given.

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

First, the candidate must hear and believe the gospel. Having heard and exercised faith in what he has heard, upon repentance he is ready to take the seal. By an examination of the Acts of the Apostles, it will be found that they followed this order of things. Peter preached the gospel on the day of Pentecost. That gospel contained the promise of God's kingdom with Christ sitting upon David's throne, and a Christ risen from the dead. Expressing belief in these things, the hearers were exhorted to repent and to be baptized for the remission of sins. Philip preached to the people at Samaria and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women. They were not ready for baptism until they had heard and believed. The eunuch said to Philip, after Philip had taught him, "See, here is water, what doth hinder me to be baptized?" Philip conditioned his readiness to baptize him only upon his expression of belief in the things which he had heard. And so on. In every instance recorded it will be found that the knowledge of and belief in the gospel preceded baptism.

Some questions then. Will dipping in water a little child or any person who knows nothing about the gospel have any saving effect on such person?

Will it help matters any to dip any person in water who believes something for gospel other than that which Christ and the Apostles preached?

Does it not stand to reason that before we can legally seal a covenant or contract, we must know what that contract is? Should we not enter in upon the subject of baptism with a great deal of care?

He who does away with Christian baptism in his system of religion does away with the

means God has given by which the covenant with God may be legalized. The Children of Israel exercised the same blood mark in leaving Egypt. Had they left the blood off their door posts it would have meant severe loss to them, even though they had done every other requirement God made of them.

To be continued.

S. J. Lindsay.

### "The Lord's Day," and "The Day of the Lord."

Do they mean one, and the same time, or does one mean Sunday, and the other cover the thousand year period of the reign of the Christ? I would answer this like Jesus sometimes answered, by asking another question. "Christ's Gospel" and "The Gospel of Christ"—do they refer to one and the same thing, or do they have reference to widely different subjects? Surely your answer would be, to the same identical ideas or truths. Christ's gospel means the gospel or glad tidings which Christ preached, which was concerning himself and his kingdom. So the "Lord's day" has reference to the same period of time covered by the expression—Day of the Lord.

Why one should conclude that the Lord's day means Sunday, the first day of the week, I can not conceive, seeing that it never had been called by that name previous to that time. Why not as well call the day upon which he was crucified, the Lord's day, seeing it was a day that was to be commemorated, according to the commandment. John was in the Isle called Patmos for the word of God and for the testimony of Jesus Christ, and John declares I was in the spirit on the Lord's day. John in spirit was carried forward in vision to the Lord's day or day of the Lord. That was John's viewpoint, and being in the Lord's day had the unspeakable delight of seeing the Lord in his majesty, whom he styles, One like unto the Son of man. John's description of him would seem to imply that he was prepared to execute judgment. He tells John to write the "things which thou hast seen, and the things which are, and the things which shall be hereafter;" events covering three dispensations: the gospel, the Lord's day period or day of the Lord, and a period immediately following the Lord's day.

What he wrote to the churches was meant for this dispensation; and for our learning upon whom the ends of the world are come.

When he had finished writing to the churches, which surely was written for our edification and warning. He further declares: "After this I looked and behold a door was opened in heaven,

and the first voice which I heard was as it were a trumpet talking with me, which said, Come up hither, and I will show thee things which must be hereafter.' Hereafter from the beginning of the day of the Lord.

The day of the Lord covers a period of judgment which the prophets describe as a day that is terrible from its beginning. Zeph. 1:15. That day is a day of wrath, a day of trouble, and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. Read the whole of Zephaniah and you get a true picture of the day of the Lord; not only of the dark period which was in the beginning of it, but the brighter, grander and more glorious period that is brought to our view later on, when Jesus shall have subdued all things unto himself, and the Father takes the kingdom restored, perfected and glorious, when all enemies shall have been destroyed even death itself, the last enemy.

But John also saw things future from the Lord's day, a period of time in which Satan is once more turned loose to prey upon the people and the nations; this is the time in the which he gets in his work to their utter and eternal destruction.

Peter saw 3 days in which 3 worlds were brought to his view, one that had passed away—the antediluvian world; they had their day in the which they were tried and found wanting, so God destroyed them, but he saved a seed and the world that now is, is the result of the propagation of that seed, multiplied so that today it is estimated at one billion five hundred millions.

Eight souls were saved at the end of Noah's day, or the antediluvian period of time. That world was destroyed by water. Then began another period of time or day, that covers the world that now is, that is reserved unto fire against the day of destruction and perdition of ungodly men. This day of perdition of ungodly men is the same terrible day spoken of and described by the prophets. Mal. 4:1. For behold the day cometh that shall burn as an oven and all the proud yea and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts that it shall leave them neither root nor branch. This is the Lord's day spoken of, or the beginning of it.

But listen to the gracious words of the prophet: But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.

Something better in the same day for the righteous. Peter says, One day is with the

Lord as a thousand years and a thousand years as one day. Now the question arises, are we, as Russell says, living in the period known as the day of the Lord? I would answer unhesitatingly, No. Are we living in the time of trouble just preceding the day of the Lord? This may be preliminary and leading up to the time of trouble. The times are certainly perilous to the safety of both body and soul. With the nations nearly all at war a man's life isn't worth much, and the devil's snares are all about us to overthrow our faith and cause the love of the Christian to wax cold, so we take the admonition of our blessed Lord, and watch.

The present war did not begin at the right place to end up in Armageddon. That war must begin at Jerusalem and spread to all the nations of the earth, "even all of them." I agree with Bro. W. H. Thomas in the Restitution that the king of the north means whatever king holds the rule over Turkey.

Should Russia obtain control of Turkey, then Russia would fill the prophetic mold of king of the north and the Gog and Magog that comes against the holy land in the latter days, who shall come to his end and none shall help him and who is also given a place of graves upon the mountains of Israel. Let us put on the whole armor and prepare to meet our God, watch.

M. W. Perrine.

### Life Is What We Make it.

Life is, in a large degree, what we make it. And how shall we succeed if we pass by heedlessly life's precious opportunities? Little opportunities of doing good, little lessons that may at present seem unimportant, help materially to lay the foundation of a great and useful life. Our faculties for exercising an influence over others are so many and so great that it is difficult to conceive how two persons may sit and converse together without exerting a mutual influence; and every one who critically examines himself, his intellectual and moral state, will observe that, however short his interview with another may be, it has had an effect upon him, and this influence is usually exerted when we think little about it; but we have left impressions which will never be erased. This influence and constancy has often great power. A single instance of advice, reproof, caution or encouragement may decide the question as to man's respectability, usefulness and happiness for a life time. How important then, that we improve every opportunity to make our life a blessing to others.—Zion's Herald.



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**What Did Adam Lose by the Fall?**

Some claim that all he lost was his dominion over the earth; let us see what he was commanded to do. Gen. 1:28. And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth." This passage shows what Adam was commissioned to do. If Adam had remained faithful and eaten of the fruit of the tree of life, he would have been the ruler of this earth.

So we see he lost the rulership, as well as immortality. Some say he never had the immortal life to lose, but he had the chance to get it, as he was commanded to eat of all the trees excepting the knowledge of good and evil. Now see what God said about it. Chap. 3:22. And the Lord God said, Behold, the man has become as one of us. to know good and evil: an now, lest he put forth his hand take also of the tree of life and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So God drove out the man, and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life. This shows plainly that Adam lost eternal life by being disobedient. If he had fulfilled the command given him, there would have been no need of the second Adam. The only hope left to our first parents was the promise of the seed, in the condemnation of the "sin power." v. 15. And I will put enmity between thee and the woman, and be-

tween thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. This promise looks forward to Jesus who came to seek and to save that which was lost. What was lost? The beautiful home was lost. Paradise or Eden. Immortality was lost. The dominion over the earth was lost, as Adam was removed by death, so Jesus is to restore all things; the curse will be removed. Isa. 9:6, 7. 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.

This is what Adam would have done if he had proven faithful. It is to be accomplished by Jesus when he comes again. Dan. 2:44. And in the day 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 stand forever.

By those few quotations we get a faint glimpse of God's plan, and what his purpose was in creating the earth, and placing man on it; and what will be in the future.

May we all prove faithful so that we may share in the good time soon to come.

John E. Hogarth

**Jesus Is Coming to Reign.**

Tune: Tell it to Jesus Alone.

1. Oh ye weary, oh ye heavy-hearted, Jesus is coming! Jesus is coming! Are you grieving for the dear departed?

Jesus is coming to reign. Jesus is coming, Jesus is coming; Angels repeat the refrain; The earth is waiting For the King of glory. Jesus is coming to reign.

When he comes our tears will all cease flowing, Death will be vanquished; sorrow will vanish.

Joy abound throughout the ages, Jesus is coming to reign. Jesus is coming; Jesus is coming; Angels repeat the refrain: The earth is waiting. For the King of glory. Jesus is coming to reign.

—Lillie H. Willis.

Knowledge is power.—Bacon.

# THE RESTITUTION HERALD.

Volume 5.

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Number 20..

## Thistle Flowers or Roses.

Have you looked upon life only as an existence in which self is the most important part? Have you never felt the pleasure that comes from bringing a blessing to others? If so, you should know that there is a great and wonderful world of which you as yet know nothing. He who lives for self moves in a narrow sphere, his pathway through life is never brightened by the sunshine of sympathy and kindness, and the flowers that bloom by the wayside of his life are as the flowers of thistles. But to him who has learned the lesson of helpfulness, the possibilities of the world surrounding him, its beauty, its happiness and its blessings, are multiplied many fold.

To give is to receive. The fountain that gives forth its waters as a free gift to quench the thirst of needy creatures, remains pure and living. But ceasing to flow it soon becomes sluggish and foul and the home of loathsome reptiles and poisonous vapors. No man or woman can long remain cheerful and happy and sweet tempered who refuses to extend to others the word of sympathy and kindness or the good will and helpfulness due from one to another. Is there one who questions this? Ask yourself, then, what is the verdict of your experience and observation? Are not those of your acquaintance who are most pleasant and companionable the ones who are readiest to turn to others with sympathy and kindness? And can you find any more unhappy and discontented than those who live for the gratification of an all-consuming, miserly selfishness?

"I just feel happy all over," said a little girl not long since, "when I've been good, and tried to help mama."

And such is the experience of each and all. He who gives even the cup of water in kindness is not without his reward, even in his own mind and heart, in the peace and contentment that the simple act itself brings. If you would get much out of life, try the rule of helping. But do you say you cannot do anything important? Then do what lies in your power to do. He who does what he can, does much. If you cannot be a hero in the sight of the world, be, what is better, a hero to some one person through

the bravery and conquests of kindness. Every man and woman boy and girl, has the power of being a blessing to others. The only demand is the earnest desire and effort to be such.—The World's Crisis.

### When You Must.

"I saw a woodchuck in a tree as I came across the pasture," said Dan Cummins.

"Oh no," said his father, "you are mistaken. Woodchucks do not climb trees, it was something else you saw."

"Now," said Dan reproachfully, "don't you think I know a woodchuck when I see it? I tell you this was a woodchuck and it was in a tree. I know they don't climb trees, but this one had to. A dog got between it and its hole, and in order to save its hide, it had to get up that old apple tree."

"Well, we can do most anything if we have to," said Mr. Cummins thoughtfully. "Maybe a woodchuck could climb a tree if a dog was after him, and he had no other place to go."

It is rather hard to convince a young person that it is good for him to be obliged to do things, whether he thinks he can or not. It is such a hardship to have stern Necessity, whip in hand, drive us forward. Yet while Necessity seems such a cruel task mistress, she is really our good friend. She brings out all the strong and fine things in our character. Without exception, every person who rises above the dead level of mediocrity is driven by an imperious "must." Sometimes it is need for material things of life that drives. Sometimes it is the need to preserve health, sometimes a still higher force, when one feels that he must give service to God and humanity, or express the genius that God gave him. Marconi, the inventor, says, "I cannot remain idle. Ever since I was a child, I have had this feeling. Time means ev-

## FAITH

Oh, for a faith that falters not      A faith that brings us near to God,  
That's always burning bright,      And bids us do His will;  
Regardless what may be our lot,      That marks the path our Savior trod,  
Or how dark be the night.      And helps us follow still.

Such faith as that when once attained  
Will reap a rich reward;  
Eternal life shall then be gained  
Through service to our Lord.—Frank E. Siple.

erything. In an hour may be accomplished the one thing you have been striving for." Can you not see the "must" driving him onward, continually whispering that he must waste no time, for time is the material out of which he must make his dream come true. Roosevelt was driven out by the necessity of improving his health if he meant to stay alive at all. A sickly, undervalued child, he obeyed necessity and built a splendid strong body for his fine mind and so filled his life with noble achievements. Lincoln and Garfield felt that they must have education to do the things in life that they had planned. Every imaginable obstacle of poverty and hardship was in the way, but "must" stood behind, so they did the impossible, and became finely educated men.

Does "must" drive you? If not, you will grow up as spineless as a starfish, and you will make about as much impression in the world. Learn to be thankful for your hardships. If a study is hard, master it. If money is scarce at home, earn your own. If you have a fault that handicaps you, conquer it. If education seems impossible, pay your own way through a technical school or college. You can do it. If you refuse to give up, Necessity will drive you over every obstacle.—Boy's World.

### Think About It.

Is it quite honest to pray, Lead us not into temptation, and then deliberately walk in the direction in which we know temptation lies? It is only cowardly to avoid the places where our obedience, honesty, loving unselfishness, will be tried, when we are sure our turning in that direction is going to do some positive good. We are often conscious that we are ourselves choosing the path that leads toward temptation, instead of following God's guidance for which we have ask-

ed, and at such times we need to stop and do a little serious thinking.

### "Worse Than Overwork."

Very often we flatter ourselves that we could accomplish wonders if only we were relieved of the necessity of doing a certain amount of commonplace work. But with the majority of people, it is an advantage to be held steadily to a fixed employment, and their leisure moments are all the more profitable because they are not continuous.

Charles Lamb early entered business life, and continued it more than thirty years grumbling frequently that he was not able to devote his entire time to literary effort. At length he realized his ambition, for his employers gave him honorable dismissal from their service with an annual pension of twenty-five hundred dollars. For a time Lamb was almost bewildered by his newly found liberty. He could hardly be assured that it was not a dream. But after the first excitement was over, he was no happier for the change. In a letter to a friend he said, "I assure you, no work is worse than overwork. The mind preys on itself—the most unwholesome food. I bragged formerly that I could not have too much leisure. I have a surfeit."—Sel.

### Nothing Venture, Nothing Wir.

Often, when we start to go somewhere, says an exchange, and are deferred by unfavorable weather indications, we find that we made a mistake in not taking the risk and going on. The day clears up unexpectedly, and our fear of getting wet has robbed us of a pleasure.

It is the same in all life. If one waits until all the conditions are just right for his venture, he will never launch out.

There is contagion in a sweet and beautiful character, for health is contagious as well as disease. We are all the time giving to others either wholesome or unwholesome moods,—poisoning their atmosphere with doubt and suspicion or clearing it with helpfulness and good cheer.—Phillips Brooks.

Love reveals itself in kind deeds.

## Non-Essentials of Faith.

Essentials of Faith can include only those truths which form the necessary foundation of faith in God. Since the world contains the ones who do not have faith in God, the essentials of faith are those truths which must be made known to the world that it may have faith in God, and so be saved.

God very definitely designates these truths as gospel truths and they are the only truths which the apostles were commanded to preach to the world and to contend and fight for. As far as we can know from the records they never contended with the world or before the world for other truths than gospel truths—the kingdom as it is revealed in the prophecies, the resurrection as the source of eternal life, and forgiveness of sins on condition of repentance, belief and baptism sometimes explained by Paul as justification by faith.

It cannot be said that all who are the present representatives and defenders of these gospel truths are always found doing as the apostles did, but we often weave in and grow contentious over side issues.

A few instances may be cited.

First: We are often found contending over just who and just who are not to be resurrected in the great, general resurrection. The great truth concerning this subject which is capable of inspiring faith in God is the fact that a living again after death is possible, and that the power to perform that miracle lies in God's hands. This fact, coupled with the fact that God is absolutely just and that therefore every individual who has ever breathed, whether he dies as an infant, a savage, an idiot, or a heathen is bound to receive justice at the hands of God, is what inspires faith in God as the great Saviour of his creatures. It is not by knowing just who and when each individual is to receive his rights that faith is inspired, but it is by knowing that God has promised, and is able to perform his promise to every one justice that causes man to have faith in God.

Another subject often discussed among believers of the gospel to the point of contention and faction is the nature of the devil. All agree that the devil and all pertaining to him can be and is to be destroyed by God, but some believe him to be a personal being with a separate existence from man, while others hold that he is simply evil principles and propensities of man's make up personified. Neither of these views has any effect upon faith in God, either for or against, but the fact that the

devil and his power is destructive and that God has promised to perform that work through his kingdom with Christ as King is a very material bearing upon man's faith in God. This is the truth man must know else he will always as now place his faith in man and his organizations for deliverance from evil and its accompanying suffering.

A little honest retrospection will show other subjects which have been and are matters of contention, but which, if we put them to the test honestly and with no prejudice as to whether or not they are necessary to instil in the minds of men, faith in God, we would have to place in the list of non-essentials of faith.

The three great gospel truths, the kingdom, the resurrection and justification by faith are the God given means of salvation and of faith in himself. There is only one side to these subjects in God's word from Genesis to Revelation. The doctrines opposed to them have no foundation whatever in his word. Their only foundation is heathen philosophy.

A discussion of these subjects never causes contention and ill feeling among the people known as the Church of God, but only between those seeking and will ing to do God's will and the worldly person. This is the only kind of contention in which Christ's followers are ever commanded to take part.

This and this only is defending the faith because it is defending the very foundation of faith and confidence in God. All other Bible subjects should be held by God's people as items of growth and investigation but not as matters of contention and disfellowship. The faith established by the gospel truths will be strengthened or weakened according as the individual grows in his knowledge of all truth.

It may be argued that some teaching carried to its logical conclusion would virtually deny gospel truth and therefore we must fight it if we would defend the faith, but we should remember that the great mass of people in the world are not carrying every theory out to its logical conclusion, nor can they. When it requires a long, drawn out, intricate, process of reasoning based on technical laws of logic to prove a certain theory contrary to gospel we need not fear that theory will undermine the faith of anyone. It is the plain, flat contradictions of the gospel truths which destroy man's faith in God, and it is a knowledge of the plain simple gospel truths that has the power of restoring man's faith in God.

The defense and spread of

pel truths requires the best of our time and energy and we should not waste either on long drawn out conclusions which can not be grasped by any one but well educated teachers of theology. The people who stand in need of a Savior are the common people—the people who realize and feel their need. The highly educated in worldly wisdom and the wealthy do not feel their need of a Saviour and Jesus has said he came not to call the righteous, but sinners to repentance. Lu. 5:32. They that are whole do not need a physician, but they that are sick. Christ called such to repentance through the gospel message simple enough for the most ignorant to understand. It cannot be found where Christ ever spent his time doing anything else than preaching the simple gospel message in simple language and performing works of mercy and love which exemplified the kingdom which he claimed. God was going to establish through him as king. If we follow in his steps can we do more or less as far as the world is concerned?

Of course to insure a growth and development into all truth the individual must study and investigate all he may read in God's word, and discuss with those who are seeking more truth, but not contentiously or dogmatically. We need have no fear that any error will remain long in supremacy among God's true people for all are led by the same spirit and therefore must sooner or later come to the same conclusion and convictions and this must be truth.

Alta King.

## SERMONETTE NO. 76.

## Gather the Fragments.

Text:—When they were filed, he said unto his disciples, gather up the fragments that remain, that nothing be lost, Jno. 6:12.

In the world of nature nothing is wasted. Every material substance is related to every other substance by the laws of chemistry. The changes which take place to tear down one body, furnish the material which is necessary for the upbuilding of another form in the material world. All matter, however varied or complex, is one universe, and subject to one general law. Change, therefore cannot produce waste. What appears to be waste in nature is only seemingly so. Leaves may fall from the trees, and decay upon the ground, and it may seem that they waste away. True they do. But the elements into which they were reduced, are used in the fertilization and upbuilding of other

plants.

The same law operates in all the orders of the vast creation. There is no possibility of the mineral kingdom elevating itself into the vegetable world. But the vegetable has the power to reach down and draw up the mineral and weave it into a flower or into a tree, because of the convertibility of forces. So too, a vegetable cannot of itself become an animal, yet the animal can reach down into the vegetable kingdom, and transform the grass of the meadow into the beefsteak of the animal. We do not know how or why, but we know that it is so. Whether light, heat and electricity are material substances or not, is unnecessary to know. But we do know that they are convertible, or changed without waste. Heat may be converted into light or electricity. And electricity may be converted into light and heat or into power to move matter. And yet there is no loss—no waste.

Waste occurs only in the use of things—in the "fragments" that are left. Fragments are used by nature, but not always in the activities of man or other animals. These fragments or broken pieces become a waste to man, and become a loss in the battle of life.

We may safely conclude that the teaching of God through nature is economy in the use of all things. It is a law as unerring as the law of gravitation, and he who violates it by wasting the fragments, induces want and misfortune.

The teaching of Jesus Christ in the feeding of the 5000, with five loaves and two small fishes, emphasizes this law of economy in the use of all the blessings of Providence. Let us consider a few things in which man loses by not gathering up the fragments.

## 1. The loss of time.

There is perhaps no greater waste than this. Much of the life which God has given is wasted by many—wasted in idleness, wasted in dissipation, thoughtlessly wasted without an effort to be employed, wasted in seeking transitory and questionable amusements. After the task of the day is done, nothing further is thought of—the fragments of the day are not gathered up and are lost. Lost minutes become hours and hours, days, and days, years of lost time. "Of time," said Seneca, "it is a virtue to be covetous."

Moments of time are gems more valuable than gold. Each one should be carefully used because it is a part of this transitory life. Paul writes thus: "See then that ye walk circumspectly, not as fools, but as wise, redeem-



ing the time because the days are evil." Eph. 5:15, 16. If ever the people of God lived in evil days, could they have been more so than just now? Could it be possible that there could be more demands for the fragments of our time than the days in which we live?

### 2. The waste of money.

Money should represent labor, and labor represents time, and time is life. The thoughtless spending of pennies and nickles for needless and valueless things means financial distress in the evening of life's journey. I am not advocating parsimoniousness, but a judicious use of money. Scatter it if you will, but do it for something worthy of the time and labor in securing it. The wise man has said, "There is that which scattereth and yet increaseth." Prov. 11:24. And this increase comes only when the money is put into a good work. On the other hand, the wise man also warned against greed and selfishness in these words, "There is that which withholdeth more than is meet, but it tendeth to poverty." In this sense a poor man may be rich, and a rich man may be poor. "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. A faithful man shall abound with blessings, but he that hasteth to be rich shall not be innocent." Prov. 23:9, 10; 28:20.

We discover from these passages that there is a middle ground upon which to stand in the use of those financial means that industry and economy secure for us.

### 3. The waste of provisions.

This brings our text vividly before us for our consideration. Jesus and the multitude which he had fed were in a desert place. There was nothing there for men, women and children to eat. The need of the body asserted itself in hunger. God had made bountiful provision for the needs of all nature and all mankind; but the things to eat were not in the desert. While God has provided a temporary abundance of everything to sustain life, he has not placed it upon every square mile of earth. There are desert places in which there is nothing to eat for either man or beast. The two former propositions of this sermonette, 'time' and 'money' are the basis of the third. A waste of time and a waste of money will lead to hunger or a lack of things to eat. But industry and economy in these two, combined with equal distribution will furnish enough for all. It has been estimated that there are enough provisions upon the earth at all times to feed its living creatures 24 hours or

one day. Hence the propriety of the teaching of Jesus when he taught the disciples to pray, Give us this day our daily bread." and "Gather up the fragments that remain," so that none may come to want.

But there is much want, and many poor in this world. The principal causes of which are unequal distribution and the waste of fragments.

A. J. Eychaner.

### An Open Letter to Lyman Booth.

In reading your article as published in the Restitution Herald of Jan. 12, 1916, I notice what I call illogical conclusions drawn from the scriptures used by you to prove the doctrine of universal resurrection of the wicked dead. You give as proof Isa. 26:19. You state that the prophet is here speaking of two resurrections. I am surprised to know that such a conclusion is even mentioned. The language will in no way bear this interpretation except you violate Peter's admission, viz., No scripture is of any private interpretation. 2 Pet. 1:20. Isaiah says, Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs and the earth shall cast out the dead. In the study of scripture we should note these three facts: 1, Who is speaking? To whom spoken and what spoken about? The subject is the resurrection. Thy dead men shall live, etc. They shall arise. Israel's dead men shall live and shall arise, And ye Israel's dead men, etc., not another class. The conjunction 'and' joins similar not dissimilar elements of a sentence. Those who are addressed are directed to sing. Why? Because thy dew is as the dew of herbs. And the earth shall cast out the dead, a definite dead, not all the dead. In the 20th verse the prophet says to the same class, "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." In this scripture vs. 19, 20, two subjects are spoken of including the same class, viz., MY PEOPLE. He speaks first of the resurrection and the judgment of God's dead ones. No other conclusion can be drawn except you ignore the rules of logic. Your second proof is taken from Isa. 25:8, where he says, He will swallow up death in victory. You should have quoted the whole of verse 8. You will note that the prophet is speaking to Israel. In 1 Cor. 15:54, the apostle Paul quotes this same scripture and applies it where it belongs to those to whom God had counted righteous and not

to all the dead. Hosea 13:14 is applied to the same class. Though desolation would be wrought to Ephraim, and Samaria for their iniquity, yet Jehovah will redeem Israel (national) from the power of the grave.

You next call attention to 1 Cor. 15 to prove your proposition. That the resurrection is pendent upon Christ's resurrection is true. Paul in v. 18 states that if Christ be not risen, then they that are in Christ are perished. Those who are promised a resurrection were those who believed the gospel and the facts that Christ died, was buried and rose again. Paul is here writing to the believers of the gospel and not those who believed not. I herein note your argument of vs. 21, 22. In Adam all die, even so in Christ are all made alive. Jesus said to Nicodemus. That which is born of the flesh is flesh, that which is born of spirit is spirit. Two distinct classes. The Adamic class, that share his fate, a return to the dust. Those who are Christ's at his coming. The word ALL is restricted to the classes, viz., the ALL in Adam which is universal, and the ALL in Christ which is limited to those who are Christ's. In v. 23, you say, Thus we discover that Christ and his saints constitute one band or company. Further you say, that the ALL is divided into classes. No person without a hobby could draw such a conclusion. Paul is here speaking of the first fruits, Christ, who had arisen and those who are Christ's at his coming. These two bands will constitute one body of which he is the head. Your conclusion agrees with your proposition but does not agree with Paul's.

I wish to call your attention to Paul's statements in his conclusion of this chapter. In v. 51 he says, Behold, I show you a mystery; we shall not all sleep but we shall all be changed in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. None save the saints have a part in this resurrection. He further states, For this corruptible must put on incorruption, and this mortal must put on immortality. When this takes place death is swallowed up in victory. Death will then be destroyed. Is it not reasonable to conclude that Paul's promise of a resurrection was to the elect only? You seem to conclude that you have established an unanswerable position when you claim that death is not destroyed as long as one victim is held by its power. You should remember that without the gospel (Gen. 3:15) there could be no life except temporal or animal life. This promise was that the seed of the woman should bruise the head of

the seed of the serpent. Jehovah has declared that the seed of the serpent shall suffer extinction. For this purpose was Christ manifested. 1 Jno. 3:8.

That this is true we call your attention to the statement made in Rev. 20:14, 15. Death and hell are cast into the lake of fire. This is the second death. And who soever was not found written in the book of life was cast into the lake of fire. Let me suggest that this destroys your position, viz., Those who were cast into the lake of fire will remain under the power of the second death. In concluding this letter we wish to state that every covenant made with the race was conditional. Jehovah made the conditions. Salvation is promised to the obedient and not to the disobedient. For the doom of a certain part of the race, read 2 Pet. 2, and the epistle of Jude. 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. A careful study of these scriptures will prove that portion of Adam's race can never see light.

This letter is written that the subject may be investigated and the truth accepted. What I have written has been in the defense of the gospel of the Son of God.

Yours looking for the soon coming of our Lord who is our life.

D. C. Robison.

### Questions—Who Can Answer?

1. In Luke 23:46, we hear Jesus crying with a loud voice, Into thy hands I commend my spirit. According to popular theology the "my spirit" refers to the real Christ. If this is true who was the one that did the crying? Furthermore if such a view be true, would it be harmful for me to ask: which one "tasted death for every man?" Heb. 2:9. What was this spirit? Was it any part of Christ? If so, why did Christ say, "into thy hands" I commend it? Tell us all about it.

2. In Acts 7:59, another good man says: "Lord Jesus, receive my spirit." Now, if "my spirit" is the real Stephen, and went to heaven, why does verse 60 say that Stephen fell asleep? Was this "my spirit" any part of Stephen? If so, and it did not die, did Stephen completely die?

Yours in the Christ,

T. A. Drinkard.

Cheerfulness is an excellent wearing quality. It has been called "the bright weather of the heart."—Samuel Smiles.

Happy is the man who does the duty which is next to his hand.

**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.

It is our purpose that the Herald shall go out each week acting as its own best recommendation. We try to fill its columns with rich thought tempered with the sweet spirit of our Master, and while we have very decided notions of our own, yet we try to maintain that scriptural sense of fairness which does not in bitterness out-class all who do not come up exactly to our own personal conception of things. One reason for this attitude in us is the fact that we have some knowledge of our own weakness both in overcoming the flesh and in our knowledge of all truth. We

have not yet attained to all knowledge, else growth had stopped. Therefore we must exercise care that we be not found out classing self every now and then. If our attitude is the right one in your sight, then we ask your support in every way to help make the Herald a messenger of truth to many people.

Almost daily there come to our desk letters filled with a sweet sentiment well calculated to make the heart of ye editor rejoice and be glad. Now and then one comes to provoke a smile as we found recently in a letter written by a dear lady in which she said, "Please discontinue for the present as I have many of last year's papers filled with good things I haven't read yet." This surely must be faith in what others have said. Then again occasionally after some one has had the paper for a year from a friend and subscription is 2 or 3 months overdue and notification of same is kindly sent, there comes a tart, "Stop the paper. I never subscribed for it anyhow." We speak of this only to show that the editor's lot is one of good meat with plenty of pepper and salt for seasoning.

In Sr. Chaffee's good letter last week as we read, "As we knelt together at the family altar," somehow the clause caused a heaving of the breast and a moistening of the eye. Only that more of our brethren knew the worth of open confession of Christ in the home by a service especially set aside for that purpose. It was in the home that Israel was commanded to teach. Now the work is delegated to the Sunday Schools. If we are right in the home, we'll be right elsewhere. May the Lord bless Sr. Chaffee and her home.

We have just published 1000 tracts containing Sr. A. C. Hartman's "Letter to a Friend," for Bro. F. V. Blakely, 1037 Lafayette Ave., S. E., Grand Rapids, Mich. Write him about them.

Since our return home from special work, the job department of our shop has been kept pretty busy. Good work and low prices seem to suit our customers pretty well. Write for prices.

Word comes to this office stating that Sr. Rhoda Watts, of Moline, Mich., recently had the misfortune to break her arm. We regret this greatly. Her age will make it slow for the wound to heal.

Word comes to this office that on Feb. 12th, there came to stay indefinitely in the home of Mr.

and Mrs. Wm. DeMann, of Grand Rapids, Mich., a fine nine pound girl who is to be known as Nellie Frances. Sr. DeMann was formerly Sr. Alpha Coburn, of Eastport, Mich. Our good wishes are extended.

**"Where Are The Dead?" Tract Fund.**

A brother in Dixon, Ill..	\$5.00
A brother in Dixon, Ill.,	.50
Total,	5.50
Amount needed for 2000 copies,	50.00

**The Sunday School.**

By Anna E. Drew.

**The Death of Stephen.**

March 5, 1916.— Acts 7:1-8:3  
Lesson Text,— Acts 7:54-8:3.

Golden Text.—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2:10.

Time.—Not long after the last lesson.

Place.—Jerusalem. The hall of the Sanhedrin, and outside of the city wall. The Christians were then scattered abroad throughout Judea and Samaria.

**Questions.**

What was said of Stephen in our last lesson? Acts 6:5, 8. What opposition arose? 6:9. (There were a great many synagogues in Jerusalem. This appears to have been a synagogue for foreigners of the different countries here named. The Libertines were probably Roman freedmen who were formerly captive Jews brought to Rome and afterwards liberated by their Roman masters). What was the result? 6:10. Then what was done? vs. 11, 12. What were the charges brought against him? vs. 13, 14. "The false witnesses declared they had heard Stephen speak blasphemy—which was punishable by death

—against Moses, against God, against the temple, against the divine laws and customs, that Jesus would destroy the sacred temple, and that he would change the customs instituted by Moses." Stephen's defence was a denial of these charges, which he makes by recounting their history. In the story of Abraham what was the promise made of God to Abraham? Gen. 12:2, 3; 13: 14, 15. How did Abraham prove his faithfulness? Did he receive the promised inheritance? Acts 7: 5. Will he receive it and when? To what nation was the seed of Abraham in bondage? How was

this nation judged? v. 7; Ex. 3: 20. What was the covenant of circumcision for? Gen. 17:9-11, 1000. 4:11. Tell the story of Joseph. In the story of Moses, of what were those to whom Stephen was speaking, likewise guilty? vs. 35, 37, 39. How does Stephen refute the charge of blasphemy against the temple? vs. 44-50. The argument is, that the destruction of the tabernacle, in order to make way for the more fitting and glorious temple, implied no blasphemy against God, and therefore the announcement that the temple should be destroyed, and that its place be taken by a still more glorious spiritual temple, was not blasphemy against God nor a denial that the temple and its worship were ordained of God.

Stephen now applies his story of the scriptures to his audience. What is meant by "uncircumcised in heart and ears?" (To circumcise the heart is to remove its hardness, Ezek. 36: 26. to give the hearing ear and the understanding heart). What had been the history of the fathers of those to whom Stephen spoke? v. 52. 2 Chron. 36:16. Did they keep the law? v. 53. How was the law given them? v. 53; Gal. 3:19. Who was the mediator? What effect had Stephen's talk upon his hearers? v. 54. What was given Stephen? vs. 55, 56. Did this further enrage the people? vs. 57, 58. What was Stephen's prayer to God? What is meant by receive my spirit? (Compare Luke 23:46, and 1 Pet. 2:23).

What arose at this time? 8: 1. What did it cause? (Scattering of the Christians). What did they do wherever they went? 8:4. Who in this chapter is first brought to notice? 7:58. What was he doing? 8:1-3. Of what had Stephen proved himself worthy? See Golden text. Has he yet received this crown of life? How do you know? Give texts.

**Obituary.**

Mary Elizabeth McInturff, daughter of Wm. and Regina Boyer and widow of the late John S. McInturff, was born July 4, 1843 near Seven Fountains, Va., and following a severe illness of grip, fell asleep in Jesus at Tom's Brook, Va., Jan. 27, 1916, aged 72 yrs., 6 mos., and 23 days. Surviving her are one daughter, Laura A. V., of Tom's Brook and two sons, Wm. E., of Maurertown, and Hugh of Tom's Brook, and seven brothers, Wm. M., J. D., and G. A., of Woodstock, J. E., of Maurertown, A. J., of Stephens City, and D. S., and S. E. Boyer, of Pelton who mourn the loss of a devoted

mother and sister.

In June 1861, she gave her heart to God, and together with three brothers, J. D., A. J., and D. S., were baptized in the name of Jesus Christ by their brother, the late Eld. B. F. Boyer, and remained a consistent and devoted member of the Church of God, and whenever possible, was present at all services at her church. She died having the love and respect of a host of friends.

Not having a preacher of her church convenient, Eld. D. H. Rhodes of the Christian Church conducted funeral services in the Church of God at Maurertown, Va., after which interment was made in the family lot in Massanutten Cemetery at Woodstock, Va.

Eld. Rhode's theme was the resurrection of those who have fallen asleep in Jesus, reading and basing his discourse on portions of Philippians, 3rd chapter and 1 Cor. 15th chap., beginning at the 12th verse. Whilst we sorrow for a season, yet we hope to meet again where the trials, sufferings and heartaches, common to this life, will be unknown and where we will have the sweet and enduring association of our blessed Savior, Jesus the Christ, and where partings will be no more.

She was a firm believer that immortal life could only be obtained through Christ the life giver. She like the apostle Paul can say: I have finished my course, I have kept the faith: henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.

Christ through John in Revelation declares, "He that overcometh, shall inherit all things." also, "Blessed are the dead which die in the Lord from henceforth. Also, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

She endured much affliction through life, but died in the blessed hope of an overcomer and the soon coming of her Savior.

May we all strive to be overcomers and to be accounted worthy of eternal life in the age to come.

Submitted by her brother,

S. E. Boyer.

#### Mary A. Skinner

was born in Bedford, Cuyahoga Co., Ohio, Dec. 8, 1852. At about two years of age, she moved with her parents to Byron Township, Kent Co., Mich., where she continued to live until she fell asleep in Jesus, Feb. 6, 1916, after undergoing an operation in the U. B. A. Hospital in Grand

Rapids, Mich., being 63 yrs., 1 mo., and 28 days old.

She was married to Lantsford Barney, Feb. 22, 1875. To this union were born five sons, three of whom, with the husband, survive; Fred living in Grand Rapids, Claude in Hillsdale. Owen with the father at the old home. Arthur preceded the mother in death June 17, 1895, and Ray, Nov. 25, 1890.

Sr. Barney came into the faith of the gospel of the kingdom of God and his son Jesus Christ about 26 years ago, through the preaching of Bro. B. W. Woodward, and was baptized by him into the All-saving Name, and was a member of the Church of God of the Abrahamic faith at Dutton, Mich. She was a most consistent Christian, never wavering from the path of righteousness and ever ready to defend the truth, her strong faith giving her the courage of her convictions.

Besides her immediate family, Sr. Barney leaves a twin sister, our esteemed Sr. Martha Moses, of Byron Center, Mich., and two brothers, out of a family of twelve, to mourn her loss, not including a host of other relatives and friends. We will miss her, but we "sorrow not, even as others which have no hope."

The writer went and spoke words of comfort to the sorrowing relatives and friends at the funeral service held in the little church near her old home, basing the remarks on Rev. 14: 13. It is our earnest prayer that we may each so live obediently that we may be reunited in the kingdom of God when his son, our Saviour, comes back again to claim his own.

F. V. Blakely.

## Letters.

Dear Bro. Lindsay:

I see my time has nearly expired to the dear little paper, and since I had so much rather do without all of the other papers and magazines I know anything of than the Restitution Herald, will enclose my subscription for another year.

My heart was made sad by the loss of Bro. Bronson. I always scanned the paper for an article with L. S. B. at the bottom.

Mrs. J. C.

The above letter has the right ring to it. In many homes where brethren are not able to take the Herald, we find many other papers frequently. Let others draw the conclusion.—Ed.

Dear Mr. Lindsay:

I will now send you a report of our fourth lesson. There were 32 present. The subject was the kingdom of God in the past and

future. Memory verses, Matt. 25: 34; Acts 1:6. The teacher asked if we could point out a kingdom at the foundation of the world. The class was divided. Some thought we could find a kingdom before the fall, while others thought not. We all agreed to let the Bible settle it, and we studied the following references: Matt. 25:34. Gen. 1:26-31; 2:8-9; 3:8-24, and Luke 19:10. We found that these references showed that God made Adam ruler of every thing which had been created to fly in the air, swim in the water or live upon the dry land, that his dominion extended over all the earth: that he lost it and that Jesus came to "seek and save it." The teacher then called our attention to "restore," and again in Acts 1: 6. and asked if we thought the kingdom once existed as the kingdom of Israel? We said that we believed it did. We then took the following references: Acts 1:6; Matt. 13:10. 11; Ex. 19:6; 1 Sam. 8:19-22; Psa. 89:34-37; 1 Kings 8:25; Ezek. 21:25-27. (The teacher explained the overturning of the kingdom). Matt. 11:12; 21: 42-43; Luke 1:30-33; Matt. 25: 31. By these references we learned that the kingdom once existed, the kingdom of Israel was overturned until he comes whose right it is and will be restored to Christ when he comes.

Mellie Anderson.

Dear brothers and sisters of the one faith:

I will with my feeble effort try to write a few lines for our dear little paper. Through the great mercy of God I am yet living, though I am in poor health all this winter, having had the grippe. I am in my 74th year and never get to go to preaching any more, but love to read the many good letters and pieces in our paper from our dear brothers and sisters, and would love for all of our dear brothers that I have heard preach so many good sermons, to write some letters, for then we could hear from them. Brothers and sisters, see that we love one another with a pure heart. Love not the world, neither the things of the world. If any man loveth the world, the love of the Father is not in him: as it is written, Eye has not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him.

Blessed is the man that endureth temptation, for when he is tried he shall receive a crown of life which the Lord hath promised to them that love him.

Love and best wishes to all of the one faith. Pray for me.

Grandma Gragg.

A great mark is soonest hit.

## Berean Column.

Edited by  
NATIONAL BEREAN  
SOCIETY,

Leota B. Hanson, . . . Editor,  
3401 Magnolia Ave., St. Louis, Mo.

Dear Bereans:

Our society is a strong and loving tie. It binds the souls of them who love God through this beautiful land of ours. Comparatively few of us know each other personally, yet whenever we take our Bibles, to find out what there is in it for us, we hear that voice that unifies: "Come, let us reason together," saith the Lord. Even "where two or three are gathered together, there am I in the midst of them." After such partnership even with thousands of miles intervening, is it to be wondered at that we love to search deeply into the scriptures that are given by inspiration of God and are profitable for reproof, for doctrine, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work.

I am glad that the one faith is surely and unobtrusively rising to be the acme in Christianity, which might be summed up in the text, Jno. 3:16. I am glad too, that we do exert influence over other lives. And I am justified in saying that, it is by a certain Christian in our faith that I have had the privilege of knowing the Bible. Surely it is not only by talk that we can lead others unto the perfect way. Pleasantly, I hope, we are reminded of the great example who went about doing good. "Be ye doers of the word and not hearers only." And truly our faith has many doers. When I say our faith, I take a comprehensive sweep of some other churches, too, under different names to be sure, but true believers of the gospel and the one faith exhorted by Paul.

I like and yet fear that little but tremendous word faith. For by faith only is it possible to please Him. And yet how many times we are the "Oh ye of little faith." Dear Bereans, let us pray for each other to keep alive within us that sacred spark of belief and faith.

Angeline Bellizzi.

Joseph a Type of Christ.

Israel loved Joseph more than all his children. Gen. 37:4. Christ was loved by his father before the foundation of the world. Jno. 17:24.

Joseph was sent by his father to see about the welfare of his brethren. They hated him, and

sought to kill him. Christ was sent by his father to us,—we who can be of his brethren if we so desire. Jno. 1:11. He came to his own and his own received him not. They hated him and slew him. Will we hate him also?

Joseph's future exaltation was revealed to him and to his brethren through his dreams. Christ has told us he shall be exalted and we shall see him sitting at the right hand of God.

Joseph was sold for a price and was in great agony when he was cast into a pit and in prison. So also was our Savior sold for a price. He suffered great agony in the garden of Gethsemane, and was three days and nights in the heart of the earth.

Both were led into Egypt, and both were servants; both were numbered with the transgressors, and tempted in vain, yet neither sinned. God was with each and exalted them to be a prince and a Savior.

Joseph's brethren bowed their knees to him; he forgave them. Christ forgives us and every knee shall bow unto him.

Joseph took his brethren to live with him when he became a great prince and had his home established, and when our prince and Savior Jesus Christ establishes his throne, he will take his people to live with him.

Rosa E. Roose.  
Argos, Ind.

Dear Bereans:

"Preparedness" is the watchword of our nation today, and it should be the Berean watchword also. We have a sure guide in Eph. 6, which we will do well to heed in making our preparation as follows: Wherefore take unto you the whole armour of God that we may be able to withstand in the evil day. Having our loins girt about with truth and having on the breastplate of righteousness and our feet shod with the preparation of the gospel of peace, above all things taking the shield of faith, and take the helmet of salvation and the sword of the spirit, which is the word of God.

If we have made the above preparation and add prayer and supplication for all saints as we are admonished in the same chapter to do, we need not worry about our nation being prepared for war, but rather rejoice in these times of war and tribulation, for our redemption draweth nigh.

Yours in hope of eternal life,  
Silas Murphy.  
Marshall, Ill.

Dear Bereans:

As a new year is beginning let us strive together and see if we can make it our happiest and most helpful in the work

of our Lord. Phil. 1:27.

Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you or else be absent I may stand fast in one spirit with one mind striving together for the faith of the gospel.

No matter what our vocation may be we should be worthy of it and by trying to be worthy of it we should be worthy of God. Eph. 4:1. By being worthy of our Lord we should strive for more knowledge of him and be fruitful in all good work. Col. 1:10.

But if we are worthy of him we will be called unto his kingdom. Thess. 2:12. We as his apostles may be last and are made a spectacle unto the world. We may be weak, but we must strive to be wise in Christ. 1 Cor. 4:9-10.

Looking Beyond.

No one seems fully satisfied with their present condition. Their environment amid scenes of sin, suffering, and death seems to call for a new adjustment. The goal, to which expectancy points, lies a little ways down the stream of time, and with the poet, we can say,—

"O a wonderful stream is the river of time,  
As it flows through the realm of tears;  
With a musical rhythm, and a magical rhyme,  
And a grander sweep, and a surge sublime,  
As it blends with the ocean of years."

"In the sweet by and by," the buoyant heart of youth, expects its ships to sail in from the sea, richly laden with its satisfying treasures. Even amid the roaring thunder, and lightning's flash of the passing storm, hope gilds the future with sun-lit clouds, gentle breezes, and flowery vales. It is well that it is so. "The radiancy of hope" that is generally an accompaniment of youth, is soon more or less dissipated, by the stern realities of life. As the sands fall from the hour glass of time, and youth is merged into manhood or womanhood, happy will it be for those who can say, in the language of Paul, "When I was a child, I spake as a child; I understood as a child; I thought (or reasoned) as a child; but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known." 1 Cor. 13:11, 12.

If we take heed as we are admonished, unto the sure word of prophecy, we will be able to discern the signs of the times, as the events of the future are por-

trayed in advance, by the inspired pen of prophecy. Matt. 16:3. Those things which are behind, in comparison with those things which are before, would soon sink into insignificance and nothingness, and be forgotten, as we contemplate the glittering prize of the high calling of God in Christ Jesus." Phil. 3:13, 14. "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. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." 2 Cor. 4:17, 18. Apropos to the subject, I transcribe the following beautiful poem, written by that voluminous writer, indefatigable worker, and zealous Christian man—Horace L. Hastings, now deceased:—

"Beyond life's fitful fever,  
Beyond life's troubled dream,  
Beyond death's shadowy river,  
That dark and sullen stream,  
Beyond this land of sighing,  
Where countless tears are shed,  
Beyond the sick and dying,  
Beyond the mouldering dead,  
Beyond the days of mourning,  
Beyond the years of grief,  
Beyond creation's groaning,  
And panting for relief,  
Beyond the darkening shadows,  
Beyond the gloomy vale,  
Beyond the scenes of trial  
Where flesh and heart do fail,  
Beyond the spoiler's ruin,  
Beyond the tempter's wile,  
Beyond the lion's rearing,  
Beyond the serpent's guile,  
Beyond the fear of sinning,  
Beyond the chastening rod,  
Beyond the thought of grieving,  
A kind and gracious God,  
Beyond the doubt and darkness,  
Beyond the realm of night,  
Beyond the hopes uncertain,  
That mock with fitful light,  
Beyond the transient greetings  
Where joy and sorrow thrill,  
Beyond the fears of parting  
Which oft the spirit chill;  
Beyond the dreary mountain,  
Beyond the weary moor,  
Beyond the emptied fountain,  
With disappointment sore,  
Beyond the tedious pathway  
Along which pilgrims go;  
Beyond earth's desolation,  
And Satan's blighting power,  
Beyond man's proud oppression  
Beyond the tyrant's hour,  
Beyond earth's fallen glory,  
Beyond earth's fleeting joy,  
Beyond earth's sinful story,  
And mortal's vain employ;  
Beyond all REAL sorrow,  
Beyond all fancied woe,  
Beyond all fearing morrow,  
Or grieving if it go,  
Beyond all mortal yearnings,

For love and peace and rest,  
Beyond all earthly longings,  
For union with the blest,  
Beyond all human madness,  
Beyond all worldly strife,  
Beyond all transient gladness,  
In blest, eternal life;  
Beyond earth's weary burden,  
The cross, the scourge, the rod,  
The saint shall rest in glory,  
The saint shall dwell with God:  
In brightness undecaying,  
In beauty fading not,  
Oh, pilgrim, are you praying  
That this may be your lot?"

Rufus A. Curtis.

Last Words.

Last words! Oh how they linger and rest in the halls of memory as we look on and wait on. Oh how fraught with joy or sorrow do we remember the parting words of friends and loved ones as they are about to leave us, going to some far off home, country, or to their last long slumber land. Yes, also, the last things. The last rising and setting sun, the last day, the last hour, and the last opportunity. But above all the last words.

Are they spoken with a joyous hope of a bright and a glorious beyond, or will we utter them as is said of Voltaire, in these words, "I am taking a leap into the dark." What has the Christian to fear in his last moments of life? "If God be for us, who can be against us?" to harm or make afraid?

We know of no last words spoken or recorded on the pages of history more touching, grand, or hopeful, for the living to remember and profit by, than those words uttered by Paul in his last parting words to his brethren at Ephesus as found recorded in Acts 20:17, 31, 38. Also 21:13. Listen and hear the language as we quote it to you. O glorious words and triumphantly uttered by Paul: listen and hear them.

"And when they (his brethren from Ephesus) were come unto him, he said unto them, Ye know, from the day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears (O yes, with many tears), and temptations, (yes, even with temptations too), which befell me by the lying in wait of the Jews. And how I kept back nothing that was profitable unto you (wonder if all teachers are as faithful today?), but have showed you and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there,



save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me (or are waiting for me there)."

O what a prospect before Paul. Do all the preachers have the assurance of such a welcome as they go to a new charge now days? No; they are looking for a charge where a parsonage stands waiting ready for them and well furnished.

But now back to Paul's words and his prospects in life working for his Lord and Master. "But none of these things (bonds and afflictions) 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. And now behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore, I take you to record this day, that I am pure from the blood of all men."

Because of his faithfulness among them in preaching the gospel to them is the thought in Paul's mind. "For I have not shunned to declare unto you all the counsel of God."

Wonder if all teachers today going about over the world organizing union meetings can say all that as truthfully as Paul said those beautiful, faithful and touching words.

"And when he had thus spoken he kneeled down, and prayed with them all. And they all wept sore and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake that they should see his face no more. And they accompanied him to the ship." And the last sad words recorded in the 21st chapter and the 13th verse are as follows: "What mean you to weep and to break my heart, for I am ready not to be bound only, but also to die in Jerusalem for the name of the Lord Jesus Christ." O glorious words to be the last words of a child of God, as he parts with friends for the last time on earth.

"I am now ready to be offered, the time of my departure from this life as a Christian is at hand (or near by)." Oh, last words.

Paul, thou art a hero. Who is like unto thee? Who would not fall upon thy neck and kiss thee because of thy fearlessness and faithfulness to thy Lord and Master? Oh brethren and sisters will Paul's last words be our last words when the last shimmerings of life's setting sun is seen no more, and our life's work is done, and our last words uttered?—L. S. B.

None but such as are good men can give good things.

**Does Man Go to Heaven at Death?**

Many religious people claim that they are going to heaven, and as they are the majority, they think we should all fall in line with them. We are told to "Prove all things, and hold fast that which is good." Their chief proof text is the thief on the cross. Luke 23:43 They do not take the thief's request into consideration: "Lord remember me when Thou comest into thy kingdom." If they did and knew when, and how He will come into His kingdom, all would be plain. His kingdom is not in heaven, but is to be the whole earth. Lu. 1:32, 33. (Rotherham's Version). The same shall be great, and the Son of the Highest shall He be called; and the Lord God will give unto Him the throne of David His father. And He shall reign over the house of Jacob unto the ages, and of His kingdom there shall be no end."

It should be plain too any one that the kingdom is not in heaven. The thief wished to be remembered when Jesus comes in to his kingdom. Jesus was soon to go into heaven, the Holiest of Holies, there to act as our High Priest, and not as King, until He comes again. The thief's request implies that Jesus will come into his kingdom when He comes from heaven to receive His kingdom and reign forever. Rotherham translates the answer thus. Luke 23:43. Verily I say unto thee this day: With Me shalt thou be in Paradise. As you will see, the punctuation is different from the authorized version. All scholars know that the ancient manuscripts are not punctuated, so it is a matter of opinion (or prejudice) among translators, how the punctuation should be placed.

We are informed that the Curionian Syriac Version, said to be the oldest known, reads. Verily I say to thee today, that with Me thou shalt be in the Eden Garden. We know where Eden was, and that Adam was driven out of it. It has disappeared from the earth. "Jesus came to seek and to save that which was lost," and restore all things. (Webster says) Paradise, the Garden of Eden. The Jews expected the kingdom would be restored on the earth, where it formerly was: Jerusalem, the capital; their Messiah, the King. But they expected a temporal kingdom, such as David ruled over. This kind of a kingdom could not last forever, as the king would die. Jesus having risen from the dead, can die no more; consequently can fulfill the promise, "reign forever." The thief being a Jew, expected the kingdom to be restored, and asked to be remembered when "Jesus comes into it." The claim that the thief went to heaven

with Jesus that day is without foundation as Jesus lay in the tomb three days, and after He had risen, Jno. 20:17, Jesus said unto Mary, "Be not detaining me for not yet have I ascended unto the Father." He did not go to the Father until 40 days later. Then the fact that He stated on several occasions that no one could go to heaven at any time. Jno. 3:17. "And no one hath ascended into heaven, save He that out of it descended, the Son of man," Jesus told the Pharisees, Jno. 7:33. "Yet a little time I am with you, and withdraw unto Him that sent me. Ye shall seek me and not find me, and whither I am ye can not come." Later He said to His disciples, "As I said unto the Jews, so now I say unto you, Whither I go ye cannot come."

If the disciples could not go it is evident that no other persons could go there. Peter when filled with the Holy Spirit, said. Acts 2:29: Brethren, it is allowable to say with freedom of speech unto you concerning the patriarch David, that he both died and was buried, and his tomb is among us until this day. v. 34. For David hath not ascended into the heavens. It is said that David was a man after God's own heart. The statement is plain that he did not go to heaven, but Jesus is to come, and reward all the faithful here on earth. Acts 1:11: "Ye men of Galilee, why stand ye looking into heaven? This same Jesus who hath been taken up from you into heaven shall so come in like manner as ye yourselves have gazed upon Him going into heaven.

Psa. 115:16. The heaven, even the heavens, are the Lord's, but the earth hath He given to the children of men.

Prov. 11:31. Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.

All the scriptures teach that man's home is on the earth. No other place mentioned, either for reward or punishment.

We should believe the Bible in preference to man's theory, particularly when it is in opposition to God's revealed word.

In defence of the truth,  
John E. Hogarth.

**The Glory of the Lord.**

As we take up the Book divine and begin to read, we see how God made everything very good. How man fell from his high estate, and finally became so wicked that God mercifully swept him away in the flood, saving a few who feared Him. By and by we read of Abraham, and later of the Israelites, and God delivered them by the hand of his servant Moses. How God directed him to build the taber-

naacle, which was filled with his glory: it did not depart from them during their forty years of wandering in the wilderness. And as we read, we see how Solomon built a temple to the Lord, and the glory of the Lord filled the house. But as we turn the pages we see Israel grown corrupt, and we read how the glory of the Lord was gone up from the cherub to the threshold of the house. The glory of the Lord is departing from Israel. Finally it went up from the midst of the city and stood upon the Mount of Olives. Israel's downfall which culminated in the death of their Messiah, has begun. But Ezekiel tells us (ch. 43:2), of the returning of the glory, which we think is in the near future. And as we look with prophetic gaze past the aisles of time into the broad avenues of eternity, we see, not a tabernacle, wherein is the glory of the Lord; not yet a temple, but the whole earth filled with His glory. And as we listen, we hear angel voices singing, "Holy, Holy, Holy, Lord God Almighty," and mingling with them, we recognize voices of some we loved here, and, if worthy, our own as well: nor is this all, for all nature, tuned no longer in a minor key, sings glad melody to Him who has brought redemption to a sin cursed earth.

"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 who sitteth upon the throne and unto the Lamb forever and ever."

Lillie H. Willis.

**God's Love and Mercies.**

There's a wideness in God's mercies,

Like the wideness of the sea,  
There's a kindness in his justice  
Which is more than liberty.

There is welcome for the sinner,  
And more grace for the good.  
There is mercy with the Savior.  
There is healing in his blood.

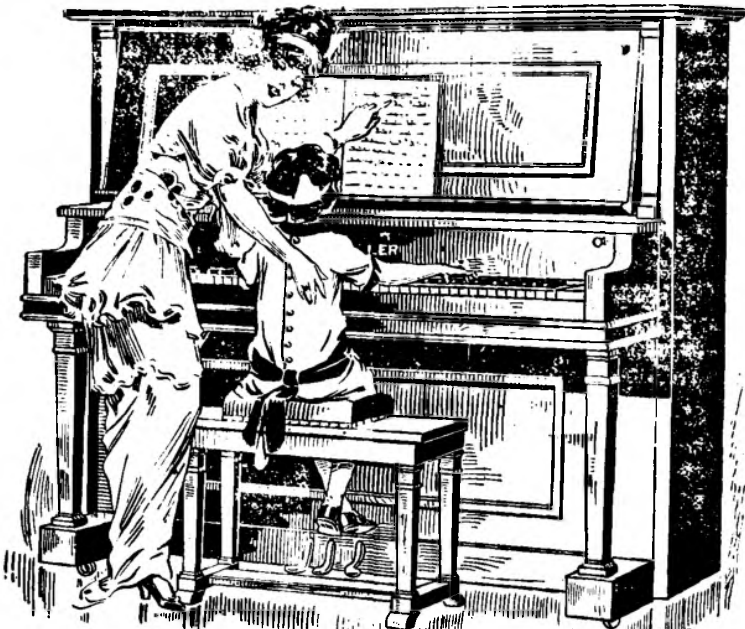
For the love of God is broader,  
Than the measures of mankind,  
And the heart of the eternal  
Is most wonderfully kind.

If our love were but more simple  
We should take him at his word,  
And our lives would be all sunshine,

In the sweetness of our Lord.  
—Sel. by Rachel A. Helmit.

When men speak evil of thee,  
live so that nobody may believe them.—Plato.

Self love exaggerates our faults as well as our virtues.—Goethe.



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**BAPTISM. NO. 2.**

(Written by Request).

**Moral Goodness Cannot Take the Place of Obedience in Baptism.**

We call your attention to the record in Acts 10. Here we find a man whose moral qualities would entitle him to entrance in among the best of people. The description given him would entitle him to church membership in most of the popular churches of the day and no questions asked.

Here is what is said of him: He was devout; one that feared God; gave much alms to the people; prayed to God always, and a man of good report among the nation of the Jews. Here was a good man. But his moral goodness alone could not save him, for he was in an unsaved condition. By referring to Peter's language in the 11th chapter we learn as much for we read in the 13th and 14th verses as follows: "And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house SHALL BE SAVED." Going back, we find according to Peter's speech to Cornelius as recorded in the 10th chapter, Cornelius knew the gospel. And while they were talking, that Peter might understand that God accepted Gentiles as well as Jews, the holy Spirit fell upon them in baptismal power, and then it was that Cornelius was baptized. The only difference we can see between Cornelius and after meeting him is that difference which took place in baptism.

If moral goodness alone could save one, then Cornelius was entitled to salvation. The question

may arise, Why should not salvation be based upon the terms of moral goodness? There are many good reasons why it should not be so. First, as Paul argues in Romans 4, "If we could earn salvation by good works, God would OWE us salvation and we would have nothing to thank him for. Salvation is a gift based on the works of faith; it is a gift of God. Were salvation based upon good works, men would be led away from humility and would become puffed up with the consciousness of their own good qualities. The practice of faith toward God leads us ever into that realm of humility in which alone the human being can find that perfection which can make him to enjoy himself to the greatest degree.

Regarding Lydia's conversion to Christianity we have the same facts standing out. Acts 16. In the 14th verse it is recorded that she was a religious woman. She was a worshiper of God and every evidence goes to show that she was sincere and devoted in her faith as much as many are today who worship God. If her sincerity and devotion could work out for her salvation, why was it necessary for Paul to come along to disturb her quiet, peaceful way? Being a God-fearing woman and one who worshipped God, why was it necessary for her to be baptized? And yet we find the text expressly stating that she was baptized.

All are familiar with the statement made by Peter (1 Pet. 3: 19), wherein he shows that as the ark was the means of saving eight souls by water, even so in a figure, baptism doth also now save us.

Then Paul shows conclusively that baptism into Christ is necessary if we would become heirs according to the promise made to Abraham.

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

To be continued.

S. J. Lindsay.

Individuals alone never succeed. Individuals are successful only as they make themselves so by helping the community. No one ever receives an education alone, and the only way we can keep an education is to give it away, and the more people we give it to the more education we have left.—Hubbard.

God estimates us, not by the position we are in, but by the way in which we fill it.

When in doubt—mind your own business.—Hubbard.

# THE RESTITUTION HERALD.

Volume 5.

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Number 21.

## Your Very Best.

Probably your best is poor enough. Especially is this true if you are measuring the service which ought to be rendered to men, and still more true of the service you owe to God.

But are you at your best? Your best physically, mentally, spiritually? If not, why not? Life is not an idle hour, an afternoon ramble, or a holiday with time to "kill." It is far more serious. It carries issues that are of life and death. It has its beginnings and almost as many endings. It is a builder of hope, and it is a sad wrecker as well. It rises with a smile over the cradle but it vanishes with a tear at the grave side. It carries "the hopes and fears of all the years," and links us to the past, and to a future not yet unfolded.

In the midst of these serious obligations—both to man and to God—have you done your best? Are you making best use of the opportunities that the days are bringing? Are you even laying plans to do better work in time to come, or are you getting ready to quit the job?

The times and the great issues that link us to God and to humanity, demand the best. To fall below that high standard is to discredit both ourselves and the cause we represent. It is also to misuse the opportunities that are given for achievement, and to grieve and embarrass an indulgent Father, who is more anxious to say "well done," than we are careful to deserve, in even humble ways, that priceless encomium.

If not at your best, if not doing your best, and planning and striving to do still better, then "speed up." It is high time. Lay aside any hindering weights. Take on a little more concentration of purpose. Generate, in some way, a healthy ambition for achievement—spiritual achievement. That ought to be the high aim—the passion—of every Christian worker.

Above all do we need that keen, broad vision of life's realities and high callings. We need the inward illumination that the Holy Spirit was given to impart. We need its daily touch and power. After all the equipment that may be taken on, the "divine breath" is needed to vitalize our equipment, our plan and purpose, and give us a melting,

## THE NATIVITY



ALTHAZAR said,  
"I see afar  
The splendor of  
His wondrous star."

Then Gaspar sighed,  
"The end is loss;  
Beyond his star  
I see a cross."

But Melchior cried,  
"God's grace comes down;  
Beyond his cross  
I see a crown!"—D. C. Rule, Jr.

winning power with men.

We shall never be up to the New Testament standard, until as painstaking, efficient workers, we are at our best, supplemented and mightily aided by that spiritual unction that is from heaven, and that can move men.—The World's Crisis.

### Trust Him To Do It.

The greatest burden we have to carry in life is self. The most difficult thing we have to manage is self. Our own daily living, our frames and feelings, our special weaknesses, and our temptations, and peculiar temperaments—our inward affairs of every kind—these are the things that perplex and worry us more than anything else, and that bring us oftenest into bondage and darkness. In laying off your burdens, therefore, the first one you must get rid of is yourself. You must hand yourself and all your inward experiences, your temptations, your temperament, your frames, and your feelings, all over into the care and keeping of your God, and leave them there. He made you, and therefore understands you, and knows how to manage you, and you must trust him to do it.—H. W. Smith.

Christianity sets forth the principle of love as the force which is capable of working out practically the perfect solution of all the world's problems, as the solvent of all human difficulties. Love is its method of getting rid of the evils that afflict mankind. Nature has only one method by which to dispose of the cold and snow and ice of winter and kindle the vegetable world into life and beauty. That is to set the old, eternal sun shining in the heavens. Nature's way of changing earth's winter into spring illustrates Christianity's method of transforming the world; it sets in the moral heavens to shine forever, like a sun,

the great, glowing, luminous doctrine of love. It makes love the supreme power of human life.—Sel.

### The Art of Giving Happiness.

Remember that happiness is one thing, and joy, which we often confuse with it, another. We are so apt to take those words that differ, like fancy and imagination, merriment and gladness, and use them indiscriminately in our talk. But joy is a serious, sober, inward thing. I question if any but God can create joy. It springs from the depths of this mysterious soul which only the finger of Deity can touch.

True joy is often far too deep for laughter; but often it is not too deep for tears. But happiness is that which happens to us. It haps on us, lights on us from without. Joy rises in us like a spring of water. Happiness comes like a swallow to the eaves. Joy grows from a hidden seed planted within; happiness meets us like music, like a friend. Hence to create joy is the great science of God; but to foster happiness may be the art of man. And this is what the professor says of it: "It is the most beautiful and the most difficult of the fine arts." And after all, if the greatness of an art somewhat depends on the kind of material the artist works in, there may be no exaggeration in his words. For sound is mysterious, and color is wonderful, but the human heart is more wonderful than both. And it is the material of the heart I work in, whenever I try to make another happy.

Of course, in this gentle art of giving happiness, we are really fellow workers with God. The longer we live, the more convinced we are that God is at infinite pains to make us happy.—Sel.

### A Great Work To Do.

There are those in the world who have the gift of finding joy

everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—Faber.

Cultivate the thankful spirit. It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings.—MacDuff.

Stop in the midst of the hurry and bustle and temptation of the day for thanksgiving and prayer. A few minutes spent alone with God at midday will go far to keep you calm in the midst of the worries and anxieties of modern life.

I consider storms and victory under the direction of a wise Providence, who no doubt, directs them for the best purposes, and to bring round the greatest degree of happiness to the greatest number.—Washington.

Impatient persons cheat themselves out of the best of things. We can almost always have our choice between something good to-day and something better tomorrow. But the highest good never will be ours until we have learned to wait for it.

I try to increase the power God has given me to see the best in everything and everyone and make that best a part of my life. To what is good I open the doors of my being and jealously shut them against what is bad.—Helen Keller.

When a man can cry out: "The Lord is on my side," he need not fear what man can do unto him.—Martindale.

If we cannot strew life's path with flowers, we can at least strew it with smiles.

Happiness is not perfect until it is shared.

## THE ABRAHAMIC COVENANT A National Work in its Fulfillment.

"And the scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, In thee shall all nations be blessed." Gal. 3:8.

From this language we learn that the covenant that God made with Abraham will become national in its fulfillment; first to the Jews and then to the Gentiles. The angel made the same promise to Abraham when he said, And the Lord said, Shall I hide from Abraham that thing which I do, seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him? Gen. 18:18. On another occasion this promise was repeated and confirmed with an oath and extended to Abraham's seed. "And 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 upon the sea shore; and thy seed shall possess the gates of his enemies, and in thy seed shall all the nations of the earth be blessed.'" Gen. 22:15-18. Prior to this God said to Abraham, "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." Gen. 12:2.

If Abraham and his seed which is Christ, are to bless all nations it is evident that they will have to be in a position which will enable them to dispense said blessings to all nations. For any earthly ruler, be he king or potentate, to bless even his own people he must be in close contact with that nation. Then it is also evident that Abraham's seed will have to be enthroned in as close proximity as possible to those who are to be the recipients of the blessings. If they are to bless all nations they will have to be located relatively near in order that their blessings can be extended to them. As no king or emperor extends his rule and authority and blessings beyond his jurisdiction, so Christ will not.

In this article we contemplate proving by the Holy Scriptures that his position will be such as to enable him to govern all nations. That he will have the dominion of the earth. That his throne will be in Jerusalem from which his laws shall go forth to bless all nations and that they will go up to Jerusalem from year to year to worship Christ who will be enthroned as King of

kings and Lord of lords. This view of the subject will enable the reader to see the necessity of Christ occupying so close a position with respect to the nations.

The promise made to Abraham of blessing all nations has been called the gospel. Paul so called it. He says, "And the scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, in thee shall all nations of the earth be blessed." Gal. 3:8. At another time God made this promise to Abraham using the word 'families' instead of nations. He says, "And I will bless them that bless thee and curse him that curseth thee, and in thee shall all families of the earth be blessed." Gen. 12:12.

Paul, referring to this promise says, "For the promise that he should be heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. What is an heir? One who shall come into possession of an estate at some future time. When the heir takes possession of the estate, his heirship ceases. When Abraham's seed shall possess the gates of his enemies he will then be ruling king or emperor of the world,—the imperial ruler of the nations. As the Jews rejected him as king when he was here among them, so many nations will reject him when he comes again but the promise remains that Christ is to possess the gates of his enemies and therefore will become the governor among the nations. God said to Abraham "That in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand upon the seashore; and thy seed shall possess the gate of his enemies." Gen. 22:17. Later the promise was repeated to Isaac. He said,

"Sojourn in this land, and I will be with thee and I will bless thee, for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I swear unto Abraham thy father, and in thy seed shall all the nations of the earth be blessed." Gen. 26:3, 4. If Isaac's seed is to bless all nations and exercise his kingly office over the nations he must necessarily have to have dominion over them, and if he is to exercise his rule over "all nations of the earth," he will have to have dominion, or legal jurisdiction over all the earth. This right he will acquire, either by conquest or willing consent of the nations. The angel, which was

Christ's faithful messenger sent to John the Revelator, said, Grace be unto you (the seven churches in Asia), from Jesus Christ, who

is the faithful witness, and the first begotten from the dead, and the prince of the kings of the earth." Rev. 1:5. The angel here calls him "the prince of the kings of the earth." Now a prince is not a king nor can he be until he has been crowned and shall come into possession of the kingdom of which he has been heir. We all know that the kings of the earth have dominion over respective portions of the earth. Those kings govern over certain portions of the earth and their boundaries are all well defined. They rule over the inhabitants of those several countries, which are called subjects. If a nation should ever gain possession of the gates of an enemy it would enter into and take possession of all within those gates; dethrone the king and subvert his government. Hence when Christ shall take possession of the gates of his enemies he will enter in through their gates, dethrone their kings, take possession of their territory, overthrow the government and establish his own instead. If he does this, will it not appear plain that Christ's kingdom will be on the earth? In this way he will gain the full title to the dominion over all the kings and of their kingdoms.

To speak of a kingdom without a territory would be an absurdity and to say that a kingdom could be set up in one's heart would be a much greater absurdity. It would be impossible, inconsistent and irrational. He is now prince of the kings of the earth, but when he shall have attained that high and lofty position, high above the heads of all kings and lords he will then be the supreme ruler of the earth. "The King of kings and Lord of lords."

The Revelator gives a glowing description of this mighty one. He says, "And I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire and on his head were many crowns: and he hath a name written that no man knew but himself. And he was clothed with a vesture dipped in blood, and his name is called the word of God, and out of his mouth goeth a sharp sword that with it he should smite the nations; and he shall rule them with a rod of iron, and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath on his vesture, and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." Rev. 19:11-16.

After he shall have subjugated the kingdoms of earth, then can it be said, "he has on his head many crowns," which would imply that he is the universal em-

peror of the world than which no one can gain a higher or more exalted position. When he conquers the nations of earth is here symbolized by a sharp sword going out of his mouth, which consists in his orders to his subordinates, the sword being a symbol of his power. He shall rule the nations with a rod of iron, indicative of the firmness and strength of his laws. Treading the winepress of the wrath of Almighty God would indicate that the blood of earth's royalty will flow to slake the thirst of vultures, and their flesh given to feed the fowls of heaven. "The earth is the Lord's and the fullness thereof; the world and they that are therein." Psa. 24:1. This being true, and Christ being his son, he is the legal heir to his Father's estate; therefore he will inherit the right to the dominion of the earth, with its nations, kingdoms and empires. Through the angel messenger, Christ said to John, "And he that overcometh, and keepeth my works to the end, to him will I give power over the nations. And he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers; even as I have received of my Father." Rev. 2:26, 27. This agrees with what God himself, through the Psalmist, has said: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel." Psa. 2:8, 9. Thus we learn that Christ purposes to share the dominion over the nations with his brethren; because he has a valid title to the whole earth and all things therein. Did not God create them all? Then has he not a right to claim as his own to dispose as he sees best? Who has a better title to them than he? Having absolute title has he not a right to give to the Son if he so desires? If the Son, therefore, receives the title from the Father does he not so acquire the right to give to whomsoever he will?

To be continued.

Lyman Booth.

### BAPTISM, NO. 3

(Written by Request).

B.

#### The Only Scriptural Water Baptism is by Immersion.

John baptized where there was "much water." Joh. 3:23. Could there be any excuse for this statement if sprinkling or pouring, either of which would not require "much water," were authorized or practiced? If either of the latter named actions were practiced, would it not be much more likely that where many were to be baptized it would be



easier to bring the necessary water to them rather than to take so many to the water? Baptism is called a "burial," a "planting," Rom. 6, and it is spoken of as "going down into the water and coming up out of it again." Acts 8:38-39.

Furthermore, in the word 'baptism' we have a Greek word transcribed and not translated. Elsewhere this same Greek word is properly translated "dip," where it has no relation to water baptism. In Luke 16, in the parable of the Rich Man and Lazarus, the rich man is made to say, "Send Lazarus that he may DIP the tip of his finger, etc." Again Christ said to those who asked him who it was that should betray him, "It is he that DIPPETH with me, etc." Again we read of one whose "vesture is DIPPED in blood." In each instance the word dip is translated from some form of the Greek "baptizo."

We have at hand a German Bible. In it we find in the first verse of Matt. 3, the following: *Zu der Zeit kam Johannes, der Tauffer, etc.* The English of this is, "In those days, came John the Baptist." Ask any German to give you the meaning of *Tauffer*, and see what he will tell you. I asked one once upon a time what it meant when he didn't know what my design was in asking it, and he said, "Id means dat you get soaked."

In type this idea of immersion is sustained. The children of Israel were buried in a watery grave in their passage through the Red Sea. Paul refers to this as a national baptism unto Moses in the cloud and in the sea. Rom. 10 The Israelites were entirely hidden from the Egyptians under water, for a cloud covered them and hid them.

Baptism is also given as a figure of burial. As Christ was buried and arose, so we are buried in baptism with him to arise to walk in a newness of life.

What purpose can people have in wishing to discuss the subject out of the Bible? Why do they seek to change God's plans and purposes? Do they not know this is a dangerous proceeding? Saul tried it only a little, for while the commandment had gone out to destroy EVERYTHING, yet Saul kept back only a little alive, and that only for an apparently good purpose if we are to believe his story; yet it cost him a kingdom. The prophet was told to eat nothing while in the land of the enemy. Yet with good purpose, so he thought, he ate and lost his life. How dare people be so careless about the ordinances of God? Is it because vanity takes hold and molds their action? We need to flee vanity. It is as poison to us. Let us seek rather a state of deep humility for in its atmosphere alone can we develop best

that character which God purposes for us.

As against baptism it is urged that the winters of our latitude make the thought of being immersed in the extreme cold water of our winter time out of the question. We know of instances where candidates applying for immersion in the winter time have been told by their "shepherds" to wait until warm weather. Recently, when the water was full of slush ice, we were called upon to baptize a sister whose health was far from rugged. She went through the ordeal without a fear and came out of the water knowing that she had been obedient to that form of doctrine which had been delivered her. We have never heard of a case where the severity of the weather ever brought harm to the willingly obedient. Let us not seek unto excuses to avoid what God commands, but rather let us seek to do his will knowing that he will ask nothing of us in the performance of which he will not protect us.

More could be said upon the subject, but we feel that the matter has been covered sufficiently for this time. I shall be pleased to answer questions that may reasonably arise out of these articles in so far as they may be asked for information and not for discussion.

S. J. Lindsay.

#### Perfection.

He did not say, "Be as perfect as your Father in heaven is," but "Be ye therefore perfect, even as your Father which is in heaven is perfect." That is, since God is perfect, "if you are to be his children in the eyes of the world, you must prove it by exhibiting a likeness to your Father. Since (as) your Father is perfect you are to bear his likeness and thus prove your sonship and manifest Him to men. How is he perfect? In every way, and if we are not careful we shall set an infinite standard for finite creatures. If Jesus had said we are to be as perfect as our Father is, we must have infinite knowledge, power and all forms of perfection, manifestly an impossibility. But what is the Father's perfection the Master indicates? Love. God does not love merely his neighbors, friends, and hate his enemy. He loves even his enemies. That we may be his children, "therefore" we are to be perfect, that is, perfect in love, that is, love our enemies. In other words God loves the whole world, the "who soever" of Jno. 3:16. Hence his children must love even their enemies. For if I love the one on the farthest boundary of my horizon I will love all between, for if he is my neighbor, so are

all surely who live closer to me, and my enemy is surely the one on the horizon, the one I am least apt to love. If I love my enemies, I love everybody. That is "perfect" love, for no one is left out of it.

How does God love his enemies? He sends them rain and sunshine and is "kind" to them. If my love must be as perfect as his I must control the weather. But if I cannot love as much as He I can at least love the same in quality. I can love everybody, love my enemies. I can be "kind" to them.

He said, "Love your enemies." How? "Do good to them." Do good to them which hate you, bless the cursers, pray for the persecutors and let the defrauders take double if they will. For Jesus, Paul and Stephen all prayed for their enemies at the time of their death. Joseph spake kindly to his evil brothers and God loves his enemies when he is kind to the unthankful and the evil in sending them rain and sunshine. Prayers, words, deeds. Food to hungry enemies and a cup of water to the thirsty ones. For John shows we are not to love merely in words, but "in deed and in truth." Do I love everybody? Would I do as much for a needy enemy as for a needy relative or friend? The good Samaritan's neighbor was his enemy, one of the nation with whom the lawyer's nation had no dealings. My neighbor, therefore is everybody.

Love is the fulfilling of the law, the bond of perfectness and the end of the commandment. Since love is service, if I will do all I can even for my enemies, I therefore love everybody, am perfect in love, even while I condemn a vile person as David says I must do to enter God's holy hill. But while I condemn him, I can love him. I need not "feel good," like his looks or enjoy his company. I need not try to compel myself to feel he is companionable when God says he is vile. But I can pray for him, speak kindly to him and do all I can for him. Then I am perfect in my human love for him "as" God is perfect in his fuller knowledge and power of divine love.

This is the true holiness, sanctification, perfection.

Perfection in scripture includes also the physical perfection of the immortal nature, which body is free from even temptation, which has its source in the desires of this flesh.

Participation in the guilt of others is also a source of present defilement from which we cannot be entirely free in this life. We can avoid only that guilt over which we have control. Carpenters can refuse to build sa- loons, farmers need not sell

grain to breweries, clerks can resign rather than misrepresent goods or sell tobacco, and we can all leave off all occupations that do not fulfill Paul's two requirements that Christian occupations shall be honest and for necessary uses.

This participation is shown in the shadows in the law of touching unclean things. Paul's comment in 2 Cor. 6 relates this to guilt of fellowship or participation with evil. By the law, an Israelite was defiled by contact with a carcass, an unclean creature, by a bodily issue and the like. In some such cases he was unclean till sundown, in others for seven days. In Gen. 15, sundown is death, and the eighth thousand-year-day takes us to the time when Christ's reign shall have subdued all sin. Thus we are shown that as long as we live there will be sin in which we are bound to partake, and also that there will be sin to defile mankind by participation till the end of the reign of Christ. For instance, till the sundown of our lives we must all share the guilt of raising grain on stolen land, since all deeded property in the world has been stolen and the owners partially murdered in war. And until the last sinner is removed, we who buy and sell with him will partake of his guilt by helping sustain the life of a sinner, and "herefore, share in sin. But every Israelite was careful to avoid all the unclean contact he could, and be defiled only by what he could not control. If the grain I sell at the elevator gets at last to a brewery I cannot help it, but I can refuse to sell it to a brewery.

Aside from these two defilements by present physical imperfection and participation in sin by unclean contact, we need not be further defiled by sin nor try to excuse it or put off holiness till the resurrection. Love works no ill to his neighbor, hence if I love all my neighbors in the world, I will sin against no one. "For sin shall not have dominion over you," and "Love is the fulfilling of the law."

J. W. Williams.

#### Brethren, Be Watchful.

There are many things that may enter into the Christian's life and pathway that may mar his peace of mind and happiness here in this world and also his future life in that to come. Such as are referred to in Gal. 5:19-21 and reads as follows: Now the works of the flesh are manifest which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revelings and

Continued on page 167.

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 sin 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.  
Adeline, Illinois, the second Sunday each month.  
Rensselaer, Indiana, the third Sunday each month.  
Oregon, Illinois, the fourth Sunday each month.

That label notice last week saved us a good many 2c stamps. Others can save us more by looking at theirs.

Don't you want a bound copy of Vol. 4—last year's Herald? Send us \$2 for one and it will come to you by next mail.

If you have paid your subscription and your label has not been changed to agree, please drop us a card to that effect. Being so busy, we sometimes overlook the matter.

Bro. J. W. Cooper writes that

he has gone into the grocery business in Ripley, Ill. With Bro. C's sunny disposition and up right methods we look for him to build up a good business in a short time.

Sr. Ruth VanAntwerp, of Vermont, Ill., has been quite sick, but is able to be about again. She and her father are leaving the little country home to live in Vermont.

Only a few days ago we published the report of the birth of a little daughter to Sr. Alpha (Coburn) DeMann, of Grand Rapids, Mich., and now comes the sad news that she has passed out of life and now awaits the coming of Him who doeth all things well. Many hearts will be sad with this news. Bro. Blakeley will send full obituary.

We are glad to note that Bro. Philip Senff, who was recently so severely burned with gasoline, is slowly getting better. The burns are healing nicely and the only matter of great moment remaining is the question as to whether he will regain his sight. We pray that his sight may be restored.

The church building at Rensselaer, is now equipped with electric lights and it has been brightened up by new paint until it looks very fine, and to make matters still better, a good sister, at her own expense, had new paper put on since our last visit there. This is a source of encouragement to the brethren.

### "Where Are The Dead?" Tract Fund.

A brother in Dixon, Ill.,	\$5.00
A brother in Dixon, Ill.,	.50
A Sister in Minneapolis, Minn.,	1.00
Total,	6.50
Amount needed for 2500 copies,	50.00

### HELPING FUND.

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

## Notices.

### To Indiana Brethren.

The brethren of the several Churches of God in Indiana are called to meet in quarterly conference, Mar. 31 to April 2, at Plymouth, Indiana.

Important business will be transacted at this meeting. The new constitution proposed at the Argos annual conference last August will be brought up for final action. A copy of the proposed

constitution will be sent to each church that they may go over it carefully.

Bro. J. H. Anderson has been engaged to speak for us at this meeting and we look forward to a good meeting.

May the Lord add his blessing.

Floyd Stilson, Pres.  
Flora H. Prior, Sec'y.

As we have engaged Bro. Jos. Williams to work for the Conference during this Conference year and Bro. Marsh is preaching on Sundays for us, I will appreciate it if those who have subscribed to the work, or others who wish to have a part in it, will make such remittance as they can conveniently. The Conference funds are running low so that I thought best to make this appeal. We would also like to hear from any of the brethren who want meetings.

G. P. Allard, Treas, Iowa Conference,  
Box 86, Fort Dodge, Iowa.

## Marriages.

### Married

at Mt. Sterling, Ill., on the afternoon of Feb. 19, 1916, Mr. Loren L. Burnett and Miss Mary Cooper. Mary is the daughter of Bro. and Sr. J. W. Cooper, of Ripley, Ill. They will make their home on a farm about seven miles from Mt. Sterling where Mr. Burnett is engaged. We trust that Sr. Mary may carry with her her zeal for the truth as she has been so faithfully taught it in her home. Here's wishing them a long and happy life in this life and eternal life when Jesus comes.

## The Sunday School.

By Anna E. Drew.

### Heroes and Martyrs of Faith.

Mar. 12, 1916: Heb. 11:1-12:2.  
Lesson Text: Heb. 11:1, 32-12:2.

Golden Text.—Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith. Heb. 12 :1, 2.

Book.—Epistle to the Hebrews.

Author.—Supposed to have been Paul.

Date.—Probably A. D. 65-68.

Place.—In Italy outside of Rome.

Connection with the last lesson.—Stephen was one of the he-

roes of faith, like those described in this lesson.

### Questions.

What is the faith that produced so many heroes and martyrs? Heb. 11:1-6. Is this a definition of what faith is, or of what it does? In the examples that follow, how did Abel show his faith? In what way does he "being dead, yet speaketh?" How did Enoch show his faith? Gen. 5:22. What were the conditions in the earth in the time of Noah? Gen. 6:5, 6, 11, 12. How did Noah show faith in God? Heb. 11:7. Point out three instances here given in the history of Abraham that showed great faith? What was embraced in the promise to which Abraham, Isaac and Jacob were heirs? Gen. 12:3; 13:15; 26:4; 28:4, 14. Verse 16 in our lesson chapter says it was a "heavenly country" they looked for.—how do we know it will not be in heaven? Dan. 7:27; Psa. 37:9, 11, 22, 29; Rev. 5:10. Tell in what two ways Moses showed faith? vs. 24-28. What was the reward for which he was willing to suffer?

In the passing through the Red Sea, how was faith exemplified? Who through faith, subdued kingdoms? (Gideon, Deborah, Barak, Joshua, David). Who among them "wrought righteousness"? (David, Elijah, Elisha, etc). Who stopped the mouth of lions? Dan 6:16, 22. Who "quenched the violence (power, R. V.) of fire?" Dan. 3:15-17. Mention some of the women who received their dead to life again. 1 Kings 17:8-24; 2 Kings 14:18, 37; Luke 7:11-17; John 11:18-45. What other kinds of persecutions were endured? vs. 36-38. Why did they suffer all these persecutions? v. 35. What is meant by "better resurrection"? Luke 20:35, 36; Rev 20:6. What became of all these faithful ones? v. 13. When will they receive the promised reward? vs. 39-40; Col. 3:3,4; 2 Tim. 4:1, 8. What was the better thing provided for us? Heb. 7:22. Who were the cloud of witnesses? 12:1. (Those named and suggested in chap. 11, persons whose lives witnessed to the work and triumph of faith). To what is the Christian life compared in Heb. 12:1? What weights—encumbrances—must be laid aside? 1 Cor. 9:24-27; Col. 3:1, 2, 5-9. What is meant by the sin which doth so easily beset us? "Our constitutional sin, i. e., the sin to which our nature is most prone." Who is our one perfect example? v. 2. What else is He? (The author, captain, source, finisher, perfecter of our faith). 'As the racer in a contest never stops to look about, but keeps his eye steadily on the goal, so followers of Jesus are exhorted to look constantly to Him as their great example.' 1 Pet. 2:21-23.

## Letters.

A—, Ia., Feb. 23, 1916.

Dear Bro. Lindsay:

Enclosed find check for \$1.50 for the dear Restitution Herald. I see my subscription is past due and I thank you for not stopping my paper.

I— A. M—

Dear Sister:

Because there are so many so situated is the reason for not dropping the subscription when due. Thank you. —Ed.

Rice, Texas, Feb. 22, 1916.

Bro. Lindsay: I drop you a line that you may know how thankful I am to you for sending me the Restitution Herald. It is a welcome visitor each week and the only preaching I have except my Bible. May God bless you and all those grand soldiers of the cross that write for the Herald. May God give you health and strength to tell the people of a coming judgment. The time is short. The hands on the old time clock have moved up to the Restitution hour. God bless you.

Your brother,

John Weeks.

### A Letter of Thanks.

Bro. Lindsay:

There were so many of the brothers and sisters of the church who wrote to us to express their sympathy and interest in us and it was such encouragement that we want to thank them through the columns of the Herald. You cannot imagine how much it helped us and we feel very thankful to them for their thoughtfulness and we hope to be permitted to see them all again.

Bro. and Sister Senff.

Dear readers of the Restitution Herald!:

I write a few lines to thank each of you for the many helpful articles that appear in the paper, and to thank the editor and the office force for their untiring efforts to give us a paper worth many times the subscription price. We were very much interested in Sr. Stearns' article on prophecy. While the subject is a deep one and seems to be hard to understand, I think her line of thought the most reasonable of anything I have seen. If the image means anything, and I believe it has a very significant meaning, we should be careful not to make the toes longer than the legs. So many writers make that mistake without noticing it. It makes our heart sad to see so many of our good writers dropping from the list, but it must be so until our blessed Saviour comes and puts a stop to sickness and to death. "Then shall be brought to pass the saying that is writ-

ten. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:54, 55. It would be awful indeed, were it not for the promise of a time when "There shall be no more death, sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

With Christian love to all the household of faith, I am,  
Yours in hope,  
Mrs. Ernest Crundwell,  
Brownwood, Texas.

Dear Mr. Lindsay:

On Wednesday evening, Feb. 16, the Bible class studied the lesson: How one may become a citizen of God's kingdom. The class had memorized Jno. 3:5, which shews that a man must be born of the water and of the spirit to enter the kingdom. The teacher called our attention to the fact that birth begins life, and that no human could have life without birth. He stated that fleshly birth begins the present life, water birth, the Christian life, and spirit birth, (resurrection) eternal life. We then took up the following references to shew that we must seek the kingdom lawfully, or fail to become citizens of the Lord's kingdom. Matt. 6:33; Lu. 13:23, 24; 2 Tim. 2:4, 5; Acts 11:22; Jno. 3:3-5. Rom. 6:4 was read to shew that baptism, burial and birth in water begins a new life. The following references were read to shew that we must believe certain things when baptized: Acts 19:1-7; Mark 16:15, 16; Acts 8:12, 36, 37. We then turned to Acts 2:38, and found that those who had lived sinful lives must repent (reform), before baptism. Then we learned from Gal. 3:26-29 that faith and baptism made us Christ's disciples. Then in Matt. 5:1, 2, we learned that the sermon on the mount was given to Christ's disciples; so in Matt. 5:20, the king says the disciples must be better than the Pharisees.

Matt. 23:23 shews that we must not neglect judgment, mercy and faith which the Pharisees had done. Next we studied Matt. 25:31-40. 2 Pet. 1:5-11 was then studied, the teacher giving an illustration of the seven graces to be added to faith, on the blackboard. The teacher then stated that the spirit birth or resurrection must be preceded by a begetting of spirit and Col. 1:15, 18 was taken to shew that the resurrection is a birth. We then studied Jas. 1:18; Mark 4:14, 15; Matt. 13:19-23; Jno. 6:63, and Rom. 8:9-11, shewing that we must have the spirit, word or good seed in us in this life in order to become a citizen of God's kingdom. We young people do not believe that we can

ignore our Master's instructions and get into the kingdom by shouting or any other way.

Mellie Anderson.

Dear Brother in hope of eternal life:

I would like to thank Bro. Drinkard and Sister Railsback through the columns of the Restitution Herald for answering the questions I asked awhile back. Bro. Drinkard's answers are in accord with my belief. I think the apostles were the only ones endued with power. They were to tarry at Jerusalem till they were endued with power and on the day of Pentecost the Holy Ghost came and filled the house where they were sitting. Now I will ask, Is the Holy Ghost and the Holy Spirit the same, for the same purpose? I think not. I think the apostles were filled with the Holy Spirit before the day of Pentecost, but not with the Holy Ghost. I think the Holy Spirit is the word of God, and the Holy Ghost is the power of God. If the apostles had not been filled with the Holy Spirit before the day of Pentecost, it seems to me they would not have continued in fasting and prayer, but when the Holy Ghost came they were filled with power. They could speak in tongues, heal the sick, raise the dead and do many other things. Wherever the Holy Ghost fell on any, it is not called the Holy Spirit. I would like to have some of the brothers and sisters give their opinion on this question.

This question came up in the Sunday School here is why I asked answers to it. Some here think if we had as much faith as the apostles had, we could do as they did, while I think not.

Yours with love to all,

Mede Logan.

## Reports.

### Report of Meetings at Brumfield, Ky.

In answer to our invitation to come over and help us, Bro. R. G. Huggins, of Cleveland, Ohio, came to our place to hold a series of meetings in our new church, "Oakland." The meetings were commenced Wednesday evening Feb. 2, continuing over two Sundays, with splendid interest throughout. As a direct result of the meetings we have the pleasure of introducing to the household of faith, two dear sisters, Lydia Carpenter, wife of Bro. Ray Carpenter, and Bertha Carpenter, wife of Bro. Ethan Carpenter. May these two dear young sisters find a place in your hearts and prayers.

Bro. Huggins has a clear, forceful and pleasant manner of pre-

senting the Bible truths, that creates a wonderful interest, and closest attention to the unfolding of the precious gospel message, bringing out new beauties, and sparkling gems of God's word, that we had overlooked. This dear brother has surely heeded the injunction to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. May God strengthen all the workmen in his vineyard, and may he strengthen the weak hands and confirm the feeble knees in these dark, perilous times. Let us run with patience the race before us, for we are surely nearing the haven of rest.

Your sister waiting for the glorious day,

Laura Skeels.

### Holy Spirit at Pentecost.

The questions on the above subject propounded by Bro. Mede Logan has indeed awakened an interest in this subject and the two articles appearing in the Restitution Herald have been read with much interest and discussed intently. I am inclined to the belief that the vital point has been as yet untouched. I feel safe in saying the many present all received the gift of the spirit outpouring, but that only the apostles were endued with power to impart it to others. Very clear evidence in proof of this is found in Philip's preaching to the Samaritans and performing various miracles but Peter and John were sent to them to give to them the Holy Spirit by the laying on of hands. Philip was possessed of the Spirit. Acts 6:5-6, but was unable to impart it to others.

I have been unable to find in my search of the scriptures any direct statement making positive explicit reply to any one of the questions, yet it is plain enough to satisfy me that 'about' 120 apostles and others were in an upper room in Jerusalem on the day of Pentecost when the Holy Spirit of God filled the room and all the inmates were filled with it alike except that the apostles only had power to transmit it to others. The record gives notation of seventeen tribes who heard the word "in our tongues," so there must have been others who were possessed of the Spirit's power and preached besides the twelve apostles, which but fulfills the prophecy quoted at this time by Peter from the prophet Joel who made this prophecy 800 years before Christ.

I want to say to the brethren for their enlightenment that Bro. Mede Logan is one of seven brothers, who, with a sister now sleeping, all accepted the faith, their father and mother being

zealous for it and their grandfath- er was an able pioneer preacher of 'the faith, that he is quite able himself to interpret the scrip- tures, and I am persuaded he thought we needed an extrales- son. Well as for me I have enjoy- ed "searching the scriptures to see whether those things were so."

F. M. McCrory.

Prophecy.

Prophecy is the key to the world's great problems. It can unlock the mysteries of time, and throw open the door of the future to the gaze of the pres- ent. It is the X-ray of omnisci- ence which reveals the hidden secrets of the oncoming ages. It photographs men and nations be- fore they step upon the world's platform. Prophecy is Providence on detective duty. Prophecy is the loom of political history, and time has been the weaver. Prophecy is the head light on the engine of divine revelation. It is the lamp in the light-house of salvation, sending its warning rays out over the trackless waves of time. It is the bell in the bel- fry of hope and time is the sex- ton who rings it. It is the morn- ing star of hope announcing the rising Sun of Righteousness. It is the Mt. Pisgah of faith from whence we view our promised inheritance. It is the telescope that enables us to see the dis- tant things as nigh. It is the couch of sorrow in the night of trouble. It is a faith tonic, a hope cordial, a love balm and a peace inhaler.

Peter says, "We have a more sure word of prophecy whereun- to ye do well that ye take heed." If we do well to heed it, then it must be dangerous to neglect it. Prophecy confirms Divinity. It is a padlock on the mouth of infidelity. It is a standing mir- acle before the eyes of unbel- ief. History is the echo of proph- ecy, and is heard by the deaf ears of skepticism. It establishes faith, enlightens hope and quick- ens love. It proves inspiration. It puts history on the witness stand to testify for God. It is God's seal to the credentials of his word. It verifies the Mes- siahship of Jesus. It renders a verdict in his favor. Prophecy neglected is light rejected. It is given to the church to use while in the darkness of this world. Its mission ceases when Christ returns. The harp of proph- ecy was tuned by Jehovah in the garden of Eden. Its golden melodies have awakened the eches in the temple of Revelation for centuries. Far back in the dim ages of this world's history when the world's gray fathers followed the star of hope, their hearts were gladdened by its sweet notes. Many are the hands

which have swept over its strings and brought forth entrancing mu- sic. Patriarchs touched it, and the tune of redemption was heard. Enoch, the seventh from Adam tuned it to the hope of the Lord's coming. Prophets put their fingers to its strings, and sent a flood of inspiring melody ringing down the ages. Under the fingers of Jesus, it sent forth the plaintive notes of woe and the jubilee anthem of eter- nal salvation. The apostles used it to play the funeral dirge of a doomed world, and the wedding march of Jesus. Shall it be said of the prophetic harp in the temple of God, as it was of the famous harp of Tara.

"The harp that once through Tara's halls,

The soul of music shed, Now lies as mute on Tara's walls As if that soul was dead."

Are there no heaven inspired men who can reproduce the tunes which the prophets played? Shall the sacred harp of Israel hang upon the willows while Babylon's halls resound with the music of folly? Shall not our hearts once more be gladdened by its joyful melodies of redemption at hand? Who will play the war march for Armageddon's hosts upon its sac- red strings? We as Adventists are God's prophetic sentinels on picket duty. Shall we fire the warning gun? We are keepers of the prophetic light-house. Shall we keep the light burning? We are flag-men at the junction of time and eternity; shall we flag the train in time to avert the calamity? The clock of destiny has commenced to strike the hour of doom. Its prophetic hands mark the hour of judgment. Over God's prophetic weather bureau floats the storm signal. Nature preach- es a sermon on coming judgment. Signs in the sun flash the mes- sage abroad. Luke 21:25. Signs in the moon repeat the same sto- ry. Luke 21:25. Signs in the stars join in the chorus. Luke 21: 25. National signs declare the kingdom is near. Luke 21:25. So- cial signs serve as omens of nearing redemption. Luke 17:26-30. Moral signs testify that judg- ment is at hand. Matt. 24:37-38. Mental signs are tokens of swift- ly hastening glory. Dan. 12:4. Fi- nancial signs shout, "The coming of the Lord draweth nigh." Jas. 5:1-9. Political signs point the index finger to the kingdom of God. Dan. 2:1-46; Dan. 7:1-28. Pa- pal signs denote the manifesta- tion of Jesus Christ. 2 Thess. 2: 1-11; 1 Tim. 4:1-7; Rev. 17. The phonograph of modern history re- peats the words of ancient proph- ecy: "Behold he cometh." Our duty is to be sober and watch unto prayer. Pray for the time is short. Even so come. Lord Jesus. Amen.—From a sermon by H. W. Bowman, and selected by Alice B. Curtis.

Seen and Not Seen; Faith and Hope.

2 Cor. 4:18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.

In the material world in our life time how much we see which passes away, while the things which are not seen,—that we feel the effects of—as light, heat and air, remain. Then too, the wonderful forces of electricity, such as the wireless—how we are forced to believe things we do not understand. How our faith should be increased in what we do not understand in the word of God.

Heb. 11:1. As faith is the sub- stance of things hoped for, the evidence of things not seen. 6. But without faith it is impos- sible to please Him, for he that cometh to God must believe that he is a rewarder of them that diligently seek him.

1 Pet. 1:7, 8. That the trial of your faith being much more precious than of gold that per- isheth, though it be tried with fire might be found unto praise, and honour, and glory at the ap- pearing of Jesus Christ, whom having not seen, ye love, in whom though now you see him, not yet believing, ye rejoice with joy unspeakable and full of glo- ry. 13. 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.

3:15. But sanctify the Lord God in your hearts and be ready always to give an answer to ev- ery man that asketh you a rea- son for the hope that is in you with meekness and fear. Rom. 8: 24. For we are saved by hope; but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. 27. And he that searcheth the hearts knoweth what is the mind of the spirit because he maketh intercession for the saints ac- cording to the will of God.

Rom. 15:4. For whatsoever things were written for our learn- ings that we through patience and comfort of the scriptures might have hope.

Psa. 34:8. O taste and see that the Lord is good. Blessed is the man that trusteth in him.

Matt. 5:8. Blessed are the pure in heart, for they shall see God. 1 Tim. 6:12-16. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called and hath professed a good profession before many wit- nesses. 13. I give thee charge in the sight of God who quicken- eth all things and before Jesus Christ who before Pontius Pi-

late witness'd a good confession. That thou keep this command- ment without spot, unrebukable until the appearing of our Lord Jesus Christ, which in his times he shall show who is the bless- ed and only potentate, the King of kings and Lord of lords, who only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen or can see, to whom be honor and power everlasting.

1 Cor. 13:12. For now we see through a glass darkly, but then face to face; now I know in part but then shall I know as also I am known.

M. O. B.

Lost For The Lack of Help We Might Give.

Lost for the lack of help we might give. Have you and I given all the help we might? Let each of us apply this to our- selves. Is there any one lost for the lack of help I might have given? Did I give an encour- aging word, article for the pa- per, for which some one is look- ing forward to? Don't forget that article of "Shame" written some time ago. In that was told of one who had taken the paper just to hear from her, but not having seen any of her writ- ings for so long, dropped it. Was not that a sad lesson for those who might have given that help? It is just through such avenues often the truth is gotten in minds and hearts. But who is lost for the lack of help we might give? Ourselves or the one we might have given help? We gain by giv- ing; lose by keeping. Lost for the lack of help we might give. What a serious thought. Are we watching with alert eyes to help at every opportunity? Count- less ways in which to do this and so many of them so trifling, it seems to us, we pass them by, therein casting aside the help we might have given. Many times we are unconscious of the help we might have given. Then all the more necessary isn't it if we do these things unconsciously to be ever alert that we don't withhold such help. How many times when called upon to do a certain work, we reply, "Oh, I can't," and do not try. Suppose we tried, wouldn't there have been encouragement to know we did our best. Was some one lost or discouraged for that lack of help we might have given? Re- member the widow's mite. The Lord said. She hath given more than all the rest. Mark 12:42. 43. 44. She gave all she had. Sup- pose my gift at giving a word of encouragement or of help in any way may be small, while yours may be much greater. Which is worth the more? I gave to the best I had. Did you? Let us sear this into our minds as one of the



things to be remembered. Lost for the lack of help I might give. Then at the judgment, may it be reversed and said of us, Saved for the help we did give.

Ada Moses.

### The Sermon on the Mount.

In the 5th, 6th and 7th chapters of Matthew we find the sermon Jesus preached up from the Sea of Galilee on the side of the Mount. The sermon on the mount is the most wonderful lesson the world has ever heard, and ever since it was given, every one who has loved the Savior has loved to read that sermon over and over again.

First he gave them the rules for being happy. These are called the Beatitudes and every rule begins with the word blessed, which means happy.

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven. The poor in spirit are those who are gentle, who are willing to be controlled, who do not get angry with one another, who know they are not as good as they ought to be and are always trying to do better.

2. Blessed are they that mourn for they shall be comforted. To mourn is to be in sorrow because of some loss or some trouble. It does not seem possible that being in trouble could make one happy. Yet it does, for then the heart becomes tender and feels the need of God. If we never encountered trouble we should not know how to feel sorry for others, but become selfish and hard hearted.

3. Blessed are the meek for they shall inherit the earth. Those who are meek, are patient when things do not go right. They think more of their own comfort and they do not try to get the best of places and the most attention for themselves.

4. Blessed are they which do hunger and thirst after righteousness for they shall be filled. Were you ever so hungry that it seemed impossible to wait another minute for something to eat and were you ever thirsty? Jesus said that people who want to be happy must long to be good just as they long for food. If they do this, they will be sure not to do wrong.

5. Blessed are the merciful for they shall obtain mercy. To be merciful is to show kindness to everybody and everything. It is those who love everybody who are loved by everybody, and only those who do little deeds of kindness can be treated kindly themselves.

6. Blessed are the pure in heart, for they shall see God. Only by driving out the bad thoughts that come to us and filling our minds with good, sweet thoughts can we keep our hearts pure. If we

do not think wrong we will not do wrong.

7. Blessed are the peace makers, for they shall be called the children of God. Peace makers are careful not to do anything to cause trouble between others but try to stop any quarrels they can. When spoken to harshly, they give the soft answer which turns away anger. And all those who try to make this world better by keeping those around them sweet tempered are God's own children.

8. Blessed are they which are persecuted for righteousness' sake for theirs is the kingdom of heaven.

9. Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.

After telling them how much better his way and gospel was than the manner of living in the olden times under the law, Jesus gave us that wonderful prayer, that has been in the hearts and upon the lips of so many thousand in the past, and is repeated and prayed so widely everywhere today.

His bountiful blessings are showered upon all his creatures; all personal blessings of salvation can only be received by asking for them. This is why Jesus said, "Ask and it shall be given, seek and ye shall find; knock and it shall be opened unto you."

Another important truth which Jesus gave, is: Enter ye in at the straight gate for wide is the gate and broad is the way that leadeth to destruction, and many there are which go in thereat. Because straight is the gate and narrow is the way which leadeth unto life and few there be that find it. Yes, it is true there are only two paths in which we all walk. The narrow path to life eternal; the broad way to destruction, for as Paul says, The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

Let us all be sure that we are walking every day in the way of life, remembering that Jesus also said, I am the way, the truth and the life. The result of hearing the words of Jesus and of doing or not doing his will is very forcefully stated in his closing remarks. Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. The rain descended and the floods came and winds blew and beat upon that house and it fell not for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not shall

be likened unto a foolish man which built his house upon the sand, and the rain descended and the floods came and the winds blew, and beat upon that house and it fell and great was the fall of it. How are we building for the future? Are we building upon the rock or upon the sand? Let us all build upon Christ, the rock of ages, the sure foundation. We should all rejoice, not only at Christmas time, but throughout the year, that there was born unto us a Savior, who has set before us these noble examples and that by following these examples we may enter into his kingdom when he comes.

Irene Weldon.

### Are All Soldiers Sinners?

The main confusion in regard to the Christian's duty in war comes from the mistaken notion that the teachings of Christ and his apostles are incomplete for the church without the addition of parts of the old law covenant. They fail to see that the whole letter of the old law covenant is cast out and abolished because it contained many laws directly opposite to the new covenant law of Christ. Gal. 4; 2 Cor. 3; Eph. 2:15:

How could the law, "an eye for an eye and a tooth for a tooth," and "Love your neighbor and hate your enemy," be a part of the same law that teaches, "Love your enemy; do good to them that hate you; resist not evil"; etc.?

To David under the old law, God was a God of war. "who teacheth my hands to war and my fingers to fight." He could hate with a perfect hatred, and pray for burning coals to fall upon his enemies, and feel happy in dashing their little ones upon the stones. Psa. 137:9, 139: 21; 140:10; 144:1.

How strange that Christians should bolster up war by trying to mix this spirit with the spirit of Christ, and this old law of bondage for slaves, with the new covenant law of the spirit of life in Christ Jesus. 1 Tim. 1: 9.

The end of our age was foretold by the prophets thus:

"All the sinners of my people shall die by the sword." Amos 9:10. "He will give them that are wicked to the sword." "I will call for a sword upon all the inhabitants of the earth." Jer. 25:29, 31. "He that killeth with the sword, must be killed with the sword." Rev. 13:10.

What do these texts mean if not that all soldiers are wicked, sinners and murderers, who must die with the sword, and whose only salvation under the Christian law would be by repentance like any other thief and murderer?

Remember, I am not saying it

is sin under the Jewish law. Neither do I deny that the beastly Gentile governments do not have to prepare to defend themselves by brute force. Neither do I deny that nominal Christians who accept offices from the beast do not have to endorse and manifest the beast spirit.

But if Christ's kingdom were of this world, then would his servants fight, but his kingdom and his people are not of this world, and therefore can have but little interest in the "Preparedness" controversy. Their interests can only be in the spiritual preparedness enjoined in Matt. 5 and in Eph. 6. This Christian armor alone will protect and defend and equip the soldier of Christ, for the good fight of faith that he may be able to stand in the evil day.

Never was it more important than now for God's people to take a firm and positive stand as to their relation to worldly governments and murderous war. We look for a world wide law to be enforced soon, that all who will not worship the beast shall be killed. Rev. 13. When this test comes, will we die as martyrs for true Christianity like Christ and the early Christians or will we enter the bloody arena of war and slaughter our fellow men, and be maimed or slaughtered for the "honor" of Gentile beast governments that God has doomed to destruction? Dan. 2; Jer. 25; Zech. 14. He was led as a lamb to the slaughter, but has left us an example that we should follow in his steps.

W. L. Crowe.

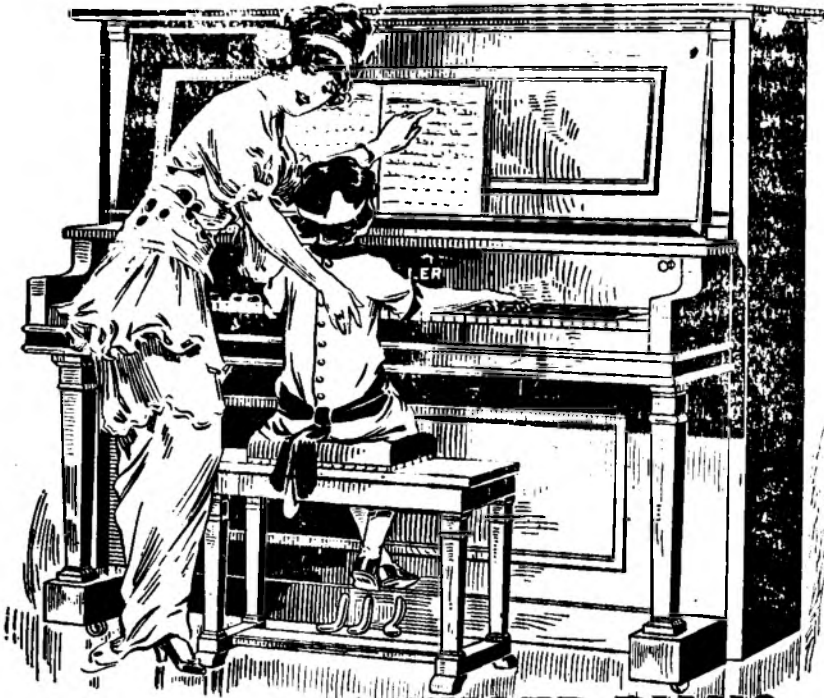
(Continued from page 163.)

such like, of which I tell you before (we have had fair warning given us to which every one should take heed), as I have also told you in times past that they which do such things shall not inherit the kingdom of God.

I wonder if the sayings of the scriptures here are true and the apostle said what he intended, and meant what he said, what would follow if we are dictated by the leading of our fleshly nature?" But the fruits of the spiritual nature are these—Gal. 5:22-25—Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Oh no, thank God, no law against any of those beautiful traits of character. "If we (profess to) live in the Spirit, let us also walk in the Spirit."

"Let us not be desirous of vain glory," because we then spoil it all and lose our reward. —L. S. B.

There is always time to look up to God for his smile.



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**THE TRACT COMMITTEE  
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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.

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."

Master yourself, your greatest enemy. the world.—Washington.

Happiness depends more upon the internal frame of a person's mind, than on the externals. When we are unable to give thanks for many things which we actually enjoy, there is something wrong.

**CHURCH DIRECTORY.**

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

Dixco, 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 Sunday (except 1st) at Miller's Hall at 10:45.

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.

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.

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.

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.

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.

The Church of God at Hickory Grove Iowa, meet every Sunday in their new house of worship for the following services: Berean Meeting or Sunday School every Sunday at 11 o'clock; preaching service morning and evening on the first Sunday of each month by G. Eldred Marsh.

Park Hill Church of God, Gladbrook, Iowa. Bible Class and Sunday School each Sunday morning at 10 o'clock; preaching services on the third Sunday of each month by G. Eldred Marsh.

Eagle Grove Church of God. Sunday School each Sunday morning at 10 o'clock; preaching morning and evening on the fourth Sunday of the month. G. Eldred Marsh, Pastor.

Marathon, Iowa. Preaching regularly over the first Sunday in each month, including Saturday night. J. W. Williams, Pastor.

Lake Mills, Iowa. Regular appointment for preaching the second Sunday in each month. J. W. Williams, Pastor.

Pleasant Prairie, Iowa. Bible study at 10:30 a. m. each Sunday. Preaching at 11 a. m. and 7:30 p. m. every fourth Sunday in each month by J. W. Williams.

Sac City, Iowa. Berean study every Thursday night. Preaching Friday night before the first Sunday in each month by J. W. Williams.

Salem church, near Marshall, Ill. Sunday School each Sunday at 10:30. Bro. Silas Murphy, Supt. Opher Claypool, Sec.

Springfield, Ohio— Preaching first Sunday in each month, 10:35 a. m. Sunday School each Sunday, 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Brush Creek, Ohio— Preaching second and fourth 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.

Roll, Ind. Church of God.— Preaching each third Sunday, Saturday evening before, also Sunday evening. J. H. Anderson, Pastor.

Church of God, Argos, Indiana. — Sunday School, 9:30. Berean study each Wednesday evening. Preaching only occasionally.

I have lived to know that the secret of happiness is never to allow your energies to stagnate.—Clark.

The day is dark only when the mind is dark; all weathers are pleasant when the heart is at rest.

Habit is a double edged ax; if it cuts one way to destroy, it also cuts the other way to build. The power of a good habit is as great as that of a bad one.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, March 8, 1916.

Number 22.

## He Said—

Not long ago I heard a minister say, "If we (the church) are to assist God in the establishment of his kingdom here on earth we must do more than to give him our life service."

Well, now let us see. Is it any part of the work of the church to assist in the establishing of God's kingdom here on earth? We know of no Bible teaching any such idea or duty demanded of the church.

Another thought taught by many religionists, "We can either hasten or retard Christ's coming and the setting up of his kingdom by our faithful or unfaithful labors in the Christian warfare." (Christ's communication to the apostles was, "Go preach the gospel to the world).

Now let us examine these ideas, and in doing so we believe we will find ample proof in scripture of the establishing of God's kingdom here on earth and that it is the work of his hand alone.

Listen, "He removeth kings and setteth up kings. God is the judge. He putteth down one and setteth up another." Psa. 75:7. "I have made the earth, the man, and the beasts that are upon the ground. By my great power and by my outstretched arm I have given it unto whom it seemed meet unto me." Jer. 27:5.

Again Daniel in revealing the dream to Nebuchadnezzar said unto him, "all this evil shall come upon thee that the living may know that the most high ruleth the kingdom of men, and giveth it to whomsoever he will." Dan. 4:25. "And they shall drive thee from men and thy dwelling shall be with the beasts of the field. They shall make thee to eat grass as oxen, and seven times shall pass over thee until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. 4:32.

Again, "And in the day of these kings—the 10 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 piece; and consume all these kingdoms (that are here on earth, not in heaven), and it shall stand forever." Dan. 2:44.

In another scripture God's kingdom is located in these words:

## TELL THE LORD

If your heart is filled with longing,  
Or with pain and sorrow, too;  
And you find you're losing courage,  
For you don't know what to do;

Just 'wait a bit' and listen  
To what the Lord will say.  
You can see in just a minute,  
How much brighter is the way.

You can't help your spirit's drooping,  
Sometimes, with a load of care;  
Where there are foes about you—  
Doubt, injustice everywhere.

But just pause amidst your duties,  
In your tasks, perhaps a'horred—  
Reflect, and talk a little  
To your ever listening Lord.

Who so loving, tender, gracious!  
And he never chides or frets;  
Ever willing to encourage,  
Though his child oft' times forgets.

How his tender arms enfold you,  
Shielding you from thorns and pain.  
Though you stumble, faint and weary,  
He will lift you up again.

Always tell the Lord about it,  
When you feel you cannot go;  
He will ease your load of sorrow,  
Just tell Jesus— He will know.—Hester V. Berry.

His dominion shall be from sea to sea and from the rivers even to the ends of the earth. Zech. 9:10.

Here on earth. Quite a literal kingdom. Surely not set up yet. See? Thus far we have learned, first, God sets up a kingdom; second, it is to be in the days of the 10 kings, represented by the feet and toes of the image; third, it is to be a universal empire here on earth, not in heaven, and its territory is to extend from sea to sea and from the rivers to the ends of the earth. Zech. 9:10. Quite a literal and extensive kingdom if the scriptures prove to be true, and we judge from the present war it is yet to come in the future.

But another text to prove the literal reality of God's everlasting kingdom when set up before we pass to another thought, because of its vastness.

And the kingdom and dominion and the greatness of the kingdom (not the church) under the whole heavens shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him. Dan. 7:27.

Now, concerning our being able to move God's great and established land marks or dates by our great zeal or inactivity. Do not the scriptures and even the universe teach us God controls all things by time and laws?

Job once prayed God to appoint a set time and remember him. Job 14:13. Again, Job 14:5, 6, declares, "Seeing man's days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass or turn from him that he may accomplish as a hire

ling his days.

Now a little scripture relating to God's kingdom being retarded or hastened according to the will and energy of the church. If the scriptures teach there is no particular time set or appointed for that event to take place, perhaps you may begin your argument in that direction. But what saith the scriptures on that point? Listen to a few texts and then I am done.

And he—Daniel—said, Behold I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be. Dan. 8:19.

And both these king's hearts shall do mischief and they shall speak lies at one table; but it shall not prosper for the end shall be at the time appointed. Dan. 11:27.

And some of them of understanding shall fall, to try them and to purge, and to make them white even to the time of the end because (why?) it is yet for a time appointed. Dan. 11:35.

What? A time set or appointed by God? Well then, can any amount of church work or piety, or individual zeal hasten the time God has already set or appointed for any event in our world's history?

Go ye into all the world and preach the gospel to every creature and he that is baptized shall be saved. How about the one that believes not and is not baptized? Oh he is all right just the same when the preacher comes to preach his funeral sermon. It is our duty only to sow the seed beside all waters, "plant and water." God alone giveth the increase and looketh after the harvest, and the time of setting up of his kingdom when the time

he has appointed arrives. Think on these things.—L. S. B.

## You Are Well-bred.

You will be kind.  
You will not use slang.  
You will try to make others happy.

You will never indulge in ill-natured gossip.

Lou will never forget the respect due to age. You will not boast of your achievements.

You will think of others before you think of yourself.

You will not measure your civility by people's bank accounts.

You will be scrupulous in your regard for the rights of others.

You will not forget engagements or promises or obligations of any kind.

You will never make fun of the peculiarities of others.

You will never in any circumstances cause pain to another if you can help it.

You will not think good intentions compensate for rude or gruff manners.

You will be as agreeable to your social inferiors as to your equals and superiors.

You will not have two sets of manners; one for company, and one for home use.

You will never remind a cripple of his deformity, or probe the sore spots of a sensitive heart.

You will not attract attention by either loud talk or laughter, or show your egotism by trying to monopolize conversation.—Success.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

Scatter kind words all around,  
Perchance, when your mission is o'er,  
The seed you have dropped by the wayside  
May bloom on eternity's shore.

The essence of knowledge is, having it, to apply it; not having it, to confess your ignorance.—Confucius.

Every good and holy desire, though it may lack the form, hath in itself the substance and force of a prayer with God for he regards as prayer the moanings and sighings of the heart.

**Obituary.**

**Isaac James McLeland**

was born in Henry Co., Ind., Oct. 15, 1838, and died Feb. 23, 1916, aged 77 years, 4 months and 8 days. In Sept. 1845, he came to Clinton County with his parents where he has since resided. He was united in marriage to Nancy Ann Menela in 1860, and became the father of three children, Dora F., Eva B., and Mary A. His wife died in 1875, and daughter, Eva B., on Oct. 10, 1891. He was again married to Lucy J. Hinesley in 1887. To this union were born two children, James R., and Lucy M. These children and his two daughters, now Mrs. Dora F. Motts, and Mrs. Mary A. Motts survive. They were all with him in his last illness, and did all that kind hands could do to alleviate the sufferings and administer to the needs of a kind and loving father. He had been in poor health for two years and had undergone a surgical operation with out much relief. During the last six months he suffered severely, but the end came peacefully. His last companion had preceded him in death in 1912.

On hearing the gospel message many years ago he yielded himself to the Savior in that form of doctrine once delivered to us and was buried with Christ in baptism and united with the Church of God of the Abrahamic Faith, and has lived a life consistent with his profession and died in full faith of the saving grace of his Lord and Savior, Jesus the Christ. Bro. McLeland has lived a long and useful life and was held in high esteem by all who knew him, and the good he did will live for generations to come.

Funeral services were held from the late residence four miles north from Seircleville, Saturday, Feb. 26, 1916, at 11 o'clock a. m., conducted by the writer, assisted by the Christian minister, and our beloved brother was laid to rest to await the coming of Jesus and the resurrection of the just.

D. E. VanVactor.

**Alpha Coburn,**

Wife of William DeMann, of Grand Rapids, Mich., was born in Byron Township, Kent Co., Mich., Sept. 6, 1876, and fell asleep in Jesus in Grand Rapids, Mich., Feb. 19, 1916, being 39 years, 5 months and 12 days old.

When about 5 years of age, she moved with her parents to Central Lake township, Antrim Co., Mich., where she had lived the most of her life. A few years ago they moved from the farm into the village of Eastport which was her home till the death of both her parents, when she came to Grand Rapids to work, and

some months later became acquainted with Mr. DeMann who later became her husband.

Her father, Andrew J. Coburn preceded her to rest Jan. 8, 1911; and her mother, Ruth Coburn, May 31, 1913. She leaves only one sister, Mrs. Wm. Dawson, of Central Lake, of the immediate family, aside from the husband and infant daughter.

She was a most faithful daughter, sister, wife and friend. She remained at home to care for both parents as long as they lived, and was always ready to lend a helping hand to the needy.

She was baptized into Jesus Christ according to the faith of the Church of God of the Abrahamic Faith, during the summer of 1910, by Bro. S. J. Lindsay, who was holding meetings at Eastport at that time. She was ever after a most ardent defender of her faith, and fought for it to the end of life. At the time of her death she was a member in good standing of the Church of God at Grand Rapids. We mourn her loss, but sorrow not as those without hope. Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

F. V. Blakely.

**Albert Newton Whetchel**

was born Aug. 3, 1864, in Hamilton Co., Ind. He was the son of Abraham and Mary A. Whetchel and one of a family of twelve children. He was united in marriage to Rosa Young, Dec. 8, 1892, and became the father of seven children, namely: an infant, Belva, Agnes, William, Merl, Neva, and Lois. The infant and Merl have preceded him in death.

He heard the gospel message and obeyed it in baptism Dec. 23, 1897, administered by Bro. J. F. Wagoner, and united with the Church of God of the Abrahamic faith. He has ever lived faithful to the gospel and his profession. He had been sick for a year and confined to his bed for fourteen weeks, but his faith in God had worked in him that Christian virtue, patience, that enabled him to endure his suffering without complaint. Such a life is the greatest eulogy that can be pronounced in his remembrance.

He passed from life Feb. 19, 1916, aged 51 years, 6 mos., and 16 days. He leaves his beloved companion and five children to endure the loss of a faithful husband and a loving father. The community suffers the loss of a useful citizen and a good neighbor.

Funeral services were held from the United Brethren church near Fortville, Ind., Feb. 22,

1916 at 2 o'clock p. m., conducted by the writer, and burial was made in the Kimmiman cemetery, where Bro. Whetchel rests in waiting for the coming of Christ and his resurrection.

D. E. VanVactor.

**Letitia Ann Roberts**

was born in Wedgebury, Staffordshire, England, April 20, 1833. She was married to James Parker, May 10, 1850. In 1853 they came to America and first settled in Providence, Rhode Island, where they remained for a short time, removing to Troy, N. Y., Boston, Mass., Montreal, Can., and finally to Cleveland, Ohio, where they made their permanent home.

Six children were born to them of whom but two, Mrs. Elizabeth Jones and Mrs. Eliza Bullas, survive.

Bro. Parker died some fourteen years ago, since which time the bereft widow continued to reside in this city, continuing for some ten years to occupy the old homestead, but finally sold the old home, since which time she lived with her daughter, Mrs. Anna Romer, until the fall of 1914, when Sr. Romer was sorely afflicted with asthma, moved to Florida, when her mother removed to the home of Sr. Jones.

A few weeks after Sr. Romer went to Florida, she with her husband started to return to Cleveland, but she died enroute. Her death in this way was a severe shock to her mother who constantly grieved for her and could not be consoled. The latter part of Nov. last, she became afflicted with rheumatism, which she seemed to be unable to cast off. Her splendid constitution gradually broke under the heavy affliction until she became confined to her bed, where she gradually weakened until Feb. 13, 1916, when she peacefully fell asleep, in the 83rd year of her age.

All that the loving hearts and tender hands of her daughters and their families could do, was cheerfully done for her comfort, which sweetened as far as possible the closing experiences of her life.

Mother Parker, as she was familiarly known amongst us, was firm in the faith of the gospel, sweet and cheerful in disposition and faithful to her Master. She seldom failed to occupy her accustomed place at the regular church services, the weather permitting, and her absence served as notice that there was some good reason therefor.

We shall miss her presence and

kindly greetings. But she sleeps in Jesus, and therefore it is well with her, for soon the Deliverer will come and call for her.

Sweet consolation! Happy contemplation!

L. E. Conner.

**THE ABRAHAMIC COVENANT  
A National Work in its Fulfillment.**

According to the covenant God made with Abraham concerning the land and the dominion over the nations of earth, Christ and his bride (the saints) are joint-heirs with Abraham, and therefore they will have power and authority to rule and govern the nations of earth; and to exercise dominion over their entire possessions, which will extend to the uttermost parts of the earth, for his dominion shall be from sea even to sea, and from the river to the ends of the earth. Zech. 9:10. That does not sound much like the kingdom is in the heart or in heaven either, for its location is most positively stated by God's prophet whose word is sure and beyond dispute. As all of God's witnesses testify the kingdom will be on the earth and become universal, and none of them ever mentions any other locality for it, why cannot people accept the testimony without the shadow of doubt or wavering, and joyfully confess like Peter that Jesus is the Son of the living God. That all of these things will be given to Christ is clearly proven by Paul when he says, "For unto the angels hath he not put in subjection the world to come whereof we speak." Heb. 2:5. The Diaglott rendering for "the world to come," is, "the future habitable." This expression would include the earth and its inhabitants. Then he continues, "But one in a certain place testified, saying, What is man, that thou art mindful of him? Or the Son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedest him with glory and honor, and didst set him over the works of thy hands." Heb. 2:6, 7.

If Christ be set over the works of God's hands, will he not have dominion over the earth and its inhabitants, seeing that they are included in his works? This scripture is conclusive proof that to Christ will be given the dominion which Adam lost. Christ being the first fruits of them that slept, has by his obedience, risen to be the head of the new creation and will be the ruler of the world which position would have been Adam's had he proven worthy. Then when the world would have been filled with his descendants, he would have been looked upon



as the great one—the ruler of all—but as he failed, this work has been delegated to God's son and in order for him to fill the earth with incorruptible and immortal beings it will be necessary for him to have the people to educate and discipline and fit them to dwell in the home of the obedient, throughout the eternal ages in the earth made beautiful as the garden of Eden. What means could more conveniently supply the people than the grave, the sea and death by a resurrection to life of all who are left in death after the first resurrection had taken place? When this work shall have been completed, then Christ's mission will have been accomplished and he will stand at the head of the new creation and having put all things in subjection to himself he will then deliver up to the Father a world redeemed that that the Father may be all in all, to whom they will joyfully render homage throughout eternity. Then, indeed, "will the kingdoms of this world have become the kingdom of our Lord and his Christ; and he shall reign forever." Rev. 11:15. Then the inhabitants of earth can join in one universal chorus and sing in praise to the Almighty, Thine is the kingdom, the power and the glory forever, Amen.

Before this consummation of God's design, Christ must come again as the great restorer. He must call to life his saints and clothe them with immortality and incorruptibility and invest them with power and authority to assist him as kings and priests in carrying his Father's blessings to every family in the earth. This will have to be done before his saints can share with him the glory and honor of administering his just, economic and righteous laws in his kingdom. When he shall have returned and perfected his valiant soldiers of the cross and organized his kingdom, then they will be ready to begin and carry to completion the restoration of earth and man.

"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. By this we know that he will share the royalty of heaven, which he receives from his Father with all who shall overcome as he overcame, and he will also share the dominion of earth and the authority to rule the nations.

If the reader will compare the second and third chapters of Rev. he may learn that Christ is heir to the throne of universal empire, and will bring all nations into subjection to him. David says, "Give the king thy judgments O God, and thy righteousness the king's son. He shall judge thy people with righteous-

ness, and thy poor with judgment. The mountains (strong nations) shall bring peace to the people, and the little hills (weak nations) bring righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish and the abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, ALL KINGS shall fall down before him; ALL NATIONS shall serve him." Psal. 72:1-11.

Thus the Son of God will become the conqueror of the world of nations, who will learn to respect and obey his righteous laws and all of earth's kings shall bow before him and worship him as the rightful king. Thus we see that the dominion of the whole earth which was offered the first Adam will be given the second, that this kingdom will be located on this earth—not in heaven nor in the hearts of men. When first established it will occupy but a small portion of earth's surface, viz., the land of Palestine, which is from sea to sea, and which will then begin to grow and expand until it shall extend from the river to the ends of the earth. It begins as the stone cut out of the mountain which grows till it becomes a great mountain (government) and fills the whole earth. See Dan. 2:34, 35.

The prophet Daniel gives an account of the time and conditions which shall exist when Christ, the second Adam, will receive the kingdom, and the dominion of the whole earth. He says, "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 and obey him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13, 14. This is evidently the same kingdom which shall be given to the saints. "And the kingdom, and the dominion, and the greatness of the kingdom under the whole

heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. This agrees with the Revelator when he wrote concerning the reign of Christ and the saints. He says, "And they lived and reigned with Christ a thousand years. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:4-6.

In the beginning of this article I stated that the covenant God made with Abraham would become national in its fulfillment, which I believe has been proven beyond dispute, but I have yet to mention more particularly the work that Israel is to do during the reign of Christ.

In addressing Abraham, God said to him, "Get thee out of thy country and from thy kindred, and come into the land I will shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence, when his father died, he removed him into this land 7:3, 4. The land here mentioned was the same land they occupied under the Romans in the days of Christ and his apostles, which is now a portion of the Turkish empire. Abraham, Isaac and Jacob dwelt therein as pilgrims and strangers. Their faith in God's promise caused them to live in that once goodly land, believing that some time he would fulfill his promise. We read that Abraham would have returned to his native country and to his kindred for he had opportunity, but being persuaded of the promises he embraced them, believing God in his own good time would fulfill his word. They could have gone back where they could have enjoyed the society of friends, and perhaps lived in luxury and ease, but believing that God was able to perform all he had promised, they chose not to return to the country from whence they came out, because they esteemed the things promised more worthy. The country from whence they came was given to idols, hence it was a country without foundation, being based upon the desires of the flesh. It belonged to the order of things which passeth away. But Abraham saw in the promises the outline of a heavenly country or order of things that would endure forever. They saw the promises afar off and therefore they chose to wait in faith. Paul says, "They died not receiving the promises." How then are they ever to enjoy the

promises except they rise from the dead? When? At the time referred to by John when he said, "And the nations were angry, and thy wrath has 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 destroy the earth." Rev. 11:18.

The reader will perceive that Abraham, Isaac and Jacob were included in the expression, "thy servants, the prophets." By reading Psal. 105:15 we learn that God is jealous of his servants and his prophets. It reads, "Saying, touch not mine anointed, and do my prophets no harm." By reading the whole chapter we learn that the Psalmist was writing of Abraham, Isaac, and Jacob, giving a summary of the history of Israel from the time that Joseph went into Egypt until they were returned to their own land. The time mentioned in Rev. 11:18 corresponds to that in 2 Tim. 4:1, where Paul says, "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." When Abraham, Isaac and Jacob come forth from their graves and receive their reward, they will receive the land promised for their inheritance, hence they will inherit the kingdom, for it is in this land of promise that God will establish his kingdom. Jesus said to the Pharisees that "Ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out. And many shall come from the east and from the west and from the north and from the south, and shall sit down in the kingdom of God." Luke 13:28, 29.

To be continued.

Lyman Booth.

David wanted to turn the whole world into a chorus and orchestra for the praise of Jehovah. His enthusiasm was due to the fact that he began by calling upon "all that is within me," to praise his holy name. That is the place to begin, if we would make our praise service acceptable in his sight.

It is, after all, the person who stakes the least, who loses most. In the affections this is wholly true. He who risks nothing, loses nothing.

Reach up as far as you can and God will reach down the rest of the way.—Vincent.

Man has created by writing an artificial memory, more faithful, more durable, more credible than natural memory.

**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.

The man who stands for every thing in principle, good, bad or indifferent, stands for nothing. And this truth will apply to any vocation in life.

Eight new subscriptions in one day's mail is the report for one day last week. The Herald has some friends with their hearts in the right place.

Sister Sarah Lindsay, of Rockwood, Tenn., writes of the death of her husband, Thos. Lindsay, who died the 19th of Feb. Some time ago he had a stroke of paralysis from which he was not

able to rally. This will leave Sr. Lindsay very lonely. We commend her to God and the word of His grace which will be able to sustain her. We remember with much pleasure our visit to this home some five or six years since. While not related by ties of the flesh, yet the family name had an especial attraction for us and we enjoyed every minute with "Uncle Tom," who, while not seeing eye to eye with us in matters religious, was very eager to discuss the various problems of difference. Sister Lindsay is sound in the faith. She awaits the coming of our Lord. May He comfort her.

A brother sending in his subscription, said, "You ought to put a notice, 'Look at your label,' on every page of the Herald until all delinquents pay up. That is what we should do, but then it would be annoying to those who have paid. Then we have a certain pride, too. We don't like to have it generally known that our brethren neglect things so. They'll pay up after a while."

Sister Lillian Mason contributes to our helping fund in memory of Bro. L. S. Bronson, deceased. Our brother had won a warm place in many hearts through his writings. He was a writer who had convictions, and though he wrote kindly, yet he wrote positively—something we all like in any one.

In this issue we give much space to Bro. J. H. Anderson's Young People's Bible Class so that their essays may appear together. We do this to encourage our young folks at Brush Creek, near Troy, Ohio, where Bro. Anderson labors. The church that has Bro. A's help is in luck.

Bro. G. E. Marsh preaches regularly at Waterloo, Ia., on the second Sunday of each month at Kistner's Chapel, 316 W. Third Ave. Regular monthly notice will be given in announcement column first issue in each month.

A brother in Coats Grove, Mich., last week sent in seven names as subscribers to the Herald, all of which he paid for himself. Because we know his modesty we withhold his name. Because the Herald has a number of such friends, we have been enabled to make the progress we have. We are doing our best to make the Herald a paper as nearly free from sarcastic, biting language, as can be done, and to fill it with good, wholesome thought on spiritual things, keeping as near to the essentials of faith as we know. We have many evidences

that lovers of a good paper appreciate it all.

**"Where Are The Dead?" Tract Fund.**

A brother in Dixon, Ill.,	\$5.00
A brother in Dixon, Ill.,	.50
A Sister in Minneapolis, Minn.,	\$1.00
A brother in Ohio,	1.00
A brother in Mich.,	5.00
Total,	12.50
Amount needed for 2000 copies,	50.00

**HELPING FUND.**

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

Miss Lillian Mason.	2.00
Cleveland S. S.	3.00
Charles Anderson.	1.50

**Reports.**

The Church of God at Blanchard, Mich., feel they have much to be thankful for. The work during the past year has shown a deep interest. The average attendance during the year was 58 and although the weather has been very cold, it does not hinder those from a distance attending. The Berean work is also growing and although we miss Sister Munn very much, each member is willing to do his or her share to make the work a success. During the revival held here this winter, five came out on the Lord's side, and two were baptized. We notice in Bro. Maple's report that he says the church here is planning for advance work in the future. We wish to say it is a mistake, as we have made no plans for advance work of any kind, nor had we thought of doing so. Our one desire is to do the will of our dear Father, and our prayer is that the time may soon come when Christ shall come for his bride. May God bless you one and all.

Your sister in the hope,  
Mrs. Laura Briggs, Sec.

**The Sunday School.**

By Anna E. Drew.

**Philip and the Ethiopian.**  
Mar. 19, 1916. Acts 8:26-40.

**Golden Text.—** Understandest thou what thou readest? Acts 8:30.

**Time.—**Summer of A. D. 36 or 37. Not long after the death of Stephen.

**Place.—**The apostles remained in Jerusalem during the persecu-

tion. The new deacons and other Christians were scattered a-broad throughout Judea and Samaria preaching. Philip met the Ethiopian treasurer on the road to Gaza.

**Questions.**

What arose against the church at Jerusalem about the time of Stephen's death? Acts 8:1. Who remained in Jerusalem? What is said of Saul, afterward called Paul? 8:3. Was this one reason for the scattering of the Christians? Did this help or hinder the cause of Christ? v. 4. Who was Philip? Acts 6:5. (This was not one of the apostles. Little seems to be known of his history. He is afterwards called an evangelist. Acts 21:8. Seems to have resided in Cesarea later, where Paul visited him and where his four daughters gifted in speaking, lived with him. Acts 21:8, 9). Where did Philip go? v. 5. Philip "preached Christ unto them,"—what did he preach? v. 12. By what means did he convince the people of the truth of his doctrine? vs. 6-8. Tell the story of Simon, the magician. vs. 9-11, 13. What help was sent Philip? vs. 14-17. How was the hypocrisy of Simon discovered? vs. 18-24.

What message was brought to Philip while at Samaria? v. 26. Did he obey? Whom did he find? vs. 27, 28. (Ethiopia is a term for the lands south of Egypt, but from the name of queen Candace it probably meant Meroe, a country which lay on the right bank of the Nile. Candace is said to be a common name to the queens of Ethiopia, as Caesar was of the Roman emperors). What position did this man hold?

"The term eunuch designates a class of persons to whose care eastern monarchs entrusted the apartments of their females, and used also to signify chamberlains, courtiers or court officers."

What was Philip told to do? v. 29. Where is found the passage of scripture the officer was reading? Isa. 53. To whom and what does it refer? What did Philip then preach from this same scripture? v. 35. Can you see a reason for the Jews to be puzzled over the prophecies concerning Jesus?

"On one hand the Messiah is a great Prince of peace, a glorious, everlasting King, triumphing over the world, a deliverer of the Jews with an everlasting kingdom, etc. On the other hand he is a man despised and rejected of men, almost unrecognized by his nation, ignored by the world."

What was the result of Philip's preaching to the eunuch? v. 36. What did Philip tell him must precede baptism? v. 37. What is it to believe that Jesus Christ is the son of God? 8:12. What are the things concerning the kingdom that must be believed? What

of the things concerning the name of Jesus Christ? How was the eunuch baptized? v. 38. Why was he baptized? Rom. 6:4-6; Gal. 3:27, 29; Col. 2:11, 12; 1 Pet. 3:21; Jno. 3:5. Could a baptism in any other manner than by immersion symbolize the death, burial and resurrection of Christ? Could any other mode be called a burial, a planting?

What took place after they came up out of the water? (By the expression "the spirit caught Philip away," is generally understood to mean that he left the eunuch suddenly, under some divine direction, just as he had been sent to the eunuch, and not that his departure was miraculous in any other respect).

Philip is next found at Azotus, the ancient Ashdod, 10 miles north of Gaza. What did he do in all the cities through which he passed? v. 40. R. V. Preached the gospel, the same truths that he preached to the eunuch. What is our Golden text? How may we be able to understand what we read from God's word? 2 Tim. 2:15; John 5:39; Psa. 119:105; Rom. 10:14, 15, 17.

## A Review by Bro. J. H. Anderson's Bible Class.

Brush Creek, Ohio, Church.

### The Study of the Bible.

As the church and the minister has requested that a young people's Bible school should be started in which to study the Bible, we have studied five lessons concerning the kingdom of God. Our first lesson was, The things concerning the kingdom of God, and what the gospel is. Second lesson, What is the kingdom? Third, The five elements of the kingdom. Fourth, the kingdom restored again to Israel. Fifth, How we may become citizens of the kingdom.

The memory verse which we were to learn about the things concerning the kingdom of God is found in Acts 8:12. It reads, But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women. Then our teacher, Mr. Anderson asked this question, whether to teach or preach the gospel meant the same. We then turned and read Matt. 28:19. Go ye, therefore and teach all nations. Jesus is speaking to his disciples when he commands them to go into all the world and teach the gospel. Luke 15:15, 16 tells his disciples, Go ye into the world and preach the gospel. Therefore to preach the gospel means the same. We learned that in the

memory verse that the gospel is the things concerning the kingdom of God and the name of Jesus Christ.

The memory verse of the second lesson is in Isa. 9:6, 7. It says that a child was born and that he was given for us, that he shall establish a government and there shall be no end to it. Dan. 2:44 tells us that Christ shall set up this government or kingdom and that it shall not be left to other people. Dan. 7:27 also tells us for whom it shall be given. The kingdom is a government set up by a king. The memory verse for the third lesson is found in Matt. 19:28. The subject of this lesson is the five elements of the kingdom. They are as follows: king, subjects, sub-rulers, territory and capital city.

1. King. Psa. 103:19 tells us that Christ is to be king. Micah 5:2 says that there shall come forth out of Bethlehem one that is to be ruler in Israel, whose going forth has been from of old, from everlasting. It is recorded in Rev. 17:14 that Christ is Lord of lords and King of kings.

2. Sub-rulers. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations.

3. Subjects. Matt. 19:28 says that the twelve tribes of Israel are subjects. 1 Cor. 6:3 says angels are subjects. Rev. 2:26 also says that the nations are subjects.

4. Territory. Gen. 17:8. 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. This is where the promise was made to Abraham. God said he would give him the land for an everlasting possession. He will inherit it after his resurrection. He not only promised it to Abraham but to thee and thy seed after him. Psa. 2:8 also says he will give the uttermost parts of the earth for thy possessions.

5. The capital city. Rev. 21:2. Here we find that Jerusalem is the city and that it is to come down from heaven prepared as a bride adorned for her husband. Without either of these elements Christ cannot establish a kingdom.

Fourth lesson. The subject is, The kingdom restored again to Israel. Gen. 3:8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. The memory verses were found in Matt. 25:34 and Acts 1:6. Matt. 25:34 says to them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the

world. Acts 1:6 says, They were gathered together, and they asked of him if he would again restore the kingdom to Israel. Ex. 9:6 tells us, Ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel. Then he gave unto them judges for about 450 years, until Samuel the prophet. After this king, God gave them Saul. Then he removed Saul and gave them David for their king. Lu. 1:32 says, He was a son of Jesse, a man after mine own heart, which shall fulfill all my own. My covenant will I not break. It shall be established forever. He shall build an house for my name, and I will establish the throne of his kingdom forever.

Edna Pearson.

### The Bible Class.

We have enlisted in a Bible school to learn what the Bible teaches, to see what we must do to be saved. We have found it is necessary to search the scriptures. We began our first lesson Jan. 19, 1916. The first subject in this lesson was the things concerning the kingdom of God and the name of Jesus Christ. Our second lesson was, What is the kingdom of God? We found out it was a government ruled by a king. It is found in Isa. 9:6, 7. It says, For unto us a child is born; unto us a son is given, and his 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 forever. The zeal of the Lord of hosts will perform this.

The third lesson is found in Matt. 19:28. The five elements of the kingdom: king, subordinate rulers, capital city, subjects and territory. Psa. 145:13 says, Thy kingdom is an everlasting kingdom and thy dominion endureth throughout all generations. Matt. 11:11 says, John the baptist is greater than any man born of women. And he that is least in the kingdom of heaven is greater than he. Matt. 7:21 tells who shall enter the kingdom of God.

Our fourth lesson is found in Jno. 1:3, 5. Wilt thou at this time restore again the kingdom to Israel? Jno. 3:6 says, That which is born of flesh is flesh, and that which is born of the spirit is spirit.

The fifth lesson we had is found in Matt. 25:34 and Acts 1:6. How to become citizens of the kingdom. Acts 1:8 says, But ye shall receive power, after that

the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. Fay Pearson.

When our dear Saviour comes to set up his kingdom, the earth will become the seat of the most powerful nation that ever existed, one that will fill the whole earth and be under the whole heavens. Dan. 35; 7:27.

Christ, who once hung on the cross, rejected by Israel, will be king. Jno. 18:33-37; Matt. 25:31. When Pilate asked of him saying, Art thou king? he answered and said, To this end was I born and for this cause came I into the world, to be a witness unto the truth, and every one that is of God heareth my voice. We also read, he shall take the kingdom and possess it forever and ever; his dominion is an everlasting dominion and his kingdom one that shall not be destroyed.

The twelve apostles together with the overcomers of the gospel age will be rulers in the kingdom. Matt. 19:27-30. Rev. 2:26-29. He said he hath appointed unto them a kingdom as his father hath appointed unto him that they might eat and drink with him at his table in the kingdom, and sit on twelve thrones judging the twelve tribes of Israel. He shall give them power over the nations. They shall sit with him on his throne, as he overcame and has sat with his Father on his throne.

The twelve tribes of Israel and the left of the nations will be subjects of the kingdom, and must worship the Lord of hosts. Luke 22:30; Zech. 13:8, 9; 14:16, 17. He says he shall know his people. Two parts shall be cut off and die, but he will bring the third part through fire, and will refine them as silver is refined and will try them as gold is tried. They shall call on his name, and he will say, It is my people, and they will say, The Lord is my God.

Jerusalem, where our Lord was crucified, will be the capital. Isa. 2:1-4. He said, Swear not by Jerusalem for it is the city of the great king.

Jesus told Nicodemus, that a man must be born of the water (baptism) and spirit to enter the kingdom.

Mellie Anderson.

### The Bible Study.

We have enlisted in a Bible study to learn the scripture of Jesus Christ. On study we found it necessary to search the scripture. On Jan. 19, 1916, was our first lesson. It reads as follows. But when they believed Philip preaching the things concerning

the kingdom of God and the name of Jesus Christ, they were baptized both men and women. Acts 8:11. This lesson teaches that when the people believed Philip they were baptized. We take up our next lesson on What is the kingdom of God? 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. This goes to teach that when Christ comes and sets up a kingdom that it will not be destroyed. Dan. 7:27 reads as follows: 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. The next lesson we take up is the five elements of the kingdom. They are the king, the territory, the sub-rulers the subjects and the capital city. This lesson is found in Matt. 19:28. 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 on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. Our next lesson was Matt. 25:34 and Acts 1:6. It reads as follows: Then shall the king say to them which are on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Acts 1:6 says that when they were come together, they ask of him saying, Lord wilt thou at this time restore again the kingdom to Israel? And he said that it was not for them to know the time or season which the Father had put in his own power. Our next lesson was based on how to become a citizen. The way is to learn the kingdom of God and stay with it. The verse that we had was 1 Jno. 3:5. Jesus said unto them, Except a man be born of the water and of the spirit ye can no wise enter the kingdom of God.

Charles Pearson.

### The Kingdom of God.

The kingdom of God predicted in the scriptures is yet future because it is to be set up at the overthrow of the Gentile nations. Dan. 2:44. 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. Obadiah 1:21. And a Sa-

vior shall come upon Mt. Zion and the kingdom shall be the Lord's. Zech. 14:8. 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. Micah 4:1, 3. For in the last days it shall come to pass 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 from 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, nations 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 for all people will walk every one in the name of his God, and will walk in the name of the Lord our God forever and ever. For the Lord himself shall descend from heaven with a shout, with the voice of the arch angel and with the trump of God, and he will gather his elect from the four quarters of the earth, from the one end of the heavens to the end of the earth. Then he will establish this kingdom spoken of by the prophets and his son.

Edna Vance.

### The Kingdom.

Jesus said, "Suffer little children and forbid them not, to come unto me, for of such is the kingdom of heaven." Matt. 19:14.

Again he said, "Out of the mouths of babes and sucklings, thou hast perfected praise." Matt. 21:16. We are just two little girls but we want to learn of that book that tells of Jesus, the friend of little children, and of the kingdom where we little children can play and nothing will hurt us. Isa. 11:6-9. So we are members of the Brush Creek Bible Class.

Vadie and Maggie Anderson. Aged 8 and 6 years.

The things that I have learned in the Bible class are:—The first thing Jesus told his disciples to preach was the kingdom of God. He said, Pray, Thy kingdom come. When Jesus comes he will

be King of kings and Lord of lords. Jesus will set up his kingdom here on earth. Then there will be no more pain, sorrow, sickness or death. Jesus will give the kingdom to his saints. He said: Fear not little flock, it is your Father's good pleasure to give you the kingdom. We must learn the truth and be baptized before we can enter the kingdom. Jno. 3:5. We shall be baptized by one who knows and obeys the truth. Jesus is coming in the clouds and we shall be caught up to meet him in the air. 1 Thess. 4:13-18.

Dorothy Brewer.

Age, 9 years.

### The Bible Class.

As Mr. Anderson has requested of the young people to have a Bible school to learn what the Bibles teaches, we began our first lesson, Jan. 19, 1916. This lesson is found in Acts 8:12. When the people believed Philip preaching the things concerning the kingdom and the name of Jesus Christ, they were baptized both men and women. This verse we also memorized. In this verse Philip is preaching to the people, telling them the things concerning the kingdom and the name of Jesus Christ. When they believed they were baptized. Matt. 3:1-2 says, In those days came John the baptist preaching in the wilderness of Judea and saying, Repent ye for the kingdom of heaven is at hand, and Matthew also says that Christ went to all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom and healing all kinds of sickness and diseases. The question was asked, What is the gospel? We learned that to teach and preach it, was the same thing. Rom. 1:16. For I am not ashamed of the gospel of Christ for it is the power of God unto salvation, to the Jew first and also to the Greek. The word gospel means glad tidings of the kingdom of God. In Rom. 1:16, Paul is speaking to the Romans telling them he was not ashamed of the gospel of Christ, for it is the power of God unto salvation.

The subject of our second lesson was, What is the kingdom of God? We memorized Isa. 9:6, 7. These verses tell us a child was born and the government shall be upon his shoulders and of the increase of this government and peace, there shall be no end. The zeal of the Lord of hosts will perform this. We learned that the kingdom is a government ruled by a king, and it is composed of five elements, namely, king, subordinate rulers, subjects, territory and a capital city. Dan. 4:3. How great are his signs! How mighty his wonders! His kingdom is an ev-

erlasting kingdom and its dominion is from generation to generation. Dan. 7:27 tells where the kingdom shall be and says that all dominions shall serve and obey him. Psa. 22:28. For the kingdom is the Lord's, and he is governor among the nations.

Our third lesson was found in Matt. 19:28. The subject was, The five elements of the kingdom. We also memorized the above verse. In this verse Jesus is telling the people what to do to gain eternal life. He says, To you which have followed me in the regeneration (that means to produce anew or to live again), when the Son of man shall sit on the throne of his glory, ye shall sit on twelve thrones judging the twelve tribes of Israel. The first element of the kingdom is a king. The kingdom is a government, therefore it will have a king. Christ was born into this world to be king over the nations. Psa. 10:6 says, The Lord is king forever and ever. The heathen are perished out of his land. When Christ was here on earth he was king of the Jews, but they would not claim him as their king. They put him to death and hung him on the cross and above the cross Pilate wrote an inscription, bearing these words: This is Jesus, King of the Jews. 1 Tim. 6:15. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords. The next element is the subordinate ruler. Subordinate means, having power. Isa. 45:4. For Jacob my servant's sake and Israel mine elect, I have called thee by name. I have surnamed thee, though thou hast not known me. The subjects are people under the authority of a ruler. 1 Pet. 3:22 says, Who is gone into heaven and is on the right hand of God. Angels and authorities and powers being made subject unto him. 1 Cor. 15:28 also says, And when all things shall be subdued unto him or brought under him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all. The fourth element is territory. The meaning of the word territory is the extent of land belonging to any state or city. Here it means the land that Christ and his saints will take possession of when he comes. Gen. 1:26. And God said, let us make man in our own image, after our likeness and let him have dominion over the fowls of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth. The earth is to be the territory when Christ comes. The last element spoken of is the capital city. Micah 4:1, 2, 3, says that in the last days that the mountain of the house of the



Lord will be established in the top of the mountains, and it shall be exalted above the hills, and people will flow unto it, and nations will come and say, Come, let us go up to the mountain of the Lord and the house of Jacob and he will teach of his ways. And the law will 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; nations shall not lift up sword against nation; neither learn war any more.

Our fourth lesson was found in Acts 1:6. We memorized this verse and Matt. 25:34. The subject of this lesson was, Wilt thou at this time restore again the kingdom to Israel? Matt. 25:34 says, 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. Acts 1:6 says, When they were therefore gathered together, they asked of him, Wilt thou at this time restore again the kingdom to Israel? Ex. 19:6. And ye shall be unto me a kingdom of priests and an holy nation. These are words which thou shalt speak unto the children of Israel. 1 Sam. 15:16. Samuel is telling Saul to stay, that he was going to tell him the things which the Lord had told him this night, and he said, Say on. In the 28th verse, Samuel is speaking to Saul again. He says the Lord hath rent the kingdom of Israel from thee this day and hath given it to a neighbor of thine which is better than thou.

Our last lesson was how to become a citizen of the kingdom. We memorized the third chapter of 1 Jno., and verse 15: And Jesus said, Except a man be born of the water and of the spirit he cannot enter the kingdom. Acts 2:38. Peter is speaking to the multitude. He says, Repent ye 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. 1 Pet. 3:21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. Jno. 1:33 says, And I knew not what he that sent me to baptize with water; the same said unto me, Upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

Lottie Pearson.

Bad money always comes back.

In Christ.

1 Cor. 15:22. For as in Adam all die, even so in Christ shall all be made alive. Some of our preachers and writers claim that each of those statements cover the same ground; one as broad as the other. All that have lived will live again, those who have not heard the gospel will have a chance in the age to come.

Apparently all agree on what is meant by being "in Adam," as he had sinned before any of his posterity were born, and God had pronounced sentence on him. "Dust thou art, and unto dust shalt thou return." When Adam partook of the forbidden fruit he became a mortal, dying creature; no hope for any of the race without a Mediator. The last part of the statement is,

Even so in Christ shall all be made alive. In regard to the meaning of this part is where the difference of opinion arises. To be made alive, we must be in Christ. As Adam was our father, we all inherit his nature and die as he did. So by nature we none of us can be said to be in Christ. Then the question arises, How can we get into Christ and become heirs of eternal life. Gal. 3:27. "For as many of you as have been baptized into Christ have put on Christ." 2 Cor. 5:17. "Therefore if any man be in Christ, he is a new creature." We get into Christ by hearing the gospel, believing it, repenting and being baptized. Those who do not comply with those conditions are not in Christ. So the promise does not apply to them. Gal. 3:26, 27. "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." Those who do not believe and be baptized are not in Christ. So the promise "Be made alive," does not apply to them. Mark 16:16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Those who believe and obey are in Christ; all others are not in Him. Those who are in Christ will be raised in the first resurrection, and cannot die any more. Lu. 20:36. "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."

There is much more scripture that shows how to get into Christ and the result of being in him, made alive, when He comes again to take unto Himself His throne and reign; raise the dead, judge the nations, establish His kingdom upon the throne of His Father David, in Jerusalem, and reign over all the earth. When the knowledge of the Lord shall cover the earth as the waters cover the sea. In the Old Testa-

ment there are some passages that appear to teach that a certain class of people will never live again. Eccl. 3:19. "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 man hath no pre-eminence above a beast: for all is vanity." Not very rattling, is it? Not many expect beasts to live again. Job 24:19. "Drought and heat consume snow water: so doth the grave those which have sinned." There is much difference of opinion on scripture. If not, we would all believe the same. The only way is to compare one part with another, prove all things, and hold fast that which is good. John E. Hogarth.

Beyond death's cloudy portal,  
There is a land where beauty never dies,  
Where love becomes immortal.  
He that does good for good's sake,  
seeks neither praise nor reward,  
though sure of both at last.  
Your sister in hope,  
Fay Stephenson.

A PROPOSITION.

We have the following proposition to make relative to the announcement of the conferences for the forthcoming season.

As a rule, in advertizing your conference you have circular programs printed and sent out to the various members in your state. This makes much work and expense. You can avoid a great deal of this by accepting our proposition. Here it is:

We will make that number of the Herald in which you wish to advertize your conference, your conference number special to the exclusion of everything else necessary to make room for it. If for Illinois, we will call it the "Illinois Conference Special," or to suit the name of any other state conference. The officers of the conference may furnish us the names of all to whom they wish them sent and that will be done from this office, or we will furnish extra papers to the officers as they like. Write us about expense for getting out such a special, saying how many extra copies you will want and we will surprise you with our terms.

Ed. Restitution Herald.

We cannot conquer fate and necessity, yet we can yield to them in such a way as to be greater than if we could.

True fortitude I take to be the quiet possession of a man's self, and an undisturbed, doing his du-

ty, whatever evil besets him or danger lies in his way.—Locke.

An Old Favorite.

Speak gently; it is better far  
To rule by love than fear;  
Speak gently; let no harsh word  
mar  
The good we may do here.

Speak gently to the little child,  
Its love be sure to gain;  
Teach it in accents soft and mild,  
It may not long remain.

Speak gently to the young, for  
they  
Will have enough to bear;  
Pass through this life as best  
you may,  
'Tis full of anxious care.

Speak gently to the aged one,  
Grieve not the care-worn heart,  
Whose sands of life are nearly  
run;  
Let such in peace depart.

Speak gently, kindly to the poor,  
Let no harsh tone be heard;  
They have enough they must  
dure,  
Without an unkind word.

Speak gently to the erring, know  
They must have toiled in vain.  
Perchance unkindness made them  
so,  
Oh, win them back again.

Speak gently; love doth whisper  
low  
The vows that true hearts bind,  
And gently friendship's accents  
flow,  
Affection's voice is kind.

Speak gently; 'tis a little thing  
Dropped in the heart's deep  
well;  
The good, the joy, that it may  
bring;  
Eternity shall tell.—Sel.

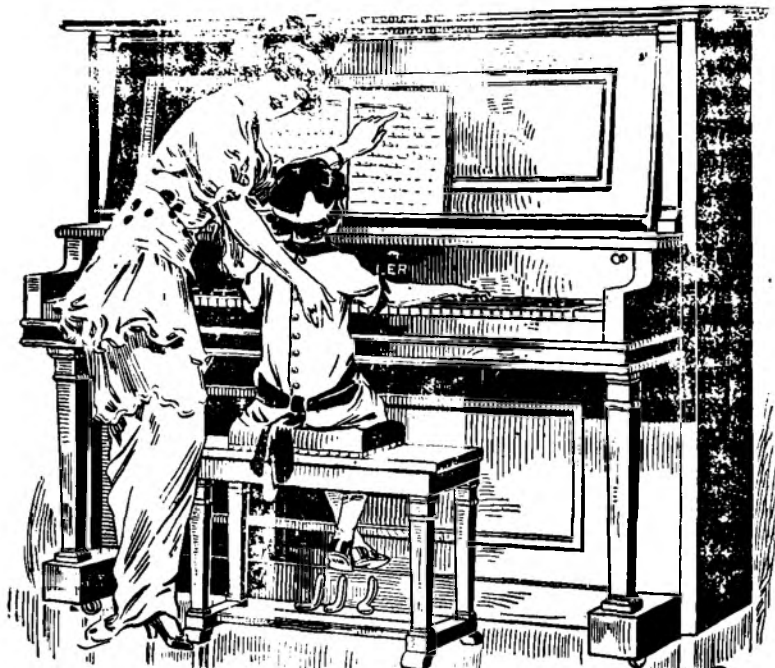
It is reasonable to believe God is, that he loves us, and that we are subjects of his grace. Believing this, it is reasonable to praise him for his goodness. We praise God with our reason when we trust his promise, obey his voice, and are submissive to his will, and when we give our intellectual powers to his service.

Wherever you go, endeavor to carry with you a sense of God's presence, his holiness and his love; it will preserve you from a thousand snares.

He that cannot forgive others  
breaks the bridge over which  
he himself must pass.—Herbert.

One day at a time. It's a whole-  
some rhyme; a good one of live  
by, a day at a time.—Jackson.

No one is always right.



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Pride is an extravagant opinion of our worthiness; vanity is an inordinate desire that others should share that opinion.

A broken and contrite heart unlocks all inward senses and makes us see and hear and feel the things which could no more be seen, heard, or felt before than a man in a deep sleep can hear, see and feel the things that are said and done about him.

Habit is a cable. We weave a thread of it every day, and at last we cannot break it.

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**Dreaminess in Religion.**

Sometimes there come to our desk, and frequently we see in our exchanges, articles filled with phrases and clauses of dreamy, visionary religious ideas. They are the outpourings of sentimentalists, whose hold on the rational and practical side of the Christian life is probably no stronger than that of the common herd. It may be that the writer of this article was born with too little of the sentimental or poetical in his nature, but it is to his way of looking at it, a better thing for us to make such matters as practicable as they can possibly be made. For instance, we know a brother whose life has been one of hard work. He does his level best. We take it that most of our people are so. With hard work and life's responsibilities there comes that sure weariness and attending turbulence of mind which all but too often overcomes us. The question comes to the practical Christian mind, How shall I overcome the results attending my wearied state of being? If while hard at work you meet with painful accident, how overcome the feeling that is sure to flow? Are we to do it by sitting down and philosophizing upon the possibility of "hitching your wagon to a star," or the recitation of some shallow sentiment? What we need is a knowledge of the practical application of Christian principles to our real needs. When you have done your best in matters of common labor, when carrying the load you honestly think should be yours in bearing Christian responsibilities, and in numerous ways you have your heavy burdens to bear and there comes the crushing blow of financial embarrassment, or disappointment in results when your intentions were best and the lik—what can be said to help

a fellow out at such times as these? This is what we want to know. We doubt if one whose eyes have that dreamy, far away look, can do much with these problems. Let us have more articles along the lines of true Christian helpfulness.

S. J. Lindsay.

**Come Ye To The House Of God.**

Dear brothers and sisters in the Lord:

In Rev. 22:17, we have these words: And the spirit and the bride say, Come. And let him that heareth, say Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Jesus says come ye to the house of God and learn of me, and come ye unto me, and I will give you rest. He also says, Come unto me and learn of me for my yoke is easy and my burden is light.

Dear brethren, let us come unto Jesus while there is yet time. Let us seek the Lord while there is yet time. Jesus says, Come unto me and I will give you rest. Just think of it. He will give to us everlasting life and we shall live with him forever. Rev. 21:4. 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. Just look at the pain we Christians have to suffer in this world, and when we get over in the next world, we won't have any more pain nor crying. Jesus says also that he has a beautiful city whose streets are made out of the finest of gold, and we are to walk upon it. Now dear brethren, if we hear the sayings of Christ and obey them not, we will be like the man who built his house upon the sand; and rain came and the floods and beat upon his house and it fell, because it was upon the sand. But if we will hear his words and obey them, we will be like the man who built his house upon a rock and the rain came and the floods and beat upon his house and it fell not, because it was upon a rock. Christ is the only rock for us to build upon, and he is called the rock of ages.

Now dear brethren, let us try to help some one to build his house upon the rock of ages, and when Jesus shall come, we will hear his voice, Come ye blessed of my Father. Jesus will soon come, so then when he comes to take away his loving bride we shall be of the wise virgins.

Your brother in Christ,

Ora L. Worley.

Courage consists not in blindly overlooking danger, but in meeting it with the eyes open.

# THE RESTITUTION HERALD.

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## Christian Living.

In order to live a true Christian life we must be filled with the love of Christ and constantly serve him by obeying his commandments and following his example. In living a life of Christian activity we have many things to remember and practice, for as James says, Faith without works is dead, but the doers of the word are blessed.

To be doers of the word we must have faith in the precious promises of Jesus and through faith grow in virtue, knowledge, patience, godliness, brotherly kindness and love. We should all seek knowledge and wisdom of the word of God, and strive to benefit ourselves and others by its influence.

(James), 22. Be ye doers of the word and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.

24. For he beholdeth himself and goeth his way, and straight way forgetteth what manner of man he was.

25. But whoso looketh unto the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26. If any man among you seen to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27. 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.

Patience is one of the greatest virtues that we can possess and plays a great part in a Christian life. Christ's life was one of patience and we should endeavor to follow his example of forbearance and forgiveness. Paul tells us, To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.

In following the Master's standard, godliness is an important part. In Paul's letter to Titus, 2nd chapter, from the 7th to the 15th verse we read thus:

7. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity;

8. Sound speech, that cannot

be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9. Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again.

10. Not purloining but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

11. For the peace of God that bringeth salvation hath appeared to all men.

12. Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world.

13. Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ;

14. Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works.

15. These things speak and exhort and rebuke with all authority. Let no man despise thee.

We must not forget to experience brotherly kindness in our every day life. A kind word and a pleasant smile costs little and brings much happiness.

Love forms one of the greatest parts of a Christian life and by doing unto others as we wish to be done unto, also remembering Thou shalt love thy neighbor as thyself, we fulfill a very important commandment.

Let me be a little kinder,  
Let me be a little blinder,  
To the faults of those about me;  
Let me be a little meeker  
Let me be, when I am weary,  
Just a little bit more cheery,  
Let me serve a little better,  
Those that I am striving for.

Let me be a little braver,  
When temptation bids me waver,  
Let me strive a little harder,  
To be all that I should be,  
Let me be a little meeker  
With the brother that is weaker;

## A LEGEND

TWO buckets came oft to a moss-grown well;  
Said one, with a sigh of pain,  
"No matter how full I leave this place  
I empty return again."

But the other laughed and gaily said,  
"My friend, I find it the rule  
That no matter how empty I reach this place,  
I always leave brim full."

---Boston Transcript

Let me think more of my neighbor,  
And a little less of me."

Irene Weldon.

## How Far?

In the book of Kings we are told that the queen of Sheba left her own country and journeyed to Jerusalem to learn something of the wisdom of the great King Solomon concerning whom rumors had come to her own country. It was a long journey in that day, probably up through Ethiopia and Egypt, across the isthmus into the wilderness and thence to Judea. The queen came because she wanted to learn something. She brought questions for the wise king to answer. Perhaps they were questions of public policy that had been troubling her as long as she had had the throne. Perhaps they were questions of religion. The queen may have desired to know of the true God. But whatever they were she took the long wearisome journey to get answers to her questions, and she got them and went home again. We are told she went back to teach her people about Jehovah and to establish a strong kingdom that has endured down to our own day.

How far would you go in the search for wisdom? A poor Chinese in the interior picks up a single page of printing that hints at a wonderful new sort of wisdom. He travels a hundred miles on foot to reach a city where he can find out about it. A missionary tells him the story of salvation, and he goes back feeling that his journey has been worth while. In our own country young people among the mountain whites hear there is a school perhaps fifty miles from them. More than one of these ambitious youths has journeyed on foot many miles over the mountains to knock at the door of a school and beg admission.

There is a lecture at school, and some subject is named which the pupils do not understand. Some pupil asks a question, willing to absorb a little information if it is interesting and easy to get. The teacher gives a brief explanation, and then adds, "You will need much more than this if you are really to understand it. I will write on the board a list of books that you may find at the library, really explaining the matter." She writes the list. The library is a mile away. Now just how many boys and girls in the class take the trouble to look up the subject?

Every day we meet young people who have only a slight slipshod acquaintance with important subjects. We have known young people to spell aloud some word that occurred in their reading, asking the meaning of it, but when mother or teacher said, "Look it up in the dictionary," they would go on reading without understanding the word rather than take time to look it up.

Good books are on the home table, the library is near, the Bible school is just around the corner, informing lectures are in town at frequent intervals. How much trouble are you taking to get the knowledge that will lead to wisdom? There is one thing certain; you will never get wisdom unless you are willing to go after it.—Boys' World.

## Priestcraft Outwitted.

An Italian noble being at church one day and finding a priest who begged for the souls in purgatory, gave him a piece of gold. "Ah, my lord," said the good father, "you have now delivered a soul."

The count threw upon the plate another piece.

"Here is another soul delivered," said the priest.

"Are you positive of it?" replied the count.

"Yes, my lord," replied the priest; "I am certain they are now in heaven."

"Then," said the count, "I'll take back my money, for it signifies nothing to you now, seeing the souls have already got to heaven."—Life Magazine.

Against criticism a man can neither protect nor defend himself. He must act in spite of it, and then criticism will gradually give in to him.—Goethe.

## Notices.

### To Indiana Brethren.

The brethren of the several Churches of God in Indiana are called to meet in quarterly conference, Mar. 31 to April 2, at Plymouth, Indiana.

Important business will be transacted at this meeting. The new constitution proposed at the Argos annual conference last August will be brought up for final action. A copy of the proposed constitution will be sent to each church that they may go over it carefully.

Bro. J. H. Anderson has been engaged to speak for us at this meeting and we look forward to a good meeting.

May the Lord add his blessing.

Floyd Stilson, Pres.  
Flora H. Prior, Sec'y.

### To Iowa Brethren.

As we have engaged Bro. Jos. Williams to work for the Conference during this Conference year and Bro. Marsh is preaching on Sundays for us, I will appreciate it if those who have subscribed to the work, or others who wish to have a part in it, will make such remittance as they can conveniently. The Conference funds are running low so that I thought best to make this appeal. We would also like to hear from any of the brethren who want meetings.

G. P. Allard, Treas, Iowa Conference,  
Box 86, Fort Dodge, Iowa.

### I Know.

In all ages from the creation of man where God has revealed himself, and where men believed God's word, they could say, I know. To have a definite knowledge of any truth should never be questioned. So we read: "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.

Job knew he would see God in his flesh, a perfect human being like, and of the nature of the first Adam, before he (Adam) sinned. "Good, very good." Gen. 1:31. "For I know that thou canst do every good thing, and that no thought can be withholden from thee." Job 42:1, 2. "I know that the Lord is greater than all gods, for in the thing wherein they dealt proudly he was above them." Ex. 18:11.

Elisha knew. "And Hazael said to Elisha, Why weepeth thou my lord? And he answered, Because I know the evil thou wilt do unto the children of Israel." 2 Kings 8:12.

Did Elisha know? Read chap. 16. Isaiah knew. "For the Lord God will help me, therefore I shall not be confounded; therefore set my face like a flint and I know that I shall not be ashamed." Isa. 50:7.

Rahab knew. "And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you." Josh. 2:9.

How did Rahab know? Because she believed. "How the Lord dried up the waters of the Red Sea; and what Israel had done to the two kings of the Amorites." vs. 10, 11. This constituted all her faith that we have any account of. She believed the history of what Joshua had done by the power of the Lord God of Israel. And when she heard of it and believed, she was saved from death with all her house and perished not with them that believeth not. Heb. 11:31.

David said he knew. And said, "I know the Lord is great." Psa. 135:15. The wise man said, "I know that it shall be well with them that fear God." Eccl. 8:12. Under the law they were admonished to fear God. But perfect law is taught in the gospel of the Christ. Martha, the sister of Lazarus, knew. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jno. 11:24.

Paul said: "For after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20:29.

We all know Paul's prophecy came true, for millions of the children of God have been put to death by the apostacy. He also adds to his knowledge of known. "Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." v. 30.

Did Paul know? Hear him. "And their words will eat a doth a canker, of whom is Hime-naeus and Philetus, who concerning the faith have erred saying that the resurrection is passed already, and overthrown the faith of some." 2 Tim. 2:17, 18.

C. T. Russell's delusion is a duplicate of the above doctrine.

Paul knew the resurrection did not occur at death, but "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3:4.

The immortal soul theory, going to heaven at death, without a resurrection, and preaching sky kingdom is not according to the Holy Scriptures. This I also know.

Why do men question our knowledge of knowing the gospel of Jesus Christ when we have so many witnesses that testify to the truth and say they know what they affirm and believe

the same? I know and believe all things spoken by Christ and his apostles without seeing him just as sure as those that walked and talked with him. Proof: Jesus saith to Thomas: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Jno. 20:29.

"For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. Now the child of God in Christ Jesus knows what Paul committed in Christ's care as Paul did. Paul committed his life in the care of Jesus. "For ye are dead, and your life is hid with Christ in God." For "when Christ who is our life shall appear, then shall we appear with him in glory." Col. 3:3, 4.

Timothy was up to date in his day. "And from a child thou hast known the Holy Scriptures." 2 Tim. 3:15.

"We know that we are the sons of God by adoption. 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." 1 Jno. 3:2. "And we know we are of God and the whole world lieth in wickedness. And we know the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him. (in Christ, not in Abraham nor in the Abrahamic covenant), but in Christ that is true: even in his Son Jesus Christ. This is the God and eternal life." chap. 5:19, 20.

Remember you cannot put new wine (new covenant) in old bottles (old covenant).

The devil knew and surely we should be as wise as he. In fact we are admonished to be as wise. Rev. 12:12.

The unclean spirits knew Jesus and said, Let us alone; what have we to do with thee, thou Jesus of Nazareth, art thou come to destroy us? I know thee who thou art, the Holy One of God. Mark 1:24.

I know that all true believers, baptized into Christ that add to their faith, virtue, knowledge, temperance (and circumcision? No), but patience, they shall be saved to immortality.

And I know for a surety that if men out of Christ that have been justified by faith before Christ's resurrection, that they shall be redeemed back to the nature and perfection of the first Adam before he sinned. If they are not, Acts 3:21 will never be fulfilled. Dear friends, do you suppose that the bride, the Lamb's wife will sit around under their shade trees, vines and

fig trees? No. The above prophecy is applied to the saved of the nations both past and future. Christ and his bride are a special family selected from all nations of the world, Jew and Gentile and named a holy nation, royal priesthood, to be made kings and priests over the nations of the earth, Abraham, Isaac, Jacob, David and Daniel, included as subjects.

King George is now in possession of his dominion and before his brother died he was an heir. Christ and his bride are heirs to all things and will be elected together with his bride at his coming jointly to take possession of the throne of his father David to reign over the nations of the earth. Listen. Say my father at his demise gave me 100 acres, the old homestead, worth \$10,000.00 dollars. I owe no one anything. I mortgage it and run through with all it is worth. I am bankrupt. A friend comes forward and redeems my home and pays the mortgage off and does so gratis. Am not I restored? Is not this restitution? Am I not restored to my former estate? Now I have nothing more and nothing less than what I had at the beginning. Now to illustrate: I am not entitled to anything more than what I lost. Adam lost life (animal soul life) and his dominion and all the glory he may have derived from being a perfect head of the human family, but he sinned and lost all, both life and his dominion, and incurred death on all his posterity.

Now dear ones, be honest about this matter. What did it require in Christ to do to restore Adam's race and nature back to where, he was before he sinned and lost all? The prophet said, "man could not redeem his brother." So God offered his only begotten son as a free gift to the world to redeem all men back on conditions set forth prior to Christ's death to the Adamic nature, and an earthly home, and will always remain earthly. But now during this age since his death and resurrection he is taking out a people for his name, called the children of God. God is forming a new family in Christ Jesus. New creatures, a new family created in Christ Jesus of a higher nature like unto their head, our elder brother, a divine nature. The divine nature, immortality, life within themselves was never offered to any people prior to Christ's ascension.

The great salvation which was first spoken of by the Lord Jesus. Heb. 2:3; 2 Pet. 1:4. If it was first spoken of by our Lord why do some say it is the same gospel preached to Abraham and that Abraham will be a partaker of the great salvation? If this salvation was first spoken of by Christ and confirmed by



them that heard him, how could any one previous to his day be partakers of these promises? The new covenant was not in force previous to Christ's death. "A covenant is not in force until after the death of the testator." Abraham was a friend of God but not a son. The first Adam was a son of God by creation. The second Adam was and is a son by birth and resurrection from the dead. This I also know.

I know that no one except the body of Christ is eligible to be heir and ruler in Christ's kingdom. To be heir of the kingdom and a subject of the kingdom are two different propositions.

I know the first man Adam was made a living soul. The last man Adam was made a quickening, spiritual being, of a higher order and nature far above the nature and power of angels. 1 Cor. 15:45.

Now I know the first Adam could not rule in righteousness because of sin. I know the second Adam, the Lord from heaven will rule righteously. Psa. 9:8; 50:6. The nature of the first Adam and the nature of the second Adam run parallel with each other. First, earthly; second, heavenly. 1 Cor. 15:37-49.

Immortality is a free gift and I know the Adamic nature will never attain unto it. It is only offered to this new family created in Christ Jesus in this age. And the offer of immortality will cease when the fullness of the Gentiles come in. This will complete the number of Christ's co-workers.

The men of the United States elected Mr. Wilson for president of the U. S. by a free ballot. It was a free will offering by the people. This was bestowing a great honor upon Mr. Wilson.

Now I know if one mortal man out of all the people of this government can be so honored above his fellows, and that angels are so much greater in power and nature than mortal man, why do you think it a thing incredible that God should call an election of a king that is now in possession of immortality, and will reign and rule over all the habitable world together with his bride chosen out from the world. This I also know, that this new family of immortalized kings and priests shall rule over the first Adam's race. Psa. 2:8; 21:4; Micah 5:2; Zech. 6:13; Rev. 2:27; 19:15; 5:9, 10.

This family is neither Jew nor Gentile. They are the children of God in Christ. I also know there is no greater royal family in heaven or in earth. God and David being the fathers of Jesus according to the flesh and according to the holy spirit. This makes the son and his body heir to all things both in heaven and earth. What better title do

you want to be heir to David's throne?

Dear ones cannot you see the difference between this great royal family created in Christ Jesus and the natural man created in the first Adam? All that have not been baptized into Christ in order to be partakers of this divine royal family nature, will be subjects in the kingdom. No one can be heir to the kingdom except they are adopted into this new family formed in Christ Jesus. This I also know. I know God won't let the true in heart be deceived, for Jesus said so. Matt. 24:24. God gave his son as a free gift and in him is offered immortality just in and during this age. Rom. 2:7. that he may select a bride for himself. Shall we say God is partial? Nay verily.

Did not God say, "Hath not the potter power over the clay to make one vessel to honor and another to dishonor?"

Who is it in this 20th century that believe all that will be saved of the Adamic nature will inherit immortality? If all are of the divine nature, who would be the subjects for the kings to reign over? Christ would not reign over his own body, would he? Abraham, Isaac, Jacob and David are not of this royal family. David in speaking of Christ called him Lord. Matt. 22:45.

Do you suppose immortal beings will be sitting around under and fig trees when the curse is removed? Do angels have to depend upon the food of the earth to subsist? How much less will Christ and his body? Stop and think of this high calling of God in Christ Jesus, the great shepherd of the sheep. I know Abraham was called out from his father's house to be heir to and possess (in the future) the land of Canaan, an earthly calling, to enjoy earthly blessings. Christ and his bride's calling is an heavenly calling, to be heir of all things. "Behold what manner of love the Father hath bestowed upon (Abraham and David? No) us—the children of God—that we should be called the sons of God." 1 Jno. 3:1.

Dear ones, can you comprehend the magnitude of this heavenly calling? Do you know, if you do not, I do, that when the resurrection, translation and birth of the spirit occurs, that they can go where they please and have power over the elements? Jno. 3:8.

I know that no one of the saved under the different ages prior to this will be worthy to come forth in this first resurrection, only the body of Christ. Here is proof. "But they which shall be accounted worthy to obtain that world (age to come, millennium) and resurrection (out) from the dead (ones left in) neither marry nor are given in marriage." Luke 20:35; Rev. 20:5, 6. Do you

no, so that no one shall be worthy of that world (age) to come except Christ and his bride of all that have died from Adam down? You may ask how I know this special heavenly calling to form this new family in Christ Jesus. Here it is. Wherefore holy brethren, partakers of the heavenly calling, consider the apostle and high priest—Christ—of our profession in Christ Jesus."

Heb. Here Paul warns us to consider this matter, arguing the difference between Moses' house and Christ's house which has more honor than Moses, vs. 2-3. I know beloved, that we must denounce the world and all manner of sin. "Ye are not of the world even as I am not of the world." I know that those in Christ are now sitting in heavenly places in Christ Jesus, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. For what purpose? That in the ages to come he (God) might shew the exceeding riches of his grace in his kindness toward us through (Abraham? No,) Christ Jesus." Eph. 2:4-7. No, Abraham, Isaac, Jacob and David are not in this new covenant, new family, "wherefore know we no man (in Christ) after the flesh."

"Therefore if any man be in Christ Jesus, he is a new creature; old things are passed away, behold all things are become new." 2 Cor. 5:16, 17.

Christ is the first born from the dead of this new family. First born of the spirit to die no more. Rev. 1:18. "The first born of every creature." Of this family, May God help us to distinguish between the two families, the earthly and heavenly.

J. T. Auld.

**Baptism. No. 4.**  
(By request).

A sister writes asking us to write upon the name to be used in the administration of baptism. In Matt. 28:19 the injunction to the apostles is to baptize in the name of the Father, and of the Son, and of the Holy Ghost.

In Acts 2:38. Peter said on the day of Pentecost to those who had been converted by his preaching, "Repent and be baptized every one of you in the name of Jesus Christ," etc.

He was working under the great commission. Did he do as he was commanded? It is easy to believe that he did.

Analyzing Matt. 28:19, we find that 'Father,' 'Son,' and 'Holy Ghost' are, strictly speaking, not names. They are titles. I am a father, but that is not my name. It is the title by which my children address me, but my name is S. J. Lindsay.

Jesus said, "All power is given unto ME (emphasis ours) in heaven and in earth." Matt. 28:

18. All power has been placed in HIS hands and will remain there until His kingdom work is finished. 1 Cor. 15:28. Every knee shall bow and tongue confess in His presence.

Jesus said: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Jno. 14:13.

These thoughts, taken together with the fact that in Matt. 28:18. He tells them that all power is placed in Him, leads us to the conclusion that Jesus Christ is the NAME of the Father, and of the Son, and of the Holy Ghost. If 'Father,' and 'Son,' and 'Holy Ghost,' are the names to be used, then the great commission should read, "baptizing them in the NAMES of the Father; etc." The fact is that "Jesus Christ" is the name that includes all power for the present.

They who administer baptism by three dips recognize a trinity of Gods, making the Holy Ghost a person in equality with the Father and the Son, and their argument is that there should be one dip for each name. By the same sort of logic then, the language, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," would prove three Gods. The grammar of the great commission shows but one NAME including all power. We believe the record given of the name used throughout the Acts of the apostles is in keeping with the great commission under which these men were working.

S. J. Lindsay.

**Moral Putrefaction and Moral Petrification.**

"Our highest 'Christian civilization' is an amalgamation of the church and the world; and the leaven of the world is as surely in the church, as the influence of the church is in the world. No doubt the world is more churchly, but there is as little doubt that the church is more worldly. The dialect of Ashdod corrupts the language of Canaan. The strait gate is wider and the narrow way is broader than of old; and those who would come into the kingdom find an easy entrance and an attractive avenue, smooth paved and bordered with flowers. How few even profess self denial in cross bearing. If the schools have found no royal road to learning, the church has built one to heaven.

The proofs are sadly at hand of that conformity to the world which is so positively forbidden. For ages the slime of the serpent has been upon certain worldly amusements which, whatever be their quality, bear the stamp of Satan's ownership and use.

Continued on page 183.

**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 sin 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.
- Adeline, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

One of our state conferences has just made a call upon its membership for money to meet a certain need. It is an interesting study to learn of the results. A certain young brother immediately returned a reply that he would stand responsible for \$5.00; a sister of his, always on hand when a call is made, returned a promise of \$10.00; others are promptly promising \$5.00 and \$10.00 as they feel they can spare it. If the officers of our conferences were always met in their appeals with a generosity and willingness like this, they could perform almost any task

imposed upon them. Instead we must often meet with the rebuff, "O, they're always wanting money." Now as you read this let us kindly ask you to sit down and think. Isn't it possible that you are paying out each year more money to insure yourself the luxuries of this present life than you are to insure yourself the absolute need of the future life? The field is great. We need evangelists, but if we had them we could not send them for lack of funds. What will you do to help your state officers?

An interesting item appears in our helping fund this week. It is the offering of Miss Alice Vann, who has been an inmate in the County Home of Lee Co., Ill. until her death quite recently. Though not a member of the church, yet this poor woman out of her pittance has regularly remembered the Herald with her mite because she so enjoyed reading the copy thoughtfully sent her by a friend. This 35c had been left by her with Sr. Anna Drew to be disposed of as indicated. What a lesson to those who are in the faith!

Bro. and Sr. Charles Manken, of Fredericktown, Mo., are spending some time in the home of the editor and his family. Charles and Ethel are among the most faithful members of our church at Blush, near Fredericktown. It was the pleasure of the editor to unite these two young people in the bonds of holy wedlock during his visit to Blush last fall.

Bro. J. W. Williams has been called to the bedside of his mother who lives in Wichita, Kans. She is reported seriously sick.

We spent Tuesday evening, Mar. 7, with the class at Aurora, Ill., where we spoke to them and their friends in the home of Bro. and Sr. Norris. A nice home company gathered for the service.

**HELPING FUND.**

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

Alice Vann,	.35
A. C. Boyer,	1.00
Mrs. M. A. Woodward,	1.00
A sister in Ohio,	2.00

**"Where Are The Dead?" Tract Fund.**

A brother in Dixon, Ill.,	\$5.00
A brother in Dixon, Ill.,	.50
A Sister in Minneapolis, Minn.,	\$1.00
A brother in Ohio,	1.00
A brother in Mich.,	5.00
A sister from Mo.,	2.00
A brother in Ind.,	3.00
A sister in Dixon, Ill.,	.50
A sister in Dixon, Ill.,	.50

A brother in Virginia,	1.00
Total,	19.50
Amount needed for 2500 copies,	50.00

**Reports.**

**February Report.**

No. of days served,	26
No. of services held,	28
No. of sermons,	19
No. of lessons,	9
Financial statement:	
Expense,—	
R. R. fare	\$15.12
Transfers, etc.,	1.05
Hotel bills,	1.40
	\$17.57

Salary for 26 days,	\$65.00
Received from conference,	125.00
Overpaid from last month,	44.74
Overpaid to date,	87.17

Our studies this month have been largely on the atonement and the holy spirit. There is a wide spread desire among the brethren to know more about the holy spirit. In addition to these we have had considerable practical work on Christian perfection and a good deal on such prophetic and evangelistic subjects as the second coming, the kingdom, iron and clay, what is prepared? the third heaven, what church shall I join? and one sermon each on Jno. 3:16 and 7:17. by request.

Two new places were visited this month, Waterloo and Hickory Grove. At both there is a good, healthy hunger for truth. We had four services at Waterloo the third Sunday and a sermon each on Monday and Tuesday following. Sunday afternoon we met with Sister Alice Allard and Tuesday night with Bro. Gifford as he was unwell. Our services here were very pleasant because of the zeal of the church. We had also some interested friends present. On Tuesday I went to Greene, forty miles north of Waterloo, to see an old time friend and schoolmate, Arthur Sullivan, and his wife, and found them rejoicing in the truth. We hope to have them at conference in August.

Then I left for Hickory Grove and had a pleasant visit with Bro. Marsh between trains at Marshalltown. Beginning that night at Hickory Grove, we had a pleasant and interesting time up till Saturday night, but it was cut short by the sudden, sad news of mother's serious illness, so I left next morning for Wichita, Kansas, from where this report goes out. Mother is still alive, but is very aged and weak. In addition to these new places we opened up meetings at our own school house at home in the two mid-weeks I have been home, for a few sermons each time. The neighbors turned out well and

showed a gratifying interest, and we hope for some good results later.

The condition at Lake Mills is improving. A weekly Bible class has been started, to meet at the church Sunday afternoons. I left four lesson outlines for them to use till next trip there. Several interested friends attend. At our last Sunday night sermon a number of the outside public attended.

The condition at other places is as usual.

J. W. Williams.

Waterloo, Ia., Bible Class.

The class meets once each week for Bible study or preaching. The lessons are taken from the Berean book. Bro. G. E. Marsh of Marshalltown comes to us the second Sunday of each month and we are privileged to listen to some good sermons.

On Feb. 20, we had Bro. J. W. Williams of Lake View, Ia., with us. We held four meetings on Sunday, one Monday evening and one Tues. evening. His sermons were on the following subjects: The Spirit of Christ, The Third Heaven, Justification by Faith, and one on Prophecy. We all enjoyed having Bro. Williams with us and are glad to know he may come again soon. Both attendance and attention were good.

Bro. and Sr. A. J. Eychaner are at present in Tampa, Fla., but will soon return to us and help us again with our weekly Bible study.

Fay Beardslee, Sec.

As a result of the work done in the neighborhood of Bro. Bert Sheets, near Blanchard, Mich., in January, a church has been organized there. The officers are as follows:

Elder B. A. Cummings; deacon, Bert Sheets; deaconess, Sr. Croad; secretary, Sr. Maude Sheets; treasurer, Geo. Croad. A Sunday School was also organized. Supt., Bro. Cummings; Bro. Sheets, assistant; Ada Sheets, sec.; Freddie Stephens, treas.

A regular meeting for Bible Study has also been started and the class are taking up the regular Berean work, outlines sufficient to take up the study having been ordered.

One very regrettable thing rests in the fact that Bro. Cummings is moving away from the immediate neighborhood which will cripple his helpfulness in ministering to the needs of the people.

Sister Woodward will preach for them once a month.

These notes are made from a letter received by the editor. They are very gratifying to us since we have had a share in the work at this point. The meetings held there in January were a-

among the most interesting we ever held. People filled the house night after night even though the weather was extremely bad much of the time. The result is that people are reading and studying their Bibles. Let all pray for the work here as elsewhere.—Editor.

## Obituary.

### Thomas Mc Ginty.

As a goodly number of the readers of the Herald were acquainted with Bro. Thomas Mc Ginty, of Faulkner Co., Ark., I take this method of informing them of his death.

Bro. McGinty was born in Conway Co., Ark., Aug. 1, 1845, and with the exception of a few years spent in Illinois during the Civil War, spent his entire life in Conway and Faulkner Counties, Ark. He obeyed the gospel more than 35 years ago under the preaching of Bro. S. R. Ethridge and since that time he has in his humble way contended earnestly for the faith once delivered to the saints. He was a firm believer in the promises made of God to the Fathers and eternal life through Christ. He was taken with pneumonia, Feb. 22nd, and died Feb. 26. He is survived by his wife, five sons and three daughters. He was laid to rest Feb. 27, 1916, after a few words by the writer from John 14:14, and notwithstanding it was a cold, snowy day, a large crowd was present.

Your brother in hope,  
F. D. Utley.

## The Sunday School.

By Anna E. Drew.

### REVIEW.

The Great Multitude.

Mar. 26, 1916: Reading Lesson—  
Rev. 7:9-17.

Golden Text.—They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away all tears from their eyes. Rev. 7:16, 17.

### Questions.

Lesson I.—Acts 1:1-14.

What was the subject of Jesus' teachings after his resurrection from the dead? Acts 1:3. What was the "promise of the Father"? Jno. 14:16, 17, 26. For what were the apostles looking? Acts 1:6. Did they have a wrong

conception of the kingdom? vs. 7, 8. Tell of the ascension. What promise? vs. 11. Has Jesus ever come in "like manner"?

Lesson II—Acts 2:1-13.

What was Pentecost? Lev. 23:10, 11, 15, 16; Ex. 23:16; Num. 28:26. Describe the scene when the Holy Spirit came.

Lesson III—Acts 2:14-47.

What was Peter's method of preaching Christ? Acts 2:22-36. What did he say of David? vs. 29, 34. What were the conditions of salvation? vs. 37-42.

Lesson IV—Rom. 8:12-30.

What are the two contending forces in the battle of life? Rom. 7:22, 23; Rom. 8:1-5. Explain the terms, flesh and spirit? Who are the true sons of God and how do they become such? What is the inheritance of the children of God? What is the redemption for which the whole creation waiteth and when will it take place?

Lesson V—Acts 3.

Tell the story of the healing of the lame man as Peter and John went to the temple. Point out the important truths that Peter preached to the people on this occasion.

Lesson VI—Acts 4:1-31.

Why were Peter and John arrested? What did this give these apostles opportunity for? Show how Jesus is the only name whereby we can be saved.

Lesson VII—Phil. 2:1-11.

What does Paul teach in this lesson about humility? What is meant by having the "mind which was also in Christ Jesus"? Show how Christ is an example of humility. How has God exalted him? What promise to the humble? Luke 14:11; James 4:10.

Lesson VIII—Acts 4:32-5:16.

Tell the story of Ananias and Sapphira. Tell of the imprisonment of the apostles. Acts 5:17, 32.

Lesson IX—Acts 6.

Tell of the seven helpers appointed and their duties. What of the progress of the church? vs. 7, 8.

Lesson X—Acts 7:1-8:3.

Tell of the charges brought against Stephen. Acts 6:11, 13, 14. Give a brief outline of Stephen's defence. Chap. 7. What effect had his talk upon his hearers? vs. 54, 57-59.

Lesson XI—Heb. 11:1-2:2.

What is the definition of faith given in this lesson? How did faith enable the persons mentioned to be heroes and martyrs? Have they ever received the promises and the better resurrection for which they suffered? When will they receive it? Give texts. May we have a part in the same?

Lesson XII—Acts 8:26-40.

What did the persecution of the church at Jerusalem cause? Acts 8:1, 4. Who was Philip and what did he preach? vs. 6, 6, 12. Give the account of Simo-

the sorcerer. Tell the story of Philip and the eunuch. Is baptism necessary to salvation? What must precede it?

## THE SUNDAY SCHOOL LEAFLET.

Let Those Interested Please Read

Soon after we began a general printing business there came a general call for Sunday School helps of our own. In looking about for some one who was both faithful and capable to act as editor, we selected Sr. Anna E. Drew, of Dixon, Ill., whose capabilities and soundness of faith cannot be excelled by any. She is not physically strong and the regular weekly grind to prepare the lessons is more of a task than her strength should be called upon to bear; yet she does the work gladly, believing that she is doing the church a necessary service. This conclusion was the result of visits by her paid to many of our Sunday Schools. In one she found the Advent quarterlies in use, and as the lesson dealt with certain prophecies concerning Israel, the questions were so pointed that the text was made to apply to the church of the present time. In another school the David C. Cook (Methodist) quarterlies were used. Any one who has ever seen these will know at once what a mess their use would make in one of our schools. These conditions were general among us and the ones among us who were most concerned saw a crying need for something of our own even though it be not so pretentious as others put out. Her lessons are so arranged that the student of the lesson MUST study his Bible. This of itself should be their chief recommendation. The questions are such as will bring out the true doctrinal points. Other things of excellence might be urged, but these are sufficient.

The sad part now follows. In some cases, our Sunday Schools have turned these lessons down for the more elaborate quarterlies before mentioned.

Complaints are made because we do not get out an elaborate quarterly like the others. It seems there is so little knowledge of the cost of printing among our people that some have the notion that we should be able with an edition of five or six hundred quarterlies to compete with those who put them out by the thousands, and because we cannot do it, we are turned away by our own people. As it is, we are printing the Leaflet at an actual loss every issue and unless more encouragement financially is given the matter, the time is not far off when we shall have to discontinue them entirely. We shall be pleased to hear from any who are interested in the

matter. We want to continue the Leaflet but we cannot bear the load alone. We feel that we have done our part. Who will be the first to speak, offering a suggestion that will remedy the present ills?

S. J. Lindsay.

## Letters.

Dear Brothers and Sisters in Christ:

As I read in the Restitution Herald letters of exhortation from the dear ones, we feel like we too would like to add our mite. How we love to read the letters from those, many of whom we have known for years. We feel like exclaiming with David of old, "Bless the Lord, oh my soul, and all that is within me, praise his holy name. Press forward dear ones; it will not be long until he that shall come, will come. May we all be ready is our prayer.

S. W. and Louisa Presley.

Sunday School.

Prov. 22:6, "Train up a child in the way he should go, and when he is old, he will not depart from it." Many places in the scriptures this command is given in different forms, and should be obeyed by all. Some places a Sunday School is maintained, usually the church prospers, as the children grow up, they unite with it. S. S. lessons usually interest the children, particularly if they learn to recite passages of scripture, and get cards, etc., for doing so. If they are taken to meeting when young, and are forced to sit still, the sermon does not interest them and they get a dislike to what they think is a punishment, having to sit still. This I know by experience. Some places where there is no preacher, a prayer meeting is kept up. This is no better as far as the children are concerned; spend the time whispering, or looking at other ones in the same trouble they are in. A good, live Sunday School in which all the members of the church take a part, is the best part of the meeting. No matter how good a preacher you may have, the preacher can take a part, if he has time, to his own advantage, can bring out many points that he otherwise would miss, and get ideas himself at the same time. Some people make the mistake of allowing their children to attend orthodox S. S. Usually, if they do, in time they join those churches and most of them are lost to the truth.

Some of our preachers really pay no attention to the education of their own children. This I know for a fact. When a preacher has a family growing up, he could have a Sunday School at

hom, and perhaps get neighbor children to come in, particularly when he has no appointment for the day.

I was reading an article in Our Hope, "Watch Your Magazines." Very good advice, well worth heeding. In this age of the world most of the literature in circulation is not fit to come into a Christian home. All kinds of sensational trash. Most of the books in libraries are no better. Nearly all the crime of the present time is traceable to this source, so the warning, "Watch Your Magazines," is timely and should be heeded by all.

Nearly all children have a desire to do as others do; go to all kinds of entertainments, moving picture shows, etc. Some parents uphold them in it. If one parent tries to keep the children from such things, he or she has a hard time of it, and the children think they are abused if not allowed to go. Parents need to work in harmony, as one can easily undo all the good the other can do. As it was in the days of Noah—and in the days of Lot—so shall also the coming of the Son of man be. Matt. 24:38, 39. For as in the days that were before the flood they were eating and drinking... until 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. v. 42. Watch therefore: for ye know not what hour your Lord cometh. Jesus gave a solemn warning that conditions would be as they are. All should take heed to his word, improve the times, because the days are evil.

John E. Hogarth.

### THE ABRAHAMIC COVENANT A National Work in its Fulfillment.

Continued from last week.

I shall not introduce any scripture at this time, relative to the dispersion of the children of Israel among the nations, and their persecutions, for all understand that they have been away many centuries from their own loved land, and scattered all over the earth. What is of more interest at this time is their return, and their destiny when they regather in Palestine.

To prove to the reader that the kingdom will be in the land of Palestine, I will refer to a few passages of scripture. "The Lord shall inherit Judah, his portion in the Holy Land and shall yet choose Jerusalem again." Zech. 2:12. "Then will I remember my covenant with Jacob and also my covenant with Isaac and also my covenant with Abraham, will remember the land." Lev. 26:42. Then will the Lord be jealous for his land, and pity his people." Joel 2:8. "Fear not

O land; be glad and rejoice: for the Lord will do great things." Joel 2:2. A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." Deut. 11:12. But upon Mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it, and they of the south shall possess the Mount of Esau, and they of the plain the Philistines. And they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin shall possess Gilead. And the captivity of the hosts of the children of Israel shall possess that of the Canaanites, even unto Zerephath; and the captivity of Jerusalem shall possess the cities of the south. And saviours shall come on Mt. Zion to judge the Mount of Esau; and the kingdom shall be the Lord's." Obad. 17:21. "And the desert shall be tilled, whereas it lay desolate in the sight of all men that passed by, and they shall say, This land that was desolate is become like the Garden of Eden, and the waste and desolate and ruined cities are become fenced and inhabited. Then the heathen that are left round about you shall know that I, the Lord, build the ruined places, and plant that that was desolate; for the Lord have spoken it." Ezek. 36:34-36. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Isa. 60:15. "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make all her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. 51:3. "Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzi-bah (my delight is in her) and thy land Beulah (married)." "In that day saith the Lord, will I assemble her that hatheth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that hatheth a remnant, and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever. And thou O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the

daughter of Jerusalem." Micah 4:6-8. When the above quotations from prophecy shall become facts, then will that country, wherein the fathers dwelt as pilgrims and strangers, become their possession. Then will the world behold the fulfillment of God's promises. Then they can behold the "city having foundations," in "a heavenly country." It will not be beyond the bounds of space, but in the Holy Land, inhabited by a happy and prosperous people. Then will Palestine be a heavenly country. Then will Christ have set up the throne of David and rule in Jerusalem as the monarch of the world. Then will Abraham's seed which is Christ, be joined with him in the promises. Paul says, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and thy seed which is Christ." Gal. 3:16. Paul includes all of the faithful followers of Christ in Abraham's seed, for he says, "And if ye be Christ's, then are ye Abraham's seeds and heirs according to the promise."

From Paul's teaching we conclude that Christ and his saints will be co-heirs with Abraham to possess and occupy the land promised to Abraham. Many who believe in a sky kingdom will shrink with horror from this view, but from a careful reading and comparing scripture with scripture, we can come to no other conclusion. If it is God's purpose to set up a kingdom on earth, and place his Son on the throne to rule over mankind, it is evident that there should be a location somewhere on earth as their base of operation and surely none better could be found, than Palestine, with Jerusalem as the capitol city, because "it is the joy of the whole earth."

Palestine is the most convenient territory in the world, for it is situated at the conjunction of the three eastern continents and of easy access by water, for all countries in the western hemisphere. No better place on earth can be found for the center of a universal empire which God's kingdom is destined to become. It is the land that has witnessed the wonderful works of God, the home of the prophets, the cradle of the mightiest nation that ever dwelt in any land, the glory of whose kingdom dazzled the eyes of envious rulers and of which the Queen of Sheba said, The half has never been told, the birthplace of his Son, the land of his pride, through which he went doing good, the land wherein he did his mighty works to the glory and honor of his Father's name, the sending forth his gospel to the world, the place of his humiliation and crucifixion, his resurrection and his ascension, and

the land on which he will place his feet when he returns. To this beloved land he will come again. His exaltation to the throne of his Father David will take place in this Holy Land and here he shall reign as King of Kings and Lord of lords. The law shall go forth of Zion and the word of the Lord from Jerusalem. Micha 4:2. What is more joyful, "The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and mourning shall flee away. Isa. 51:11. Again Isaiah says, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes shall ever be removed, neither shall any of the cords ever be broken." Isa. 33:20. What better assurance could be given for the peace and safety of a city? "He shall destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He (Christ) 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 be taken away from off all the earth: for the Lord hath spoken it. Isa. 25:7, 8. "The Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord." Isa. 59:20.

To be continued.

Lyman Booth.

### The Wages of Sin.

(Selected from the writings of Eld. Miles Grant, now deceased).

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Says Peter, "What shall the end of them be that obey not the gospel of God? 1 Pet. 4:17. This is a most serious question, and of especial importance to all who are not Christians. Of course the only correct answer must be sought in the Bible. The Lord is the only one who can tell us what shall be done with those who die in their sins. His answer must be absolutely correct, and all he says on the subject will be harmonious, when rightly understood. Four questions arise at the opening of this subject:

1. Will the wicked be punished?
  2. Where?
  3. When?
  4. How?
- Paul says, "Prove all things, hold fast that which is good." 1 Thess. 5:21. It may be considered a settled fact that all the doctrine and all the practical



duties taught in the Bible are expressed in a plain common-sense manner. Parables, symbols, and various figures of speech are used to illustrate subjects; but never to teach doctrine or practical duties which have not been elsewhere plainly expressed in terms easy to be understood.

#### Will the wicked be punished?

So far as known, all agree that criminals deserve and will receive punishment; therefore, there is but little need of quoting Scripture as proof. One or two passages may suffice.—“Though hand join in hand, the wicked shall not be unpunished.” Prov. 11:21. “I will punish the world for their evil and the wicked for their iniquity.” Isa. 13:11.

#### Where will they be punished?

The answer to this question is of much importance, and the Bible is the only source of information. As this point will come up again, only a partial answer will be submitted: “The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the EARTH.” Isa. 24:21. Here is a plain statement that punishment is to be administered upon the earth at some time, either before or after death. “Behold, the righteous shall be recompensed in the EARTH, much more the wicked and the sinner.” Prov. 11:31. This scripture shows that both the righteous and the wicked are to be recompensed in the same place. At the first look, this may appear a little strange, but very clear when the whole subject is examined.

#### When will the wicked be punished?

“The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished.” 2 Pet. 2:9. It certainly looks reasonable that men should be judged before they are punished. When is the day of judgment? Let the Bible answer. “He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.” Acts 17:31. In this scripture we learn that at an appointed time Christ will judge the world in righteousness. This cannot be a past or passing event. The assurance that he will judge is based on the fact that he has been raised from the dead. It is certain, then, that the world was not judged before he rose from the dead, and is it not equally certain that it has not yet been judged? Again we read: “The heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men.” 2

Tim. 3:7. Here is another plain intimation that the day of judgment is in the future. Again the question arises, How far in the future? The answer is at hand. “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;” or as Tyndale’s old version reads, “when he appeareth in his kingdom.” 2 Tim. 4:1. Here it is clearly stated that the time to judge is when our Saviour shall return.

This view is in harmony with the whole Bible, and looks reasonable. And inasmuch as the wicked are reserved unto the day of judgment to be punished, and as the day of judgment is not till Christ shall return, it certainly follows that men do not go to their punishment as soon as they die.

Hence, those who preach that wicked men who have died are now being punished, are preaching contrary to the Bible.

#### How will they be punished?

This is the great question. There are four answers:

1. That all mankind will receive all their punishment in this life, and will all be saved in the world to come.

2. That the wicked will be punished for a limited time after death, which will result in their final restoration to the favor of the Lord.

3. That they will be tormented eternally in indescribable, increasing agonies, until they will suffer more in one moment than all the world has ever suffered, if it could be put into one pang.

4. They will be punished with literal and eternal destruction.

Which of these four theories is correct? Let us look at the first which teaches that all people will receive all their punishment in this life and will all be saved in the world to come. If his be true, in what does the punishment consist? It cannot be in pain of body, or deprivation of the comforts of life; for many very wicked men are healthy and live in luxury. We are told that the punishment consists in remorse of conscience. If this be the true idea, then the punishment is inversely to the crime, that is, the more wicked the sinner, the less the remorse. This is shown by facts. A man by the name of Hicks, murdered all on board the sloop E. A. Johnson. In his confession, he said, “I had too often dyed my murderous hands in blood..... to feel the slightest compunctions or qualms of conscience then.... After I had decided upon every thing, I went to sleep and slept as soundly as I ever slept in my life, my mind was so much at ease.” And when the bloody deed was done, he says, “I did not feel the slightest regret for what I had done, and went about removing the bodies as coolly as

though they had been so much old lumber.” If punishment consists in remorse of conscience in this life, then he had none. But if remorse of conscience be the punisher, either in this life or the one to come, is it not strange that it is nowhere mentioned in the Bible? It is a well known fact that repeated crimes serve to sear the conscience till it becomes like that of Hicks. While he could lie down and sleep quietly when he had completed all his plans for murder, the Christian man who may have spoken an unkind word to some one, may be awake half the night and have no rest till he has humbly asked pardon for the offence. One of Quantrell’s murderous band said, that after he had killed the first man, he could not sleep for a week. “But,” said he, “I have killed eighty-two, and now I’d just as soon do it as kill a dog.” This is the law of conscience so that the most wicked men have the least punishment, if it consists in remorse of conscience.

John Murphy, who murdered a man in Nevada, said, “I have no remorse of conscience.” Gui-

ho shot President Garfield said, “I am not sorry for the act.” O’Donnell, who was hung for murder, said “I feel no remorse for the act.” These examples are sufficient to show the working of the law of conscience, and that if remorse is the punishment, the punishment is inversely to the crime. Again, if all the punishment be in this life, is it not strange that when the antediluvians and Sodomites

were so wicked that the Lord could not let them live on the earth any longer, he should have taken them to heaven by a flood and a fiery tempest? But all of this contradicts the “when which has been scripturally shown to be after death and after judgment; therefore the first view must be ruled out as utterly opposed to the Bible.—Sel. by Rufus A. Curtis.

To be continued.

#### A Reply.

In the Herald of Feb. 23, on page 155. Questions—Who Can Answer? My answer is from the Emphatic Diaglott, which gives the original Greek from which it is translated, and Luke 23:46 reads, “And crying with a voice loud the Jesus said, O father, into hands of thee I commit the breath of me, and these having said, he breathed out.” Showing the word from which spirit is translated in the Bible in this place is breath.

And Acts 7:59 reads, “Stephen calling upon and saying, O Lord Jesus do thou receive the breath of me.” Translated spirit in the Bible.

In James 2:26, it reads, “The body without the breath is dead.”

But in the Bible the translators use the word spirit. So you see it has reference to the life and nothing more.

In Rev. 1:18, after Christ had been born from the grave and had received his spiritual body, he said, “I am he that liveth and WAS DEAD.” Shall we believe what he said or shall we say he was mistaken, that he had just passed over or on, as they say today?

I want to say also a few words about Bro. L. S. Bronson. I felt very lonely and sorrowful when I heard of his death. He was a distant relative of mine; his father raised my mother from the time she was three years old.

He came out here and made us a visit about two years ago, and what a good visit we had. He was certainly a dear old man. We will all miss his good articles on Bible subjects for surely he had heeded the instructions Paul gave to Timothy, which reads, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

With love and best wishes, I am,

Your brother looking and longing for the establishment of God’s kingdom, when the terrible strife and turmoil will come to an end.

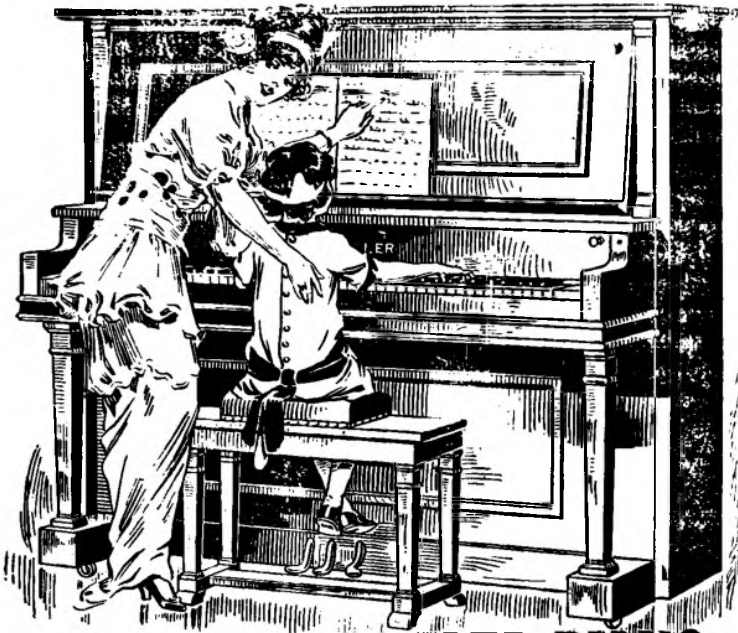
H. B. Hathaway.

(Continued from page 179.)

And yet church members sit till midnight over progressive eucbre, enter their thorough-breds on the race course, tiddle over the wine cup, whirl through the giddy dance, sanction the theater and use its flavor to give relish to church socials.

Church life is honeycombed with worldliness, and practical separation is reduced to a minimum. The great body of disciples are only nominally such, either wholly worldly or worldly holy. At the door of frivolous gaiety they drop their Christian consistency, as an oriental guest shuffles off his sandals, and mix freely with the idolaters of fashion and folly. The church is today in danger of the moral putrefaction that loses all godly savor, and the moral petrification “on that loses all godly sensibility.” —Dr. A. T. Pierson in Last Days.

Worry is a pair of smoked glasses, through which all the world looks somber. The sunshine is as golden as ever, and the sky as blue, but through those smoked glasses everything looks dreary. If some of you would only pocket your worries, and see what the world really is like, it is pretty certain that you would make up your mind to do without smoked glasses in the future.



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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.
- 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."

**The Negative Side of Tact.**

Tact consists quite as much in silence as in speech, in leaving undone as in doing. The tactful person is sometimes such a

quiet little person that you lose sight of what he accomplishes till one day you miss him, and discover how ill matters run without him.—Sel.

No one ever yet slipped uphill

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**The Books of the Bible.**

God spake in Genesis, and said, "Let there be light," and darkness fled; In Exodus at his command, All Israel fled from Egypt's land, Their laws and what their tribes befell, Leviticus and Numbers tell; God's holy will again we see Contained in Deuteronomy.

Then follow Joshua, Judges, Ruth Two books of Samuel from his youth; And two of Kings, the record plain Of many a good and evil reign; Two books of Chronicles tell o'er Each monarch's history heard before,— Their noble deeds of valor done, Their many battles fought and won.

Historic words our hearts inspire From Ezra and from Nehemiah; And Esther shows the ways of God, While Job receives the chastening rod. The Psalms lift up the soul with praise, And Proverbs teach in homely phrase; Ecclesiastes next comes on, And then the Song of Solomon.

Isaiah now, with vision clear, Beholds a promised Savior near, While Jeremiah lifts on high For Israel's race, his humble cry; And Lamentations paints his grief, That Zion weeps, nor finds relief, Ezekiel, Daniel, each record The wondrous dealings of the Lord.

Hosea, Joel, Amos, too, And Obadiah, prophets true, O'er Israel's faithless nations yearn. And warn from evil to return.

Then Jonah, Micah, Nahum, show God's tender love and threaten'd woe; Habakkuk prays in words sublime, That ring through all succeeding time; Next Zephaniah, Haggai, Then Zechariah, Malachi, And we have passed in close review, From ancient scripture to the new.

And now a Savior's birth be told, In Matthew's gospel sweetly told, Mark, Luke and John, his words disclose, His sufferings, death and how he arose. In Acts the Holy Ghost descends And Christ his kingdom wide extends; In Romans, lo, the apostle Paul Commands the gift of God to all;

Corinthians and Galatians show The grace that every soul may know.

Ephesians and Philippians tell The zeal his life portrayed so well; Colossians, Thessalonians speak Of hope and comfort to the weak In Timothy, Paul's charge we find. In Titus, friendship warm and kind; Philemon shows how love constrains. While Hebrews all the types explains; With James and Peter, John and Jude, And Revelation, we conclude The books that in God's word divine Like stars of endless glory shine. —Fanny J. Crosby.

**The Loom of Life.**

Every one of us carries about with him a mystical loom and we are always weaving—weave, weave, weave—this robe which we wear, every thought a thread of the warp, every action a thread of the weft. We weave it as the spider does its web, out of its entrails, if I might so say. We weave it, and we dye it, and we cut it, and we stitch it, and then we put it on and wear it and it sticks to us. Like a snail that crawls about your garden patches and makes its shell by a process of secretion from out of its own substance, so you and I are making that mysterious thing we call character, moment by moment. It is our own self modified by our actions. Character is the precipitate from the stream of conduct which, like the Nile delta, gradually rises solid and firm above the parent river, and confines its flow.—Maclaren in Girl's Companion.

To speak wisely may not always be easy, but not to speak ill requires only silence.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, Mar. 22, 1916.

Number 24.

## Immateriality.

Is but another name for non-  
entity. It is the negative of all  
things and beings—of all exist-  
ence. There is not one particle  
of truth to be advanced to estab-  
lish its existence. It has no way  
to manifest itself to any intelli-  
gence in heaven or on earth.  
Neither angels nor men, could  
possibly conceive of such a sub-  
stance, being or thing. It pos-  
sesses no property or power by  
which to make itself manifest to  
any intelligent being in the uni-  
verse. Reason and analogy never  
see it, or even conceive of  
it. Revelation never reveals it,  
nor do any of our senses witness  
its existence. It cannot be seen,  
felt, heard, tasted or smelled,  
even by the strongest organs, or  
the most acute sensibilities. It  
is neither liquid nor solid, soft  
nor hard—it can neither extend  
nor contract. In short, it can ex-  
ert no influence whatever—it can  
neither act, nor be acted upon.  
And even if it does exist it can  
be of no possible use. It posses-  
ses no one desirable property, fac-  
ulty or use, yet strange to say,  
immateriality is the modern  
Christian's God, his anticipated  
heaven, his immortal self—his all.

O sectarianism, O atheism, O an-  
nihilation! who can perceive  
the nice shades of difference be-  
tween the one and the other?  
They seem alike, all but in name.  
The atheist has no God. The sec-  
tarian has a God without body  
or parts. Who can define the dif-  
ference? for our part we do not  
perceive a difference of a single  
hair; they both claim to be the  
negative of all things which ex-  
ist—and both are equally power-  
less and unknown.

The atheist has no other life,  
or conscious existence beyond  
the grave. The sectarian has one,  
but it is "immaterial" like his  
God; and without body or parts.  
Here again both are negative and  
both arrive at the same point.  
Their faith and hope amount to  
the same; only it is expressed  
by different terms.

Again: the atheist has no heav-  
en in eternity. The sectarian  
has one, but it is immaterial in  
all its properties, and is there-  
fore, the negative of all riches,  
and substances. Here again they  
are equal, and arrive at the same  
point.

As we do not envy them the  
possession of all they claim, we  
will now leave them in the quiet  
and undisturbed enjoyment of the

## THE GOVERNMENT TO BE

**T**HROUGH the clamor and the riot  
That is heard from sea to sea,  
I can feel the coming quiet  
Of the government to be.

Vain the effort to dissemble,  
For the truth is clear to all,  
And the old conditions tremble  
Like a ruin doomed to fall.

Vain the veiling and disguising  
Of the evils that exist,  
For new systems are uprising  
From the wreckage and the mist,  
And the mills of God are slowly,  
Surely grinding out their grist.

As the sun first tints the border  
Of the darkness with his light;  
So the faint, far gleam of order  
Gilds the chaos of the night.

And the dawn shall grow in splendor  
To the fulness of the day,  
When the hands of greed surrender  
What from toil they tore away.

For the land to all was given—  
It belongs to you and me;  
Let monopoly be driven  
From the forests of the free,  
And let liberty bid welcome  
To the government to be.

—Ella Wheeler Wilcox.

same, and proceed to examine  
the portion still left for the de-  
spised "Materialist" to enjoy.

What is God? He is a materi-  
al, organized intelligence, poss-  
essing both body and parts. He  
is in the form of man, and is a  
model, or standard of perfection  
to which man is destined to at-  
tain, he being the great Father  
and head of the family.

What is Jesus Christ? He is  
the Son of God, and is every  
way like his Father, being the  
"brightness of his Father's glo-  
ry, and the express image of his  
person." He is a material intel-  
ligence, with body, parts and pas-  
sions; possessing immortal flesh  
and immortal bones.

What are men? They are the  
offspring of Adam. They are ca-  
pable of receiving intelligence and  
exaltation to such a degree as  
to be raised from the dead with  
a body like that of Jesus Christ,  
and to possess immortal flesh and  
bones. Thus perfected, they will  
possess the material universe, that  
is the earth, as their everlast-  
ing inheritance. With these hopes  
and prespects before us, we say  
to the Christian world, who  
hold to immateriality, that they  
are welcome to their God —  
their life—their heaven, and their  
all. They claim nothing but that  
which we throw away; and we  
claim nothing but that which  
they throw away. Therefore there

is no ground for quarrel or con-  
tention between us.

We choose all substance— what  
remains,  
The mystical sectarian gains,  
All that each claims each shall  
possess,  
Nor grudge each other's happi-  
ness.

We claim the earth, the air, and  
sky, (Psa. 32:11,29).  
And all the starry worlds on  
high;  
Gold, silver, ore and precious  
stones,  
And bodies made of flesh and  
bones.  
An immaterial God they choose,  
An immaterial heaven and hell;  
For such a God we have no use,  
In such a heaven we can not  
dwell.

Our God, like us, can hear and  
see. (Matt. 1:23)  
Feel, taste and smell eternally,  
(Acts 10:41),  
Immortal brain through which to  
think,  
Organs to speak, and eat and  
drink. (Lu. 24:39-43).

Such is our God, our heaven,  
our all, (Rev. 21:3).  
When once redeemed from Ad-  
am's fall;  
Things are ours, and we  
shall be, (1 Cor. 3:2-23),  
The Lord's to all eternity.

—Ed. by H. H. C.

## Keep Your Head.

There is an old joke about two  
veterans who met at a reunion.  
One asked the other, if he, too,  
had taken part in a certain en-  
gagement. "Yes," he replied, "I  
lost my leg there." "That's  
nothing," said the first. "I lost  
my head there."

Getting on in life is partly  
a matter of knowing how and  
partly a matter of keeping one's  
head. The most finished knowl-  
edge of how to do a thing loses  
its precision when its possessor  
loses his self-control.

Meddlesome people will try to  
pull you this way and that, some  
from force of habit or disposi-  
tion, and others because they  
have an ax to grind. Remem-  
ber that you are living your own  
life, and that it is you who  
must take the consequences of  
your choice. Keep your head.

Things will try your temper  
and your nerve. It will some-  
times seem that Fate has set a  
veritable trap for you. It is on-  
ly a part of your discipline. You  
cannot afford to poison and  
weaken yourself with anger and  
fretfulness. Keep your head.

If you ever refuse to follow  
the crowd in its foolish way it  
will be sure to laugh at you and  
call you names. Never mind. A  
minority in the right is better  
than a majority in the wrong. It  
is your privilege to keep your  
manhood and to preserve your  
self respect. Let them jeer,  
and keep your head.

The tasks of life may crowd  
upon you in seemingly over-  
whelming numbers, and you may  
feel your hold slipping under the  
responsibility. Do not let it slip.  
Preserve a steady calmness. Keep  
your head, and you will work  
to win.—Flynn in The Boy's  
World.

## To Church Members.

What kind of a church  
Would our church be  
If every member  
Were just like me?

The sense of humor is the oil  
of life's engine. Without it the  
machinery creaks and groans. No  
lot is so hard, no aspect of things  
is so grim, but it relaxes before  
a hearty laugh.—Merriam.

For the sake of doing good,  
strive to make friends and keep  
them.

A man's house is his castle.

## Baptisms.

On the first Sunday of February. Bro. L. O. Gilliland, 6437 Yale Ave., Chicago, was buried in the waters of baptism to arise to a new life, an heir of God's blessed promises. Bro. Frank Day officiated. We extend to our brother the right hand of fellowship and wish him Godspeed on his new journey.

## Notices.

### National Berean Notice.

The Executive Board of the National Berean Society of the Church of God of the Abrahamic Faith will meet April 22 and 24 at the home of the president, 5439 Ohio St., Chicago, Ill. The chairmen of the different committees are cordially invited to attend this meeting. As far as possible will the members come on the afternoon of the 21st, as the first meeting will be called at nine o'clock Saturday morning. Notify the president of the time of arrival and the station, and you will be met. All officers will please bring or send reports up to date. Arrangements will be made at this meeting for our annual conference, so if any Berean has any topic that he wishes discussed or has any plans for our conference, please send in before April 15.

Leila E. Whitehead, Pres.  
Ella DeMont, Rec. Sec'y.  
Evelyn K. Harsch, Cor. Sec'y.

## Letters.

Editor of the Restitution Herald:

I would like to have a few lines published in your paper in regard to Bro. Hogarth's article in your last issue. "In Christ" is the title. It seems to me he thinks there will be no resurrection of the dead, only those who have been baptized into Christ, and those are the only ones that will be raised from the death state. If so, I would like to call his attention to Job 14:15, and he will find these words: Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hand. Job 19:26, 27 and you will find these words: 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. When was Job baptized into Christ? If only those who were baptized into Christ are raised from the dead, then Job with Abraham, Isaac and Jacob with the prophets will remain in the

th. Some one may say, Those were only Job's words. He may never see God.

If that is the case, I will refer you to God's word. Turn to Jer. 31:16 and 17 and you will find these words: Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they come again from the land of the enemy and there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

When were these children baptized into Christ? Will they ever come forth? I leave the question with you.

Your brother in hope,  
Mede Logan.

### The Wages of Sin.

(Selected from the writings of Eld. Miles Grant, now deceased).

Continued from last week.

2. That the wicked will have punishment for a limited time after death, which will result in their final restoration to the favor of the Lord. This view is becoming popular for the reason that many are giving up their belief in eternal torment, but still hold the unscriptural doctrine of the immortality of the soul. Thus one error leads to another. But as all the plain teaching of the Bible is directly opposed to the doctrine of the final restoration of all men to the favor of the Lord, this must be placed among things that are unscriptural. This will be quite apparent when the Bible is examined more carefully.

3. That they will be tormented eternally in indescribable agonies. Mr. Benson says, "God... will exert all his divine attributes to make them as wretched as the capacity of their nature will admit." A Wesleyan tract (No. 87), published in India, says, "Take the pains of the worst disease that human nature is capable of, and add to them all the most exquisite torments that the most cruel men have ever invented to inflict upon others; they are all together but as the prick of a pin compared to the torments of hell, where there is... misery without end." When describing the future torment of the wicked, Mr. Spurgeon is reported as saying, some years since, "When thou diest, thy soul will be tormented alone in hell, that will be a hell for it, but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells, body and soul shall be together, each brimful of pain, thy soul sweating in its inmost pore drops of blood, and thy body from head to foot suffused with agony; con-

sciousness, thy head tortured with racking pains, thy eyes starting from their sockets with sights of blood and woe, thine ears tormented with "Sullen moans and hollow groans And shrieks of tortured ghosts," thy heart beating high with fever; thy pulse rattling at an enormous rate in agony, thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament; thy soul forever and ever aching, and thy body palpitating in union with thy soul. There is real fire in hell, as truly as you now have a real body; a fire exactly like that we have on earth in everything except in this—that it will not consume though it will torment you." New Park St. Pulpit, vol. 11, page 105, sermon no. 66.

Mr. Spurgeon may have changed his mind before his death.

When describing the duration of the future torment of the wicked, Mr. Benson says: "Let every star, every drop (of water), every grain of sand, represent one million tormenting ages, and know that as many millions still remain behind, and yet as many more behind them, and so on without end." Hence after the longest imaginable period they will find their debt greater than when they first began to suffer."

Another writer when describing the duration of the torments of the finally impenitent, says, "If the several pains of all the diseases and maladies incident to human nature, and all the exquisite and unheard of tortures which were or shall be inflicted upon miserable man, were all collected into one extreme anguish, it were nothing to the torment which shall forever possess and plague the least part of a damned body." "Let us suppose this great body of the earth to be turned into sand, and mountains of sand to be added still, until they reach the empyrean heaven, so that the whole mighty creation were nothing but a sandy mountain; let us then further imagine a little wren to come but every one hundred thousandth year and carry away but a tenth part of one grain of that immeasurable heap of sand, and yet when thou hast lain so many years in that fiery lake thou art no nearer coming out than the very first hour thou enteredst in."

Do you believe this? Is it any wonder that men become infidels after hearing such a doctrine preached? We may wonder that all have not become skeptics. Is it possible to invent a doctrine more dishonoring to the charac-

ter of our heavenly Father, than the one of eternal torment? But this horrible theory is based on the unscriptural belief in the immortality of the soul of man, which is Satan's pet doctrine by which he led Adam and Eve to sin. Gen. 3:4; John 8:44. We read that "The Lord preserveth all them that love him; but all the wicked will he destroy." Psa. 145:20. "Broad is the way that leadeth to destruction, and many there be who go in thereat." Matt. 7:13. We read, "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Psa. 92:7. When speaking of the enemies of the cross of Christ, Paul says, in Phil. 3:19: "Whose end is destruction." Again Paul says that those who obey not the gospel of our Lord Jesus Christ... shall be punished with everlasting destruction, or eternal destruction, as in the new version, 2 Thess. 1:8, 9. Again we read, "The wicked shall perish and the enemies of the Lord shall be as the fat of lambs they shall consume; into smoke shall they consume away." Psa. 37:20. Again, "Let the sinners be consumed out of the earth, and let the wicked be no more." Psa. 104:35. "Behold the day cometh that shall burn as an oven; and all the proud, yea, and ALL they that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, and it shall leave them neither root nor branch." Mal. 4:1.

Rufus A. Curtis.

### Absent From the Body: The House in Heaven.

This scripture, 2 Cor. 5:1-10, is frequently offered to show that at death the immortal tenant of this house of clay moves out and emigrates to the skies, there to inhabit endlessly an uncrumbling house which Jesus is supposed to have gone there to prepare. If that be so, then each immortal soul has two houses now, the human body and the one in heaven. Notice the language closely and see if that is Paul's thought. It is not "we," the immortal souls, in "houses," tabernacles, the human bodies. The scripture says nothing about immortal souls. Paul's talk is about our earthly house, this tabernacle, "this," this tabernacle, v. 4, all in the singular number. If the "we" are immortal souls, and the house is a human body, then all immortal souls are in one human body which is more than our friends set out to prove. Likewise of the heavenly house or tabernacle. He does not point out a house for each immortal soul to enter at death. It is just one heavenly house or tabernacle and just one



earthly house or tabernacle that Paul mentions. To talk of more in either case is to add to the scriptures. "Add thou not unto his words, lest he reprove thee and thou be found a liar." teaching the lie satan taught Eve.

If each Christian now has two houses, the human body and the one in heaven, it could not be true that the present body life, the natural, would be "first," and the other "afterward," 1 Cor. 15:46. for then they would both exist at the same time. Nor could the time and the way of living the life of this "spiritual body" then be resurrection. 1 Cor. 15:44. And then, if the separation of spirit and body is death, when the resurrection time comes and the heavenly tenants up there are summoned to vacate the premises and come to earth to enter the present bodies again, since they, the spirits separate from the bodies there are to come to these bodies in resurrection, will not that separation in heaven between spirits and heavenly bodies be death in heaven? A funeral of all the redeemed in heaven on the joyful resurrection morning in earth, and no heavenly cemetery to receive the vacant houses, and even no use to bury them since they are incorruptible? All the heavenly streets lined with vacant houses and no renters available since every tenant has moved to earth and there inhabits a house of his own?

What is the earthly house? He gives it several names in the context, and we need be in no doubt to identify it. "The body," 4:10, 'mortal flesh,' v. 11, 'immortality,' 5:4, 'the body,' 5:8, all in the singular number. That is, this present mortal life which is temporal, 4:18. The winds of trouble and the rains of disease may demolish it instantly at any time. How frail are its walls. How few and weak are the cords that bind it fast. Leaky and tattered, weather-beaten and scarred, how uncertain and uncomfortable are the tenants of mortal flesh. They groan because of their dilapidated state, vs. 2 and 4. The whole race of humanity live in this one house or tabernacle. And wait. There is always room for one more, so in this tent we hear other than human groans, Rom. 8:22, for within are the sounds of the whole creation groaning in pain for the time of deliverance. There is the piteous cry of the mother bird when the babes of her heart are to be swallowed alive by the serpent, and the heart-rending wail of the lamb torn by wolves. For since the tent is mortal flesh, and since the beasts and birds and fishes are flesh, 1 Cor. 15:39, therefore all the animal creation, humanity, animals and all, live together in the same tent, and

groan together from the same storms of trouble. Of course theologians do not like to humiliate themselves to confess this, as Solomon intimates, Eccl. 3:18-21, but they must live in the only abode where the Creator has put them if they will live at all, for they will get no other dwelling till God brings the other house from heaven. For the house in the heavens, 5:1, is in 2, from heaven. For he did not say it is to be eternally in heaven but that the eternal house in the heavens is some day to be from heaven.

What is this heavenly house? Since it is put in contrast with the earthly one it must be the opposite of that. And it is so called in the context. Life, 5:4, life, 4:12, the life...of Jesus, 4:10. For Christ is our life, Col. 3:4. Then since the heavenly house is life, and since our life is Christ, and since he is in heaven therefore our prospective house is eternal and in the heavens, 5:1. If Jesus stays in heaven we must go there to enter our house, but if he comes, our house will come to us. And we hear him say, I come quickly, therefore our heavenly house is called a house which is from heaven, 5:2.

Then in vs. 2-4 Paul uses the striking figure of these two houses as clothes. The present tent of mortal flesh is unsatisfactory clothing. In it the whole creation groans in pain. We long to be clothed with the eternal, the life, in which will be no tears, no sickness nor pain, no death. To be in neither house is to be unclothed, naked, dead. Do Christians desire that? Paul says, "Not for that." A tattered set of clothes beats none; a dilapidated dwelling is preferable to no home at all. Even groaning beats silence in death. So we send for the doctor to hold the door fast, lest the grim enemy should take us out doors in the naked state. For we all fondly hope we may live in this dwelling until that time when the Lord of life shall come and take us into his glory life. That is when and how we are to be with him, Jno. 14:3; 1 Thess. 4:17. Not when we die. Paul's way of being absent from the body and present with the Lord, is not by being unclothed, dead, but by the Lord's coming. And then strange to say, there is a way of getting from this tattered, weather-beaten set of clothes into the other glorious garment of immortality without being unclothed in nakedness. Mankind may now put on good clothes over the old, but the old remain. But when the saints who live and believe at the Lord's coming put on immortality, 1 Cor. 15:50-55, they will not sleep, die, during the change, for the old clothes, the mortality, shall

be swallowed up by the other clothes, the life. Jesus himself said that while those who believed on him, though they should be dead, would live again by resurrection, yet those who lived, believing, should never die. Jno. 11:26. No normal Christian desires death. Paul did not desire to be unclothed. For the future life at the Lord's coming, he was earnestly desiring. For that every saint will yearn and daily watch.

J. W. Williams.

Hope.

The desire of good, accompanied by expectation. All people have some kind of a hope. When hope dies out, or disappointment comes, some die, many commit suicide. Many hope for wealth, others fame, some pleasure. We as Christians have a hope, the hope of eternal life, through Jesus Christ our Lord, Rom. 6:23. "But the gift of God is eternal life through Jesus Christ our Lord." This 'gift' is the greatest and best that God can give. It insures a home in the kingdom forever, where all will be peace and joy. Those who are raised in the first resurrection cannot die any more. Lu. 20:36. 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." 1 Cor. 15:42-44. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown a natural body; it is raised a spiritual body. This shows how and when the change takes place. We believe that God is able to do all he has promised. Therefore we have hope based on those promises.

But to participate in those blessings, we must be his through faith and obedience. Faith that he will come again, Acts 2:11. Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. If we desire that he will come again, then we will hope for it. Faith without works is dead. There is much to be done besides looking for his return.

When Peter preached his first sermon under the guidance of the Holy Spirit, many that heard, believed on Jesus, that he is the Christ, and repented of their sins, Acts 2:37. Now when they heard this, they were pricked in their hearts and said unto Peter and the rest of the apostles. Men and brethren, what shall we do? v. 38. Then Peter said unto them. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. The first

thing is to know that we are sinners. The next is to know what Jesus can do for us, and then comply with the conditions laid down in God's word. To repent and be baptized is the first manifestation of obedience. When this is done with a right understanding, and a determination to serve the Lord, by the penitent sinner, then he has a right to hope for eternal life, at the resurrection of the just. Titus 2:13. Looking for that blessed hope and the glorious appearing of the great God and our Lord and Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, so it is necessary to believe and have faith and good works, in order to have a saving hope. Titus 3:7. That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm continually, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. Heb. 6:19, 20.0 Which hope we have as an anchor to the soul, both sure and steadfast, and which enters into that within the veil; whither the forerunner is for us entered, even Jesus, made a High Priest forever after the order of Melchisedec. We are told that if we sin, we have an advocate with the Father, Jesus Christ, the righteous, Jno. 3:3. And every man that hath this hope in him, purifieth himself, even as he is pure. 2 Pet. 1:10, 11. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. The prize of eternal life is well worth striving for and a home in the kingdom. All earthly fame and pleasures soon vanish. Eccl. 2. Solomon enumerates many things that he had, and did, v. 11. Then I looked on all the works that my hands had wrought, and on the labor that I had laboured to do, and behold, all was vanity and vexation of spirit and there was no profit under the sun.

This is about the way we find it to be in the present age. Nothing lasting or satisfying in this present evil time. All will be changed when God makes all things new. A few of us will be there to enjoy the blessings of that future age. "Many are called but few chosen." Let us strive to enter in at the straight gate.

Yours in hope,  
John E. Hogarth.

**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.

The church at Oregon, Ill., enjoyed special services Monday, Tuesday and Wednesday evenings, Mar. 13-15.

When this issue goes out the editor expects to be with the church at Rensselaer, Ind., in a week of special services.

We have sent to Bro. J. W.

Williams, at Lake View, Iowa, 2000 of the tracts, "Perfection," an article which appeared in these columns recently. Write him for a supply.

We did not fill our regular appointment at Adeline, Mar. 12, owing to so much sickness in that vicinity.

We have received from Bro. Geo. Moyer, Clarksville, Ia., a pamphlet entitled, "Anthropos," which is calculated to give man's history in life, death and the hope of immortality. No price is stated. Write him.

Sister Eunice Lewis, of Mt. Sterling, Ill., has sent for a bound volume, No. 4. She says it will be nice to have last year's papers all bound together. Yes it will, and if the Lord tarries yet a few years, that bound volume will be found growing richer with each year. Who'll send us \$2.00 for one? Only four left.

**"Where Are The Dead?" Tract Fund.**

Total last week.	\$19.50.
A sitser in Idaho.	1.00
A Sister in Mich..	.50
<b>Total.</b>	<b>\$21.00.</b>
Amount needed for 2000 copies,	50.00

**HELPING FUND.**

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

- Mrs. Eunice Lewis. \$1.00
- Mrs. Mary Freeman. .50

**Notices.**

**To Indiana Brethren.**

The brethren of the several Churches of God in Indiana are called to meet in quarterly conference, Mar. 31 to April 2, at Plymouth, Ind.

Important business will be transacted at this meeting. The new constitution proposed at the Argos annual conference last August will be brought up for final action. A copy of the proposed constitution will be sent to each church that they may go over it carefully.

Bro. J. H. Anderson has been engaged to speak for us at this meeting and we look forward to a good meeting.

May the Lord add his blessing.

Floyd Stilson, Pres.  
Flora H. Prior, Sec'y.

**Reports.**

On Feb. 5th, Bro. D. E. Van Vactor began a series of meetings in South Bend, Ind., and four days later was joined by Sr. M. A. Woodward. They

preached each evening, alternately to small but interested audiences. The church was strengthened and encouraged, two making application for baptism. They were assisted in putting on Christ by Bro. Van Vactor. Mar. 12th at the First Baptist church, and while the struggling little band at this place is again losing some members by removal, we are permitted to add the names of Bro. L. B. Madden and Sr. Belle Tuttle to our list and trust that we may be helpful to each other as we journey toward the Kingdom of God.  
Leta G. Railsback, S c'y.

**The Sunday School.**

By Anna E. Drew.

**Conversion of Paul.**

Apr. 2, 1916. Acts 9:1-31. (Compare also Gal. 1:11-17; 1 Tim. 1:12-17).

Lesson Text,— Acts 9:1-11, 17-19.

Golden Text.—Faithful is the saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners; of whom I am chief. 1 Tim. 1:15.

**Questions.**

The name Saul signifies in the Hebrew, "asked of God." Saul was probably named after the first king of the Hebrews, the fierce persecutor of David. Who were Saul's parents? Acts 21:39; 22:25-28. (They were pure-blood Jews, but were Roman citizens). In what city was he born and where educated? Acts 22:3. To what sect did he belong? Acts 23:6-8.

"The Pharisees practiced the strictest observance of the law, and added to the law a multitude of man-made, and oppressive particulars."

How did Saul persecute the Christians? Acts 8:3; 26:10, 11; Gal. 1:13. To what city was Saul going in the beginning of our lesson and for what purpose? Acts 9:1, 2. "This city, the oldest in the world, is in Syria about 140 miles north of Jerusalem. In Paul's time it was a large city with perhaps 50,000 Jews. Today it has about 150,000 inhabitants, and continues to be one of the most delightful places, in regard to situation, to be found in the East."

What happened as Saul approached the great city? v. 3. Acts 22:6. What voice did he hear? v. 4; 26:14. In what way was he persecuting Christ? Matt. 23:40. What proverb in v. 5? (Pricks or goads, with which cattle were driven, consisted of a long stick armed with a sharp

point. When this point was thrust against the cattle from behind, they would naturally kick, but this would make the wound more severe. Hence the proverbial expression, "It is hard to kick against the pricks," denoting that it made a man's situation worse to resist lawful authority. Bible Dict.).

What was Saul's response? v. 6. What command laid upon him? v. 7. How did the great light effect Saul? vs. 8, 9; Acts 22:11. Have we anything in Paul's writings to indicate that his eyes never recovered their full power? Acts 23:5; (The failure to recognize the high priest when bro't before him). Gal. 4:13-15. (The saying that the Galatians would have plucked out their eyes and given him). He was in the habit of employing an amanuensis, Rom. 16:22, himself adding the salutation, See 1 Cor. 16:21; 2 Thess. 3:17. This was probably the thorn in the flesh of 2 Cor. 12:7.

Where was Saul taken? v. 11. Who was sent to him after three days? v. 10; 22:12. Why did Ananias hesitate to go? vs. 15; 16. Did Ananias respond and what was the result? vs. 17, 18. Why was Saul baptized? Acts 22:14-15. What did Saul do "straightway"? v. 20. What was the result of his preaching? vs. 21, 22. What period of time is mentioned in v. 23, before the next event in this chapter, took place? Read Gal. 1:17. It is thought that this must have taken place during the many days of v. 23. On his return to Damascus, what was the effect of his preaching? vs. 23, 24. How did he escape? v. 25; 2 Cor. 11:32, 33. Where did Saul go and why? vs. 26-28; Gal. 1:18, 19. Why was Saul obliged to leave Jerusalem? vs. 29, 30. In Saul's conversion, what were the three steps with which he complied? (Faith, repentance, baptism). Are these three steps necessary to secure salvation? Acts 2:37, 38; 16:30-33; Mark 16:15, 16. What lessons may we gather from this story of Saul that can help us?

**Obituary.**

**Hattie A. McClellan,**

Beloved wife of W. F. Robison, died at the family home, Hatchley, Ontario, Feb. 23, 1916, in her seventy-first year. For many years the deceased had been an ardent believer in the things pertaining to the gospel of the kingdom of God. Her heart and hands were habitually ministering to the needs and necessities of others. Awaiting her quickening at the resurrection of the just are her husband, William F. Robison, two daughters, and numerous relatives and friends.

F. L. Austin.

**Annie Hogarth,**

The daughter of the late Daniel and Elizabeth Hogarth, died at the old home near Solina, Ont., Feb. 19, 1916, at the age of 69 years. Of eight sisters and five brothers who grew to adult life by her side, ten of them survive to mourn her loss. Besides many other relatives and friends. She was one of the few remaining members of the Church of God at Solina, which flourished in the days of the late R. V. Lyon. J. M. Stephenson, \* \* Marsh, and others. Funeral services were held at the church. The burial was in the family plot of the church yard, there to await the coming of him who is Lord of the dead and living.

F. L. Austin.

**Cora I. Culp**

Died at her home at Niagara Falls, N. Y., Feb. 10, 1916. She was born in Syracuse, N. Y., July 17, 1864, being the fourth of eleven children born to Ezra D. and Philura C. Merritt, all of whom, together with their father now sleep the sleep of death. Sr. Cora was married to Elgin C. Culp in April 1892, to which union was born one son, Fred E. At the age of 18 years she became a member of the Disciple church, from which she withdrew, and together with others of similar convictions at the time, united in organizing the Church of God at Niagara Falls, in Dec. 1892. Till she could possibly go no longer she was an ardent church worker in all of its efforts.

For nearly three years she fought the dread cancer disease. She leaves to mourn her loss, her faithful husband, son and mother, and other relatives, many friends, and the entire membership of the church, who pray Him to come quickly and awaken His sleepers.

F. L. Austin.

**Mrs. A. J. Davis, nee Sarah J. VanEvery,**

Died at Norwich, Ont., Feb. 18, 1916. The deceased was born at Ancaster, Oct. 10, 1830, the youngest child of Peter and Elizabeth VanEvery, who moved from Pennsylvania to Ontario as United Empire Loyalists. Her parents and one brother succumbed to the cholera epidemic of the early thirties. Sr. Davis spent her girlhood in Burford township with her sister, Mrs. Charles Howard. She was united in marriage to the late John Davis, Sept. 25, 1859, and settled at Norwich, where she resided till her death, her husband having died at the old home, Aug. 12, 1899. Two sons and two daughters survive to mourn her loss.—Mrs. T. A. Weldon, Thorold, Ont., W. H. Davis, Norwich, R. L. Davis, Indianapolis,

Ind., and Mrs. C. F. Yates, of Hatchky, Ont.

The funeral, largely attended, was held at the late residence. About fifty-five years ago the late R. V. Lyon, while evangelizing at Norwich, attracted the attention of Mr. and Mrs. Davis with the gospel message, both of whom eagerly accepted the gospel promises, rendered the obedience of faith, and were staunch advocates thereof throughout life.

Her loved ones mourn, but not those who have no hope, but with confident expectancy, all wait for Him to come who is the resurrection and the life. May hope be realized through our Lord Jesus Christ.

F. L. Austin.

**Sin and Death.**

By one man sin entered into the world, and death by sin." Rom. 5:12.

"The wages of sin is death." Rom. 6:23.

"Sin when it is finished bringeth forth death." Jas. 1:15.

Sin is a monster. In all God's revealed word the writer fails to recall an instance of God announcing one good thing about sin. It is mean and only mean. Because of its nesting in the heart of man, sending its multi-pronged roots into every moral and physical fiber of his being, polluting him with its filth, God sent the destructive flood. It was for sin that Sodom was destroyed. It was for sin that Ninevah was threatened. Because of sin Israel was scattered. Sin caused Judah's downfall.

Sin brought death. It brought the curse,—all sorrow, pain, distress. The cause for every heart pang, every remorse, every tear, and every sleepless anxiety, is sin. Sin has spread the desolating plagues and famines; it has fed and unchained the war dogs of all nations during all time.

Sin is the opposite of right. Right builds; sin destroys. Right strengthens; sin weakens. Right prolongs; sin shortens. Right gives life; sin takes life, that is, gives death.

"Death (came) by sin." Rom. 5:12. It came from no other source or cause. Sin brought it. Sin is wholly responsible for it. "Sin when it is finished, bringeth forth death." Jas. 1:15.

Thus death is sin's final stroke. It is the last, terrific and all-conquering onslaught of sin against life. Earlier and lesser onslaughts bring sickness, distress, pain, sorrow, affliction. But its final, its finishing stroke brings death. "The wages of sin is death." "The soul that sinneth it shall die." Ezek. 18:3, 20. "The sting of death is sin." 1 Cor. 15:56. "Sin hath reigned unto death." Rom.

21. But death is sin's final stroke. It can do no more. Its last arrow is shot. Its power is spent. "When it is finished, it bringeth forth death." Now when it is finished, it is through!—done!—it ceases to act!

And whatever there is in death or of death, or whatever death is—it is of sin, for sin brought death,—the whole of death—all of its parts, portions and phases and conditions. Sin brought them all, for it takes all the parts to make the whole—even the whole of death and sin brought death. Is there brightness, gladness, joy, ecstasy and reward in death? If so, then they are a part and parcel of death which sin brought. And therefore sin should be lauded for bringing such desirable conditions. In such case the hour and place of death should be the hour and place of joy and jubilation and not the time of sorrow, tears and of despair.

But no. No pool so brackish as is sin could by any possible means send forth waters so pleasant as eternal bliss. What then? Oh, death is the opposite of life. Life killed, equals death. 'Tis cessation,—quiet; and all is of sin. Sin saps life of its vitality and paralyzes its force. Its poison is a potent anaesthetic which, having been inhaled by the nostril and injected into the vein of humanity and eventually reduces all to that sleep from which no power but the Divine can awaken. A sleep in which the "dead know not anything." 1 Thess. 5:5. "His sons come to honor and he knoweth it not of them." Job 14:21. A sleep so deep, so complete that the body corrupts entirely without arousing the sleeper. A condition in which there is no work, nor device nor knowledge, nor wisdom." Eccl. 9:10. Such is death,—sin's child—man's dreaded enemy.

Only One has ever conquered this enemy, and He conquered, first the parent—sin—then, the child—death. He rose triumphant over death. He "dieth no more; death hath no more dominion over him." Rom. 6:9. It was necessary for Him to conquer for He was born to "save His people from their sins." Matt. 1:21. ("conquering, He was crowned with glory and honor," (1 Thess. 2:9), and given all power in heaven and in earth, (Matt. 28:18), that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2:9, 10. And having conquered, He is able as a Captain, to lead many sons to victory, and to glory. (A captain and his company, all crowned with the glory and honor of victory). Heb. 2:6-15. Triumphant he arose and said, Because I live, you shall live also. Jno. 14:19. "The hour cometh in

which all that are in the graves shall come forth; they that have done good, unto the resurrection of life...." Jno. 5:28, 29. "I am the resurrection and the life." "The Lord himself shall descend from heaven,....and the dead in Christ shall rise first." 1 Thess. 4:13-18. These can die no more, for they are the children of God. Luke 20:35, 36. "On such the second death shall have no power." Rev. 20:6. They, too, shall then be victors. Freed from sin and its child—death. Saved. Saved by Him who was sent to save His people from their sins. "Come, Lord Jesus, and come quickly."

For victory through this Victor, each of those mentioned above as having recently died, were praying. Yes, were striving. Their faith was in him "who is able to save to the uttermost those who come unto God by Him." Heb. 7:25

May the hope of victory, complete, at the first and better resurrection, alleviate in part the present pang of sorrow caused by their absence. And may we all rejoice in the soon coming day of the returning Lord with life and power for all who in Him sleep or live.

F. L. Austin.

"I want you Knights to assist me. Time and time again I will call on you," said Archbishop Mundelein. "When I do, I will expect you to be ready. I am your leader, your thinker and your director. I will tell you what to do and will expect you to do it. As your bishop and your leader I will expect that you will never allow personal opinion or private judgment to enter into your work when I ask something either religious or charitable of you."—Chicago American, Mar. 9, 1916.

Yet if some of the radical anti-Catholic periodicals were to report the foregoing, it would likely stoutly be denied.

Were the Pope infallible, then this system would be all right. This principle successfully at work in the Catholic church the world over today, is what makes kings, potentates and presidents bow to it. It is this principle at work which will seat the harlot woman again in the saddle of power over the nations for a short time, after which the nations will turn upon her and rend her. Those who take the historical view of the book of Revelation must necessarily see a declining Papal power, but those who take the futurist view see the scripture fulfilling in such utterances as above quoted. The Catholic Church is today one of the most potent factors politically in existence.—Editor.

The patience one expends in bearing the little trials of his daily life Nature stores for him as a wondrous reserve in a crisis of life.

## THE ABRAHAMIC COVENANT

### A National Work in its Fulfillment.

Continued from last week.

Speaking of the same glorious reign Jeremiah says, "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land I have given for an inheritance unto your fathers." Jer. 3:17, 18. From the foregoing we learn that it is God's purpose to bring Israel and Judah back into their own land again as one nation. Most theologians care nothing about the Jews and say little about them except to speak in derision. In fact Israel is still a despised and persecuted people in most countries. However an intelligent study of the scriptures reveals the fact that they are God's chosen people, and he has said, "My thoughts are not your thoughts, neither are your ways my ways." How true. The Gentile nations would long ago have extirpated them from the earth. By the mercies of God they have been preserved as a separate and distinct people amid the crash and ruin of the earth's greatest monarchies.

Egypt and Assyria lie buried beneath centuries of ruin. Babylon has fallen into decay and almost forgotten. The Medes and Persians lost their glory and strength and the dust of centuries cover the scenes of their activities. Rome, too, proud mistress of the world, went down in disgrace, and where once her conquering armies won their victories, countless battles have since been fought and millions of brave men have fallen and drenched the soil with their blood. Still the slaughter continues with redoubled fury, while an astonished world looks on in awe and amazement at the terrible carnage, with tears for the dying and sorrow for the homeless, left in the wake of the terrible tragedy of war. But Israel, though cast off and scattered to all quarters of the globe, still remains as the despised and downtrodden yet distinct and indestructible nation, which is in accord with God's word; for as a nation, they are the chosen of the Lord, and he will never forget them, even though they be persecuted beyond all human conception. He says, "I the Lord am holy and have severed you from among other people, that ye should be mine." Lev. 20:26. "Thou art a holy people unto the Lord thy God. The Lord thy God hath

chosen thee to be a peculiar people unto myself, above all people that are upon the face of the earth." Deut. 7:16.

He has given Israel another promise that he will remember them as follows. "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. 30:11. This shows that he is now measuring out deserved correction, and that they are not wholly rejected. Upon this subject, Jer. says, "Consider not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus have they despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob, for I will cause their captivity to return, and have mercy on them." Jer. 33:24-26.

Some may question the wisdom of God in selecting Israel as his chosen people. But why should they doubt? Has not the potter power over the clay? Can not he who creates do as he elects with his creatures? Surely the selection of the Jews is the main feature in his plan with respect to the salvation of the world, for Christ told the woman of Samaria, "Salvation is of the Jews. Although they may, as some have done, bring God's displeasure upon themselves, they cannot alter their national relation to him and his scheme of blessing all nations through them. Their dispersion among the Gentiles was a punishment for their sins toward God. Through his prophet God said to Israel, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." Amos 3:2. Why should he do so with his beloved nation? Paul says, "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." Heb. 11:6. Christ, in his message to the churches through the Revelator said, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." Rev. 3:19.

At this present time they are scattered throughout the wide world, and are still being persecuted more or less, wherever they be. England and the United States showing more favorable consideration than other nations. It has not been many years since they gave the Jews any favor in the way of political honors or assured them safety as citizens.

Disraeli was hissed down when he rose to make his first speech in the houses of Parliament. Being a man of strong convictions and having a resolute will, gave the house a gentle rebuke as soon as the noise subsided, as he rose and lifting his hand above his head said, with great emphasis, "One half of this world worships a Jew, the other a Jewess, and the day will come when you will listen to me," and it did and they treated him with respect.

Paul says their dispersion will not last forever. "God hath not cast away his people which he foreknew." Rom. 11:2. And Jer. says, "For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. 30:11.

If any of my readers imagine that the Jews are not being mistreated in our day, please read this from the American Jewish relief committee of New York, under date of Jan. 31, 1916. It reads, "That the condition of the Jews in the eastern war zone of Europe is appalling is the burden of a report issued today by the American Jewish relief committee, on the executive committee of which are Julian W. Mack and Julius Rosenwald of Chicago, and Jacob Schiff and S. Straus of New York.

The report, a volume of 120 pages, indicates that seven million Jews affected—who constitute one half of the Jewish population of the world—have by reason of their unfortunate geographical position actually borne the brunt of the war's burden in eastern Europe. Nearly three million Jews, the report says, are now facing destitution. Hundreds of thousands, it is said, were forced to leave their homes at a day's notice.

The more fortunate of these, continues the report, were packed and shipped as freight—old men, women and children locked together with the sick and the insane in sealed freight cars, and shuttled from town to town, sidetracked for days without food or help of any kind, the less fortunate being driven into the woods and swamps to die of starvation."

If that report be half true, is it not a sad picture? Who will doubt that their punishment will soon end? But their dispersion will not last forever, nor their punishment be in vain. How thankful we should be that our lot is not cast in such unfavorable conditions, and let us hope that we will never be subjected to such grievous indignities.

In looking over the world to-

day we find the Jew, mainly (there are exceptions), in a very feeble, degraded, and illiterate condition, but they will not always remain so, for they are destined to do a great work in the overthrow of all Gentile nations. Even England and our own beloved United States, with all of their boasted learning, enlightenment and Christianity will have to yield obedience or meet defeat at their hands; for God has said in speaking of Judah, "Thou art my battle-axe and weapon of war, for with thee will I break in pieces the nations, and with thee will I destroy the kingdoms." Jer. 51:20. Again we read in prophecy of a time when all nations shall be gathered against Jerusalem to battle and at that time Jesus will stand on the Mount of Olives and then will occur the greatest disturbance, both of the earth and the nations, ever recorded by either profane or sacred history. The prophet says, "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, 2, 3.

From the above quotations it is clearly evident that it is God's purpose to interfere in national affairs and will use Judah, his battle-axe to overthrow human governments, and on the ruins thereof he will establish his kingdom which will grow till it fills the whole earth. We have shown that when the proper time arrives he will take the ruling power out of the hands of earth's kings and potentates and transfer it to his chosen ones,—to Christ and his saints who will rule in righteousness. This will continue unto the completion of his purpose, the end of which he saw from the beginning, so "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. 11:10. By examining the government of the nations of earth, with their corrupt systems of administration of laws which are mainly for the purpose of defeating justice, while they foster a systems of evils which put the wealth of their realms into the hands of a very few, while the many are denied and deprived of the enjoyment of the products of their toil, while the few revel in luxury and ease, the many go hungry and half clad. Be-



sides the evils of inequality, there are many more that can never be permanently remedied by man-made laws. They will disappear through the instrumentality provided by the Father, and administered by the King of kings and Lord of lords and his associates, when "the kingdoms of this world are become the kingdom of our Lord and his Christ." Rev. 11:15. "The Lord shall be king over all the earth, in that day shall there be one Lord and his name one." Zech. 14:9. Then the prophet looks down through the misty years and the vail is lifted and he beheld "the earth filled with the knowledge of the glory of the Lord as the waters cover the sea." Hab. 2:14. "Then will God's will be done in earth as it is in heaven." Matt. 6:10.

We believe we have proven that the nation of Israel will play an important part in the work of subjugating the gentile nations and bringing them into obedience to the laws of God's kingdom; that Abraham's seed will occupy a position in that kingdom that will make it possible for them to bless all nations. We believe we have proven beyond doubt, that Abraham, Christ and all his saints will be the rulers in that kingdom and will jointly possess the world. Then the saying that is written will be true. "The heaven, even the heavens are the Lord's: but the earth hath he given to the children of men." They will then have complete and absolute dominion. Thus through Abraham and his seed will be wrought the work of restoration, of blessing the nations and of removing the curse from the earth.

Thus we have shown that it was God's purpose when he created man to give him the dominion of earth forever upon condition of obedience. That Christ will restore all that had been lost by Adam, which was temporal life; the means of obtaining eternal life and the dominion of the earth.

That Christ is the future king of the world is the most joyful news revealed in the Bible. There is no better hope for the world. This old world has traveled for ages under pain and misrule. The natural resources are controlled and operated for profit by an idle few who withhold from the laborer, by fraud, a just recompense for his work and compel them to eke out a degraded and miserable existence, amid the scenes of squalor and abject poverty, illiteracy and misery who when they plead in their anguish for bread are intimidated, overawed and even surpressed by powder and lead by the paid minions of the unmerciful, unprincipled and rapacious, who operate under laws supported and upheld by officers who disregard the law. A system which

favors the capitalist class. One that is becoming more and more unbearable as the years roll on.

It is a mistake to say that the world is growing better. The crimes committed every day are sad commentaries on our boasted civilization, of the age in which we live, but the word of God will prove our statements true. Crime of every kind and degree is rapidly increasing, while the purity of character decreases with the same rapidity. The word of God is treated lightly and many times reviled, and true Christian faith has almost become wanting, which agrees with the Master's saying, "Nevertheless when the Son of man cometh, shall he find faith on the earth." Luke 18:8. Where is the remedy for all these ills? Who can bring relief to the suffering and comfort to the broken hearted? Surely none but the great deliverer, who is at the Father's right hand and who will soon return to earth as king and to wear the crown of universal empire; the glory of which will fill the whole earth, and the blessings of which will be extended to all who will accept his mercies. Who would not rejoice to live in a country whose king can give life, whose subjects will delight in the abundance of peace and never say they are sick? That glorious time will come bye and bye.

"A better day is coming,  
A morning promised long,  
When girded Right, with holy  
    Might,  
Will overthrow the Wrong.  
When Christ the Lord will listen,  
To every plaintive sigh,  
And stretch his hand o'er every  
    land,  
With Justice by and by.

The boast of haughty Error  
No more will fill the air,  
But Age and Youth will love the  
    Truth,  
And spread it everywhere,  
No more from Want and Sorrow  
Will come the hopeless cry;  
And strife will cease and perfect  
    peace  
Will flourish by and by.

Oh for that holy dawning  
We watch and wait and pray,  
Till o'er the height the morning  
    light  
Shall drive the gloom away,  
And when the heavenly glory  
Shall flood the earth and sky  
We'll bless the Lord for all His  
    word,  
And praise Him by and by." Lyman Booth.

**The Revived Roman Empire.**

In the leopard beast of Rev. 13, we have a prophecy relating to the revived Roman empire, with seven great states confederated, under ten crowned mon-

archs, in a strong military and monarchial federation. This confederacy obtains power over all kindreds, tongues and nations for 42 months, or for 3½ years, vs. 5-9.

The military machine of this federation of European nations is so invincible that the world declares, Who is like unto the beast? Who is able to make war with him? v. 4.

This beast or kingdom, or federation of nations, blasphemes God and makes war with the saints for 3½ years, vs. 6, 7.

All that the Revelator shows as to the career of this beast, or of the two horned beasts that arises in his presence, is after the healing of a death wound that this beast had received in the past.

No boycott against buying or selling without the beast mark, and no death penalty for not worshipping the beast or his image, is enforced by law until after the leopard beast's deadly wound is healed, vs. 12, 14.

This is also true of the scarlet beast ridden by the harlot Babylon of Rev. 17.

While Babylon and both of these beasts had a past history, the Revelator only shows these powers after they had lived, died and revived. The seven last plagues all occur after the translation of the saints, yet it is one of the angels who pours these plagues out on the earth who shows John the harlot on the scarlet beast ready for her judgment and destruction. Rev. 15:2, 8; 17:1. And this beast 'was' in the past, is not 'afterwards,' and 'yet is,' at the time the harlot rides it to her destruction, after this beast had ascended from the abyss, v. 8. This beast federation of nations is the old seventh head of the Roman empire healed and revived, yet because of its republican character it is called the eighth, v. 11.

The scarlet color of this beast may represent bloodshed, but it is also the emblem of socialism. Its ten horns have no crowns like the first beast confederacy, but represent presidents over seven great states, who receive no kingdom as yet, but receive power as kings one hour with the beast, v. 12.

Hence the monarchial federation with which the two horned beast co-operates, dominates the earth for 3½ years, but the scarlet beast, that by popular vote exalts the papacy to power, only lasts for a short time called "one hour."

None of these beasts represent the old pagan Roman empire—or dragon—revived, but the revival of the papal Roman empire. Hence to identify the leopard and scarlet beasts we have only to identify the nation at the head of the Roman empire

in the middle ages, and this was no other but Germany. As Adam Clark says: "For centuries before the reformation, no other power but that of Germany was at the head of the Latin empire." Or as West says in his mediaeval history: "From the time of Otto I. of Germany, 962 A. D., for 300 years, no one could be emperor of the whole Roman empire unless he was first king of Germany." "The kings were first crowned at Aachen as king of Germany, then at Milan as king of Italy, and then they were crowned by the pope of Rome as Roman Caesar or Kaiser."

Thus the dragon—pagan Rome—had given his seat and power and authority to this beast in the past. But from 1254 to 1273 in "the interregnum of first law and anarchy and atheism, the empire had no king or monarch for 19 years, and split into over 300 separate states." See West's History.

Here the German head of the beast empire received a death wound, and the beast went into the bottomless pit, and became a world without a foundation for order or law or government. Then in 1273 the healing of this deadly wound began in the establishment of law and order.

The revival of this old empire was more rapid since the time of Frederick I, and Wm. I, of Prussia, Bismarck, "the man of blood and iron" policy, through wars with Denmark, Austria and France succeeded in uniting in a strong monarchy all the discordant German states. The present Kaiser holds strongly to the divine rights of kings, and to past success in organization and military power as proving the fitness of Germany to establish a world empire.

But in order to restore the beast that was in the past, Germany must conquer or make allies of Italy, France, Greece, Spain, Portugal, the Balkan states, Egypt, and all of North Africa. Then only will the beast as it 'was' ascend up out of the abyss as the leopard monarchial confederacy.

To be continued.

W. L. Crowe.

Every one can navigate in fine weather.

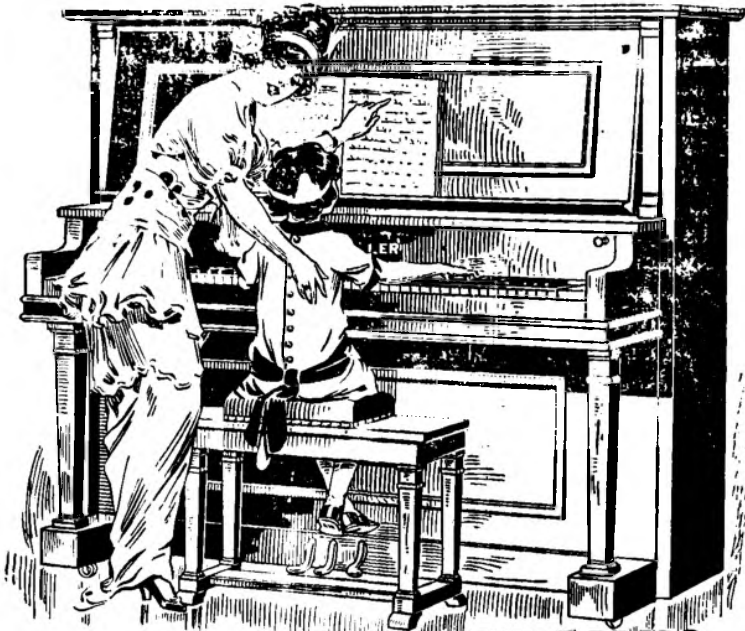
We should publish our joys, and conceal our griefs.

Only that which is honestly gotten is gain.

A great man's foolish sayings pass for wise ones.

Genius cannot be transmitted by last will and testament.

"It goes far toward making a man faithful to let him understand that you think him so."



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Contentment is the philosopher's stone, which turns all its toucheth into gold; the poor man is rich with it, and the rich man is poor without it.

Who is lazy in youth must

work in old age.

Industry is the parent of success.

Laughter does not prove a mind at ease.

Doing nothing is doing ill.

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Learn to Speak Carefully.

"The blue jay is a prettier bird than the nightingale," we once heard some one say. "The fact that we don't like him as well is due to a difference in voices." And with boys and girls, as truly as with birds, much of our success in life depends upon ourselves.

Some people never talk without whining. Their tones are invariably fretful. They ask a favor with as mournful an air as if you had refused it beforehand. They do not seem to understand that a complaining voice is as bad as a sour face, and that both are suggestive of an unpleasant disposition.

A voice that is loud and harsh is the next worst thing to one which is so low and indistinct as to be heard with difficulty. If one has anything worth saying, let him say it clearly and manfully, but it is not necessary to shout unless, indeed, the listener is hard of hearing. Many a voice loses the sweetness it might have because it is constantly overtaxed.

A little care and thought will remedy many of the defects in our voices. Learn to speak cheerfully, without a suggestion of a whine, even if things are not just as you want them. Do not hide the natural music of the voice by shrill or loud tones. Let the melody of your heart sound out in your words. A sweet disposition goes a long way toward making a sweet voice.

Perhaps some of you fancy this is a simple matter, but it is a fact that a boy who learns to speak in a pleasant, natural, manly voice has a great advantage over others in starting life. And the girl whose voice is sweet and musical, has one of the most attractive of womanly charms, enduring long after beauty has long faded.—H. L. Smith.

How you value the friend who, you are sure, is as loyal when you are absent as when you are present. How you prize the sympathy which is not a matter of words, but is heartfelt. The artificial rose may require careful examination before you can be sure that it is not real, but what you want is the genuine and that is what all the world seeks, not the friend who is double faced, nor the sympathizer who is insincere, but genuine.

It takes an expert to distinguish a clever imitation in a game, but that is not true in character. There is something about genuine people which we feel even in strangers. It does not appear on the surface why the words of one should mean so much more than the words spoken by another, but we know they do. There are some instincts which are seldom mistaken and this is one. The heart has a sense all its own by which to know true worth.—Sel.

**Get The Habit.**

It is easy to be cheerful when you turn your mind that way—

Get the habit;

It is easy, when you try it, to find hopeful things to say—

Get the habit;

It is easy to see promise in the work you have to do

if you turn from them that grumble and would hear you grumble too;

It is easy to have courage if you let it come to you—

Get the habit.

It is easy to have patience if you only care to try—

Get the habit;

It is easy to be civil to whoever passes by—

Get the habit;

It is easy to speak kindly of the absent, to refrain

from such speech as may be harmful or may give another pain;

You may even learn to glory in the joys your neighbors gain,

Get the habit.—Sel.

"However others act toward thee Act thou toward them as seemeth right;

And whatsoever others be Be thou the child of love and light."

Think truly—and thy thoughts shall the world's famine feed  
 Speak truly—and each word of thine shall prove a fruitful seed;

Live truly—and thy life shall be a great and noble creed.

Use pastime so as not to lose time.

Idleness always envies industry.

Welcome is the best cheer.

# THE RESTITUTION HERALD.

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Number 25.

## "Keep A-Goin'."

I know a very old woman who always says when her friends ask her how she is: "Well, I manage to keep a-goin'. One has to do that to keep from rustin' out."

I think she was right about that. I do not believe that one ever reaches an age when one can afford to sit or stand still. One must keep mentally and physically active, one must "keep a-goin'" in some way if one would live as the Lord intended that that one should live. I do not know of a more pathetic sight than that of a young person who manifests a disposition to stop just where he or she may be and no longer "keep a-goin'" either mentally or physically. Nothing is more fatal than a lack of interest in life. When a girl in her teens begins to talk pessimistically about life being a failure it is abundant proof of the fact that she is no longer willing to keep a-goin', but willing to sit down and drift idly with the tide. A girl of that kind has a dreary outlook before her. She is in great danger of "rustin' out."

Did you ever read the cheery and helpful little poem entitled "A-Goin'"? It has a strong note of hope and cheer in it. It begins—

"If you strike a thorn or rose  
Keep a-goin,  
If it hails or if it snows,  
Keep a-goin'.

"Tain't no use to sit an' whine,  
etc."

I think that you will always discover that the person who has the "keep a-goin'" spirit repeats the words:

"God's in his heaven,  
All's right with the world."

Did you ever read the little lines about building a fence of trust around today? I do not know of a better thing for one to have than a spirit of real trust, a firm conviction that God is really and truly in his heaven and because he is there all is certain to come out well in the end. It is this spirit that helps many a person to "keep a-goin'." It will help you if you will allow it to do so. The Girl's Companion.

## The Power of Concentration

The sun's rays ordinarily warm and cheer; focus them through a strong magnifying glass and they

can burn a city. The force in an acre of grass is strong enough to move all the railroad trains in the world, could it be concentrated; scattered, it moves nothing but an acre of grass. In one man is power enough to change the map of the world, to bring happiness and health to a continent—if that power be concentrated to the one purpose; but millions of men, scattering their force over many interests, fail to do more than live and die unknown. Blows falling repeatedly upon the same spot will destroy the strongest wall; blows of the same force scattered over the surface of the wall may fall till doomsday without more than scratching its surface. In concentration lies the power to achieve; in dallying effort is the assurance of failure.

The story is told of a boy who had great difficulty with his arithmetic lesson. Each night he had to give two long hours to its preparation, or go to class unprepared. He took to timing himself, to see if he could do the work in less time. The first night he allowed himself an hour and fifty minutes, the next, an hour and forty-five minutes; the next, and hour and a half. Within a month he was preparing his two hour lessons accurately in half an hour. The determination to reduce the period of preparation had resulted in an almost perfect concentration, and he realized that he had formerly been paying an hour and a half a night to his inability to apply himself.

## COMPENSATION



SOME days must be dark and dreary.  
Ah! who has not felt the pain  
Of a spirit made a-weary  
By the ceaseless fall of the rain.

It soddens woodland and meadow  
And wide fields of ripening grain;  
It so beats the drooping flower,  
We fear it will ne'er rise again.

It drips from the bending willow,  
That leans o'er the flower-strewn grave,  
And moistens the earth-made pillow  
Of those we sought vainly to save.

But beyond the rain-cloud is the sunshine,  
Its bright rays will at last break through  
And banish the mists to the sky-line  
As it takes up the sparkling dew.

The sodden woodland and meadow  
Will take on a still brighter green,  
And the face of the drooping flower  
Again in fresh beauty be seen.

The grave by the weeping willow  
Can no longer hold the dear one;  
Deserted, the earth-made pillow,  
At the call of the Risen Son.

He comes to banish all sorrow,  
To wipe away every tear,  
To bring in the glad tomorrow  
And banish all doubt and fear.

Oh! welcome the coming Savior,  
Thrice welcome the cloudless Day;  
Oh! welcome the Royal Favor  
To those who here love and obey.

—J. J. Bronson.

This case is not unusual. Many a boy is wasting hours on work that would only require minutes, if he gave his whole mind to it. In the will to concentrate is half the victory.—Sel.

## Conditions in Palestine.

The Christian pilgrimages to the sacred sites in the Holy Land have ceased and Jerusalem and all the other communities in Palestine which depend so largely upon this traffic for income have been hard hit. What with the presence of the locusts and the absence of travelers, plus war times, the Holy Land has had a taste of real famine. The monks and priests in the charge of the Christian shrines, such as the Church of the Holy Sepulchre, the Garden of Gethsemane, the Church of the Nativity at Bethlehem, etc., have mostly been French and Italian Roman Catholics, or members of the Russian Church. These together with the teachers of the Franciscan and Jesuit and Dominican schools, have all been driven from the empire, and warned that they will not be allowed to return, even after the war. While the 'religieuses' have been merely deported, other civilians of enemy nations have been interned.—The Outlook.

## David's Submission to God.

"Then went King David in and sat before the Lord." 2 Sam. 7: 18.

The effect of Nathan's declaration, both of God's prohibition in connection with the building of the temple, and of his promises regarding the continuation of David's line, was to send the king to the place where he was wont to hold communion with God. His eyes had been opened to see a large vision, and uplifted by its greatness, and awed also by its far reaching possibilities, he was impelled to seek God's face. Moreover, the disappointment over his unaccepted purpose of building a house for the Lord, necessitated an interpretation which could only come from the Lord himself. But it was as one who was no stranger to the presence of God that he went in and sat before him. Men do not become pious in a crisis. They act then openly as they have all along been acting secretly. The habit of life, whether good or bad, is revealed involuntarily when unusual circumstances arise as with David. Busied with the concerns of the kingdom and his many responsibilities David nevertheless realized that his true strength lay in the maintenance of his heavenward alliance. This necessity superseded all other demands upon time and energy. Nor did he hurry away from the presence of God as unfortunately many of us are in the habit of doing. He stayed there, not so much speaking to God as listening to his voice. And we, too, shall be wise if we bear in mind that it takes time upon our part really to understand God's ways and clearly to apprehend his will.—J. S. Holden in *The World's Crisis*.

## What True Love Does.

True love is unselfish. Love that craves, rather than desires to give or do, is not love; it is covetousness, rather than love. It is true love, unselfish love, that is the fulfilling of the law, and that includes every claim that can rightly be made on another. Love in the best sense is greater than hope or than faith. Love is a grace that we can aspire to, and that we can seek to manifest constantly in our daily life. Love goes out toward God and toward all whom God loves. Being loving, in the best sense is being God-like, for "God is love," and one who is in the likeness of God must show love at all times, as God is showing it.—S. J.

## Idolatry.

Whether a person is worshipping the true God or not depends upon the mental conception which he has formed of the Creator and supreme power of the universe. All people, even the most ignorant of heathen, must admit that there is a supreme being of some kind which has created and controls the universe. Such a conclusion is inevitable even from a casual observation of nature. But whether or not man sees and worships the true God or a false one in the recognized supreme power, depends upon the mental picture he has formed of the source of this power.

This mental conception or picture of the source of the supreme power is formed by what man may see revealed concerning its nature and character. If he has known only false revelations or insufficient revelations, as in nature, his conception of the source of supreme power will of course be false and he will worship a heathen or false god.

There are and always have been two systems of worship among mankind; one based on false or insufficient revelations of the supreme power, the other based on true revelations.

Those who bow to images of stone, wood, etc., have based their conception of the supreme power on the meager revelations of nature. The great mass of the so-called Christian world has based its conception of the supreme power on false revelations and since they have a false conception of God, they are in reality worshipping a false God as are the heathen.

But there have always been a few in each age who have based their conception of the supreme power on true revelations and therefore there have always been a few who have worshipped the true God.

God's word is a record of the times and manner in which he has revealed himself through the prophets formerly, and in latter times a clearer and more detailed revelation of himself has been given through his son Jesus. If it is man's desire to worship the true God his conception of him must be based on these revelations. Supposed revelation, or even what man honestly thinks are true revelations lead to a false conception of God and consequently to the worship of a false God—a God of man's own creation.

Christ, the perfect revelation, which God has given of himself to man says God is spirit, and must be worshipped in spirit and in truth. Why not in error if error is believed in sincerity? Because error very evidently can not form a true conception of God, and therefore such wor-

ship could not be worshipping the true God. Error must necessarily formulate in the mind a very wrong idea of the true God; each individual sees and worships God according to the manner in which he has conceived of him. If the conception is wrong, he of course does not worship the true God.

The doctrine which says the Creator is without body and without parts—an immaterial spirit—forms in the mind an idea of the Creator that is exactly opposite to the idea that he is a material, physical spirit being. Both cannot be true and which ever is error must result in the believer of it worshipping a false God—results in literal idolatry.

The doctrine that presents the creator to the human mind as a saviour of immaterial spirits or souls, (about which we can know nothing tangibly) results in an idea of God exactly opposite to the idea which results from the doctrine that he is the saviour of material, bodily people. One of the two doctrines must be error and which ever is error must result in idolatry.

The doctrine that God rules and has a kingdom on earth only in the sense that he rules in the hearts of men, forms a very different idea of the creator from the idea formed by the doctrine that he is to be the literal ruler of the earth through his son Jesus. One must be error and therefore the basis for idolatry.

The one set of doctrines presents a vague, indistinct, immaterial god which would be neither greatly feared nor greatly loved. The other set presents a real, tangible God, one to be much desired and loved and much feared because of the tangible effect which we feel such a God could have on our destinies, either for good or evil. Two Gods so entirely opposite cannot be true; therefore one must be false. The Bible and common sense plainly show to the honest searcher which is false.

Every truth has its opposing error. Every error helps to build up a false conception of God and results in idolatry. Every truth helps to reveal more clearly the true God and results in true worship of the true God.

It does not take a very keen mind, only an honest, fearless one, to see that the great so-called orthodox organizations are the system based on error—is idolatry in sheep's clothing, furnished by the name, "Christianity." The other system was the organization of which Christ and the apostles were the founders. This system, as an organization, can not at present be located definitely and in its purity as it then was, all organizations being guilty of errors in details or wor-

ship, if not in basic truths. But there is no doubt that there have always been a certain few who have desired to know truth concerning God and thus be able to worship him in spirit and in truth. Such might well consider this question—Can any one who is absolutely sure he knows certain truths which form a basis for true worship of the true God, in any way whatsoever support and encourage an organization or system of worship based on doctrines directly opposed to those truths? Can a true worshipper of the true God, one who belongs to God's true church or called out body of people,—not necessarily an organization—partake in the formal worship of so called orthodoxy? The answer can, perhaps, be best forced home by asking and answering the same question in connection with heathen worshippers of idols, stone, wood, etc. The answer would be an emphatic, NO. Reason demands the same answer as regards orthodoxy. Through their erroneous doctrines (even though they are believed in sincerity and in ignorance that they are error and adverse to truth), the people of the orthodox system have built up a false conception of the personality of the supreme power and therefore worship a false God. Their underlying doctrines are nothing more nor less than old pagan theories.

Christ's own living example also should direct aright God's true children in answering this question. The ruling systems of worship had gone far from right and truth when Christ was here. However they had not gone so far as present day religious systems. They had not gone so far as to say God is three persons in one and yet immaterial, that his kingdom was merely an affair of the heart, and that he is the creator of immaterial spirit beings which cannot suffer the penalty for sin which he himself pronounced. They still believe in the one material God, in his promise to restore their kingdom with the promised Messiah as King. Their greatest error was their pride and self righteousness which prevented them from seeing this Messiah in the poor, humble man who went among them known as Jesus.

But even with this departure from truth, Christ refused to give support in any way to their organization and system of worship. He was often found among them but never with them—never as one of them. They understood both by his talks outside their meetings and by what he said in their meetings that he was opposed to what they taught. He even said and did things in their meetings that caused 'scenes' when they would attempt to put him out. Can

true followers in his steps be less distinct from error than he was?

The two simple ceremonies, baptism and the sacrament which Christ commanded his followers to include in their system of worship are a part of the orthodox system of worship. But the worshippers are ignorant of the great foundation truths which these ceremonies illustrate and the ceremonies are mere, empty form to them and on a level with the ceremonies of heathen worship. Such compliance to these commands is obedience in the letter, but not according to the spirit and understanding. Such obedience was strongly condemned in the Jews by Christ and the apostles. Can then, Christ's followers join in observing these ceremonies with those who render such obedience? These ceremonies are sacred and a means to a purer, better life only as the truths back of them are understood. Can then, those who hold them in sacredness join in observing them with those who deny these truths as orthodoxy most assuredly does when they teach man and (therefore Jesus before his resurrection) had an immortal soul? Such observation is mockery to God although his committing it may not result. When Christ instituted the supper, did he call in all professed belief in the true God? Only those who were nearest him partook of that first supper.

It seems we must admit, perhaps unwillingly through sympathy for friends, that orthodoxy is idolatry under the name of Christianity. Can then, one who honestly desires to worship the true God be a part of it?

With the understanding that error, which is based either on ignorance of the true God or on open rebellion against him leads to and builds up idolatry, those scriptures which teach that God's church—called out people—must be separate and distinct, take on a deeper meaning than is usually gleaned from them.

Israel, as God's chosen people, was a type of the church. All through God's dealings with them the fact that they were a separate, distinct, sanctified (set aside) people was pressed home to them. The laws separating them from all people were rigid and strictly enforced.

In Ex. 19:5, 6, Moses says in speaking to the Israelites for God, "Now therefore if ye will obey my voice indeed and keep my covenants, then ye shall be a peculiar treasure unto me above all peoples....For all the earth is mine and ye shall be unto me a kingdom of priests and a holy nation." In 1 Pet. 2:9, almost identically the same language is applied by another



inspired man to Christ's followers. 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 as called you out of darkness into his marvelous light." If Israel as an holy nation, a kingdom of priests and a peculiar people were kept entirely separate and distinct from the rest of the world, would it be reasonable to say that Christ's followers can be any less separate and distinct when they are regarded by God in the same light as were the Israelites?

Paul says in 1 Cor. 10:15,— "Flee idolatry." We flee from only those things which are dangerous. Idolatry is dangerous because it leads away from the true God. Orthodoxy hides the true nature of God and is as dangerous as what is universally admitted to be idolatry.

Jas. 1:27 says: "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." Man in his fleshly state comprises the world from a Bible standpoint. To keep ourselves unspotted from the world, then, we must not only refrain from the lusts of the fleshly man, but we must also leave untouched anything that is founded on fleshly man's theory. All organizations, which look to man as their founder and source of power are of the world and Christ's followers must leave them alone for Christ is the head over ALL things to the church. Eph. 1:22.

Paul says in Titus 2:14, "Who (Christ) gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. A peculiarity is any mark which distinguishes persons or things into a distinct, separate class. A peculiar people would be a people easily distinguishable from all people. But, we may think it is not necessary that this peculiarity should be emphasized before the world, that it is not necessary to draw the world's attention to it. However if we really possess the peculiarity of God's people we can not help its being emphasized. If it does not show to the world we are not God's peculiar people, and this is necessary. The system of worship based on the true God must be kept in sharp contrast to the system of worship based on false gods, else how can those seeking God be led to him? This sharp contrast cannot be maintained except the two classes of people representing the systems are kept in sharp contrast.

Christ's followers of the last days should often think of the numberless times he impressed on

the minds of his earlier followers the fact that they were not of this world. Not being a part of this world or age, they cannot be a part or supporter of any of its institutions or organizations, all of which look to and recognize man as their founders and originators.

In Rev. 18:3, Christ sends out a last call to his people—to those who have a true desire to worship and serve the true God.

"Come out of her (that is Babylon), my people, that ye be not partakers of her sins and that ye receive not of her plagues." Babylon means confusion and nothing can present greater confusion than present worldly organizations whether political or so-called church organizations. The confusion is not among their members only, but they present a contorted, confused aspect of God. Let all who are fond of calling themselves, the Church of God, heed well the many admonitions of Christ and the apostles that such must be separate from the world. We must realize that separate means separate, that peculiar means peculiar, that God's standard of purity is purity itself in morals, belief in formal worship, in everything. Answer honestly Paul's question in 2 Cor. 6:15, 16. What concord hath Christ with Belial or what part hath he that believeth with an infidel and what agreement hath the temple of God with idols? Then heed his warning in verses 14, 16, 17. "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness...for ye are the temple of the living God (how are they the temple?). as God hath said, I will dwell in them and walk in them and I will be their God and they shall be my people. Wherefore come out from among them and be ye SEPARATE, saith the Lord and touch not the unclean thing and I will receive you and will be a Father unto you and ye shall be my sons and daughters, saith the Lord God Almighty.

In 2 Jno. 7, 10 and 11, we read, "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh, this is a deceiver and an anti-Christ...If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that bideth him Godspeed is a partaker of his evil deeds.

The great and only opposition Christ received while on earth was from the Jews. Their opposition consisted wholly in denying that he was the Christ, the anointed king of Israel and the world. They did not deny that

the Christ would come, but they did deny and do yet, that the Christ has been born, that he has come in the flesh in reality. They refuse to acknowledge the man, known as Jesus, to be king and supreme ruler in the world. Orthodoxy and all worldly organizations are today denying him the same right. They are in open political rebellion to God and his proffered King. The safety and very existence of worldly governments rests on Jesus not taking unto himself this right of ruling; hence the people are taught that he is not such a king, just as the Jews taught when Jesus was here on earth. But God knows that the welfare and salvation of the world rests on Jesus ruling as king on David's throne; hence those who know and believe that Christ is the King of kings and Lord of lords are strictly forbidden to fellowship or bid Godspeed to the doctrine which is opposed to Jesus as Christ and king. We do not need to give a verbal Godspeed to such a doctrine. We can go time after time to the meetings where this anti-Christ doctrine is promulgated, drop in an offering now and then, never letting our light shine for fear of being peculiar and our 'Godspeed' will contain more of encouragement and cast a greater influence against Jesus as Christ and King than we would care to admit before Christ personally. Every knee must bow eventually to Christ as King. His followers must do it now with the realization that he is as literal a king as though he were sitting on David's throne at present. If this confession is made openly and fearlessly, they will be hopelessly separated from the world. The world will think they are impractical and visionary. If they are not so regarded and separated it is pretty good evidence that they have been covering up this peculiarity.

Alta King.

#### The Gift of God and How Obtained.

The gift of God is eternal life through Christ our Lord. Then if a gift we do not inherit it by nature. We are taught to seek for it. The Divine Revelation is dualistic in substance as well as in form. By means of the Old and New Testaments we have revealed to us two worlds, two Adams, two progenitors, two classes of men, two covenants, two births, two deaths, two advents, two lives and two kingdoms.

Howbeit that which is natural first, and afterwards that which is spiritual. The first Adam was of the earth, earthy; the second Adam, the Lord from heaven. At our natural birth we inherit the Adamic nature and all that pertains to an

earthly life, through our earthly progenitor. Therefore, being sinful creatures born in sin, and the weakness of sinful flesh, we cannot of ourselves rise from an earthly to a divine nature. We are carnally minded, sold under sin, and condemnation rests upon us all. But while we were yet sinners and enemies to God, God so loved us that he sent his only begotten son into the world that whosoever believed in him should not perish but have eternal life.

But how can we obtain that life? Only by becoming united to Christ by baptism. As many as have been baptized into Christ have put on Christ, and if ye are Christ's, you are Abraham's seed and an heir to the promises. But first we must know what promises to Abraham are, and we must study the Bible to find out about those things and in doing so we find out that the gospel was preached to Abraham. Then to believe the gospel we have to believe the promises and covenants God made to him. Then we must repent of our sins. Then we are ready to be baptized into Christ, and while in the symbolic grave, we are there baptized into his death, circumcized, cut off, from life and all that pertains to the old Adam man, joined to Christ. His blood is then applied to us. We are sealed by the Holy Spirit until the day of our redemption. We become new creatures in symbol, and are raised up to walk in newness of life. All this is typified in Abraham and his two sons, Ishmael must be circumcized before Isaac could be born. Ishmael was born of a bond woman; Isaac of the free woman; Ishmael according to the natural laws of generation,— Isaac was born from the dead. Abraham and Sarah were too old according to natural laws to bear children, but God revived them, gave them strength and Isaac was born, a type of Christ, from the dead. As Christ lives so will all that are united to him by baptism, that hold out faithful to the end. Blessed and holy is he that hath part in the first resurrection, for the second death hath no power on them, but the second death awaits at the end of the thousand years reign, for all those whose names are not written in the Lamb's book of life.

Mrs. F. T. Powers.

Everything in nature is God's servant to minister to his people, and God's blessing abides on those who trust him as to give freely to his poor and for his gospel.

Only absolute sincerity can stand the test of time. Make haste slowly.

**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.
- Arling, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

"I am so busy that I have time to read neither the Bible nor the Herald."

The foregoing is an extract from a recent letter. It is sad thus to see the word of truth thus choked out by the weeds of this life.

There come many tracts and pamphlets to our desk. All we

can do is to acknowledge receipt of them, but as for giving them a critical reading and reporting back to the authors our opinion of the same, that is out of the question for we have not the time to do it.

Contributions for putting out another edition of 2500 "Where are the Dead?" are coming in slowly. As soon as we have enough promised, we will go on with the work. When done, these are not to be sold, but to be given to any who are interested in the truth.

**HELPING FUND.**

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

- A. K. L., .50
- Mrs. J. H. McClary, .50

**"Where Are The Dead?" Tract Fund.**

Total last week,	\$21.00
A Bro. and Sr. in Mich.,	5.00
A Bro. in Mich.,	5.00
<b>Total,</b>	<b>31.00</b>
Amount needed for 2000 copies,	50.00

**Notices.**

**National Berean Notice.**

The Executive Board of the National Berean Society of the Church of God of the Abrahamic Faith will meet April 22 and 24 at the home of the president, 5439 Ohio St., Chicago, Ill. The chairmen of the different committees are cordially invited to attend this meeting. As far as possible will the members come on the afternoon of the 21st, as the first meeting will be called at nine o'clock Saturday morning. Notify the president of the time of arrival and the station, and you will be met. All officers will please bring or send reports up to date. Arrangements will be made at this meeting for our annual conference, so if any Berean has any topic that he wishes discussed or has any plans for our conference, please send in before April 15.

- Leila E. Whitehead, Pres.
- Ella DeMont, Rec. Sec'y.
- Evelyn K. Harsch, Cor. Sec'y

**The Sunday School.**

By Anna E. Drew.

**Aeneas and Dorcas.**

April 9, 1916. Acts 9:32-43. Compare also Proverbs 31:10-31.

Golden Text.—In all things showing thyself an example of good works, Titus 2:7.

Time.—40 or 41 A. D., two or three years after the conversion of Saul. Caligula became emperor March 37 A. D., and Claudius succeeded him January 41 A. D. Herod Agrippa was made king by Caligula in 37 A. D.

Place.—At Lydda, about 25 miles northwest of Jerusalem, and Joppa, now Jaffa, the seaport of Jerusalem, ten miles further to the northwest.

**Questions.**

Where did we last see Peter? Acts 8:14, 25. Where did he go from Jerusalem? Acts 9:32. R. V. Where is Lydda?—About 25 miles northwest of Jerusalem on the road to Caesarea.—Who were the saints that Peter visited? 1 Cor. 1:2; Rom. 9:23, 24. What man especially did Peter find at Lydda? v. 33. What wonderful thing did Peter say to Aeneas? v. 34. ("Today in Palestine, as in ancient times, the bed is a thin mattress stuffed with cotton or wool about 6 ft. long and 3 ft. wide, generally laid when night comes, upon the floor of the room. These beds are very thin and roll up into small bundles, and so can easily be carried"). What effect had this miracle? v. 35. Do you think it was just the result of the miracle that caused this general conversion, or had they had previous teaching that prepared their hearts to accept Christ? Acts 8:40 R. V. (If Philip preached the gospel in all the cities from Azotus to Caesarea, he preached in Lydda also. See map). Where was Joppa? (About 35 miles northwest of Jerusalem. It was the only seaport which the Jews ever possessed for themselves. It is now called Jaffa and has a population of about 8000).

What notable Christian lived at Joppa? v. 36. "Tabitha was her Hebrew (Aramaic) name and Dorcas was her Greek name."

Why was Dorcas greatly beloved? vs. 36, 37. Why did the friends of Dorcas send for Peter? Do you think they had any idea he could bring her back to life? How did her friends testify of her good works? v. 39. What did Peter do? vs. 40, 41.

Did Peter do as Jesus did? Mk. 5:40, 41. If Dorcas had gone to heaven and was with Jesus as many teach, why should her friends mourn and wish her back? Give texts to show what the scriptures teach as to the condition in death? What was the effect of this miracle? v. 42. What was the purpose of miracles in those days? Mark 16:20; 1 Cor. 2:4, 5. When did they cease and why? How does the life of Dorcas compare with the wise and capable woman of Prov. 31:10-31? Are such women the rule or exception in these days? Why so? To whom is our Golden

Text addressed? Titus 2:1-7.

What are the "good works" of the above text? Have the professed followers of Jesus a living faith unless they show forth good works? Jas. 2:14-17; Titus 2:14; Matt. 7:20. Will good works alone secure salvation? Matt. 7:21-23. How may we become "complete" both as to faith and works? 2 Tim. 3:16, 17. Jas. 1:21-25:

**Obituary.**

**Riley Maxwell**

Was born Mar. 29, 1830, and died at his home at Hendersonville, N. C., R. 2, where he had spent the greater part of his life, lacking only 18 days of reaching the age of 86 years. He fell asleep after several days of intense suffering, but he was willing to be offered. Like Paul, he believed he had fought his fight, had finished his course, faithfully believing there was a crown of righteousness laid up for him to be given him at the same time Paul is to receive his—at the appearing of our Lord and Saviour Jesus Christ.

Uncle Riley has gone through many trials during his long life, making his way through the Civil War, and many other trying times, but he was always patient and bore his burdens well.

He raised a family of seven, five sons and two daughters:—Jonas, of Hendersonville, Wm., of Pisgah Forest, N. C., A. M., of Hazlewood, N. C., Goathen, of Boise, Idaho, R. D., of Napa, Col., Mrs. Lizzie Beams, of Liberty, S. C., and Mrs. A. S. Edney, of Hendersonville, N. C., with whom he made his home. Uncle Riley's companion preceded him some thirty years ago. He leaves beside his immediate family one brother, Cory Maxwell, of Kentucky, and one sister, Miss Harriet Maxwell of Hendersonville, and a large number of grand-children and great grand children, besides many friends, for he has been a friend to all. He has always been known by his uprightness and honesty.

Uncle Riley was a true believer in the truths of the Bible, being baptized into Christ in 1879 by old Bro. E. M. Anderson, father of Eld. J. H. Anderson of Troy, Ohio. Uncle Riley was one of the few who joined themselves together and organized the Church of God at Liberty, N. C., just a short way from his home. He has been faithful to the little band of believers ever since. Though for several years he has not attended church, yet he has ministered to its needs willingly, always helping financially the upbuilding of the truth, always speaking words of encouragement to the members, urging them to press forward,

to stand fast and immovable in the cause. I recall a short time ago, since he became very feeble, he called my attention to certain scripture, warning me to beware of the anti-Christ and false doctrines. I can recall no time in talking with him unless he spoke freely of the faith thereby making my faith stronger, and I am glad I have known him. He was a Bible student, never neglecting it at any time, earnestly contending for the faith, becoming stronger each day, and spending even months in the study of one chapter. Most any time you could see him sitting with his Bible, searching its pages and treasuring up its teachings in his heart, trusting to God to fulfill his promises in due time, and like the fathers of old, he died in the faith, not having received the promises, but seeing them afar off.

Though the great enemy death has won the victory over him now with his icy bands and the gates of the grave enclose him in darkness, yet we sorrow not as those that have no hope, for our trust is in him who holds the keys to the grave, and who said, I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live.

Blessed hope, the glorious hope, the hope in which Uncle Riley lived, and died; the hope that will purify him when the voice of Jesus calls him forth from his sleep.

Funeral services were conducted by Eld. J. M. Lyda, pastor of the church of which Uncle Riley was a charter member, after which we laid him to rest in Liberty Cemetery to sleep in Jesus, until he who is our life shall appear and give eternal life to his children.

May we all treasure up his precepts and advice and so live as to meet him in the glorious resurrection. May we be among the happy reunion, for it will be glorious when they come from the north, east, south and west to sit down with Abraham, Isaac and Jacob in the kingdom of our Lord.

Uncle Riley sleeps unconscious, Underneath the sodded mound, Resting till the resurrection. When the trump of God will sound.

Then he'll waken from his slumber, Rise to meet him in the air, For he loved his Lord's appearing, And he'll be no stranger there.

For his hope was in his coming, And his Saviour's face to see, Clothed upon with immortality, And in God's kingdom be.

Oh, his faith, it did not waver, Becoming stronger with each passing day,

Trusting wholly in God's promises.

fulfilled at the judgment day.

Oh the hope's that buried with him

Will purify him then, When the sound comes forth from heaven,

And our Lord from above descends.

He'll be missed, yes, we'll miss him

For he's been a friend to all, For he's ministered unto many, Who in need to him did call.

He'll be missed in the doorway, Crouching close within the light, Calmly searching o'er the pages, Of the book wherein is light.

He'll be missed in the meadow, Slowly gathering in the hay, For the hands that worked so steady,

Are folded now beneath the clay.

Sleep, Uncle Riley, sleep.

Till this groaning age is o'er, Then be crowned with life eternal,

In the Eden home restored.

Jennie L. Freeman.

**Is the Lord's Second Coming Due At Any Moment, or Must We Wait for the Fulfillment of Certain Prophecies?**

A writer in one of our religious papers not long since in writing along this line, holds on to the idea that people are making a mistake in impressing this great and important doctrine or truth upon the brotherhood, as though the Lord might come at any moment, declaring that there are certain things to be accomplished before the Lord can come to this earth and establish his kingdom. While this in the main may be true, in the meantime, they seem to overlook the fact that the second coming of our Lord to establish his kingdom and to take away his waiting bride, the church, is described and set forth by the sacred writers in such a way and in such language that we cannot ignore the fact that his coming and manifestation, while it is but one coming, yet in two stages. Now he has warned the church, his waiting bride, to watch, for in such an hour as ye think not, the bridegroom would come and take his waiting bride away from a time of trouble which is coming upon all the earth, clearly indicating that his church would be delivered out of that trouble. Rev. 3:10. Because thou hast kept the word of my patience, I also will keep thee from the hour temptation, which shall come upon all the world to try them that dwell upon the earth. v. 11. Behold, I come quickly. Hold that fast

which thou hast that no man take thy crown.

Then Paul's description of that wonderful event in 1 Thess. 4:13-17, also in his 1st Corinthian letter, 4:51-58, would teach us that this was a different stage of his coming; as the one described in the 14th chapter of the prophet Zechariah, where he comes to the rescue of Jerusalem, when "his feet shall stand 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,"

This describes a different scene and at a different time. A period of time elapses between the two events during which time the marriage of the Lamb takes place, as his bride hath made herself ready, she being united to her Lord,—the called, and chosen, and faithful—is prepared to go forth conquering and to conquer with her Lord.

The coming of the Lord, the rapture in the which the bride, the overcomers of the church are caught away in the clouds to meet the Lord in the air; it seems to me has no prophetic events as yet unfulfilled to intervene. A large proportion of the twelve tribes are to be gathered, after the Lord appears in the air, and renders a judgment of reward to his saints; after the saints seem to have disappeared from the earth and no man seems to know positively where, nor for how long a season, but one thing we do know; that they are secure while a time of trouble comes upon the world such as never was since there was a nation, even to that same time. But the church, the bride that is to be the Lamb's wife are saved out of it, and they are to be forever with their Lord: so that if the Lord is in those intense judgments that are to be poured out in the earth, so are the saints. 1 Cor. 6:2. Do ye not know that the saints shall judge the world? And we see the saints following the captain of their salvation, their beloved head upon white horses, clothed in fine linen, white and clean, as he goes forth to the great battle that is to decide the destiny of the world. And out of his mouth goeth a sharp sword that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the wine press of the fierceness and wrath of Almighty God, thus denoting his judgments, which fall upon Israel first, afterwards upon the Gentiles. Rom. 2:9. Tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile.

Ezekiel 20, beginning at the 33rd verse. As I live, saith the Lord God, surely with a mighty hand and a stretched out arm and with fury poured out, God pours out the fire of his judg-

ments upon them as he gathers them out of the countries,—not literal fire necessarily, but he purges out the rebels from among them. v. 38. And he doesn't permit them to enter into the land of promise. This is the same day spoken of by Jeremiah the prophet. Jer. 30:7. 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. v. 11. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure and will not leave thee altogether unpunished. God has declared also, that he will gather out of his kingdom all things that offend and them which do iniquity. Now turn with me to the 12th chap. of Zechariah and to the 14th v., and see him cleansing his sanctuary. First the Jews, so that only one third part are left in the land of promise. 13th chap. These are brought through the fire and refined as silver is refined and tried as gold is tried. The same kind of fire that Job went through when he declared, Job 23:10. When he hath tried me I shall come forth as gold.

After the Jew, God's judgments fall upon the Gentiles, beginning first with their armies that are gathered against Jerusalem. 14th of Zech. Notice particularly the 5th verse. "The Lord my God shall come and all the saints with thee. This is descriptive of Christ and the saints coming in judgment to Jerusalem. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Surely the saints will stand there with him, all robed in white, the fine linen white and clear which is the righteousness of the saints.

Are we keeping it white and clean? Remember God's church must be a glorious church, not having spot or wrinkle or any such thing, but it must be holy and without blemish.

There are so many organizations, secret and otherwise, and it would seem to the average individual that it would be almost impossible to do business, or get employment, or to sell your own produce without belonging to some one of them. If you belong to the world and are of the world, join them; but if you belong to Christ, don't do it. They are spots as Jude says, in your feasts of charity. v. 24. Now unto him that is able to keep you from falling, and to present you faultless, before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power both now and ever. Amen.

M. W. Perrine.

To Bro. D. C. Robison.

In reading your open letter I notice that on some points we agree and on some we disagree. Your letter assures me of one pleasing thought, viz., that my article has been read with a student's eyes and not in a thoughtless manner. This is commendable. He who writes for a paper like the Restitution Herald should do so for the instruction and edification of its readers so that all may be built up in our most holy faith. This is my object and I feel quite sure that you have no other. Of course, we do not expect that all will agree with what we write, but our aim should be to compare scripture with scripture and extract therefrom all the truth of which our fallible minds are capable. If we do this in the spirit of meekness and a desire to be right, I feel we shall not go far astray.

You state that in the study of scripture we should note these three facts: 1st, Who is speaking? To whom spoken and what is spoken about. This you state after referring to the exposition I gave of Isa. 26:19. I have endeavored to follow this rule, and have no desire to place any private interpretation upon any passage of scripture, for I know that he who adds to or takes from God's word, obscures its teaching, mars its beauty and clouds his intellect; therefore I have studiously endeavored to draw only such conclusions as can firmly be established and supported by the plain and emphatic statements found in Holy Writ.

I notice that you take exception to my conclusion with respect to the universal resurrection of the wicked dead. From the trend of your letter I gather the thought that you do not believe all the wicked dead will rise. Without rehearsing my arguments, I will proceed to add a few passages from the very best authority on the subject, viz., from our Saviour.

In speaking of the Jews, he said, "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Although this was spoken to the Jews it is also applicable to the Gentiles. If the Gentiles receive no benefit from any scriptures except those spoken directly to them they will be cut short of the mercies of God, for most of the promises were directed and spoken to the Jews or Israel.

This reference to the resurrection of the dead caused some of his hearers to wonder at his words, and therefore he added a more emphatic and positive statement, which to my mind, in-

cludes all the dead, for he plainly said, "Marvel not at this: for the hour is coming, in the which ALL that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Matt. 5:28, 29. There is no mistaking the fact that our Saviour designates two classes, viz., "they that have done good," and "they that have done evil." The good must rise in the first resurrection. They are they who will live and reign with Christ a thousand years, according to Rev. 20:4. "They that have done evil" can not be raised at the same time that "they that have done good" will rise, because all who come in the first resurrection will be free from the power of the second death, and will be joint heirs with Christ. Surely the evil doers can not be heirs. On another occasion our Saviour "Began to upbraid the cities wherein most of his mighty works were done, because they repented not." He said, "Woe unto thee, Chorazin, woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sydon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sydon at the day of judgment than for you. And thou Capernaum, which art exalted unto the heaven, shall be brought down to hell, for if the mighty works, which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Matt. 11:20-24.

While our Saviour did not use the word resurrection in reproving those cities for their unbelief, he certainly implied that there would be a resurrection for those wicked dead, else how could they come into judgment with more favor in our Saviour's sight than the inhabitants of Chorazin, Bethsaida and Capernaum? The Sodomites were destroyed by fire for their extreme wickedness. If they come into judgment with greater toleration than Capernaum, why should not all the wicked dead come forth just as our Saviour told the multitude they should?

This view is in accord with Isaiah's, when he said, "They dead men shall live, together with my dead body shall they arise." Isaiah includes himself in the company of God's dead men who shall arise. I believe this language includes all of God's dead men, or all of the sleeping saints. I believe they constitute that class described in the 20th

chap., vs. 4, 5 of Rev., of whom John says by way of conclusion, "This is the first resurrection." Why use the numerical adjective "first," if there be not a second? John makes it plain that there will be, for he says in the 5th verse, "But the rest of the dead lived not again until the thousand years were finished." Who are the rest of the dead? Certainly not saints, for they rise in the first, and we have no record that any saints die during the thousand years.

To "arise" and to be "cast out," although referring to the resurrection implies a difference in the result, for God's dead men will arise to immortality and incorruptibility, while those cast out will rise to the Adamic life. This shows the contrast between God's dead and earth's dead. The former comprising all the saints; the latter, the rest of mankind. This view harmonizes with Rev. 20th chap., where it says, "the rest of the dead" in contrast with all who sit on thrones and reign with Christ. The Revelator presents another contrast in the same verse. "Blessed and holy is he that hath part in the first resurrection." in contrast with the rest of the dead (who) lived not again until the thousand years were finished."

I fear that if we apply Isaiah 26:19 strictly to Israel we may meet with much difficulty. The nation of Israel when compared with other nations is called "my people." But I fail to see where in the expression, "My people," in this instance, applies to the whole nation of Israel; for Paul says, "For they are not all Israel, which are of Israel: neither because they are of the seed of Abraham, are they all children." Rom. 9:6, 7. If they be not children they cannot be heirs and if not heirs, they can not rise in the first resurrection.

I do not believe that God's prophets, Christ and his apostles ever made any conflicting statements. I will, therefore, compare Dan. 12:1, 2, 3, with Isa. 26:19. Daniel speaks of a time of trouble such as never was since there was a nation, and says the Prince Michael shall stand up for the children of thy people. He tells how many of "thy people" shall be delivered. Does he say all of Israel? No. How many? He says, "Every one that shall be found written in the book." Daniel continues and says, "Many of them that sleep in the dust shall awake." He further says, "Some shall awake to everlasting life." The conclusion is, they whose names are written in the book will awake to everlasting life. Daniel mentions a time of trouble; Isaiah speaks of the indignation. Now if only those written in the

book shall be delivered, is it not the same class whom Isaiah tells to hide until the indignation be overpast? Isaiah gives his reason why they should seek safety. He says, "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," or her dead. When the earth removes the cover from her slain, or her dead, how many will remain in death?

Dear brother, I am perfectly willing to read all of Isa. 25:8. Although it may extend this letter to too great length, I shall quote all of it. The prophet is speaking to the Lord God, and not to Israel, as you will see by reading the first verse. To get the proper connection, I will quote the 7th and 8th verses: "And he (the Lord of hosts) will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all the nations. He (the Lord of hosts) will swallow up death in victory, and the Lord God will wipe away tears from all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it, You will note, the Lord of hosts will destroy the covering cast over ALL PEOPLE and the vail that is spread over ALL NATIONS. When the covering and vail that now blinds all people and all nations is removed, then will they "all know me (God) from the least to the greatest."

To gain one victory does not always destroy an enemy, but if the enemy be completely destroyed, then the victory is beyond dispute. Christ has won the victory over death, in his own case, yet death is not destroyed. When the saints rise to immortality they then can sing victory over death and the grave, and still death will not be destroyed until Christ and his saints shall have reigned one thousand years, "For he, (Christ) must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. 15:25, 26. The death that Christ destroys is the Adamic and not the second death.

You say that I should remember that without the gospel there could be no life except temporal or animal life. That is true, and more than that, without it there can be no life, either mortal or immortal, because all life given to either class of the dead will be given by him who is the resurrection and the life,—the resurrection of the wicked back to the Adamic life and the resurrection of the saints to immortal life.

I am fully aware that the



works of the serpent shall be destroyed, just as 1 Jno. 3:8 says, "For this purpose the Son of God was manifest, that he might destroy the works of the devil." But when will that destruction take place? You call my attention to Rev. 20:14,15, which reads: "And death and hell were cast into the lake of fire." When does this destruction, called the second death, take place? I will let the Revelator answer. Please read the 12th and 13th verses. "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which was the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in them: and they were judged every man according to their works." From these verses I conclude that death which is the last enemy to be destroyed, will not be cast into this lake until after the sea, death and hell delivers up the dead which were in them, and they shall have been judged.

When the dead come from the sea and land, and from death and hell (the grave) where will the wicked dead be if not raised in the second resurrection?

Jesus is the life and light of men, so the apostle John tells us in chap. 1, v. 4. and while I believe all will come from their graves as we have shown by numerous witnesses, yet there will be many of them who will not accept of him—will not see the light as revealed in him, and consequently they will go down in the second death, which will be their everlasting destruction, which I hope that we and all our readers shall escape by being found worthy of a part in the first resurrection.

Written in hope of life eternal and in love of the truth.

Lyman Booth.

**Recreation From a Bible Standpoint.**

This article with another appeared in the Restitution years ago, but it seems timely now and perhaps will bear being reprinted.

A friend said to me not long ago, "Mrs. Woodward, why do you not attend the play next week? It is among the very best put on the stage, and I have no doubt your brother and sister — will attend, for I understand they often patronize what are called educational plays and there can be no more harm in your going than for them." No! There would be no more harm, perhaps for me to be seen there than for them, but if any harm is to come from either of us attending, we better all stay a-

way, and if my precious friend who died to save me and them to eternal life should come that night, I am sure he would not search for us at the play-house. I do not wish to run any risk. Eternal life must be too precious to be lightly thrown away on such passing scenes. If I have a desire to go —and sometimes I do, for I learned when younger and giving elocution recitals that the stage was my natural home, and drama my forte—so much the greater need of striving to overcome this desire with higher, holier thoughts. For, He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels.

Praise God for victory gained not only over this one crying sin of this age, but others as well. Oh my Father, help us all to appreciate thy love, and try to do all things to the glory of God.

M. A. Woodward.

1 Cor. 10:31: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

In our last article we left many professed Christians on the grand stand at the horse race, handkerchiefs and hats were waving and cheer upon cheer sounded out as the last heat was being reached. Are they still there in mind or have they decided it was not "all to the glory of God" and conclude to spend their time in the future in more healthy recreation?

Let us try the dance hall by the same test. Is it right in itself, will it bring glory to God? There can be no real evil in the gymnastic exercise we call dancing, in the open air, at the family circle or fireside, in reasonable hours, but when young people learn to dance, the ball, the public dance, is the goal of their ambition. Here comes the serious trouble, with many things not right in themselves, and which lead to life-long sins and physical misery. First, for days beforehand the whole mind and time is absorbed in planning and making the dress for the occasion with suitable trimmings and jewelry to correspond. Then the young men who are expected there, one of whom comes on the eve of the party, and the home is left at night with its pure atmosphere and lofty associations for the impure air of the ball room, tainted with the fumes of tobacco, whiskey, impure language and lax morals. All night long the dance goes on, the young and thoughtless girl mingling with men and women hardened in sin, vile in themselves and desire nothing higher than this or similar plac-

es of amusement, with no regard for virtue, either to protect it for themselves, or the girl by their side. Do you think the Christ would search in such a crowd for one of his chosen ones? Did you see any thing done for the glory of God?

The night is spent, the morning hours see the tired, jaded creatures nearing home. Night, God's time for rest, has been worse than wasted, there has been a most flagrant breach made in the laws of health—and no real recreation.

Let us try the same test for the theater as a place of recreation. There is much said of late about the ideal theatres where all the plays will be pure, sweet and noble, and each actor and actress, men and women of noble character, a place that will combine innocent amusement and moral education. Such an ideal has never been reached, and judging from the flaming posters everywhere visible, our judgment is that it is not in sight and will not be in this present condition of things. Our amusements must be right in themselves when tested by the Word of God. We have not to deal with the theatre as it might be, but as it really is today. Is it the place for a Christian? Is your influence for good intensified by the knowledge you receive there, or by their knowing you are accustomed to spending a part of your time there. Put this question to yourself. I am a Christian. Will the use of this amusement help me to live a more spiritual life, will it make me more prayerful, more zealous in the cause of Christ, is the time spent there, the influence of the play on the mind for days after "to the glory of God"? I wish all professed Christians who make a plea for attending the theatre, could get one thought strongly impressed on their minds, namely, What is the reflex influence of the actors' thought? Have you ever considered that the actor is hardly ever his real self; he is always acting a part, not the real man, all their days are spent learning to act their part. In the very nature of things some moral effect, good or bad, must be the result of this acting. Think of it in the play, "The Sign of the Cross," a wanton, and some woman must act the part, the more perfect the acting, the more completely the sense of individuality is lost in the character represented. The object is to make the audience believe the real villain, murderer or seducer is before them. Following these low idals night after night, how soon one must be lost to real virtue or goodness, truth or right living. Does it not surely follow if we patronize them with our

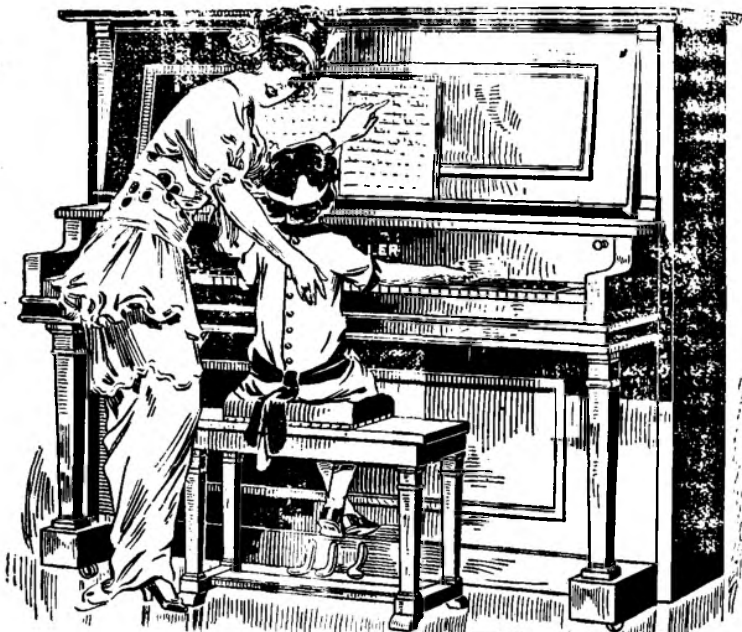
presence and money, we are helping them to bind fetters upon themselves that are sure to keep them from entering the gates of life eternal? Think you, dear Christians, young or old, that all this is to the glory of God? If not, it will not stand the Scripture test, will it? A young lady remarked not long ago, who had quite recently begun attending the theater, "O you do not know how beautiful it all is; why, I was never so happy in my life as when watching the scene on the stage." I have been in the ball room while young and had the same sensations. But it did not give me any desire to attend the prayer meeting the next Thursday evening, or build me up spiritually. It does not matter how happy we may get, we cannot be justified in taking any pleasure which involves the moral, physical or spiritual danger of those around us. It is selfishness which causes us to overstep the Word of God and our own sense of right at times. We argue something like this: I want to go, others must do as they think best, and not be governed by my actions. Wait and think again, O how selfish this is. Perhaps you have a brother or sister just starting out in the Christian life. Would you be glad to have them come to the city to visit you and find you absent at the theater; would you for their spiritual uplifting invite them to attend with you the same place the next evening; would you be glad to hear their confession afterward? Well, I guess I'll give up the narrow way I have been trying to walk in, it is too straight; give me the world, and if I go to ruin, remember, sister, you led me in the first step. Would you rejoice in their downfall? Remember, what would cause your brother, sister, or friend to fall, would cause others to do the same. Are you so selfish you do not care to help save only those who have been nursed, fed and clothed at the same fireside with yourself? If so, alas for your personal safety when Jesus comes. If an actor cannot be a Christian while following the stage, can you frequent their haunts and do any better than they? "Destroy not" by thy pleasure "him for whom Christ died." No Christian, it will not stand the Bible test and cannot be to the "glory of God."

M. A. Woodward.

We are no admirers of cranks, but we think more of a cranky man on the right side than of a man who straddles the fence.

Making a friend laugh is often the best help we can give him.

Sin is the only cloud without a silver lining.



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**The Two Horned Beast.**

The two horned beast of Rev. 13:11-18 is also called the false prophet. Rev. 19:20. This power had no past existence, as he does not appear on earth until after the deadly wound of the first beast was healed. Rev. 13:14. Therefore this beast cannot be either the papacy or Mohammedanism of the past. This beast is republican in government, as he appeals to the people to make an image to the leopard beast whose deadly wound was healed. v. 14.

Since the leopard beast is a federation of kindreds, tongues and nations, v. 7, or of nations of many languages, all under one nation as a head, whose death wound was healed; therefore an image or duplicate of this beast must be another federation like the European federation, only that the one in Europe has crowns on his horns, while the other beast has horns like a lamb with out crowns. The first beast rises out of the sea of nations, the second beast rises quietly out of the earth, without great conflicts and wars. The first beast blasphemes God and makes war with true saints, and the second beast speaks as a dragon and decrees that whosoever will not worship the beast or his image, that is, obey and fight for one federation or the other, shall be killed. v. 15.

The second beast is a miracle working beast who brings fire from heaven in the sight of men, and as a false prophet or false theologian, deceived many in the earth, where he arises in the sight of the first beast after his deadly wound is healed. This may be secrets discovered by Edison or others to destroy enemies by a system of wireless electrical shocks.

This lamb, like the beast, may be the United States with its

two fold state and federal government in a united body, with its lamb-like, Christ-like horns or rulers.

The Pan-American congress is now opening the way for the federation of 20 South American republics with this nation, under a world peace tribunal for the settlement of all disputes, and under agreements to stand together in resisting all foreign attack on America. Since 20 of these are Catholic republics just as most of the German federation are Catholic powers, it is easy to foresee where the war against the saints will come in. No opposition to the papacy will be tolerated in either of these federations, and laws inflicting death penalties on any who stir up religious antagonisms will certainly be enacted. "The Menace," "Yellow Jacket," and "The Peril," and such papers will be barred from the mails, and free schools, free press and free speech and free assembly will be forbidden. "All who will not worship the beast shall be killed," but their reward is that such as will not worship the beast or his image or take his mark, shall live and reign with Christ 1000 years. Rev. 20:4. "The dead line" between sheep and goats must yet be sharply drawn.

I expect to see the American federation follow closely on the conquest of the old Roman territory by Germany.

To be continued.

W. L. Crowe.

Do not flatter yourself that you are the only agent for God's special work. He has a thousand in reserve; and if you fail to appreciate the privilege of the service, his work will not fail, only it will be your loss of opportunity, not God's nor that of others.—Newcom.

If there is lying before you a duty of any sort, any bit of work from which you shrink, go straight up to it and do it at once. The only way to get rid of it is to do it.—Maclaren.

There is often in one kind word or one look of sympathizing affection, or one small act of disinterested love, more of real nobleness of spirit than in actions which have rung in the ears and found an echo in the hearts of admiring thousands.

To work, to help and to be helped, to learn sympathy through suffering, to learn faith through perplexity, to reach truth through wonder; behold, this is what it is to prosper; this is what it is to live.

Be swift to love, make haste to be kind.

# THE RESTITUTION HERALD.

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## Diving Deep.

It is not much good just reading the Bible. The word itself does not say anything that I can remember about reading it. But it says a great deal about searching the scriptures. And it says a great deal more about meditating on them. I don't know much about pearls, but I've heard they come from the bottom of the sea. Now we come up and look at the great stretch of water and say, "This is where the pearls come from," and we take up the water and get nothing but bubbles of foam. But David comes along and he dives down under the water and he brings up a wonderful pearl, so he says, "It's more to be desired than gold." Reading skims, and can't find anything but what floats on top. meditation dives down deep and finds pearls. I believe that if some of the Lord's feeble folks would try this—just a half-hour of quiet thinking over the Lord's word, they would hardly know themselves in a month, and their nearest friends would begin to think they were ripening for glory sure enough.—Sel.

## The Sunny Side.

Try to live on the sunny side of life. If you awake in the morning and it rains, praise God for the beautiful rain. If the wind blows, praise God for the refreshing breezes. If it is dark and cloudy, just thank God because you can better appreciate the sun when it does shine. If you feel aches and pains through your limbs, just be glad they are not in your head. If you lose five dollars, say, "There is more in the world. I'd rather lose a little money than my life."

If sorrow comes to you by the death of some loved one, just rejoice that there is a land where death can never come. Heed the divine admonition, "Rejoice always."—H. A. Mitchell in *The World's Crisis*.

## A Healthy Curiosity.

Sometimes you will hear people speak of curiosity as if it were one of the most admirable traits in the world, and again others refer to it as the source of a large part of human misery. These two views are not as contradictory as they seem, for the reason that there are two perfectly distinct kinds of curiosity.

## CRIPPLES

**I**n olden days, near temple fair,  
A helpless cripple lay,  
Before the gate called Beautiful,  
Where people came to pray.

He asked an alms—no higher gift  
He thought of men to crave.  
But John and Peter looked on him,  
And strength to walk they gave.

In Jesus' name the deed was done,  
And in his name may we  
Help some unhappy, crippled one,  
For many such we see.

Sin's cripples; for each one of us  
Some scar or weakness bears;  
Made by the great arch-enemy,  
Who poor, weak man ensnares.

From youth to age this foe we face,  
Whose ever-ready arm  
Awaits the chance to deal a blow  
To do us untold harm.

And he will wound us unto death,  
No quarter will he show;  
Christ, the high tower we must find  
'Ere safety we shall know.

O have you found this refuge safe,  
And been by Christ made whole?  
Tell others of his shielding power—  
Help save some hard-pressed soul.

And he who notes the sparrow's fall,  
Records each act of thine;  
He who leads many to the cross,  
As the stars for aye shall shine.

—Alice B. Curtis.

The healthy sort is always asking why and how. You all know children who cannot keep a toy a week without taking it apart to see how it works. And as they grow older they are all the time questioning and examining, investigating the beginning of things and following them to their natural results. That sort of curiosity is the foundation of progress.

Now and then we meet people in whom the other sort of curiosity is strongly developed. They want to know the things which concern their neighbors. They are interested in every bit of gossip or scandal that comes to their ears. They read unwholesome books "just to see what they are like." From day to day, they gather a great deal of information which satisfies an unhealthy curiosity, but is neither useful nor helpful.

Why and how are good questions if asked about the right things. But it is a very bad sign if your curiosity takes the wrong turn. When your knowledge will make you less pure and simple, and less earnest in correcting your own, it is surely one of the cases when it is better to be ignorant than well informed.—Sel.

## Sympathy.

We are often told that we must have sympathy for those who are tried and tempted, and perchance have fallen under some heavy burden.

Now this is all true; the Christian should manifest just this sort of a spirit, but did you ever stop to think that no person knows how, or can fully sympathize with another in any sorrow or trial, unless they have been

placed in the same or similar circumstances?

The man of God may be called to speak words of comfort to those sorrowing parents who are about to lay away a darling child and he feels to sympathize and mourn with them, doing so as far as he can, but unless he himself has passed through the same sorrow he knows not how to sympathize with them. We think of some one who has an appetite for strong drink, or a terrible passion to contend with, and remark "They are to be pitied." That is so, they are, but it is only the person who may have had the same appetite or the same passion that knows how to do it.

I love to think that we have a sympathizing Saviour, one who has been tempted and tried, one who knows when we go to him for help and comfort just our feelings. He knows all our heart aches, all our sorrows, all our burdens. He knows all the inward struggles, and fighting of the flesh and the devil.

It is our privilege when tempted and tried to tell him all about it, and he will give us aid. We may not be understood at all by our fellow beings and to pour out our heart to them would avail nothing. But we can tell Jesus all about it. It is sometimes a great comfort to know that we have some one who can sympathize with us, but to know that we have a Friend in Jesus who will give help in all sorrow, temptations and trials.

Make him your boon companion  
Keep close by his side. Do not  
wander from him, talk with him  
daily and hourly. He will ever  
be your helper. —H. A. Mitchell  
in *World's Crisis*.

No one is always right.

## The Best Possession.

There are any amount of things  
which count,  
As we travel along through youth  
There are beauty and skill and  
power of will,  
But better than all is truth.  
For beauty will fade and skill  
will go  
Ere ever we reach our prime,  
But truth is a treasure which all  
men know  
Is never to change with time.

There are lots of things which  
our manhood brings,  
When we've put our youth be-  
hind:

There are riches and wealth,  
and strength and health,  
But truth is the best we find.  
For wealth is a gift we may lose  
in a day,  
And strength cannot last us  
long;  
But truth is eternal, nor fades  
away,  
For truth is forever strong.

And when at last our prime is  
past,  
And we're weary at length of  
strife.  
Then knowledge and power  
come every hour  
To help us along through life.  
From knowledge we learn how  
best to use  
What are left of the gifts of  
youth;  
And experience shows, when the  
rest we lose,  
That there's nothing on earth  
like truth.

And when we fear that the hour  
grows near,  
When 'tis time for us to part,  
From all that we had, we shall  
not grow sad,  
If we only have truth in our  
heart.  
For riches and wisdom we can-  
not claim—  
We must put them aside on the  
shelf;  
But truth we can take with us  
all the same,  
If truth is part of one's self.—  
Sel.

"A boy's eagerness to become  
a man, to grow broad and tall,  
and put childish things aside is  
natural enough, even though it  
seems short-sighted to his el-  
ders. But as you boys grow old-  
er, strive to carry the best of  
your childhood with you— its  
love, its faith, its purity of heart."

**Obituary.**

**Phoebe Morlan Grant,**

Daughter of Joseph Myalma Morlan, was born in Columbiana Co., Ohio, May 2, 1839, and died at her home west of Rensselaer, Ind., March 28, 1916, aged 76 years, 10 months, 26 days.

The family left Ohio for Indiana and settled on the Morlan farm west of Rensselaer in 1859. Sh was of a family of seven children, only one of which now survives. He is Owar Morlan.

On April 1. 1866, she was united in marriage with Francis M. Grant. To this union were born six children,—Lucy and Ulysses, deceased, and Nellie, Edmund Hale, Grace Grant Francis, and Leila Grant Zeigler, who together with one grandchild, Grant Zeigler, are left to mourn their loss. The husband preceded her in death some years ago. She united with the Church of God in her girlhood days and has remained true and faithful.

Sister Grant was a kind, loving mother, and a dutiful wife. She had spent a long life in the vicinity where her death occurred. The love and esteem in which she was held was attested by the large concourse of neighbors and friends who filled up all available space in the home, many having to remain outside in the yard during the services. The writer spoke words of comfort from Prov., last chapter, beginning with the 10th verse to end and 1 Cor. 15:51 to end. May the whole family of our deceased sister learn to rest their trust and hope upon the same Rock that gave their mother her strength.

S. J. Lindsay.

**Arthur Rusling.**

On Dec. 22, 1915, the wedding bells rang for Arthur Rusling and Sr. Bessie Nehron, of Mendon, Mich. Bro. Blakely was there to bind them together in the holy bonds. Arthur was to take the place of responsibility in the Nehron home since Mr. Nehron and Sr. Nehron through years and ill health felt the burden rather too heavy for them. All went very promising until Mar. 18th, when Arthur was removing a shoe from the foot of a rather spirited young horse and in an unguarded moment was so severely kicked by the animal that he died about five hours later in great agony. Thus are two homes in deep mourning. He was an only son and the father and mother are in great grief. Sr. Rusling will have the sympathy of a great list of friends and of the brotherhood in general. We commend her to God and the word of His grace,

which is able to sustain her. Our prayers are for her comfort.

**Amos J. Mead**

Was born Sept. 15, 1846; died Mar. 9, 1916, being 69 yrs., 5 mos., 24 days old.

Bro. Mead was a firm believer in the coming kingdom of God. About 12 years ago, I had the pleasure of baptizing Bro. Mead and wife into the all saving name of Christ. He leaves a wife and four sons to weep for him. He now rests free from all the trials of this life. I spoke words at the grave.

J. M. Morgan.

Miss Florence Parkhurst, writing from Nuncia, Mich., says:

"It is in deep sorrow that I must write you of the death of my mother, Mrs. O. E. Parkhurst. She left us on the seventeenth of February and is safely resting in the arms of Him who will keep His own.

My father preceded her in death by only four months."

One by one the faithful are falling. If it were not for hope the heart would faint. Though for the present the enemy is doing his dastardly work, we will press on in hope, for the promise is that the time will come when the King of kings will conquer all enemies, even death.

**Mrs. S. E. Murphy:**

After a long delay, I will now begin to answer your request. As to your being honest, I believe that you are honest and sincere, and I know I am. But it is not a question of honesty but what does the Bible teach? I have read and reread the three tracts you sent me published by the Apostolic Faith Mission, at Portland, Oregon. I shall take them up one by one and give you a Bible reason why I do not believe and why you should not believe all that is taught in the three tracts. I now begin with the tract, "After death the judgment." But let me give you the quotation as it reads. Heb. 9:27. "And as it is appointed unto man once to die, but after this the judgment."

The above shows that men die but the writer of this tract does not believe that the real man dies. He begins by quoting the 12th verse of Rev. 20, and then leaves the 13th and 14th verses of the 20th chap. of Rev., but quoting the 15th verse, thus leaving out the connecting links of the subject as to where the dead come from and what becomes of the place the dead come from. By reading v. 14 you will find that death and hell were cast into the lake of fire. This is the second death, so we see that there is something else going into the lake of fire,

but what about this second death? "It is appointed unto men once to die,"—not twice—but they will die the second death, for their own sins. Rev. 21:8; Rom. 6:23. For the wages of sin is death,—not life in the fire,—but the gift of God is eternal life through —not Adam—Jesus Christ.

Yes, I believe that the wicked will stand before God. Rev. 20: 11, 12. Yea, and the wicked shall perish. The Lord is not willing that any should perish, but that all should come to repentance. 2 Pet. 3:9. The writer of the tract says that when God says a thing he means just what he says. Yes, except in his parables and similes. But we should always apply the literal test first, and if we find it will not stand the literal test, then we know it is a figure of speech, or a parable. Yes, the unbeliever shall be punished with everlasting destruction from (not in, but from) the presence of the Lord and from the glory of his power. 2 Thess. 1:9.

I told you that he did not believe that the real man ever dies, and says a sentence will sound in the sinner's ear through out eternity. The wicked will have no ears after they are destroyed. For David says in Psa. 37:38: But the transgressors shall be destroyed together: the end of the wicked shall be cut off. God's truth or word will stand forever. The writer of this tract says, salvation comes only thro' repentance and forsaking of sin. I believe that repentance is essential to salvation, but is not the only thing to do, but faith, repentance, confession and baptism, are in order for one to be saved from past sins. And then they must, "by patient continuance in well doing, seek for glory and honor and immortality, eternal life." Rom. 2:7. See Heb. 11: 6; Luke 24:47; Acts 2:38, Rom. 10:9, 10.

Now we will examine his hell, not the hell of the Bible, for the Bible speaks of a much hotter hell than his hell is, and when the time comes for the wicked to be destroyed, they will be cast into the lake of fire, they will be burned up. Mal. 4:1; Rev. 20: 15. Rev. 21:8.

He has wicked souls in hell forever and ever and that before the resurrection and judgment. If that be so, then why have a resurrection and a judgment? But he thinks the soul is the real man that leaves the body at death, and if good, it goes to heaven, and if bad, it goes to hell. But pray tell me, where did all the good go from the death of Abel until Christ. For Jesus says in Jno. 3:13, "No man hath ascended up to heaven, and David is not ascended into the heavens." Acts 2:34. But he did fall on sleep. Acts 13:36; 1

Kings 2:10 and Job 3:13, 19 tells us of all classes of people in one common resting place. As to the delusion, he says, there is a delusion today, that after a man dies, he goes into a state of non-existence, annihilation. If he means by annihilation, the complete destruction of the conscious being in death, we accept his definition. But if he means the destruction of matter we do not agree. Man while living knows things, but in death does not know. Eccl. 9:5. For the living know that they shall die, but the dead know not any thing.

He says that God's word teaches that there is an eternal hell. I have never found the word eternal hell in the Bible, but I find eternal fire. In Jude 1:7 it says in speaking of Sodom and Gomorrah, Art set forth for an example, suffering the vengeance of eternal fire. See Gen. 19:24 and 2 Pet. 2:6. What was the effect of the eternal fire, and what became of the fire? Is it still there burning? No, for where the fire one time burned those cities, the Dead Sea is there, but the fire is out; but "turning the cities...into ashes, condemned them with an overthrow; if the wicked of those cities went to his hell at death, then why does Jesus say that it will be more tolerable for them in the day of judgment? Matt. 11: 24. This scripture speaks of the judgment as being in the future, and shows that it does not take place at death as is indicated in this tract.

The next thing is the rich man and Lazarus. He says Jesus did not say that it was a parable, but there is always a way by which we can tell. If Jesus has given us a rule by which to go, let's go by it. In Matt. 13:34: "All these things spake Jesus unto the multitude in parables, and without a parable spoke he not unto them." The subject of the rich man and Lazarus begins in Luke 16:19. In the 14th verse we find the Pharisees present heard all these things, and they derided him, and as the Pharisees are of the class of the multitude, we are sure that it is a parable. And now let's apply the literal test and see if the gentleman will stay with what he says of God's word. I say so too except in parables or other figures of speech, that is, God means what he says and says what he means. Now for the test. Lazarus was laid at his gate full of sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom.

Question: Who was it that was carried? It was the beggar that had sores which the dog licked. This Lazarus died and the one that died was carried into Abraham's bosom. If all that is said



here means what it says and says what it means, then we have a dead man full of sores which the dogs licked, carried by angels into Abraham's bosom. The rich man also died and was buried; and in hell he lifted up his eyes. Here we have a man dead and buried and alive, all at the same time. But at this stage of the subject, I hear my friend say, Oh, it doesn't mean that Lazarus' body was buried, but his soul. But hold on a minute. There is not a word about soul or spirit in the whole narrative, and inasmuch as there is nothing said about them, there could be nothing meant about them. If you use the word soul in the case of Lazarus being carried, then the soul of the rich man was buried. If this narrative teaches that men get their reward at death, then please explain Matt. 16:26, 27; Rev. 22:12.

He finishes his tract with Bible statements: The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. This scripture alone forever disproves the natural immortality of the soul for it teaches that life eternal is the gift of God and will be given to the one that believes and obeys the truth. Rom. 6:23; Jno. 3:16 says: 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.

Why was Adam driven out and the flaming sword placed to keep the way of the tree of life?

The 22nd verse of Gen. 3 tells you why. It was to keep man from eating and living forever. So we get death by Adam, and life through Christ. Rom. 5:12.

There are many other things that could be said on these subjects, but for lack of time, I will close. I beg to submit these lines for your consideration, in accordance with your request in your letter to me.

Your friend as ever, in search for the whole truth,

Eld. J. M. Morgan.  
Bristow, Okla.

#### Thoughts Which Came To Us On Reading "Anastasis" by Dr. Thomas.

"Anastasis signifies a rising up, a standing up."

From page 5. "Paul had hope in God for a resurrection of both just and unjust." Acts 24:15.

Question: Would he "hope" for anything that meant evil, only evil, and that without remedy?

Page 6: "From the sleep of death some never awake," proof of which is taken from Jer. 51:57 in regard to the mighty ones of Babylon, "They shall sleep a perpetual sleep and not awake." In Jer. 25:9-11, we find the word perpetual is used re-

garding the Jewish captivity, which lasted 70 years. Another instance when perpetual has a limited meaning is in Ex. 29:9, also 30:8, where the priest's office is spoken of and the duty of Aaron is referred to. Now we know that the Aaronic priesthood passed away ages ago. Webster gives this of the word: "Perpetual, never ceasing; not temporary." Now in both of the above illustrations, though both have ceased, still both were of long enough duration to make the second meaning correct, for neither of them, the captivity nor the priesthood were of a temporary character, that is, of short duration. Now may we not in the light of other scriptures reasonably conclude that their not waking may have reference to their relation to Israel? They never did awake to trouble and oppress the people of God again.

The Dr. also uses Isa. 26:14 in proof of his position. "They are dead, they shall not live; they are deceased, they shall not rise," etc. Chas. Gardiner in his translation gives the passage thus: "The dead cannot know life, and the physicians cannot raise up; therefore hast thou brought upon and destroyed and taken away every male of them. This rendering eliminates the idea that they could never be raised up from the death state. The Dr. adds to Isa. 26:14: "So that the man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. 21:16. But these sleepers who were not to awake were the unrighteous heathen. Were they ever in the way of understanding, and if not, how could they wander out of it?

Paul in his epistle to the Hebrews, distinctly states, that it is those who have been enlightened, etc., if these shall fall away, it is impossible to renew them. Do not let us put the judgment that is put upon the apostates, upon the world at large, until after the judgment of Christ, at least. Perhaps there are many who would have received the truth in the love of it, if it had been better taught and lived.

Page 12. "But some while they confess that there will be resurrection, in the same breath assert, that on the dust of dead awakening to life, they spring forth from their graves incorruptible and immortal; so that manifestly, according to them, Paul was not treating of body, but simply of incorporeal dust when he says; This corruptible must put on incorruption, and this mortal must put on immortality. Paul was speaking of body when he said this corruptible must put on incorruption, etc. i. e., the body he then had, contrasting man in his present state, with man in his coming spiritual state AT and AFTER resurrec-

tion. His present body he then had was a corruptible, earthly, animal body, and he was contrasting this with the one promised. 1 Cor. 15:42-49, inclusive, proves this statement, we think, without a doubt. The Dr. also says on page 12: The body which springs forth from the ground, as the garden causeth the things that are sown in it to spring forth. Isa. 61:11, is doubtless, the body he styles a natural body in comparison with another body, which he terms spiritual body.

But Paul says, It is sown a natural body; it is raised a spiritual body; also that as we have borne the image of the natural or earthy, so shall we also bear the image of the heavenly. In all the argument of the apostle, two, and only two, are spoken of: that which we have now as our heritage from Adam, and the blessed spiritual one, which will be the God-given body to the saints. At the bottom of page 17, going over to the 18th, he writes thus, "According to the analogy of nature, the second stage in the process of raising, answers to the interval between the begetting or conception in the dust of Sheol, and the quickening after judgment. This interval is perceptible in the case of the last Adam. He was begotten in the tomb, in fulfillment of the second Psalm. "This day have I begotten thee." Acts 13:33. But when Mary afterwards saw him in the garden, he had not been quickened; for he told them not to touch him, because he had not yet ascended to his Father. John 20:17. But subsequently to this we find him in the midst of his disciples, when he breathed upon them the holy spirit. When the breath of a man from the tomb is holy spirit, that man must have been corporeally quickened, or have become spirit. He came forth from the sepulchre so early that it was yet dark; and it was the same first day at evening that he breathed upon them. Now sometime in the interval between the dawn and the evening of the resurrection day, the cause for the interdict, 'touch me not,' must have been removed. In other words, the ascent from the lower nature, begotten to incipient life in the tomb, to the Father, who is Spirit, Jno. 4:24, must then have taken place. But the account in Matt. 28:9 says that the two Marys did embrace his feet when they first met him. Oh, it seems like a wresting of the scriptures to say that when Jesus told Mary to tell the disciples that he would ascend to his God and Father, it meant anything else but his real ascent, forty days after. Acts 1:9-11. Also on page 18 he says, "The word rendered quickened, signifies to make alive, Paul says,

hath quickened us together with Christ. Eph. 2:5; Col. 2:13. Is not this quickening the pledge or earnest of the promised eternal life, and unless we turn away from Christ, we stand in Christ unto the end, and if to the end in Christ, our eternal life is assured. What need of being raised in a natural body then?

On page 19 he says, quoting from John 5:21, "For as the Father rebuilds the dead ones, and imparts life to them," he comments thus: "Here the dead are first awakened which implies the rebuilding of their dust and their animation; and AFTERWARDS quickened with unending life and power." Does he not seriously depart from the law of the natural which he has been carrying along as a parallel up to this point? In the natural is there any animation until the moment of quickening?

Again from Rom. 14:9, he quotes, "Christ both died and rose and revived. Here are two distinct things affirmed of him after his death. Paul was not content with saying he died and rose—rose, from which Anastasis is derived did not express the whole truth, for the dead may stand up and yet not be quickened." In noticing this we say the Diaglott gives the passage thus, "For Christ died and lived for this end," etc. Also in 2 Cor. 5:15: "But for him who died and rose again on their behalf." On page 29 the Dr. says, Paul plainly tells the saints in Rom. 8:11 that the Deity who raised up the Christ from the dead, shall also quicken their mortal bodies by his spirit, and he argues that it is necessary that Paul's words may come to pass, that the saints reappear as mortal bodies. It will be these same bodies that are raised up undoubtedly, but energized by Spirit as Christ's was, instead of blood, and so Rom. 8:11 harmonizes with Jno. 3:5-8 inclusive.

The true saints in all ages have in their several degrees borne in their bodies the sufferings of Christ, and to each one there is promised a resurrection body like their Lord. The manifestation of suffering is now. The manifestation of glory is to come at resurrection. 2 Tim. 2:12. "If we suffer, we shall also reign with him."

Again the Dr. says, "Paul teaches in 2 Cor. 5:4, 'We would not be unclothed, but clothed upon, that mortality might be swallowed up of life.' The thing to be clothed upon is the mortal, which is another word for mortal flesh. It is evident then that the thing which comes forth from the grave must be mortal flesh, or body; and that it is this which is to be clothed upon, or to put on incorruptibility, and

Continued on page 207.

**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.
- Arling, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

At this writing we need to have about six dollars more to assure the printing of the tract, "Where Are the Dead?" by Bro. L. S. Bronson, deceased.

Sister Julia A. Ordnung and daughter, Miss Elizabeth, who have spent the winter with Bro. and Sr. Hardesty in Oregon, Ill., returned to their home in Bur-

lington, Jet., Mo., within the last week. They will be missed by the church in Oregon since we had come to look upon them as a part of us.

Sr. Virginia Halstead, of Rensselaer, Ind., has been bedfast for some time. She is now under the care of Sr. Mattie Hemphill as trained nurse. Bro. O. Halstead, who had been very sick and was removed to his mother's home is now convalescing.

Bro. Philip Senff, of near Bourbon, Ind., who was so badly burned in the winter by a gasoline explosion is doing as well as can be expected. He has not regained his sight to discern objects.

**"Where Are The Dead?" Tract Fund.**

Total,	31.00
National Berean Society,	2.00
A sister in Ill.,	.50
Two Bros. in Ind., each 1.00,	2.00
A sister in Ind.,	1.00
A brother in Illinois,	10.00
Total,	46.50
Amount needed for 2000 copies,	50.00

**HELPING FUND.**

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

M. W. Perrine,	1.25
L. Bridegam,	3.50

**Notices.**

**National Berean Notice.**

The Executive Board of the National Berean Society of the Church of God of the Abrahamic Faith will meet April 22 and 24 at the home of the president, 5439 Ohio St., Chicago, Ill. The chairmen of the different committees are cordially invited to attend this meeting. As far as possible will the members come on the afternoon of the 21st, as the first meeting will be called at nine o'clock Saturday morning. Notify the president of the time of arrival and the station, and you will be met. All officers will please bring or send reports up to date. Arrangements will be made at this meeting for our annual conference, so if any Berean has any topic that he wishes discussed or has any plans for our conference, please send in before April 15.

- Leila E. Whitehead, Pres.
- Ella DeMont, Rec. Sec'y.
- Evelyn K. Harsch, Cor. Sec'y

**Reports.**

Dear Restitution Herald:

Feeling sure your readers will rejoice with those who do

rejoice, we send this report of special meetings held at Rensselaer, Ind., by Bro. S. J. Lindsay. From Friday evening Mar. 17, to and including Sunday evening, Mar. 26, these meetings lasted with a very profitable Bible lesson in the afternoon. The weather, attendance and interest were all good the entire time. Bro. L. E. Conner, who came to Rensselaer on a flying visit, not knowing the meeting was going on, gave us one sermon. We were all glad to see and hear him once more.

As a direct result of these meetings, two intelligent believers put on Christ by baptism and we now take pleasure in introducing to the household of faith, Bro. and Sr. Everett Warren from whom we are expecting much help and hope to be of assistance to them in return.

We very truly appreciate Bro. Lindsay's labor in our midst and pray God's choicest blessings may be his.

Mattie Benjamin.

**The Sunday School.**

By Anna E. Drew.

Peter and Cornelius.

16, 1916, Acts 10:1-23, also Acts 10:24-48.  
Lesson Text, Acts 10:1-16.

Golden Text.—There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him. Rom. 10:12.

Time.—Not long after our last lesson.

Place.—Peter was at Joppa, in the house of Simon the tanner. Cornelius was at Caesarea, the Roman capital of Judea, about 30 miles north.

**Questions.**

Locate Caesarea. (About 30 miles north of Joppa and about 70 from Jerusalem. "It was the political capital of Judea. Here Herod the Great had built a splendid city with a large artificial harbor, and here lived, at least in the summer, the governors or procurators of the Roman province, Pontius Pilate, Felix and Fetsus").

What man dwelt here? v. 1. (Centurion corresponds to our captain. The word means commander of a hundred men. He belonged to the Italian band or cohort, so called because made up of Romans born in Italy"). What is said of the man's character? vs. 2, 22. What did he see? vs. 3, 4. What was he told to do? vs. 5, 6. Did Cornelius do as instructed? Where was Pet-

er and what happened to him? vs. 9, 10. (The sixth hour, noon, was one of the three regular times of prayer for the Jews. The flat roofs of the Eastern houses, which could be reached from the outside, formed a convenient place for retirement).

Describe the vision. vs. 11, 12. What was Peter commanded to do? v. 13. What was his excuse? What was unclear? Had Peter had any teaching to show that meats did not defile? Mk. 7:15. How was he gently rebuked? v. 15. How did this vision effect Peter? v. 17. R. V., "was much perplexed." How was his obedience to the vision tested? vs. 17-23. How many brethren accompanied Peter on his journey? Acts 11:12. How did Cornelius welcome Peter? vs. 24, 25. "That a Roman centurion should have prostrated himself at the feet of a Jewish fisherman, is an evidence of his earnestness, and his appreciation of divine things." What did Peter say to Cornelius? vs. 26-29. How does Cornelius show he was ready to do his part? v. 33. How did Peter learn the truth of vs. 34, 35? What was the word, "the good tidings of peace." R. V.—preached by Jesus Christ? Give texts. Of what were the apostles witnesses? vs. 39-41. Mention some instances in which they ate with Jesus after his resurrection.

What had Christ commanded them to preach? v. 42. What is meant by the word "quick"?

When will Christ judge the living and the dead? 2 Tim. 4:1. Mention some of the prophets who have borne witness to the testimony of v. 43. Isa. 53:11; Jer. 31:34. Give others. What happened as Peter closed his talk? v. 44. Who were these upon whom the Holy Spirit fell? v. 45.5 Were the manifestation of the power received, the same as when the Jews received it? v. 46; Acts 2:4. Some claim in these days that they have been baptized with the Holy Spirit—can it be true? Why? Cornelius was a just man, one who feared God, a praying man, he gave much alms, yet he was not in a saved condition. Acts 11:14. Why could not those things save him? What followed after those to whom Peter preached had received the Holy Spirit? vs. 47, 48. Was baptism in water, then necessary to salvation? Gal. 3:27-29; 1 Pet. 3:21.

Did the brethren at Jerusalem question Peter's act? Acts 11:1-3. After Peter explained the matter to them, how did he close his defence? 11:15-17. Did this satisfy the church? 11:18. Did Peter and the church learn the lesson of our Golden text? What lesson similar to that, would be well for all churches to heed? Jas. 2:1-9.

Be just; then generous.

## Letters.

Dear Bro. Lindsay:

I have just finished reading your call for help regarding the S. S. leaflets.

I think it is very necessary that we have our own leaflets in our S. S., and I believe there can be just as much good done with a plain leaflet as with an elaborate one, and as the good is what we need, it seems to me that the ones who are not satisfied with plain leaflets should be willing to provide the extra funds for making them more elaborate. We have no S. S. here, as there is no one here of our faith, except our own family, which fact I much regret, and while I may never be able to use the leaflets, I am willing to help bear the cost of printing same.

Your sister in the faith.

Mrs. Mandes Reed.

Dear Bro. Lindsay:

Please find one dollar enclosed for which send the Restitution Herald to ——. I love to read the good old Herald. I am practically a new member in the fold, having been in the faith a little over a year.

Yours in truth,

Dear Bro. Lindsay:

Enclosed find exchange for one dollar and thirty cents, for leaflets for following quarter for the Midway Sunday S. S.

We certainly hope you will not discontinue publishing the leaflets as they are such a help. It seems that any Sunday School of the Faith not using them, is standing in its own light, especially if they use denominational quarterlies which are a hindrance instead of a help.

Yours in the faith,

Mrs. Albert Siple.

Dear Bro. Lindsay:

I am sorry that I have been a little tardy in this matter. Of course I want the paper another year, as my papers and Bible are all the preaching I get to hear. The paper is fine and getting better all the time.

Please extend my time another year, also that of —, and —. Mrs. H. tells me that she finds so many comforting articles in the little Herald that she could hardly live without it.

I want to thank all the brothers and sisters who have contributed to the paper, for the good of all who will read it, and hope that they may continue in the good work until the Lord comes and restores peace and happiness to this war stricken earth.

Your sister in hope of the soon coming of Christ.

Mrs. Mandes Reed.

"An Open Letter to Lyman Booth," in Herald of Feb. 23rd.

In reading the article under the above heading, I note what the writer has to say about universal resurrection of the wicked dead. I also note what he says in conclusion, that his article was written with the purpose of investigating the subject and that the truth be accepted. I say well and good, providing we adhere to a few rules and principles which I shall mention.

Now Bro. Robison, in trying to handle this subject, let us handle it and each other in the spirit of the Master, if we do not, harm may be the result, for this has been my observation of discussions of this delicate and important question by the brethren in the past. However you have given Bro. Booth a good rule or two, and I would suggest several more: In quoting scripture, quote it as nearly as we possibly can, as it was originally spoken, and apply it to the age or time it was intended for; for if we fail to do so, we can never hope to get harmony out of the scriptures. The disciples, no doubt, made this mistake before the receiving of the spirit of truth; St. John 16: 13; Luke 19:11, for they thought the kingdom of God should immediately appear. The last question they asked of Jesus before he ascended was, "Wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. I now call attention to the wording of the subject in the beginning of your article. I have never read where any of the Apostles ever made the statement that there shall be a resurrection of all or a part of the wicked dead. Paul simply expresses himself in this way: "That there shall be a resurrection of the dead, both of the just and the unjust." Acts 24:15. Paul also states, "For he that is dead is freed from sin," Rom. 6:7, having paid the extreme penalty of God's law. In 1 Jno. 2:2, is declared that Christ is a propitiation for our sins, and not for ours only but also for the sins of the whole world.

(A reconsidering God). Hence Paul declares that there shall be a resurrection both of the just and of the unjust. You claim no doubt, to believe in the restitution of all things spoken of God by the mouth of all the Holy prophets since the world began. Acts 3:21. Also in the oath bound covenant and promises, Heb. 6:13, 19. God made to the fathers, saying, "In thee and thy seed shall all the nations and families of the earth be blessed." Gen. 12:1, 4, and 22:17, 19. Might it not be a mistaken conclusion that this gospel dispensation is the day of salvation for mankind? In gen-

eral, may it not be the day in which God first looked to the Gentiles to take out of them a people for his name (the just) heirs of God and joint heirs with Jesus Christ? And after these things Christ will return and will build again the throne of David which has fallen down and re-establish the kingdom of God with Christ himself as king and the saints as co-rulers, and priests with him, in order that the remainder of man may seek the Lord, even all the Gentiles upon whom my name has been invoked." Acts 15:13, 19. (Diaglott). (all the unjust). "And it shall come to pass that every soul which will not hear that prophet (Christ) shall be destroyed from among the people." Acts 3:21, 24. (Go into the second death). I cannot conceive how you can believe in the doctrine of the Restitution and in the promises God made to the fathers and hold that today is the day of salvation for mankind in general; and how you can claim that only the elect (the just class) or even a partial resurrection of the unjust class are all that are to be raised. Will you not have to quote scripture and place it out of its order in order to prove the position which you have taken? In quoting scripture it makes a vast difference whether it was spoken in connection with this age or that which is to come.

Submitted in love and in defence of the truth,

Yours, looking for that blessed hope.

J. W. Good.

Dear Brother:

I once saw the following question asked: What does the closing the door mean, referred to in Luke 25:10; and against whom, and when will it be closed?

Now brother, may I give my ideas on the subject, if done in a Christian manner? Well, then, first, let me say the closing of the door spoken of in Matt. 25:10, is for the purpose of excluding a class of people from the presence of others already gathered.

Who are they, I hear you ask. They are not a worldly class, neither the ungodly or the sinner. In no sense do the five foolish virgins represent a wicked class. These virgins were among the ten when called to go out to meet the bridegroom. All looked alike, appeared alike and all went forth apparently with the same interest and love to greet the coming bridegroom. According to the account, these five foolish ones desired to be faithful and in readiness to meet the coming bridegroom as were the other five. Loyalty and true friendship to him was stamped on their every act. When the

startling cry was made at midnight, "Behold, the bridegroom cometh, go ye out to meet him," these five virgins heard the cry and appeared to be as eager to respond to the call as were the five wise ones. Therefore they cannot represent a rebellious class. The five foolish virgins represent a religious class of people that are ignorantly worshipping God, of whom we might say as did Paul, "Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by and beheld your devotion I found an altar with this inscription, 'To the unknown God,' whom therefore ye ignorantly worship." Thousands of devout people today are honestly and ignorantly worshipping the same unknown God. This is the class represented by the five foolish virgins and not worldly rebellious characters. Up to a certain point in their religious life, knowledge, and religious test and measurement, to a carnal observer, perhaps, these five foolish virgins may have appeared equal to the five wise ones, but when the final test of character, (light) and preparation by obedience they are found wanting and doubtless are among that class that John saw as he exclaimed, "These are they which have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve, (not reign), him day and night in his temple." Rev. 7:14, 15.

What does closing the door mean? First let me ask, what is this door and what is excluded by its close? To this question comes this answer in quick response by thousands. "It is the door of hope to all farther salvation for man. Nothing is said in Matt. 25 about any such door. The door of hope is not a Bible term. Then I hear you ask, What door then is represented in 25:1? Answer. It is the door to the marriage of the Lamb. When Christ the Bridegroom comes and receives his waiting Bride (the church), they together enter into the marriage chamber and the door to that marriage is forever closed to the world and all without. Thereafter none can be added to the number composing the Bride; but the closing of the door to the marriage does not prevent the nations from coming up from year to year to worship their God and King.

There is quite a vast difference between closing the door to the marriage of the Lamb and that of destroying all hope in the future for the nations of earth to "beat their swords into plowshares, and their spears into pruning hooks." and be-

coming loyal to God their King.

The closed door is to the marriage and not to hope of better things beyond. Let us be careful how we read the Word of God.

L. S. Bronson.

## Berean Column.

Edited by  
NATIONAL BEREAN  
SOCIETY,

Leota B. Hanson, . . . Editor,  
3401 Magnolia Ave., St. Louis, Mo

Dear Bereans:

We are wondering how many of our young people and the older ones as well, lay aside each week, a portion of their income for the Lord's work. We think there are a few, for we notice that whenever a call is made for Berean Conference or Evangelistic work, these few always respond promptly and generously, and in no other way could they do so, dependent as they are upon weekly or monthly wages, had they not a portion set aside for such purposes.

We know of one young brother who makes a practice of this, who does not wait for calls, but each month sends out where he knows there is need to the various funds.—paper, tract, evangelistic, etc., and we find that his contributions to one certain fund through these small monthly payments, in a year amounted to more than any other individual: this just shows how much one can do for the cause of truth, who saves one-tenth of his wages for the Lord's work. If all would do this, would we lack funds for any work? And it is not a hard thing to do.

Many of the treasurers of the Berean Societies complain that few pay their dues, consequently they have little to send for state work, and that causes shortage for the state to send the National, so local, state and national work are all hindered. Who is responsible? Is it not those who fail to pay the small monthly payment of ten cents? On inquiry, we have found that it is neglect, principally. Then when the months roll by and fifty cents or a dollar is due, they cannot pay, they have not that much to give; it has not been saved for that purpose and the consequence is that it is never paid. If we had only made it a rule to take it out just as soon as we receive money that is ours, a portion, we would never be behind, and no one would have to suffer on account of our negligence.

There are points where interest has been aroused through the Berean classes; a few meetings or Bible classes conducted

by one of our able ministers would do much toward strengthening and establishing those interested as well as those who have labored so faithfully to sow the seed, but necessary are funds to cover the expenses. If our Berean treasury lacks the required amount, we cannot help, or if the evangelistic fund is too low, our hands are tied and we cannot do what we wish. This should not be the case, neither would it be if we were all following scriptural teaching, laying aside each week as the Lord has prospered us. Don't let it be said of us, Bereans, and professed followers of Christ, that we spend more on shows, amusements, luxuries and personal adornments than for the cause of Christ.

There never was a greater need for work and workers, and the time, dear ones, is short in which to work. Let us set our mind on the things that are above, and not on the things that are upon the earth. Let us help in every way we can to spread the truth. We need tracts; it takes money to print them; we need workers in the field; they must be supported. Don't wait to be called upon. Each of your own states have their needs. Send of your means for the Berean work, for the conference work, for the evangelistic work, for the tract fund. See that your ministers receive the compensation they should, and you can do this with the portion set aside, which rightfully belongs to the Lord, for we are expecting of course, that just as soon as you read this you will start your box.

We can assure you at least of this, that no matter how small your income, you will find it a convenience as well as a blessing. Our hearts are made sad as we see the great need which is hindered on account of funds, and as we ponder over the matter, we feel this is the only remedy. We might give examples to prove this, but must not take the space. Please think this over, or better still, study what God's word has to say on this matter, then act.

Anna E. Drew.

### History of Samson.

Before the twelve tribes of Israel became a kingdom, after crossing the Jordan into the promised land of Canaan, we find they were ruled by judges four hundred and fifty years, and Samson was the thirteenth to judge these tribes.

He was born of a Nazarite named Manoah, to whom an angel of the Lord had appeared and prophesied concerning his birth and that he should be a Nazarite from the beginning. And he grew up in the sight of the Lord and the Lord blessed him and caused him to desire a wife of the

Philistines, at Timnath, who at this time were oppressing and had dominion over Israel.

Samson's parents objected at first to his marrying one who was uncircumcised, knowing not that it was the Lord's doing, but finally consented to go with him to see her.

Upon the approach of Samson at Timnath a young lion roared at him and he caught it up as if it were a lamb and killed it, telling no one of the incident.

This woman pleased Samson very much and a short time after, upon his return to receive her he beheld the carcass of the lion which he had slain that there was a swarm of bees in it and honey; and he took and ate of the honey as did also his father and mother, but they did not know where he had gotten it.

Now as it was the custom of the day they prepared a great feast for his marriage which was to last seven days and there were invited thirty companions of the Philistines to be with him, and he told them he had a riddle he would expound to them and if they declared it to him within the seven days of the feast, he would give them thirty changes of raiment, and if they could not declare it within the seven days he was to receive the thirty changes. They all agreed so he told them the riddle as follows: "Out of the eater came forth meat, and out of the strong came forth sweetness." Judges 14:14.

But on the third day they could not declare the riddle and came the seventh day also and they could not declare it so they told Samson's wife to entice her husband that they might learn the riddle or they would burn her and her father's house. So she entices Samson and weeps before him and tells him he does not love her if he does not declare to her his secret. Samson was firm at first but finally told it to her and she immediately told the Philistines and at the end of the seventh day they approached Samson and asked of him, "What is sweeter than honey, and what is stronger than a lion?" to which he replied, "If you had not plowed with my heifer you would not have found out my riddle." So Samson went down and slew thirty men of Ash-helon and took their spoils and obtained the thirty changes of raiment for the winners.

Now Samson's anger was kindled and he went up to his father's house and his wife was denied him and given to one of his companions.

But a while afterwards he returned with a kid to his wife, but her father would not let him go in unto her, so he took three hundred foxes and tied fire brands to them and turned them unto the fields and burned all their crops and then fled to the

top of the rock Etam.

But the Philistines pursued him into Judah and men of Judah delivered him into the hands of the Philistines, but the spirit of the Lord came upon him and he broke the ropes with which he was bound and picked up a jaw bone of an ass and slew a thousand men.

But after the slaughter he became very thirsty and called upon the Lord for water and God made a hollow in the jawbone and caused water to flow therein and he drank of it and became revived.

And Samson judged Israel twenty years in the days of the Philistines.

And in time Samson went down to the city of Gaza and Gazites surrounded him in the walls and were going to kill him at day-break, but Samson departed at midnight and with his great strength carried away the doors and posts of the gate and placed them on a hill outside of the city.

Now he fell in love with a woman of the valley of Sorek named Delilah and married her. And the lords of the Philistines came unto her and asked her to entice him and find out wherein his great strength was. So she asked Samson concerning his great strength and he told her if she would tie him with seven green withs he would lose his strength and be as any man.

So she bound him and told him that the Philistines which had been laying in wait, were upon him, but he broke the withs as if they were cords. And he also showed his strength a second and third time that he was bound.

But Delilah enticed him the fourth time and Samson told her with all his heart that he had been a Nazarite all his life and had never been shaven, and if she would have him shaven, he would become weak.

So while Samson slept on her lap she had him shaven and when he awoke he shook himself as of other times but the Lord had departed from him and he became very weak, so the Philistines took him and put his eyes out and took him to Gaza and made him grind in the prison.

But Samson's hair began to grow out again and his strength was restored to him.

Now the Philistines at this time were making feasts and offering sacrifices to their god, Dagon because he had delivered Samson into their hands, and while they were gathered into the house and were being merry they called in Samson to make sport for them.

But Samson when he was led into the house asked of the lad that guided him to let him feel of the pillars that the house rested on. And when he had done



this, he called upon the Lord with a great prayer and asked him to remember him only this one time that he might be avenged of the Philistines for his two eyes. And the Lord was with him and he leaned upon the two main pillars of the house with all his strength and the house fell upon all the lords and people therein and Samson was slain also with the Philistines. And he killed more at his death than he had slain in all his life.

And his brethren and father's house took him and buried him in the burying place of his father Manoah between Zorah and Esh-tamol.

A Bergen.

**The Word.**

In Psa. 68:11, we learn the Lord gave the word. Great was the company of those that published it. The Apostle Paul's charge to Timothy in 2 Tim. 4:24 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. Why? For the time will come when they will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. Isaiah 8:20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them: Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed. Prov. 30:5-6. We learn, Every word of God is pure. He is a shield unto them that put their trust in him. Add thou not unto his word, lest he reprove thee and thou be found a liar.

Also read Rev. 22:18-19; Acts 24:41. Then they that gladly received his word were baptized. Jno. 12:48. He that rejecteth me and receiveth not my words that I have spoken, the same shall judge him in the last day. And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Acts 20:32.

May we each strive to be able to say, Thy word is a lamp unto my feet, and a light unto my path. Psa. 119:105.

Your sister in hope of eternal life when Christ shall come.

Mrs. George Nell.

**Moses.**

Moses was the great grandson of Levi, one of the twelve patriarchs. He was born in Egypt at the time when the king had given commandment that all male children of the Israelites should

be put to death. He was probably the youngest of three children born to Amrain.

When he was born his mother hid him three months, after which he was put in an ark of bulrushes. The king's daughter took the child and he was given the name Moses. After he was grown he slew an Egyptian, who was smiting one of the Hebrews. Moses then fled to Midian because he feared Pharaoh would put him to death. It is here that Moses took Zepporah, the daughter of Jethro, the priest, for a wife. While Moses was in Midian attending his father-in-law's flock the angel of the Lord appeared unto him in a burning bush at Horeb. The Lord then told him he was on holy ground and that he would send him to deliver the Israelites from Egypt, which were his people. Moses feared and asked God many questions before departing. Several miracles were performed. His rod which he carried was turned into a serpent. His hand became leprous, but was again made as his own flesh. God then tells Moess to go and chooses Aaron to speak for him, and to use his rod for signs.

He performed the miracles and returned, having made the children of Israel believe. Israel becomes more severely oppressed by Egyptians and the ten plagues are sent. First the river turned to blood, then frogs, lice, flies, murrain of beasts, boils, hail, locusts, darkness and lastly the slaying of the first born of the Egyptians and the establishing of the Passover for the Israelites by slaying lamb and sprinkling the door posts with its blood so the death angel would pass over their homes. Then after taking a spoil of the Egyptians and jewelry, they left Egypt very hurriedly, Moses taking the bones of Joseph with him.

The Lord went before them in a pillar of cloud by day and of fire by night to lead them. Pharaoh hardened his heart again and pursued them but the cloud stayed between the Israelites and the Egyptians. Moses stretched his rod over the Red Sea and the waters divided, and Israel passed over on dry land. The Egyptians then attempted to follow them and were destroyed.

Jessie Mingo.

South Bend, Ind.

**Does Matt. 25:46 Teach the Everlasting Misery of the Finally Impenitent?**

The King James version reads as follows:—"And these shall go away into everlasting punishment but the righteous into life eternal."

The above verse is probably quoted as often as any other in

the Bible to prove the doctrine of endless misery, for the finally impenitent. The advocates of that theory might have some show of argument in the above text if pain and punishment were synonymous terms, but they are not. Fines, imprisonments, and punishments, are all imposed as punishments, but they do not necessarily involve any physical pain whatever. It is not denied that the punishment alluded to in the text, will be of as enduring a nature as the reward of the righteous, as both are qualified by the same Greek adjective, "aionian," rendered "everlasting," or "eternal," but that is only informing us of the duration of the punishment and not of its nature, or in what it will consist. We are dependent upon other texts, for the desired information. First, however let us for a few moments, study the language used in Matt. 25:46, as the two classes share opposite destinies. We should not approach the subject, with preconceived notions, but should divest ourselves of these, and desire in our hearts to know the truth, which is able to make us free. John 8:32. The text informs us that the righteous enter into life eternal. As they do not enter into life that is 'eternal' until the Son of man shall come in his glory, and all the holy angels with him, we necessarily conclude that they have not possessed it prior to this miraculous event. Matt. 25:31. Not until then will the promise be fulfilled and the hope realized of eternal life. 1 Jno. 2:25; Titus 1:2. As the wicked do not share with the righteous in the hope of eternal life, so neither will they share with them in its possession in the world (or age) to come. Mark 10:28-30. Luke 18:28-30. It is preposterous to talk about both classes going away into life eternal. As the wicked do not travel the same road the righteous travel, they do not reach the same destiny.

Only one of the ways,—the narrow way—leadeth unto life. Matt. 7:14. The wide gate and broad way, leadeth to destruction, the opposite of "life." v. 13. The antithesis of life eternal is death. "The wages of sin is death." Rom. 6:23. The wicked being unworthy of everlasting life, will never possess it. Ac. 13:46; Lu. 20:35, 36. So far from perpetuating their life, they lose it. Matt. 10:39. "The wicked shall perish." Psa. 37:20; Jno. 15:6. In 2 Thess. 1:9, alluding to events connected with Christ's second coming, Paul gives both the nature and duration of the punishment awaiting those who obey not the gospel of our Lord Jesus Christ. He says they "shall be punished with everlasting destruction from the presence of the Lord and

from the glory of his power." The Emphatic Diaglott translates Matt. 25:46 as follows:—"And these shall go forth to the aionian, cutting off, but the righteous to aionian life." In a foot note is added,—"That is, in the fire mentioned in v. 41.

The common version and many modern ones, render kolosin aionian, everlasting punishment, conveying the idea, as generally interpreted, of basinos, torment.

Kolosin in its various forms only occurs in three other places in the New Testament: Acts 4:21; 2 Pet. 2:9; 1 Jno. 4:18. It is derived from kolazoo, which signifies, 1, To cut off, as lopping off branches of trees, to prune; 2, To restrain or to repress. The Greeks write, "The charioteer (kalazeia) restrains his fiery steeds. 3, To chastise, to punish. To cut off an individual from life, or society, or even to restrain is esteemed as punishment,—hence has arisen this 3rd metaphorical use of the word. The primary signification has been adopted, because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life, the wicked to the cutting off from life, or death. See 2 Thess. 1:9. What the righteous gain, the wicked lose. Their deprivation or loss will be eternal. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?" Ezek. 18:23, 32; 33:11. When I think of love scorned, pardon disdained, mercy rejected, and a pierced hand stretched out to save, that is ignored, how pathetic seem the words of the Prince of life: "And ye will not come to me, that ye might have life." Jno. 3:14-16; 5:40; 6:40; Acts 3:15.

Rufus A. Curtis.

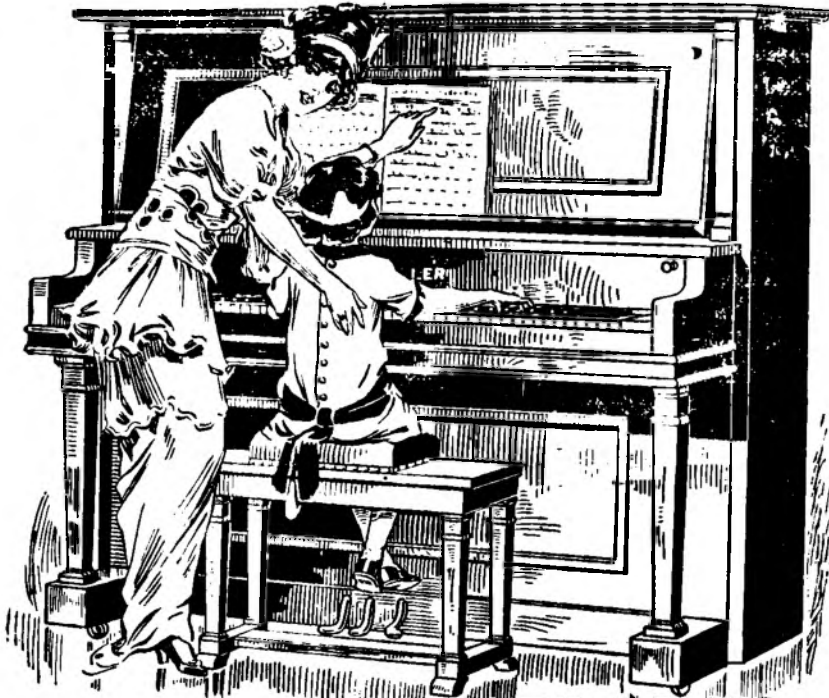
Continued from page 203.

life in being quickened after judgment."

2 Cor. 5:1-9 inclusive, seems an expression of the apostle, as not desiring death, i. e., to be unclothed, but that he might be changed without dying, mortality being swallowed up of life. This seems in harmony with his desire as expressed in Phil. 1:23, where he knew not which to choose, life or death, but earnestly desiring the returning of Christ and how reasonable this, in view of his sufferings and persecutions. We fail to see where the Dr.'s arguments prove the mortal resurrection of the saints, either up to this point or to the end of his work.

Mrs. M. A. Lillybridge.

Waste not, want not.



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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 Sunday (except 1st) at Miller's Hall at 10:45.

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.

The South Bend, Ind. church holds 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.

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.

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.

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.

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.

The Church of God at Hickory Grove Iowa, meet every Sunday in their new house of worship for the following services: Berean Meeting or Sunday School every Sunday at 11 o'clock; preaching service morning and evening on the first Sunday of each month by G. Eldred Marsh.

Park Hill Church of God, Gladbrook, Iowa. Bible Class and Sunday School each Sunday morning at 10 o'clock; preaching services on the third Sunday of each month by G. Eldred Marsh.

Eagle Grove Church of God. Sunday School each Sunday morning at 10 o'clock; preaching morning

and evening on the fourth Sunday of the month. G. Eldred Marsh, Pastor.

Marathon, Iowa. Preaching regularly over the first Sunday in each month, including Saturday night. J. W. Williams, Pastor.

Lake Mills, Iowa. Regular appointment for preaching the second Sunday in each month. J. W. Williams, Pastor.

Pleasant Prairie, Iowa. Bible study at 10:30 a. m. each Sunday. Preaching at 11 a. m. and 7:30 p. m. every fourth Sunday in each month by J. W. Williams.

Sac City, Iowa. Berean study every Thursday night. Preaching Friday night before the first Sunday in each month by J. W. Williams.

Salem church, near Marshall, Ill. Sunday School each Sunday at 10:30. Bro. Silas Murphy, Supt. Opher Claypool, Sec.

Springfield, Ohio— Preaching first Sunday in each month, 10:35 a. m. Sunday School each Sunday, 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Brush Creek, Ohio— Preaching second and fourth 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.

Roll, Ind. Church of God.— Preaching each third Sunday, Saturday evening before, also Sunday evening. J. H. Anderson, Pastor.

Church of God, Argos, Indiana. — Sunday School, 9:30. Berean study each Wednesday evening. Preaching only occasionally.

Waterloo, Iowa. Preaching at 10:30 a. m. and 7:30 p. m. on the second Sunday of each month by G. E. Marsh. Berean class at 6:30 p. m. on the same evening and at 7:30 p. m. on the 1st, 3rd and 4th Tuesdays of each month, at Kistner's Chapel, 316 W Third Ave.

**Wake Up.**

In various localities among our people there seems to be a deadness that is sad in the face of present events. World forces, as foretold by the scripture, are at work in a wonderful way, so much so that the students of God's word should lift up their heads and look up. Yet, in spite of all this there is a deadness in many places that makes us shudder. Is it because these have been accustomed to wink at sin until they have displeased God and He has taken their light from them? Or is it because of the cares of this world; the absorbing occupation of accumulating gold that they may bask in the pleasures of this world? If so, wouldn't it be a good idea for each one to begin an examination of himself to see just where he stands in the sight of God?

S. J. Lindsay.

Prayer is the expression of the onward movement of the soul.

A contented man is always rich.

# THE RESTITUTION HERALD.

Volume 5.

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Number 27

## What 22 Men Wish They Had Known Before They Were Twenty-one.

A few months ago three leading men spoke at the men's meeting in Cleveland on the subject. "Things I Wish I Had Known Before I Was Twenty-one." G. Leonard Fels the first speaker, gave answers sent in by 22 men. Here they are. Every word is worth reading:

I wish I had known:

1. What I was going to do for a living—what my life work would be.
2. That my health after 30 depended in a large degree on what I ate before I was 21.
3. How to take care of my money.
4. The commercial asset of being neatly and sensibly dressed.
5. That a man's habits are mighty hard to change after he is twenty-one.
6. That a harvest depends upon the seed sown—wheat produces wheat, thistles bring forth thistles, ragweeds will spoil a good pasture, and wild oats once sown will surely produce all kinds of misery and unhappiness.
7. That things worth while require time, patience and work.
8. That you can't get something for nothing.
9. That the world would give me just about what I deserved.
10. That by the sweat of my brow would I earn my bread.
11. That a thorough education not only pays better wages than labor, but it brings the best of everything else; namely more enjoyable work, better food, more of the wholesome luxuries and pleasures of life, better folks to live and deal with, and best of all, the genuine satisfaction that you are somebody worthy of respect, confidence, and the priceless gift of friendship.
12. That honesty is the best policy, not only in dealing with my neighbors, but also with my self and my God.
13. The value of absolute truthfulness in everything.
14. The folly of not taking other people's advice.
15. That everything which my mother wanted me to do was right.
16. That father wasn't such an old foggy after all; if I had done as he wished, I would be very much better off physically, mentally and morally.
17. What it really meant to

## THE COMING DAY

*But the meek shall inherit the earth, and delight themselves in the abundance of peace.—Psalm 37:11.*



OUR Lord has gone, the mansions to prepare,  
When He comes again, those mansions we shall share;  
Warring nations fight to win, still they groan in grief;  
Creation burdened down with sin, prays to God, O give relief!  
We who are "the little flock," know God is able to fulfill  
The promises He has made to those who do his will.  
The heathen worship wood and stone, weep, fear and groan;  
We adore a God of love, who rules on heaven's throne.  
Yes, we have faith as Abraham had, that in the latter day  
A King will rule on David's throne and sin will pass away.  
O then look up, and rejoice, and wait the coming morn;  
The trump shall sound, the dead awake, and death of power be shorn;  
War no more shall desolate, no earthquake rock the plain;  
Man no more kill fellow man, nor robbers plunder gain;  
Righteousness shall fill the earth, like waters o'er the deep;  
The great Sabbath of the Lord the whole earth then shall keep.  
Then come, King Jesus, rend the clouds and to the earth descend,  
And of this warring, sinful state, O make a final end.

—John E. Hogarth.

father and mother to rear their son.

18. What hardships and disappointments would be entailed by my leaving home against my parent's wishes.

19. More of the helpful and inspiring parts of the Bible—particularly the four books dealing with the life of Christ.

20. The greatness of the opportunity and joy of serving a fellow man.

21. That Jesus Christ is with me as an elder brother and a friend in every activity and relationship of life.

22. That God's relationship to me is just as helpful and delightful as that of a good shepherd toward his sheep, or a father toward his son.—Tennessee Christian.

### On Saying Too Much.

Brevity is the soul of a good many valuable qualities besides wit. It is certainly the soul of discretion, and a good argument might be made out for it as the soul even of truth and honor. When a man wraps his meaning in many words, he is likely to be insincere or uncertain of just what he does think. Elaborateness of speech is not characteristic of clean-cut thought or as a rule of simple and honest intention. Even when your intention is honest the use of too many words is almost sure to betray you into a false position and the use of more words to qualify, explain or justify will never quite set you back where you belong.

Excessiveness in speech is not the same as elaborateness of

speech, but it has its own pitfalls. It injures you rather than the person or the principle that you attack; it makes your hearer ill-disposed toward the person or principle that you exalt or defend. Your judgment may be exceptionally sound, yet if you are given to an indiscriminating use of adjectives you will not win the reputation of being a person of sound judgment.

More fatal to reputation than either elaborateness of speech, which gives people a blurred impression of your character, or excessiveness of speech, which causes people to look on you as one for whom allowances are to be made and in whom great confidence is not to be reposed, is the habit of telling more than is either proper or kind. This leads to cattishness in women and caddishness in men.—The Youth's Companion.

### Preaching Jesus.

"And he preached unto him Jesus." Actst 8:35.

We are glad of the record that is given of Philip, who when invited to a ride by the side of a noted personage in his chariot dare preach Jesus.

A sermon may be delivered in a very oratorical manner, the subject matter be educational, the thought stirring; the speaker himself may be taking in his personality, yet the whole thing is incomplete, and the effort a failure unless Jesus is in it. In short, a sermon which does not mention the name of Jesus, or extol the Son of God is not a God-honoring sermon.

We need more Christ today in all the sermons, and in all our walks of life, and in every avenue; in our homes, in our business, everywhere. Let us preach Jesus.—H. A. Mitchell in Crisis.

### The Angel's Message.

Hark to the Angel's message, o'er Caanan's hills and plains,  
It breaks the sad night's stillness, with its glad refrain;  
To the shepherds, sad and lonely, watching their flocks by night,  
They bring the glorious message of the star of light;  
To you is born a Savior, to rule on David's throne,  
He is the Son of God, he will claim him for his own.  
The rapturous heavenly music flows in joyous song,  
From Caanan to the nations, that have been waiting long.

Go ye and worship the babe in his lowly bed,  
He will have to suffer and be numbered with the dead;  
But he will rise again, victorious o'er the tomb,  
And wrest the keys from satan, and seal his final doom.  
The nobleman has gone, a kingdom to receive,  
He will come again, reward his servants who believe;  
His chosen long have waited for his glad return,  
For the glorious happy greeting, his children daily yearn.

Then wait ye here with patience, the waiting can't be long,  
'Today the noise of battle, the next the victor's song.'  
The trumpet soon will call, the dead will then awake,  
Them with the righteous living, his chosen he will take;  
He snatches them to meet him, high in the air,  
When he comes to earth again, his kingdom we shall share;  
All joyous we will greet him, never more to roam,  
He has promised to give us an everlasting home.

John E. Hogarth.

### My Times Are In Thy Hand.

My times are in Thy hand;  
I know not what a day  
Or e'en an hour may bring to me;  
But I am safe while trusting Thee,  
Though all things fade away,  
All weakness, I on Him rely  
Who fixed the earth and spread the starry sky.—N. Hall.

**The Other End of the Yoke.**

"Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:29-30.

Oh how much of love, hope and good cheer are found in these few words. "Take my yoke upon you." Who is talking? Jesus. What has he said? Listen,— "Take my yoke upon you".

In olden times it always required two animals to carry a yoke when laboring, one at each end. When occasion was required to subdue the "wild nature" of a new animal, it was not an uncommon thing for a man to place the new recruit by the side of one whose wild nature had been previously subdued and brought under subjection to a higher power than his own, and was accustomed to the task under the yoke, and had also learned to be calm, quiet, meek and obedient to the Master's orders. Hence the language. Take my yoke—the opposite end from me—and learn from me,—or of me. Why?—For I am meek, (become docile and now a safe companion for all new recruits).

But why submit to this yoke and this union with Christ and walk with him under this united relation or condition. For Christ says. "Ye shall find rest to your soul."

Oh tired fathers, tired mothers, tired and discouraged children, tired and suffering shut in ones, tired and groaning earth, come unto me all ye that labor, and I will give you rest, and one day will say to the tired, troubled and sorrowing heart, "Peace be still, and as the tossing storm-clad waves of Galilee were hushed to a quiet calm at the rebuke of Jesus, so this old world will then forever be at rest when clothed with its eternal beauty to fade no more.

Oh what a promise Christ holds out to the children of men, if we will but take his yoke upon us. Christ does not ask us to carry both ends of his yoke. We could not do that if we so desired. He only asks us to carry the opposite end from his. Does Christ warn us that the yoke is heavy, galling, and burdensome? Oh no. Hear what he says. "My yoke is easy (to carry) and my burden is light and ye shall find rest to your souls for all that will walk with me." Oh that precious promise.

Shame, shame, humanity, that not more of you are willing to get into the harness and under the other end of the yoke with Christ, your Saviour, Brother and King, and walk with him along life's journey and sing with him the glory song, saying, "I am he that was dead and am alive forever more and have (because of him) the keys of hell

(the grave) and of death." Rev. 1:18. And now loudly and joyously sing,  
Lord lift me up and let me stand,

By faith on highest table land,  
A grander place than yet I've found;

Lord plant my feet on higher ground.

What does Christ say will be the result of yoking ourselves together with him, and carrying the other end of his yoke? "And ye shall find rest to your soul."

In another place it is stated. "My demand or commandments are not grievous to carry or obey, but joyous," to be borne when under the yoke with Christ as our companion.

Why all this pleasure in such a journey? Listen to the reason as we give it. "If ye love me ye will keep my commandments." See? Oh yes, If ye love me. Nothing in all this world will cause humanity to act and do as when prompted by the power of love.

Oh yes, If ye love me. Nothing like love to hold together and beautify a home, a neighborhood, aye, a world.

Oh yes, if ye love me, it will be as joyous to you to carry your end of the yoke, as it is for me to carry my end for you.

A mutual love brings mutual action. You know I have been carrying my end of the yoke since I laid aside the glory I had with the Father and came down from heaven as a willing and obedient sacrifice to redeem you from sin and death. Carried it alone through the garden of Gethsemane, during that dark night of sorrow when all the world was wrapped in slumberland. Carried it alone when none were there to see or pity. Carried it to the heights of Calvary. Carried it to death's dark slumberland, and there rested alone a little time, and again rose and resumed my burden of life. But now I am asking my loving friends to take up the other end of my yoke and march with me to yonder haven of eternal rest in that city of God.

But there is a yoking up, a walking together, a fellowshiping, a mingling together of God's children sometimes that are forbidden to walk in or with. Listen to what Paul says on that point as found recorded in 2 Cor. 6:14-18. "Be ye not unequally yoked together with unbelievers (why Paul?), for what fellowship (communion, enjoyment) hath righteousness with unrighteousness, and what communion hath light with darkness? (True enough Paul). And what concord hath Christ with Belial or what part hath he that believeth with infidels? (A question well asked). And what agreement hath the temple, (which temple ye are, 1 Cor. 3:17) to be found thus when at the same

time professing to be found walking with Christ, carrying the other end of the yoke with him? Did you ever use his end of the yoke with yours in the dance hall or billiard room? For "I have said I will dwell in them and walk in them, and I will be their God and they shall be my people (if walking under the other end of the yoke with me)."

Listen again to Paul. "Wherefore come out from among them, and be ye separated (what does that short word mean to us?) saith the Lord, and touch not the unclean thing, and I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

If we are found carrying the other end of the yoke with Christ, he will be with us at all times and in all places to share our sorrows and weep with us in our grief. He will bless us in the "sixth trouble, yea, in seven there shall no evil touch thee." Job 5:19. Job farther says, "Though he slay me, yet will I trust him."

Who was carrying the other end of the yoke when Daniel slumbered on all night in the lion's den? Who walked under the yoke with the three Hebrew children amid the flame of the fiery furnace and yet all unharmed? Who was it for days helped the poor lone widow to prepare the food for God's prophet? Who was it at the other end of the yoke when near the hour of his crucifixion Christ looked out upon the maddened throng and saw his mother mingled amid the strangest congregation ever witnessed in all this world, doubtless weeping as she with Christ's disciples watched the strange scene before them. And as Christ looked out over it all his eye caught sight of his disciples and his mother, and he exclaimed, "Woman, behold thy son." Oh, do you doubt for a moment that mother did not see her boy until when she heard his voice? Then said he to his disciple, "Behold thy mother, and from that hour that disciple took her unto his own home. Jno. 19:26, 27. And thus our Lord provided a place for his mother this side of the poor farm before his death.

Will we not do so for our parents if we are walking under the other end of the yoke with Christ? Oh to be found yoked up with the Lord and his disciples, caring for and sympathizing with and helping the poor of this world, is something worth living for. Then let us get close under the other end of the yoke with Christ as our companion, and all will be well with us in the great beyond, where flowers bloom to fade no more, and none will say, as now, I am sick.—  
L. S. B.

**Springtime.**

"The wilderness and solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose." Isa. 35:1.

It is God's will that this earth shall become the future Eden or garden of the Lord. The great work that is being done now to reclaim the barren desert places is but a beginning of the work that will be done in the future. It takes but a little spring of water to make the desert bloom. So too, in life it takes but a bit of the Spirit of Christ to make a barren life bloom into one of helpfulness and fruitfulness.

Whenever I consider this message from God's word an impulse comes that makes me do something to make it come to pass. It is God's will that we should have a foretaste of the joys of the future Eden at the present time. So let us get out into God's sunshine and make a little Eden. Clean up one spot and plant shrubs and flowers and see if you are not benefitted by so doing. As we seek to beautify our surroundings, the garden of our hearts will open to heavenly things. Flowers of spring have a message for us. They bring to mind the resurrection time—the future springtime of God's eternal years.

Now many of God's flowers are sleeping in the cold earth, which the blanket of white has so recently covered, but the springtime will soon come when the voice of the Creator will be heard calling them forth to that eternal life which will have no ending. As you pluck the first opening bud of spring, let the message of the resurrection life fill your minds and quicken you to deeds of love. Flowers will bring into our lives not only the Spirit's message, but they will figure in a large way in our health problem.

Healthy plants demand pure air, water and light. Their presence in a room is a constant reminder that fresh air must be admitted if they are to thrive. Does the child in your home need less than a plant? Open up your windows and let the fresh air into every corner. Put up the shades; it is better to have a faded carpet than a frail and fading child. The sunshine is the best germ killer in the world.

It is our duty to wage war against disease. Clean up. Leave no manure piles, or other filth for a breeding place for flies. Remove your rubbish piles of tin cans, or dishes that can hold a bit of water for breeding places for mosquitoes. These pests are but the carriers of disease and we should do our part to destroy them.

Keep all garbage covered until removed or buried. Throw a-



way all patent medicines and pills. When you are sick call a good physician. If it is necessary to keep poison around, be sure it is plainly labeled poison, and put it where you won't mistake it for some family remedy. After you are through with these patriotic duties, make a seat in your garden where you can go and rest and worship God. The message of the flowers will bring a soothing effect to the mind.

There is real happiness in going about the business of removing the unsightly things from our surroundings and planting things that are beautiful. The trees, shrubs, and plants around the house give a home-like, refined touch that adds not only to our happiness, but to the value of our property. Health and happiness is of more value to you than riches. The passion for manum drives the spiritual graces from our hearts, but cultivating the beautiful flowers opens our hearts to the ministries of heavenly things under the guidance of him who will "comfort Zion and make her wilderness like Eden and her desert like the garden of the Lord."

Spring has come again. A Christian will keep clean and pure, not only his person but his surroundings. Let us show the world that we are Christians and love to do God's will here and now.

Harriet E. Boice.

**Kaiser to Rule the World?**

**Book of the Bible Says So.**

United States District Judge John C. Pollock, is in receipt of a very wonderful letter from a friend—one of the very prominent financiers of the country who has branch houses in five states.

"You have heard of a man they call the Kaiser," writes this man to Judge Pollock, "His name contains 6 letters. Write the name first and under each letter of it put the figure 6, thus:

K A I S E R  
6 6 6 6 6

"This done, ascertain the numerical position of each letter in the alphabet and prefix its number to the figure 6 under each letter of the Kaiser's name. K, for instance, is the 11th letter of the alphabet. When this is done the letters and figures will then be as follows:

K A I S E R  
11 6 16 96 196 56 186

Now add all these figures together and you will have 666.

"This done, take down your well worn Bible," says Judge Pollock's friend, "and read the 13th chapter of Revelation and you will find that the beast of scripture who is finally to rule the world is given the number six hundred, three score and six, or 666."

"What do you think of that?" asked Judge Pollock of The Beacon yesterday as he read and digested the letter of his friend. "As I remember the chapter," continued Judge Pollock, "and I have read it very often—my friend has it figured out accurately."

Having only a Douay Bible at hand, Revelation could not be found, but in the Douay version, "The Apocalypse" is the equivalent of Revelation in the King James translation, and it speaks plainly on the subject. The 18th verse says, "Here is wisdom. He that hath understanding let him count the number of the beast. For it is the number of a man; and the number of him is six hundred and sixty-six."

The Beacon tried to confound the mathematics of Judge Pollock's friend by juggling with the names of other figures in the war, or rulers of the world, having six letters, but without success.

The royal title Mikado for instance would figure out only George of England, only 616; Wilson would run up to 956; Joseph of Austria, 766, Victor of Italy, 836; Pancho (Villa) 606; Albert of Belgium, 616.

The Kaiser, therefore seems to be the only one that is destined to rule the world.

If you will take the names of the prominent people in the world—people who are liable to be the 'beasts' of the earth in the sense that the Bible refers to—and try to reach the figures 666 of the theory set forth, you will find that although you will have the finest mental exercise you will only have your labors for your pains.—The foregoing clipping is from the Wichita, (Kan.) Beacon, sent us by Bro. S. C. Oliver. We have no particular comment to make of it further than to recall that some time ago we published a likeness of the Kaiser showing his withered arm to meet the description given in Zech. 11:17. We are watching to see if he loses his eye. If he does, then there may be something to the foregoing.—Editor.

**Babylon and the Scarlet Beast.**

The leopard and two horned beasts appear under the seventh trump. Rev. 11:15; 13:1. The scarlet beast with the papal harlot on his back seems to follow the leopard beast and to arise near the close of the seventh viol of wrath. Rev. 16:17, 19; 17:1. After 42 months of monarchial and militaristic power, the leopard beast federation, headed by Germany, the old mediaeval head of the "Holy Roman empire of the German people,"—see West's history—loses its crowns, and meets its end as a monarchy in the lake of fire—a social revolution. Rev. 19:20.

The same number of horns and heads appear on the scarlet beast for an hour, the same "hour of trial," that the saints escape, as they are translated before any of the vials are poured out. Rev. 3:3, 10; 15:2, 8. This scarlet beast and harlot are shown by the angel who pours out the seventh plague on Babylon. Rev. 16 17, 19; 17:1.

The ten horns on this beast have no crowns, but reign as kings one hour with the revived beast confederacy. Rev. 17:8, 11.

I look for the people of Europe at the instigation of the pope, to demand universal suffrage after the great German victory. And as Austria, Belgium, Servia, Montenegro, Poland, Bulgaria, Roumania, a third of Germany, and most of the other countries to come into the federation are Catholic, a majority vote under the advice of the priests would swing the papacy again into temporal power, so that she could proudly say: "I sit a queer and no widow, and shall see no sorrow." Rev. 18:7. Yet in a short hour she is desolated and destroyed by the very civil powers she was riding into power upon.

But the same popular vote that swung the papacy into power will also swing socialism into power, and overthrow monarchy. The Socialists alone declare that all war debts should be repudiated, and this will be the only hope of saving Europe from bankruptcy. Then comes the howling of the rich and the rejection of gold and silver as a medium of exchange, which will probably be superseded by labor checks, and the whole fabric of human rule ends in anarchy. "Every man's hand shall be against his brother." This is the time of trouble such as never has been and never again shall be on earth, which only those without spot or blemish will escape. Let us watch and be ready.

W. L. Crowe.

**Work For It.**

Now don't expect too much o' God,—

It wouldn't be quite fair:  
If fer anything ye wanted,  
Ye could swap a prayer.  
I'd pray fer yours an' you fer mine.

An' Deacon Henry Hosper,  
He wouldn't have a thing to do,

But lay abed and prosper.  
If all things come so easy, Bill,  
They'd have but little worth.

An' some one with a gift o' prayer,

'Tud maybe own the earth.  
It's the toil ye give to git a thing—

The sweat, and blood and trouble—

We reckon by, and every tear'll

Make its value double.— Irving Bachellor.

Pleasant smiles, gentle tones, cheery greetings, tempers sweet under a headache or a business care, or the children's noise, the ready bubbling over of thoughtfulness for one another, and the habits of smiling, greeting, forbearing, thinking in these ways; it is these above all else which makes one's home a building of God, a house not made with hands, these that we hear in the song of "Home, Sweet Home."—Gannett.

"There is no just action, no kind word, no obliging demeanor, no charity, no hospitality, that springs from selfishness, which shall not have its penalty, inasmuch as it corrupts the character and there is no kindness, no forbearance, no generosity, no charity, that springs from disinterested benevolence which has not its remuneration, for it makes men better, nobler, and purer."

No one was meant for failure. Many a vessel is wrecked, but no shipbuilder ever constructed a craft for the purpose of having it dashed to pieces on the rocks. The fact that you are here is proof that God meant you to defy the wind and tides, and make your harbor. If you fail it is not because you were designed for failure.

I seek no thorns, and I ca the small joys. If the door is low, I stoop down. If I can remove the stone out of my way I do so. If it be too heavy, I go around it. And thus every day I find something which gladdens me.—Goethe.

There is always the bright side as well as the dark side. When the dark side is uppermost let us polish it until it is even more beautiful than the bright side.

No man can learn patience except by going out into the hurly-burly world and taking life as he finds it.—Beecher.

Love is never lost. If not reciprocated, it will flow back and soften and purify the heart.—Washington Irving.

Life becomes a romance if we walk with God and work with God.

The toil of life alone teaches us to value the blessings of life.

Prudence is a thing that generally comes to a man after he gets too old to need it.

Nothing is troublesome that we do willingly.

**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.

We are in receipt of "A Reviewer Reviewed" by Wm. H. Huls, Rockbridge, Ohio. It is a review of a booklet on restitution by J. J. Schaumburg, Ed. of Messiah's Advocate, an Advent Christian periodical. It closes with an article on "Russellism Exposed." The booklet contains 72 pages. As no price is named, it will be necessary for any one

desiring it to write the author.

Corn to Bro. and Sr. J. H. Anderson, near Troy, O., Mar. 25th, a little girl. Mother and babe are doing well.

A card has reached this office bearing this message:

"Announcing the arrival of Max Edwin Coats on March 28. Weight 7 lbs."

We dare say there is great joy on both sides of the road at Coats Grove, Mich. We would just like to step in to see the broad smiles that wreath the faces of grandpa and grandma Coats. We extend congratulations.

Sr. Grundwell, of Brownwood, Tex., writes that her mother, Sr. A. J. Martin, is seriously ill with appendicitis. We pray that she may be spared.

Please take notice. We have received promise of money enough to publish 2500 of Bro. Bronson's tract, Where Are the Dead? Send no more money for this purpose. We mean to go right to work on the tract and will make announcement when they are ready. Those who have donated to this work may send money at any time now.

**HELPING FUND.**

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

N. W. Henry,	50
A friend,	3.50

**The Sunday School.**

By Anna E. Drew.

**EASTER LESSON.**  
The Risen Christ.

Apr. 23, 1916. 1 Cor. 15:1-28.  
Lesson Text.— 1 Cor. 15:1-11.

Golden Text.—Now hath Christ been raised from the dead, the first fruits of them that are asleep. 1 Cor. 15:20.

Time.—Paul wrote this first letter to the Corinthians A. D. 56 or 57.

Place.—Paul wrote from Ephesus, being moved to write by learning about misconduct in the Corinthian church.

**Questions.**

What is the most important question that affects all? Job 14:14. (If a man die shall he live again?) What had Paul preached to the Corinthian brethren? 1 Cor. 15:1. The gospel. How could this gospel save? v. 2, R. V. Rom. 1:16. What was

ed to them by Paul? vs. 3,4.

"According to the scriptures,"—where in the scriptures do we find these truths? Isa. 53:5-12; Psa. 16:10; Hos. 6:2; Acts 13:33-35. Who were witnesses of Christ's resurrection? vs. 5-8. Who was Cephas? Jno. 1:42. Whendid Paul see Christ after his resurrection? Acts 9:3-8; 22:6-11. What is meant by "one born out of due time"? Why did Paul call himself the least of the apostles? v. 9. To whom does he give the credit of his labors? v. 10. What is the first step in Paul's argument in proof of Christ's resurrection? vs. 12, 13. Who "among them" believed there was no resurrection? Mark 12:18; Acts 4:1, 2. Is the popular belief in the immortality of the soul, a denial of Jesus' death and resurrection? Have we proof that Jesus' soul died? I sa. 53:10-12. Why would their faith be vain if Christ was not raised? (no hope of a future life if Christ had not conquered death. Rev. 1:18. No justification if Christ had not been raised. Rom. 4:25). What of those who had fallen asleep? v. 18. Show why we would be miserable (pitiable) if our hope in Christ was of this life only. What is Christ called in v. 20? See also Col. 1:18. If Christ is the first fruits of those that have fallen asleep, can we accept the teaching that all the righteous from Abel down are now alive and enjoying the glories of the better land? What did Christ the second Adam? v. 22. Where is this life eternal? 1 Jno. 5:11; Col. 3:3, 4. What is the order of the resurrection? v. 23. Christ is the pattern after which his people are to be regenerated. "As truly as the first ears of ripened grain are not alone, but a sample of the multitudes which are to follow, so truly our risen Saviour is but what his people shall be."

In what way did Christ differ after his resurrection? Though a spiritual, immortal being, was he an immaterial being? Give proof. If Christ was a spirit, an apparition, an immaterial being as some teach, why did he take so much pains to convince his disciples the contrary? Lu. 24:36-43. Some people think that after Christ ascended into heaven, that his substance became immaterial, invisible,—what proof have we to the contrary? Acts 1:11, (this same Jesus). Zech. 12:10; Zech. 13:6. What evidence have we that in the resurrection the saints will have bodies? Rom. 8:23; Phil. 3:20, 21; 1 Cor. 15:44. Where is the kingdom over which Christ is to reign, in heaven or on earth? Give texts as proof. How long must Christ reign? vs. 24, 25; Rev. 20:4-6. What is the last enemy to be destroyed? v. 26. Death is an enemy, not the "door into heav-

en.' In what lies the believer's hope for the future and comfort for the present? Jno. 11:25, 26; 1 Thess. 4:13-18. The admonition. 1 Cor, 15:58.

**Notices.**

To All Whom It May Concern: Notice: The Annual Memorial of the people of the Abrahamic Faith of the Church of God, will be observed at the home of R. S. Sullivan, at Attica, Kans., on the evening of April 16, 1916.

All of like special faith, everywhere, are included in this invitation. All visitors will be cared for.

Preaching Saturday night and Sunday. All come in time for these services, if possible.

S. C. Oliver.

By request of the brethren and sisters of Attica, Kans.

While passing through Chicago Thursday we called at the wholesale paper house of Bradner Smith & Co., where we buy practically all of our paper stock, to make inquiry about our next shipment of paper. This we did because recently the house sent us notice withdrawing all former quotation of prices. We found that paper for which we have been paying 4½ cents per pound has jumped to 6½ cents. This makes our paper bill almost 50 per cent higher with a chance that it cannot be had even at that. The house had in stock only 9 reams and we bought that. After that is gone, if the Herald comes out on a poorer grade of paper the reason will be known. It takes money these days to buy paper and if you are owing us, the money will come in handy now.—Editor.

**Reports.**

The Bible class at Bristow, conducted by the good sisters of the Church of God in Christ, is still going and is having some very interesting lessons.

Bro. J. H. Luman preached for us on the first Sunday in March at 44 school house and it was fine to hear him preach on the kingdom of God. I preach on the second Sundays at the City Hall in Bristow. I was at Pinhill school house the third Sunday, and preached on faith, and left the people hungry for more preaching, and by request made by a number of them, I will go back there again.

Bro. J. H. Self is doing some good preaching in his part of Ark. to Okla. Brother Self is a good preacher and we all love to hear him preach.

Brothers and sisters, what we need is a more concentrated effort all down the line. It is

distressing to think of the condition of our work. Many of our people are starving to death for lack of mental food. Something must be done, but who will do it? There must be something done but who will make the sacrifice and pay the expenses? Somebody's companion, someone's daughter and son, someone's father and mother are groping their way in the night of sin. Oh how sad it is. This picture to me, is a dark and gloomy one.

Money, money, money, spent for that which does not feed nor clothe the poor, but to die for food and lack of clothing is not so bad as to die for the lack of spiritual food. Whom do you think God is looking to, to do the work of taking the truth to others? Is it not a fact that all the responsibilities are on the Church of God in Christ? Every member has a part of this work. Have you ever found out what is your part of this great work? Let us think and act in a business way. Every one should know what his work is and he should do it and do it with a vim. This half-hearted and haphazard way of doing things will never accomplish very much good. The devil has taken a long nap of sleep, but just let every one that has named the name of Christ go to work and that will wake him up.

Bro. Lindsay, I hope that you will just write setting out the duty of each and every one,— young and old, rich and poor. We need generalship and leadership. I fear that evil is dominating. "Let love be without dissimulation." Let the peace of God rule in your hearts. Let no man render evil for evil.

Let not evil communication corrupt good manners. Let all things be done in decency, and in order.

Let God be true.

Let not your hearts be troubled.

Let your words be yea, yea, and nay, nay.

Let this mind be in you, the mind of Christ. "For if any man have not the spirit of Christ, he is none of his."

Let no evil communication proceed out of your mouth.

Let not your right hand know what your left hand does.

Let every one that can, renew for the Restitution Herald or write Bro. Lindsay that you will renew soon. God bless all of like faith. I trust that much good will be done by you all this year.

J. M. Morgan.

In response to the call for a Quarterly Conference at Plymouth, Ind., Mar. 31 to Apr. 2, a goodly number met and enjoyed what we trust will prove to

be a very profitable meeting. A majority of the churches were represented.

Bro. J. H. Anderson and D. E. VanVactor were on the program to do the speaking, but owing to the illness of his wife, Bro. Anderson was unable to come, which was a great disappointment to all and no doubt was so to Bro. Anderson himself. The Conference expressed its kindly feeling and sympathy for him, also sent an offering. Although the burden of all the preaching fell upon Bro. VanVactor, he proved quite equal to it, interspersing two Bible lessons with the sermons.

On Sunday morning, Mary Catherine Stoller, of Bremen, desiring to walk in the new life, presented herself for baptism. This caused general rejoicing and she was given a hearty welcome into the household of faith.

A business meeting was held Saturday P. M. The reconsideration of the Articles of Incorporation and the proposed new Constitution was the most important business brought before the session. The chairman of this committee, David VanVactor, read his report, after which, a lengthy discussion and explanation followed. A motion was then made and carried that this matter be referred to the committee again, this committee to be enlarged by the addition of two elders from each church and in case there is only one elder in any church, that church to appoint a member to serve on the committee with the elder. And this committee to meet at the next yearly conference.

Will the brethren of the several churches, please take notice that there is no place appointed for the next yearly conference, and that the Conference is now ready to receive invitations from any church to entertain it early this coming fall.

Floyd A. Stilson, Pres.

Flora H. Prior, Sec.

**Report for March.**

Days worked.	12
Sermons.	12
Financial statement:	
Salary,	30.00
Expense, R. R. fare.	.18
Total due,	30.18
Received from conf.,	50.00
Previously overdrawn,	87.17
Total received to date,	137.17
Present overdraught,	106.99
Appointments.	
Sat. night and 1st Sunday in each month, Marathon.	
Sat. night and 2nd Sunday in each month, Lake Mills.	
Mon. and Tues. after 2nd Sun. Ft. Dodge.	
Third Sunday, open for scattered work.	
Fourth Sunday, Pleasant Prairie.	
Fri. night before each 1st Sunday, Sac City.	

The work this month has been broken by mother's sickness and death. Our meeting at Hickory Grove had to be abandoned in the midst of a good interest for me to go and help take care of her, and again Mar. 28, I had to stop a good meeting at our home school house to go to her funeral, although arriving at Wichita too late for it.

The continued overdraught on the treasury is regrettable, and we had hoped this month to report clear, instead of an increase, but our plans can not run the world. Our appointments at Marathon, Lake Mills, Ft. Dodge, and Sac City each had to miss once, also, which we regret, but as has been said by others, so we also truly say that most of what you get from your servant's ministrations is due to my mother. I believe I was dedicated to this work as early as Samuel was, and the Christian hymns, words of Scripture, and counsels against such evils as liquor and tobacco use are some of the earliest recollections of my childhood. Mother was always liked by the neighbor children. She was in the warfare long and now she has found peace.

All our sermons but one at Sac City the last night of the month were given at our home school house, as we thought it unwise to change over to Pleasant Prairie church the regular appointment. The neighbors take a good interest and attend well. We hope for results here. We have bought a quantity of hymn books, which were much needed.

At Sac City we had our usual interesting service last night. We have a number of faithful names there. At this writing, I am at Rockwell City, on the way to Marathon. Let brethren and interested friends note our appointments and get to all of them you can.

Some of the tracts promised and subscribed to at conference are now ready and others are about to be issued. Write for what you want, whether you help financially or not. They are free. The subjects you may order now are, 'Perfection,' 'The unsearchable Riches of Christ, and 'What is a Christian?'

Others soon to be issued are, 'The Forgiveness of Sins, Justification, Martyr or Savior? and 'Is It Your Substitute?'

Any one wishing me to evangelize in your locality, let me know or communicate with those who have it in charge, G. P. Allard, box 86, Ft. Dodge, Iowa, or Mrs. Eva L. Stearns, Sac City, Iowa. We are anxious to publish the good news in new places.

J. W. Williams

You must live for another if you wish to live for yourself. —Seneca.

**Obituary.**

**Elizabeth Nightingale Williams** was born Jan. 6, 1833, at Alieystawith, Wales; died Mar. 28, 1916, at Wichita, Kansas, at the age of 83 years, 2 months and 22 days.

She came to America with relatives in the year 1849. She was married to Daniel Williams Nov. 21, 1853, at New York City. After living in Brooklyn, Canada and Chicago, they settled on a farm near Aurora, Ill. To this union were born eleven children, of whom six are still living, two boys and four girls, viz.: Sarah, of Bromwell, Kans., Mattie, of Murdock, Kans., Anna, of Wichita, Kans., Mary, of Attica, Kans., Joseph, of Lake View, Iowa, and Newton, of Wichita, Kans.

Before leaving England she became a member of the Episcopal and Established Church of England, and later embraced the Abrahamic faith, as taught by the Church of God, of which she was a very zealous member until death.

Words of comfort were spoken to sorrowing relatives and friends, from Job, 14th chapter and 14th verse: "If a man die shall he live again, by the writer.

S. C. Oliver.

**Julia Ann Gross**

Was born Dec. 5, 1846. She united in marriage with Marion Partlow, Apr. 23, 1903, and died in her home in Casey, Ill., March 17, 1916, aged 75 yrs., 3 mos., and 12 days. She left of her immediate family surviving her husband, three brothers, and two sisters to mourn the loss of a true and faithful wife and sister.

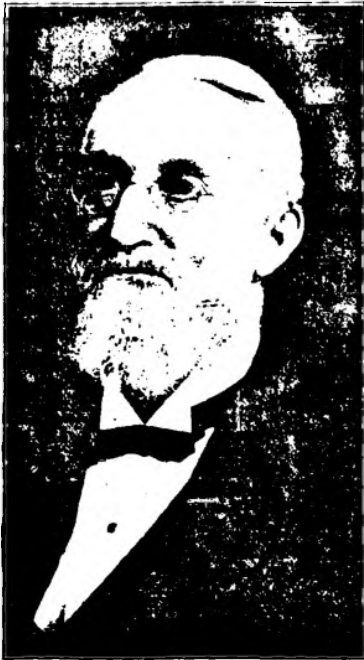
Sr. Partlow was an unassuming, industrious, Christian woman, a lover of home and its members, and immediate surroundings, and was truly "a keeper at home." She was a member of the body of Christ for many years and fell asleep in the full assurance of faith in the soon coming of our Lord to redeem his people from the power of the enemy, destroy death, take away our sorrows and wipe away our tears.

She had suffered patiently for a long time and every means that money and tender hands could afford for her relief were generously supplied by her husband and family, but the hand of the enemy death could not be stayed and she fell asleep.

Funeral services conducted by the writer, were held in the Restitution church house in the country near her old home where most of her life was spent. The church house was filled to its capacity, with relatives, friends and neighbors, whose hearts were

filled with sadness and tender sympathy. But the clouds will soon be lifted and the Son of Righteousness will appear with healing in his beams, 'till which time we wait and watch and pray.

L. E. Conner.



Warren Smith

Was born at Coventry N. Y. Feb. 17, 1829, and died at his home in Dixon, Ill., March 30, 1916, aged 87 yrs., 1 mo., 13 das. His early life was one of hardship of a kind calculated to develop true manhood. He possessed the necessary qualities that go to make a rugged and sturdy character in the face of severe trial. Success has attended him in his life's work as a result.

Sept. 1, 1855, he was united in marriage with Miss Fannie Ames, of Middleburg, Pa. In 1857, they came to Dixon and for 11 years he was engaged in the milling business. Then having purchased a farm lying just outside the city, they removed to that where he remained until 1904, when they removed to their present home in Dixon.

About the year 1871 he, together with his good wife, became interested in the teachings of the Church of God and were baptized by Eld. H. V. Reed. He has been true to the high calling which he then espoused, giving assurance in his last conversation with us that he was not afraid of death, knowing that there is one who has power to overcome death and who has promised to do so in his own good time.

A concourse of people filling the utmost capacity of the large home attended the funeral to pay their last tribute of respect. Thus we are called upon to bid farewell to one of our most faithful brothers. He awaits the resurrection. May the heavenly Father comfort Sister

Smith and the son in their loneliness.

S. J. Lindsay.

## Letters.

Dear brothers and sisters of the one faith:

I will with my feeble efforts try to write a few lines for the paper. We should do all we can for the dear paper that carries so many good things through its columns. I am old and feeble but love to read the many good things in our paper and it seems to me that we are living in perilous times and all of us should heed the warning. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him. Heb. 2:1-3.

How about this brothers and sisters? Are we giving heed to things we have heard, or have we let them slip? Oh how I pray that we may all hold out faithful to the end and receive the crown promised to those that hold out to the end.

Pray for me that I may hold out faithful.

Grandma Gragg.

## Questions Answered.

1. Luke 23:46: Into thy hands I commend my spirit (my will, my desire, or my mind). The spirit is the thought or mind of man and not the breath. God has no use for our breath, but must receive the intent of the heart of the just and unjust alike at death. Solomon says the spirit of man, not the just. Mark 7:21 says, For from within out of the heart of men proceed evil thoughts (spirits).

Lu. 8:2 tells of a woman with seven spirits. Did Christ drive a legion of hell-bound angels out of one man into a bunch of swine or was it evil thoughts? Every sin is committed with out the body. But he that commits fornication sinneth against his own body. It is the desire of the heart. If your right hand offend you, cut it off. Better enter into life everlasting maimed than into hell with the whole body; the same you maim on this side of death is the one that enters into life everlasting or hell, the second death.

I remain,

Yours for truth,

J. W. Harshaw.

Broken Arrow, Okla.

## Russellism Tested.

Owing to limited time and space I will not attempt a full examination of C. T. Russell's teaching. I will take up only a few points and show how his teaching is in positive opposition to the Bible on the most essential points, and that if his teaching is true, Jesus was an actual sinner; that NO one has ever made any atonement for sin; hence that not ONE of the human race can ever be saved unless there shall yet be a plan of redemption provided for us.

C. T. Russell is an expert at changing the contents of his books, hence, if my readers do not refer to the same edition from which I quote they may not find my quotations.

### The 'Elect' or 'Bride' Class.

Mr. Russell says there is now being prepared an elect body of people called the 'little flock' or 'bride of Christ,' which he says will be used of Jehovah to bless the entire human race after Jesus comes. When speaking of this class, and of what he considered as dates furnished by the Great Pyramid of Egypt, he said, "But this date, 1910, indicated by the Pyramid, seems to harmonize well with the dates furnished by the Bible. It is but four years before the close of the time of trouble, which ends the Gentile times, and when we remember the Lord's words—that the overcomers shall be accounted worthy to escape the severest of the trouble coming upon the world, we may well accept as correct the testimony of the Great Pyramid, that the last members of the 'body' or 'bride' of Christ will have passed beyond the veil before the close of A. D. 1910,"—Millennial Dawn, Vol. 3, 135th thousand, pages 363, 364.

C. T. Russell considers himself as the leader, and at least a large number of his followers as members of, 'The Bride of Christ,' and according to 'his statement he and all those followers should have ceased this life, and have been in the immediate presence of Jesus before the close of A. D. 1910. Were they? No! Why not? Because his teaching on this subject is absolutely false.

When Mr. Russell saw he was left on the above, he cut it out of later editions and inserted other matter. Then in 1913 he said that the last member of the Church would be glorified before the end of 1914. Were they?

### Believers Not Begotten of the Spirit.

In the 20th thousand of Vol. 6, page 131, Mr. Russell says: "As only those believers who make consecration to the utmost—even unto death"—art begotten of the Holy Spirit," etc.,

but the Bible says: "Whosoever believeth that Jesus is the Christ is begotten of God,"—1 Jno. 5:1, R. V. The Bible says "whosoever believeth" is begotten, but Russell says only a part of them are. Which is right, the Bible or Russell?

### The Resurrection.

In John 5:28-29, Jesus says that all who are in the graves shall come forth in the resurrection. When Mr. Russell was discussing these verses in our city I heard him say that coming forth from the graves is not resurrection, nor any part of it; that resurrection means bringing into harmony with Jehovah. Let us see where this would lead us to.

When speaking of Jesus being raised up from death, 1 Pet. 1:3 says, we are thus begotten unto a lively hope by the resurrection of Jesus from the dead. Now, if resurrection means bringing into harmony with Jehovah, it follows that until his resurrection our Savior was not in harmony with Jehovah; hence, during all his life, in which he "did no sin, neither was guile found in his mouth,"—1 Pet. 2:22, he was OUT of harmony with Jehovah, hence, was a sinner. Is it possible? If this be true, then he was a sinner when he died for us; hence, the ONLY ransom ever paid for sinners was paid by a sinner.

The Bible uniformly teaches that resurrection does not occur until the act of coming forth from death; hence, if it means bringing into harmony with Jehovah, no one can ever reach harmony with him until they come forth from death; hence Mr. Russell and his followers are out of harmony with Jehovah,—are sinners—having never come forth from death. To what other conclusion can we logically arrive?

If resurrection means bringing into harmony with Jehovah, inasmuch as it does not occur until the second coming of Jesus, no one can reach harmony with him until then, hence the Bible was written by sinners, as none of the writers had been resurrected.

In Millennial Dawn, Vol. 2, 160th thousand, pages 129, 130, Russell positively teaches that the body of Jesus was never raised from death; that it was supernaturally removed from the grave, that it may have been dissolved into gases, or it may be preserved somewhere to show as a memorial at the judgment, etc. We will see.

Jesus said to his enemies: "Destroy this temple, and in three days I will raise it up. They said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." Jno. 2:19-21. In these verses Jesus most emphatically



taught that if he was killed he would arise bodily in three days. If he did NOT do so, he lied. Did he lie? If not, what is Mr. Russell's teaching? Without a bodily resurrection of the dead there is NO resurrection at all.

**Is Jesus Eternally Dead?**

Mr. Russell says that "the man Christ Jesus" suffered everlasting destruction, hence will never live again. In Millennial Dawn 20th thousand of Vol. 5, p. 476, Russell says: "When our Lord Jesus did become our Redeemed, when he did give himself as our ransom price, it meant to him what the original penalty would have meant to us, viz, that 'the man Christ Jesus suffered for us death, in the most absolute sense of the word, 'everlasting destruction.'"

Then on page 465, he says: "Nor could our Lord have been raised from death a man, and yet have left with Justice our ransom-price, in order to the release of Adam (and his condemned race) from the sentence and prisonhouse of death, it was necessary that the man Christ Jesus should die, but just as necessary that the man Christ Jesus should never live again, should remain dead,.....for the man Jesus is dead, forever dead."

Russell says that as a man Jesus died, but was not raised up as a man. I admit he was raised to a higher standard than he occupied previous to his death, but the Bible clearly teaches that he is still "the MAN Christ Jesus." Here is proof.

1 Tim. 2:5 says: "For there is one Mediator between God and men, the man Christ Jesus." If he has ceased to be man, he has also ceased to be Mediator between God and men. If he is still the Mediator, he is still "the man Christ Jesus," for there has been, and is to be, one, and ONLY ONE Mediator during this age.

When speaking of Jesus, Heb. 9:15 says: "And for this cause he is the Mediator of the New Testament." Do you get the idea? It does not say that he WAS, but that he IS, right now, the Mediator, therefore he is, right now, "the man Christ Jesus," which irrefutably repudiates Mr. Russell's claim.

The Bible makes no distinction between the appellations, 'Jesus,' 'Jesus Christ,' and the man Christ Jesus.' All refer to the same person, hence to say that the man Christ Jesus went out of existence at death, and remains so, is to say that Jesus Christ did so, hence, that all the Bible says about his resurrection is absolutely false.

**Is Jesus Mediating Now?**

In their paper, The Bible Students' Monthly, Vol. 5, No. 8, page 3, under the sub-heading, "Mediation not yet begun," Mr. Russell says: "The Redeemer has

not yet begun his work of Mediation between God and men." He says that Jesus will not do Mediatoral work until he comes a gain. Now, if this is true, inasmuch as Paul said Jesus would be the man Christ Jesus, when Mediating, it follows that he will be the man Christ Jesus, when he comes again, and this most effectually refutes Russell's claim that the man Christ Jesus was eternally destroyed at his death.

Inasmuch as the term "men" includes every member of the human race, if Jesus has not begun his Mediation between God and men, inasmuch as no one can be saved without Mediation, it surely follows that no one has ever been saved through him, hence, Russell and all of his followers are sinners.

Mr. Russell's claim logically and Scripturally followed out amounts to this: At his death Jesus went out of existence, hence he will never be raised from death; all the dead are eternally dead—even those who have solutely perished.

Mr. Russell claims that between 1870 and 1880 Jesus came the second time and all of the dead saints rose and are now with him. Let us test this by what Paul said in 1 Thess. 4: 16, 17: "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."

These verses very clearly set forth the following facts: That Jesus is coming again: that at that time the dead saints will be raised, and that they and the living saints will ALL at the SAME time be caught UP TOGETHER to meet the Lord in the air. Now, if the living saints have not been caught up and MET the Lord in the air, it follows that the dead saints have NOT been raised, because Jesus has NOT come the second time. Mr. Russell proves himself to be an exceedingly false teacher on this subject and should not be recognized as a safe teacher by those who desire to know and follow truth.

Published in tract form, 6c per doz., 30c per 100 by.

J. C. Vanzandt  
849 Front St., Portland, Oregon.

**The Lord's Supper.**

By request the writer here gives his views on this matter without intolerance to any who may have a more correct understanding of it.

As baptism to us takes the place of circumcision under the old covenant, so instead of the

passover under the old, we have the Lord's supper now. This is evident from the fact that Jesus gave instructions for preparing the ancient passover and when they partook of it he gave the supper as we have it as a part of taking that passover.

The same is evident by considering 1 Cor. 5 and the further instructions in chap. 11, for in 5:7-8, he connects the supper with the passover and interprets them as pointing to Christ. The meaning of both shadows shows them to refer to the same truths. For by a study of 1 Cor. 10, we find the loaf to represent the body, the church, and the wine to represent Christ's blood, just as Jesus said the same of the bread and wine when he gave it. First he blessed or dedicated the bread, then he broke it and gave it to them. In this we see him dedicated for us before his body was broken, for God had him set apart "before the world began." Then after his body was broken, there issued the blood, so they ate the bread before they drank the wine.

"There is one body," so there should be one loaf on the plate. Two cakes or a handful of crackers will not fit the figure. The bread he gave was unleavened, for in 1 Cor. 5, leaven is sin, or a lack of truth, hence unleavened bread is to remind us to keep the body, the church pure from evil practices and false teaching. As the different crumbs of the loaf are close together and cemented to each other, so each member of Christ's body is united in close fellowship with his fellows and with our Head. Thus the loaf reminds us of fellowship with him and with each other. Fellowship in his sacrifice, partaking of the salvation it gives us. Fellowship with him in sacrifice as we gave ourselves to him to follow his steps. Fellowship with each other as we share membership in the same body and suffer with and for each other. In 1 Cor. 10 and 2 Cor. 6 you have it interpreted as meaning fellowship, for several such synonyms as communion, partakers—or common sharers—yoked, concord, part and agreement are all used for the same thing as fellowship. In fact, communion means fellowship and comes from the same words in the original. So the communion service, as we call it, is our fellowship service. When people eat it together they say in act, "We believe we are brethren in the Lord, and we express thus to each other our idea that we each regard the other as a brother and pledge to each other a fellowship with each other in a common faith and hope, and even that we will suffer for it and for each other."

Of course in all shadows the important thing is the truth rep-

resented. But if people are careless in the pattern, so will they be in the work wrought. Hence it is important to be particular in the symbolism of the Lord's supper. If we have two cakes or a bunch of crackers leavened, or lightened, with soda, or use fermented grape juice or in any way violate the symbol in such ways as eating a 'supper' at eleven o'clock in the forenoon or kneeling at an altar to eat or eating in any way different from the way they did, gathered at a 'table', perhaps we might grow careless of what the whole feast means.

Some people have eaten the feast with light bread, but perhaps thus they best symbolized the true condition they were in, believers in the devil's preaching, and practicing division, strife and discord, for Paul mentions certain people as keeping the fast with "the table of devils." Then the devil has a table of communion service. Where is it? And if we eat and drink in malice and strife and defiled with other leaven is it not worse in the reality of such leaven than if we merely violated only the symbol by eating it with yeast bread and fermented wine? Before we act out a lie of being in an unleavened condition in symbolic unleavened bread eaten while inwardly we are full of hate and evil, would we not better make the reality right, then symbolize it in the feast?

To be continued.

J. W. Williams.

Oh may I strive a little longer,  
Oh may his love cast out all fear,  
Oh may my faith in him grow  
stronger  
as my end is drawing near.

Troubles that are clouded with  
sadness,  
I pray they will soon all disappear,  
Tears and sorrows that hover  
round me,  
Soon shall turn to a happy day.

Courage brother, do not stumble,  
Though the path be dark as  
night,  
Jesus he will guide the humble,  
Trust in him and all is right.

Fears may gather all around  
you,  
Enemies may be combined,  
If you put your trust in Jesus  
He will help you, never mind. —  
Sel. by Grandma Gragg.

Never say, "It is nobody's business but my own what I do with my life." It is not true. Your life is put into your hands as a trust for many others besides yourself. If you use it well, it will make others happy; if you abuse it, you will harm many others besides yourself.—  
J. M. Pullman.



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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.
- The Two Sons of God. S. J. Lindsay Oregon, Ill.

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Man's highest merit always is as much as possible, to rule external circumstances, and as little as possible to let himself be ruled by them.—Goethe.

Never be grandiloquent when you want to drive home the truth. Don't whip with a switch that has the leaves in it if you want to tingle.

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**Their Ascended Lord.**

Dear brethren, in Acts 1:9, 10, 11, we have these words: And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked 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 which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. Now we come to where Jesus is taken to heaven. The work of the Savior on earth was finished. The time had now come for him to return to his heavenly home.

Just before leaving them, he made that precious promise so dear to every fellower of Jesus: Lo I am with you alway, even unto the end of the world. A few days before this Jesus was mocked and a crown of thorns was put upon his head and he was crucified. But now the time had come for him to go to heavenly home. Just before leaving his disciples, he said, in 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.

Dear brethren Jesus is coming before long. Rev. 1:7. 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. Jude 14th v. And Enoch also

the seventh from Adam prophesied of these saying, Behold, the Lord cometh with ten thousand of his saints. 2 Pet. 3:10. 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. Jesus selected the Mount of Olives as the place of his ascension. Accompanied by the eleven he made his way to the mountain. They crossed the summit to the vicinity of Bethany. Here they paused and gathered about their Lord. Beams of light seemed to radiate from his countenance as he looked with love upon them. Words of the deepest tenderness were the last which fell upon their ears from the lips of the Saviour. With hands outstretched in blessing he slowly ascended from among them. As he passed upward the awe-struck disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory received him out of their sight. The angels of God had come to escort the Savior on his way to his heavenly home. As he goes on the angels of the Lord are still with him and when he gets there the angel asks who this is. The angels reply that he is Jesus the king of glory. Then the portals of the city of God are opened wide and the angelic throng sweep through the gates amid a burst of rapturous music. All the heavenly host surround their Commander as he takes his place upon the throne of the father.

With admiration and joy the angels bow before him while the glad shout fills all the courts of heaven. Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. The Son of God has triumphed over the prince of darkness and conquered death and the grave. Heaven rings with voices in lofty strains proclaiming, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever.

Your brother looking for the soon coming of our Savior and Lord.

Ora L. Worley.

Cool heads and brave hearts can accomplish

Whatever they determine to do. And the harder the task, the more credit

Be ours for pulling it through.

The world will always stand aside to let that young man pass who knows where he is going.—Jordan.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, April 17, 1916.

Number 28.

## The Poison of Unkind Words.

Boys flying kites haul in their  
white winged birds,  
But you can't do that when  
you're flying words;  
Thoughts unexpressed may some-  
times fall back dead,  
But God himself can't kill them,  
once they're said.

—Will Carleton.

Many of us who deem our  
lives irreproachable are just as  
guilty of murder and other sins  
as though we thrust a knife  
through some one or deliberate-  
ly injured them otherwise.

The unconscious defects in our  
character and dispositions, our  
little whims, our pet theories and  
darling hobbies, when ridden to  
death, become as gall and worm-  
wood to those about us, fre-  
quently throttling their own am-  
bitions, because we sour or  
rouse them malevolently until  
they die in spirit and never rip-  
en in fine thought and action  
as they might do otherwise.

People often die in spirit  
long before their bodies do, and  
all because we crush their am-  
bitions by our biting sarcasm,  
bursts of temper or withering  
scorn.

We kill them, too, by inuen-  
does, implying things against  
them when we really know noth-  
ing to warrant it. By "damning  
with faint praise" and  
"while not sneering yet teach  
the rest to sneer," we dwarf  
whole lives.

These are the things that are  
as deadly to development as an  
actual knife thrust is to the  
death of the physical body.

People's ambitions and the  
products of their own hands and  
brains are just as dear and sac-  
red to them as earthly children  
and should be treated tenderly  
by their intimates and next of  
kin.

We frequently throttle those a-  
bout us without so much as lay-  
ing a finger upon them.

We build up mountains of  
envy, hate and uncharitableness  
within ourselves that find ex-  
pression in our lives, reacting  
upon those about us until they  
never develop as they might have  
done but for our own personal  
thoughts and actions.

Lives have been wrecked, repu-  
tations lost, sometimes ending in  
suicide, because of a malicious  
word or unkind thrust, with the  
perpetrators going down to their  
graves as exemplary citizens. The  
hangman's noose never found



NO MAN can choose what coming hours may bring  
To him of need, of joy, of suffering:  
But what his soul shall bring unto each hour  
To meet its challenge---this is his power.

---Priscilla Leonard, in *The Outlook*.

them, but they were as guilty as  
many another who so paid the  
price for his evil acts.

To deliberately commit such  
offenses is done every day by  
many who call themselves Christ-  
ians, and we who are intelligent  
should constantly guard against  
being a stumbling block to any  
one.—Annie Miller Knapp.

## Thoughts.

Intelligence is the mother of  
good luck.—Franklin.

No one but yourself can make  
your life beautiful, no one can  
be pure, honorable and loving  
for you.—Miller.

Life without endeavor is like  
entering a jewel mine and com-  
ing out with empty hands.—Jap-  
anese proverb.

Our greatest glory is not in  
never falling, but in rising ev-  
ery time we fall.—Confucius.

Many men owe the grandeur of  
their lives to their tremendous  
difficulties.—Spurgeon.

His heart was as great as the  
world, but there was no room  
in it to hold the memory of a  
wrong.—Said of Lincoln by Em-  
erson.

Beware of little expenses; a  
small leak will sink a great ship.  
—Franklin.

"Don't nurse opportunity too  
long—take it into active partner-  
ship with you at once, lest it  
leave you for other company."

If a man can write a better  
book, preach a better sermon or  
make a better mousetrap than  
his neighbor, though he builds his  
house in the woods, the world  
will make a beaten path to his  
door.—Hubbard.

Success in life is a matter  
not so much of talent or op-  
portunity as of concentration  
and perseverance.—Sel.

## Courtesy.

It is to be hoped that you  
have never thought courtesy is  
not a necessary part of your  
character. It should be one of  
the most cherished qualities you  
possess. Courtesy first derived  
its name from the court of kings  
and the nobility, but it can nev-  
er be confined there. Good man-  
ners, kindness, consideration

and thoughts for others, are some  
of the elements of courtesy.

But some are in the habit of  
regarding it as superficial and  
unnecessary. Bluntness of man-  
ners they designate as frankness,  
and the more delicate expres-  
sions of courtesy, they disdain  
as stilted. Often it is thought  
of as natural to elderly people  
and women especially. It is sup-  
posed that it may be deferred un-  
til mature life has been reached  
and cultivated then. But you do  
well to remember that courtesy  
is a habit of mind, long before it  
can find any expression in con-  
duct, and that unless it is a  
part of a lifelong plan, it is not  
likely to crop out later in life.

Be sure that your courtesy is  
natural. It will not be the  
same for you as for a man of sev-  
enty. But for your age, there  
is a natural expression of cour-  
tesy. Do not miss a chance to  
practice it. Grow up with it as  
a companion, and when you are  
old, it will not desert you.

A courteous boy will make  
a courteous man. Tree experts  
have a way of taking young  
trees and making them grow as  
they please. If the tree has an  
irregular bend in the trunk, they  
tie a stick to it for a season or  
two, and it will grow perfectly  
straight. Or some of the limbs  
may be at too acute an angle  
with the trunk; when that is the  
case, they tie light ropes to the  
limbs and bend them toward  
the ground and stake the ropes  
down. The result is a more sym-  
metrical growth of the tree af-  
ter a few years. So it is that  
courtesy becomes ingrained in  
the boy and passes to the inher-  
itance of the man.

Courtesy will not interfere  
with any of the traits you pos-  
sess as a boy. It will not make  
you one whit less energetic in the  
games, nor take one honest  
laugh out of your life, nor cost  
you the loss of a single friend.  
In addition to all you are, it  
will add one more trait that will  
increase the value of your cha-  
racter more than you can imag-  
ine.

Courtesy will put you at ea-  
siness in the presence of cultivated peo-  
ple. You will be thrown into the  
presence of people of educa-

tion and high position; and if  
you have developed habits of  
courtesy, you will be at home  
with these people, and will not  
want to escape from their pres-  
ence as soon as possible.

Courtesy is an element of cul-  
ture you should possess.—Boys'  
World.

## War.

He who makes war his profes-  
sion, cannot be otherwise than  
vicious. War makes thieves and  
peace brings them to the gal-  
lows.

There never was a good war or  
a bad peace.

When wars do come, they fall  
upon the many, the producing  
class, who are the greatest suf-  
ferers.

A great war leaves the coun-  
try with three armies: an army  
of cripples, an army of mourners  
and an army of thieves.

If war has its chivalry and its  
paganarant, it has also its hid-  
eousness and its demoliac role.  
Bullets respect not beauty. They  
tear out the eye and shatter  
the jaw and rend the cheek.

War should be the business on-  
ly of barbarians.

Men who have fine ideas of  
religion have no business to be  
soldiers.

Great warriors are much like  
earthquakes; they are remember-  
ed by the mischief they have  
done.

Rash, fruitless war from want-  
on glory waged, is only splendid  
and gilded murder.

The next dreadful thing to a  
battle lost, is a battle won.

In disarming Peter, Christ dis-  
armed every Christian.

The little thefts and petty mis-  
chiefs are interrupted by law,  
yet if they become public and  
acted by princes and armies, and  
roberies be done by whole fleets  
it is virtue, it is glory to any  
nation.—Sel. by L. S. B.

## A Six-line Sermon.

The trials that make us  
fume and fret,  
The burdens that make us  
Groan and sweat—  
Are the things that haven't  
Happened yet.

One can lead another into all  
sorts of scrapes, by his personal  
influence. But he can also use  
personal influence in another  
way: he can lead toward right  
and toward God if he chooses.

## "THE UNSEARCHABLE RICHES OF CHRIST."

J. W. WILLIAMS

David declares Jehovah's greatness to be unsearchable, and Paul says all the divine fulness has been deposited in the Son, therefore he calls the riches of Christ "unsearchable." Now if we can have access to this, we are surely rich beyond telling! This is assuredly true of all who have Christian faith and can pray. For Paul goes on to show that since God's fulness is in Christ and Christ in our hearts by faith, we are therefore "filled with all the fulness of God," "and ye are complete in him."

Complete in him: think of that when the purse empties and the heart aches and the sickness comes and the end of the way draws near. Be full of care for nothing, he says, but in everything with thanksgiving in prayer make your needs and requests known to God, who will keep in perfect peace the one who trusts in him, for John says we all have received of his fulness. He who withheld not his Son from us will with him also freely give us all things.

The first condition of becoming thus rich in him is to be in him, for Paul says all the promises of God in him are yea and amen. He has promised us all we need and the promises are all assured in Christ. If therefore we would draw a prayer-check on our heritage we are to do it in his name, that is, in him, by being adopted into the name. Then the conditions are faith, prayer, holiness and whatever else we find to be in him. For just in-so-far as we are out of harmony with the word we are out of him, hence disconnected from the promises. He hears the prayers of the righteous. The ones who believe receive according to their faith. The ones who selfishly ask to satisfy their lusts receive not.

But some discouraged souls pray for what seems good and needful, and because they receive not they wonder why a Christian must suffer poverty, sorrow and sickness right in sight of so much wealth, joy and health, not realizing that suffering is part of the heritage they are to find in him. They wonder how trouble can be part of his unsearchable riches. But was he not made perfect through sufferings and are not we to be also? And is not perfection a great treasure of that riches? Paul's thorn was not removed, for it carried with it the rich treasure of humility. The cup in the garden did not pass, for in the bottom was the sweetness of a redeemed race.

Then in conclusion: Live in harmony with heaven and you shall have whatever you need, even though you do not know what that is and do not ask for it, not knowing what is best for you, for he helps our infirmities and ignorance in praying and gives above all we can ask or think.

## WHAT IS A CHRISTIAN?

J. W. WILLIAMS

This question may be asked sometimes by non-Christians, prompted by the selfish objection of justification for that non-Christian state, the thought being that the standard for Christianity is too high of attainment to please selfish people, so high that no professed Christian is living to it, and therefore that there are no real Christians.

Then again there is the earnest believer with conscience quick as a magnetic needle who is uncertain of his state of grace, and longs for the assurance that he is a child of the gracious Most High. It is for this one especially we write, and if such can manifest Christ to men in daily life perhaps any honest inquirers among the non-Christian class may be in that way influenced to behold the Christ, and glorify the Father for such a noble work of grace.

"And the disciples were called Christians first in Antioch." Acts 11:26. Then a Christian is a disciple of Christ. So if we can identify disciples we can know what Christians are. What, then, are the identifying evidences of discipleship? They are two, faith and works. If Christians need have no definite faith, then infidels who have no faith and heathen and deceivers who have false faiths can all call themselves Christians if they think they have the necessary good works. Most of all such classes would repudiate the title; however, some who admire the Lord and his book claim to be Christians because they think they compare so favorably in deeds with other religious people who do claim the title of discipleship. Also many religious people are deceived as to their standing, being confident when they should fear, for all that so many true saints doubt when they might rejoice if they only understood.

As to faith, "disciples indeed" may be identified in Jno. 8:30-32. True Christians are here seen to be such as have for their faith what is taught in the "word" sent from heaven. That is, true Christianity's creed is the infallible truth of the word of God instead of the traditions, opinions, reasonings and commandments of men. If the immortality of the soul is a bible doctrine then Plato had the Christian faith, for he taught that. And then all the heathen and most of the other religion in the world is in Christian faith, for only a few professed Christians in the world refuse to believe that doctrine. Then why do professed Christians send missionaries to the ends of the world to convert the heathen

when very largely they believe the same basic doctrine as the missionaries?

Again, if wearing a distinct style of dress to distinguish religious people from others is taught in the Book, then those who follow that have one mark of Christian identity, and if such is not taught, then Christians will not seek so to manifest themselves. In short, a Christian is in faith one who believes what is in the word of God and nothing that is not taught therein. And when his attention is called to matters of his faith which are not in that Word he will at once gladly yield to the change in his faith. Then the only differences in faith among Christians are those which come from honest misunderstandings of what is said in the Bible, such as the apostles and others as given in Acts 15, and all such honest differences may be harmonized as that was, by someone citing some scripture which manifestly sets against the erroneous view, as James then did.

As to works, Christians may be identified by Jno. 15:8. If out of faith in the scriptures believers bear the fruit of the spirit given in Gal. 5, then their works are Christian works, and anyone who has not this spirit of Christ is none of his. Whoever fails to add these works to his faith is blind, and cannot see afar off, and will fall, with those he leads, into the ditch. If war is Christian work, then the army chaplains and the pulpit recruiters who promise soldier martyrs a sure entrance from the battlefield to heaven are doing a Christian work, and if war is un-Christian, all such teachers are wolves in sheepskins. If piling up land and gold and oppressing toilers is according to scripture, and if oppressed toilers follow the commandments divine when they destroy the lives and property of their rich oppressors, then Christian capitalists and Christian laborers may engage in mortal combat and the martyrs on both sides soar away from the blood soaked soil of earth to continue in blissful harmony the lives so sadly separated here. So of German and French and English Christians and all the rest who are now in war. So also of all the warring factions of present religion, all claiming the same faith and the same loving, merciful works, while severed as far as the poles on many items of both faith and works.

And now, better still, a Christian can identify himself. For since love is the fulfilling of the law, all Christian works will be works of love, hence John can say that if we love, not merely in lip-service, but with hands and feet, by that we can know what we are. 1 Jno. 3:14-19. Do you believe the faith taught in the bible and that alone, not accepting the traditions and commandments of men? Does your faith work the works of brotherly love? Then you may know you are a disciple, and hence a Christian. This is the true witness of the spirit, for the word is the testimony of the spirit.

Finally, and best of all, if you are a Christian everybody else will know it. Jno. 13:34-35. Those who love as Jesus did will have the works that only Christianity has. Such light cannot be hid.

Then a Christian is one who takes the scripture truth alone for his faith and takes the deeds that the scriptures alone teach for his works of love.

How sadly the world needs true Christianity! How disastrously is Christ misrepresented by false profession! How straitened and narrow is the way, and how few there be that find it!

For the sake of any who may wish to be Christians it may be well to add that by Jno. 4:1 you find that baptism has to do with becoming disciples. For by other scriptures it is evident that those who believed the bible faith of the gospel were baptized.

Finally, let no one take such a step until he has pondered well the Master's words in Lu. 14:25-33, where he says no one can be his disciple without a complete consecration of "all that he has."

## Does Matt. 10:28 Teach the Immateriality and Immortality Of the Soul?

The advocates of inherent immortality for all men at the present time, when confronted with positive evidence from the Bible to the contrary, almost invariably quote Matt. 10:28 to prove their contention. This text seems to be their Gibraltar of strength, their citadel of defense, to prove the natural immortality of the race, without any regard to character, or divine intervention. The text in King James' version reads as follows: "And fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to de-

stroy both soul and body in hell.' (Gehenna).

It is a good rule in deciding controverted subjects, to first "Prove all things," and then having dispassionately done so, by appealing to the right source of evidence, "Hold fast that which is good." 1 Thess. 5:21; 1 Jno. 4:1. This divinely approved course, may not bring you into popular favor among the professed religionists of the day, but may lead to social ostracism and persecution. You may be looked upon as a religious Pariah, but it is consoling to know that

"He is a coward who dare not be

In the right with two or three."

Some one has aptly said, "It



is easy to shout with the multitude, but hard to raise one feeble voice against their loud derisive roar, but if that single voice be one of truth, it shall at last be heard in tones of thunder; when the wild strife of tongues which sought to drown it, is hushed in the eternal silence which awaits all lies."

Against the popular conception that Matt. 10:28 proves the theory of an immaterial and immortal soul, I submit the following insuperable objections:

1. The soul as a personality is material. It has form and shape hence is material. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul,"—organism or creature, of the earth, earthy. Gen. 2:7; 1 Cor. 15:47.

It can eat to satisfy hunger. "The righteous eateth to the satisfying of his soul." Prov. 13:25. "But the soul that eateth of the flesh of the sacrifice of peace offering, that pertains unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people." Lev. 7:20, 25, 27. "No soul of you shall eat blood." Lev. 17:12, 15. "An idle soul shall suffer hunger." Prov. 19:15. "Men do not despise a thief if he steal to satisfy his soul when he is hungry." Prov. 6:30.

It can be refreshed with cold waters when thirsty. "As cold waters to a thirsty soul, so is good news from a far country." Prov. 25:25. "And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease; eat, drink and be merry." Luke 12:18, 19.

It can breathe. "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, and he burnt Hazor with fire." Josh. 11:11.

It can touch literal objects. "Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him, he also shall be unclean and guilty." Lev. 5:2.

It can be touched by literal objects. "He that toucheth the dead body of any man (Hebrew soul, see marginal reading) shall be unclean seven days." Num. 19:11.

It has lips and vocal organs of speech. "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it,

then he shall be guilty in one of these." Lev. 5:4.

It can be torn in pieces, as a lion rends its prey. "Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver." Psa. 7:2.

It can be smitten with the edge of the sword. "And he (Joshua) smote it (Libnah) with the edge of the sword, and all the souls that were therein, he let none remain in it; but did unto the king thereof as he did unto the king of Jericho." Josh. 10:10-32.

Having now cited abundance of evidence from the Bible, that the soul is a literal, tangible personality, I now pass to the second proposition, in refutation of the claim that Matt. 10:28 teaches that the soul is immortal.

2. The soul as a personality is wholly mortal.

It can die. "Let me (my soul, marginal reading) die the death of the righteous, and let my last end be like his." Num. 23:10. "And Samson said, Let me (margin, my soul) die with the Philistines." Judges 16:30. "He made a way to his anger, he spared not their soul from death but gave their life over to pestilence." Psa. 78:50. Even Christ poured out his soul unto death. Isa. 53:12. No man can deliver his soul from the hand of the grave. Psa. 89:48. "The soul that sinneth it shall die." Ezek. 18:4, 20.

It can be utterly destroyed.

"And they (the Israelites under Joshua) took it (Eglon) on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish." "And they took it (Hebron) and smote it with the edge of the sword and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein." "And he took it (Debir) and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining." Josh. 10:35, 37, 39. "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among that people." Acts 3:22, 23. "God is able to destroy both soul and body in hell." (Gehenna). Matt. 10:28. The word soul is frequently used, in a secondary sense of life, and should be so trans-

lated in the above text. In the 39th verse of the same chapter, the same Greek word is twice translated life. I will now give the Emphatic Diaglott translation of the text under consideration, "Be not afraid of those who kill the body, but cannot destroy the (future) life; but rather fear him who can utterly destroy both life and body in Gehenna."

If a person were to kill my body, he would have to destroy my present life to accomplish it, but if I have been made an heir according to the hope of eternal life, in the world (age) to come, I can rest assured that future life, now securely hid with Christ in God, can never be reached by the assassin's hand. Titus 1:2; 3:7; Mark 10:28-30; Col. 3:3, 4. Listen to the words of "the Prince of Life." "My sheep hear my voice, and I know them and they follow me: and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand." Acts 3:15; Jno. 10:27-29. For this reason we should not be afraid of them that kill the body and after that have no more that they can do. Lu. 12:4, 5.

Rufus A. Curtis.

#### Amusements.

A sister has sent us a clipping from an exchange in which certain religionists are advocating the idea of bringing the dance into religious services as a part of such service, with a request that we answer the same. Because of the length of the clipping, we have not the space to reproduce it. Therefore a lengthy answer would be unreasonable. The advocate of dancing as a religious service refers to the time of Moses and Miriam when they led in the dance because of their deliverance from bondage. In this instance the women danced in one group and the men in another. If this principle is to be applied in the modern idea, the innovation would die in being born.

We are living in a day of novelty and innovation. The sin-cursed world is racking its brain to get hold of something new under the sun to entertain the pleasure lovers and the church in its weakened condition has contrived the idea that to keep its coffers full, it must act as silly as the world does. Those who are true followers of Christ can have little to do with such nonsense, and if they are true followers, will want nothing to do with it. The best way to answer the amusement question generally for Christians is to say that when they become as interested

as they should in God's plan of salvation, these other things will lose their attraction. This is not a simpering sentiment but a great fact. There is need for diversion and we can see how amusement may be used purely as recreation, but the danger lies in the ability to control it for that purpose.

In conclusion, the question may be asked, Do you dance? The answer is, No. We haven't the time for one reason, and another is that we have not the inclination. The same answer will apply to all such questions in our case. We have been so busy proclaiming the good news of the kingdom for some years now that we've lost interest in many things in which we might have been interested if we had not been so occupied.

As you fill your mind with the good, the doubtful will be driven out. It has been our observation that in proportion as the play-houses are frequented by those who claim to be in Christ, the house of God is more and more neglected until in too many cases it is altogether forgotten.

S. J. Lindsay.

## Letters.

Dear Bro. Lindsay:

I would like to say to the brothers and sisters, 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 believe this or do we believe he will reward us if we are diligent or not? Dear ones, let us be diligent in the Lord's work. If he has entrusted but little to us to do, let us not think it is not worth doing, but do it with as much diligence as if it was some great work. It is perseverance he requires of us at all times not just once in a while.

There is no place to stop for a rest in the race for eternal life. Let us awake and look around and see if there is something we can do for the Master—and surely we will see something to do—and then do it with our might for the day is not far off when our opportunity to work will be over. We all love to hear of the work of the Lord being done, but let us ask ourselves, are we doing all we can? Oh let us be diligent in the Master's work that we may hear the 'Well done' when he comes.

Submitted in love,

A sister in Missouri.

Economize time; it is the one thing that is absolutely beyond man's power to expand or contract.

**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.

Arlene, Illinois, the second Sunday each month.

Rensselaer, Indiana, the third Sunday each month.

Oregon, Illinois, the fourth Sunday each month.

At a recent election, Illinois put about 400 more saloons out of business. Our city of Oregon stays dry by a much increased majority. While we are doing all we can in this direction to stay the tide of crime, we find it breaking out in many other ways. A Chicago paper of the last week says about 30 babies a month are found in out-of-the-

way places—ash barrels, alleys, etc., in that city. Many show evidence of having lived several days. Few are ever brought to justice for this. Poor man! He has demonstrated for centuries that he is not able to govern himself. This earth needs a greater ruler than it has yet seen.

This week we are publishing two articles by Bro. J. W. Williams. Lake View, Ia. These are to be printed in tract form. As he is having 2000 of each printed, it must be that he wants people to read them. Write him about them.

A few of our brethren meet regularly at the home of Bro. and Sr. G. P. Allard, 1229 6th Ave., N., Ft. Dodge, Ia., Monday and Tuesday evenings after the second Sunday in each month. Bro. J. W. Williams is the teacher.

We spent Thursday, April 6, in Chicago, to make final selection of an additional job press. The one we have is too small for much of the work that comes to us. The new one is a Chandler and Price with a chase 12 by 18 inches. This will equip us for any kind of print work that can be done in an ordinary shop. Send us your printing of any kind. It will help place our business on a sound financial basis. We will guarantee good work and prices right.

The book, "Will it Pay to Become a Christian?" by Bro. Jas. Wilson, deceased, is out of print and no more may be had.

To an article recently published in the Berean Column, entitled, "Samson," we gave as author, "A Berean." The article was written by Bro. Rolland Stilson of South Bend, Ind. The fault was ours in not discovering the name written in the lower right hand corner of the page under a fold of the paper. It would help us greatly if Bereans and all others would use paper the regulation size for lino type use, 6x9 inches. Remember there are but two of us to do the work and every little thoughtfulness on your part will help us much.

Owing to paper prices and scarcity of supply, we will print as nearly as we can from now on until a change for the better comes, just the number of papers necessary to supply subscribers. In the event you wish extra copies containing articles sent in, please write your order when sending in the article. For the same reason we cancel all prices on job work until conditions become more settled. Write

us about job work for estimates.

**HELPING FUND.**

By means of this fund The Restitution Herald is sent to many who otherwise could not have it.  
Mrs. Roscoe McCory, .75

**Notices.**

**Quarterly Meeting.**

The Illinois brethren will meet in a quarterly meeting with the LeMark brethren on Saturday evening and Sunday, April 29 and 30. Will all who plan to attend please notify Bro. J. M. Glotfelty, so that entertainment may be provided. Will all the members of the official board please be present since this will be the meeting at which conference plans will be considered.

Mrs. Almeda Glotfelty, Sec.  
S. J. Lindsay, Pres.

**Reports.**

Dear Bro. Lindsay:

Once more has the church at Hammond, La., been made to rejoice. Bro. and Sr. D. C. Robison came here the first week in Feb., and held a three weeks meeting. They continued to stay with us and conduct the Bible Class held on Friday night and to preach on Sunday until nearly the end of March.

We regretted to have them leave and wish that it may be our privilege to meet them again, should our Lord delay his coming. Four became obedient unto the faith, Mr. and Mrs. A. R. L. Gainey, father and step-mother of Sr. J. C. Lindsey and Bro. D. A. Gainey; Willie Anthon, a young son of Bro. and Sr. L. C. Anthon; and a young lady, a friend of Sr. Foster's and an inmate of her home.

The attendance was large and held up to the very last and the best attention was given all through. Quite a number of young people from another neighborhood attended a good part of the meetings. The truth was presented very ably and clearly in a kind but forceful way.

Many years ago, Bro. W. H. Wilson had his Pine Wood's Bible Class here and visited us several times and held meetings, while in 1913, Bro. O. J. Allard put in some hard work here with slight visible results, as only two became obedient in this neighborhood, and two near Springfield, but the seed was sown and brought forth fruit the following year when he held another meeting. Since then the truth has spread and our Sunday School and Bible Class have been well attended, with good interest

shown and our number increased.

Yours in the faith,

Albert Siple

**The Sunday School.**

By Anna E. Drew.

Peter Delivered from Prison.  
April 30, 1916, Acts 12:1-19.  
Lesson Text, Actss 12:1-11.

Golden Text:—The angel of Jehovah encampeth round about them that fear him and delivereth them. Psa. 34:7.

Time.—The Passover feast, Apr. A. D. 44.

Place.—Jerusalem: the fortress-palace of Antonia, and the home of Mary, the mother of John Mark.

"In proportion as the early church was true to its mission it was sure to arouse opposition. Therefore martyrdoms were a necessity, with many sad trials. But all these tests made the Christians stronger and the church purer, drawing them into closer fellowship with their Lord. They also gave opportunity for witness bearing, and powerfully advertised Christianity."

**Questions.**

Acts 12:1: "About the time,"—to what time does this refer? Acts 11:27-30. Who was then king? "This was Herod Agrippa I, grandson of Herod the Great, who murdered a number of infants in hopes to destroy the infant Jesus, and father of King Agrippa II before whom Paul afterwards made his noble defence." What did the king do? vs. 1, 2. Was James one of the disciples especially favored by Christ? Mark 14:33, 34; Mark 9:2; Mark 5:35-37. James was the first of the twelve to suffer martyrdom. To kill by the sword was by beheading, we are told, and was the punishment of those charged with sedition, rather than with breaking the Jewish law. What further did the king do, and why? vs. 3, 4. What is meant by the "days of unleavened bread?" Ex. 12:17. (Time of the Passover).

What is the Passover called in v. 4? (Easter. See revised version). What was a quaternion of soldiers? "A band of four. There was a band for each of the four watches of the night." What was the only resource left the church? v. 5. Should this be the resource of all true followers of Christ in time of trouble? How was Peter guarded? v. 6. (To Herod's mind, no chance for escape).

What shows Peter's perfect trust in God? v. 6.—He was sleeping. What happened about the time Herod was to bring Peter forth? vs. 7, 8. Did this seem a reality to Peter? v. 9. How far did the angel lead Peter? v. 10. Where did he go when the angel left him? v. 12. Who answered Peter's knock? v. 13. Why did she not open to him? v. 13. What is meant by "it is his angel"? What did Peter direct them to do? v. 17. What happened among the soldiers when they found Peter had gone? "By Roman law they must answer for the appearance of the prisoner with their own lives. It is thought his deliverance was effected during the fourth watch, that is, between three and six in the morning. Had it been earlier, the absence would have been noticed at the change of the watch, but it was only at day-break that the soldiers became aware that their prisoner had escaped."

Where did Herod go after the execution of the guards of the prison? v. 19. (Caesarea was the Roman seat of government). Tell of Herod's death. vs. 20-23. Recall other remarkable deliverances recorded in the Bible. Will the Lord guard all those who put unfaltering trust in him? For what do we need to pray? Luke 17:5. "Lord, increase our faith."

## Berean Column.

Edited by  
NATIONAL BEREAN  
SOCIETY,

Leota B. Hanson, . . . Editor,  
3101 Magnolia Ave., St. Louis, Mo

### Why Should a Christian be Glad?

Christians, I think, have many reasons to rejoice. In the 32nd Psa., v. 10, we are taught, 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. Psa. 64:10. Let the righteous be glad; let them rejoice before God; yea let them exceedingly rejoice. Sing unto God, sing praises to his name. In 1 Pet. 1st chap., we find that we are kept by the power of God, through faith unto salvation, wherein ye greatly rejoice, although we are tempted and tried, having sickness and sorrow, if we continue in faith, trusting in the Lord, we still can rejoice.

Matt. 5:12. Rejoice and be exceedingly glad, for great is your reward.

Psa. 97:1. The Lord reigneth, let the earth rejoice, let the mul-

titude of isles be glad thereof. In 1 Pet., we find 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, whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

Oh sing unto the Lord a new song and give him praise, honor, and glory. Praise ye the Lord.

Your sister in Christ,  
Mrs. Wm. Lloyd.  
Bremen, Ind.

### Putting on Christ.

Putting on Christ through faith and obedience in baptism should be the most precious thing of our lives. Then why not make it so and receive the great reward. (eternal life), God has promised to those who believe and keep his commandments? 1 Jno. 5:13. "These things have I written unto you that believe on the name of the son of God that ye may know that ye have eternal life and that ye may believe on the name of the son of God."

Now there are four necessary steps to take in putting on Christ. The first step is hearing the word of God. Rom. 10:17. "So then faith cometh by hearing and hearing by the word of God." Gal. 3:2. "This only would I learn of you, receive ye the spirit by the works of the law, or by hearing of faith. This is proof that one must have faith which comes by hearing.

Next after hearing is believing. After hearing the word of God through the scriptures we must believe it. Jno. 12:36. While ye have light believe in the light. These things spake Jesus and departed, and did hide himself from them. Rom. 10:9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him up from the dead, thou shalt be saved." We learn in these two scriptures that the word is light and after we once see the light, let us believe it and pray that it will become much brighter to us each day of our lives.

Yet there are two more very important steps to be fulfilled to put on Christ; repenting and obeying. Why should it be important to repent? Because Christ says in Lu. 13:3: "I tell you nay; but except ye repent, ye shall all likewise perish." Also in Acts 3:19. "Repent ye, therefore and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord". Now we see why it is necessary to repent, and John 8:12 will tell us why it is import-

ant to obey. "Verily, verily, I say unto you, If a man keep my sayings he shall never see death." Rom. 2:13. "For not the hearers of the law are just before God, but the doers of the law shall be justified.

What should we obey?

Jesus said. Mark 16:16, "He that believeth and is baptized shall be saved. Peter said Acts 2:38, 'Repent and be baptized every one of you and Paul said, If we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. 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.

We learn by searching the scriptures, that "putting on Christ" cannot be accomplished by leaving out one of these important steps which is the crowning victory of our lives. After putting on Christ, let us strive that we may be able to receive that great reward at Christ's coming, which is eternal life. I sincerely hope that many will receive the light and enter into that great kingdom that is promised to all his workers.

Bess Shafer.  
Indiana.

### Christ Our Passover.

The object of the passover to the Israelites who were in bondage in Egypt 430 years was their deliverance from this bondage and separation from Egypt. This bondage of Israel is a type of sin and as they were servants of the Egyptians, so we when we committed sin were servants of sin. How are we to become free from sin and death? A lamb was slain to free the Israelites and you will find in every way this passover lamb, Ex. 12, is a type of Christ. For even Christ our passover is sacrificed for us. 1 Cor. 5:7. Several places in the scriptures Jesus is called the Lamb of God. Jesus died the very day and hour of the month that the passover lamb was slain; as this lamb was without blemish, so the precious blood of Christ was shed for our sins as of a lamb without blemish and without spot. 1 Pet. 1:19. Pilate said of Jesus, I find in him no fault at all.

The death of the lamb did not suffice. The Israelites must publicly confess by putting the blood on door posts. Even so the death of Jesus will not save any one, except they believe the gospel of Christ and his kingdom as the people did when Philip preached the things concerning the kingdom of God and the name of Jesus, they were baptized both men and women. Acts 8:12.

Neither is there salvation in

any other, for there is none other name (than the name of Jesus Christ) under heaven given among men whereby we must be saved. Acts 4:12.

If the Israelites would have neglected to have put the blood of the slain lamb on the lintel and the two side posts of the doors to their homes, the death angel would have visited them and to neglect to accept the blood of Jesus would be death to us. For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23. Jesus shed his precious blood for us.

The Israelites were not to use leaven during passover week. Leaven is a type of sin, so we must put away all sin and wickedness to be accepted of God. Paul in his epistle to the Ephesian brethren, and which is also for us, says. Let all bitterness and wrath and anger and clamour 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, 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.

The Israelites ate the lamb in instant readiness to march so let us put on the Christian armour. Eph. 6:14-17, that we may be ready for service. Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the (Christian) race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God. Heb. 12:1-2.

Leora O. Roose.  
Argos, Ind.

### The Holy Spirit.

The Holy Spirit is not a person, but God's power personified. Christ cast out devils, performed miracles and spoke parables with the Spirit of God, or Holy Ghost. He told his apostles that they were teaching and performing miracles with power from God and not their own power.

On the day of Pentecost, the apostles were filled or baptized with the Holy Ghost, and were able to speak several languages. This took place shortly after Christ's ascension, and the twelve were to carry on the Saviour's teachings and bear witness of him through the Spirit.

Peter was preaching to the household of Cornelius, and all that heard and believed, were baptized with the Holy Spirit. The Jews were astonished when they saw that Gentiles were be-

ing blessed with the gift of the Holy Ghost, but Peter taught them not to despise the Gentiles.

Peter and John were sent to Samaria where there were many believers. These people had been baptized in the name of the Lord Jesus, but none of them had received the Spirit of God, but when these two apostles laid their hands on them, they received the Holy Ghost. When Simon saw this he asked Peter and John to give him also that power which they possessed and offered them money in return. But Peter said, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Then he told Simon to pray to God for forgiveness.

While Paul was preaching at Ephesus he caused the Holy Spirit to descend upon about twelve disciples through the laying on of his hands. These were then able to prophesy and speak other languages.

When the Word was confirmed Mark 16:20 there was no need of miracle working any longer and Paul said that these things would fail in time, and faith, hope and charity abide.

In Jno. 6:63, Jesus says, The words that I speak unto you, they are spirit and they are life, hence we are filled with the spirit through the gospel of Jesus Christ.

Mrs. Verna Rahn

### Will the War Give Palestine To the Jews?

By David Baron.

The land of Palestine, even while under a curse, as it is today, retains many traces of its ancient beauty and fertility, and is capable of being made very productive. The writer of this article, who has had the privilege of visiting Palestine five times at intervals within the past twenty-six years, can bear testimony to this fact. He has seen with his own eyes large districts which up to twenty years ago, were, owing to the neglect of centuries and the blight of Turkish misrule, wilderness places and covered to a depth sometimes several feet with the yellow sand of the desert, transformed by the labors of enthusiastic Jewish colonists into fruitful fields and vineyards and orchards.

"It is always difficult to believe," writes one with a thorough acquaintance of the subject from a long residence in the land, "that a land which has had a great past can have any future at all. We will scarcely admit that it has any present. We rub our eyes when we read of a new Egypt and of a new Greece. We rub them harder still when we read of a new

Palestine, or the possibility of it. Nevertheless, this little land has its possibilities, and possibilities which are fully in harmony with its long tradition.

"The ancient Canaan may still have a great agricultural future. In Hauran, 40 miles east of the Sea of Galilee (that Iturea of which Herod's brother Philip was a tetrarch) there are great wheat lands, which are called the granary of Damascus. Their produce is famed throughout the East. This part of Palestine, east of the deep depression known as the Jordan Valley, is really a great plateau, well watered and fertile throughout its length. Wheat is cultivated too, in what was once known as southern Galilee, not far from the villages of Nazareth and Nain, and again farther south between the Dead Sea and the coast. The olive, which the Israelites found already in full bearing when they entered Canaan, is grown today perhaps as much as it ever was, though not nearly so much as it might be. There are still fine olive groves at Bethlehem, as well as fields and pastures as in the days of Ruth and David. Vineyards are even now reblooming on Mt. Carmel and between the Lebanons. The exportation of oranges from Jaffa, which was noted for its gardens as long ago as the days of Joshua, is an increasing industry. Even in the stony heart of Judea there is rich vegetation around Bethany, and also in the valley of Hinnom, the Biblical Gehenna, close to Jerusalem; while between the wilderness and Hebron, that oldest of Bible cities, 'the fair red and green fields broken by a few healthy mounds,' says Professor George Adam Smith, 'might be a scene of upland agriculture in our own country.'

"And there is the Jordan Valley,—formed in prehistoric times by volcanic action, and as yet uncultivated, but some day to be the most potent factor in the development of the country,—from the Dead Sea to the Sea of Galilee, that reservoir of beautiful fresh water 12 miles long by 3 broad, 200 feet at its greatest depth, and with a daily supply of 6,000,000 tons of water. It stands at the head of 200,000 acres of deep, rich alluvial soil. Owing to the great heat in the Jordan valley everything grows with surprising rapidity and of an enormous size. Bananas, oranges, sugar-cane, cotton of perennial growth and long, fine fibre, together with all the fruits of a semi-tropical climate, can be raised in abundance. Wheat and barley can be grown plentifully. That fodder plant called lucerne produces under irrigation ten crops a year. According to experts the irrigation of this valley by canals leading along the foothills is quite feasible, and

would transform the region into a second Eden."

2. It is a remarkable fact that through the many centuries of Israel's banishment and wandering among the nations, while the people have been without a land, and have never in God's providence been permitted to settle down for long anywhere in any of the lands of their dispersion the land which God has sworn to give them for an everlasting possession, has remained practically without a people, and this in spite of the fact that from earliest times it has been the coveted prize of all. Since the new phase in the Dispersion brought about by the rejection of Christ, many Gentile nations have sought to establish their dominion over it. It has been occupied in turn by Romans, Persians, Saracens, Crusaders, Mamelukes, Tartars, and Turks; but none of them have been permitted to possess it for long.

The Turk has been permitted of God in more recent times to tread it down and to desolate it, but he cannot be said to have possessed it. Rather has he served in God's good providence as the custodian to prevent others from taking possession of it, and as the unconscious guardian of the land until the lawful possessors should return. If Palestine, Mesopotamia, etc., had all this time been in the possession of a strong and progressive power the land would have been opened up, developed, and fully occupied, and there would have been no room in it for the Jews to return. But as it is, in spite of the immigration into it, within the last 25 years of about 120,000 Jews, the total population of the whole land does not exceed 650,000 and large districts which are capable when properly cultivated of supporting many hundreds of thousands are utterly deserted, and are literally "without man and without beast."

Truly it is no mere poetic fancy to say that, if there is a people without a land, Palestine has been for many centuries a land without a people.

3. It is noteworthy to what extent the attention of men is now being centered on Palestine, and what a deepening consciousness there is on every hand that the destinies of this land are inseparably bound up with the peculiar people, and that the only effectual way of solving both the increasingly acute Jewish question and the question of the future possession of Palestine, is by the return of the people without a land to the land which is practically without a people.

In an able article on the subject in a recent number of *The Jewish Chronicle* a writer truly says: "In estimating their relative importance in the future of

Palestine, it would be safe to say that the fact of the people being without a land is infinitely more to the point than the fact of the land being without a people. Jews today could form one of the finest and best elements, one of the most potent forces in the regeneration of the near East.... For some inscrutable reason that cannot be explained, unless on the score of faith and belief, Palestine has refused to yield its fruits to any but Jews. No colonization in Palestine has been successful in comparison with that which has been undertaken by our people... Jewish faith and Jewish belief are bound up with the land of their fathers. They have been able to rescue desert wastes and transform them into smiling fields yielding produce merely because, so it would seem, Palestine and Jew meet with the completeness of positive and negative. They have proved the one fecundating pollen in the anther of Palestine. The experimental colonization that has proceeded there has produced proof, as sure and certain as Holy Writ of the capacity of Jew and Palestine soil to produce of the very best." And this conviction on the part of Jews is shared by millions of Christians.

It is indeed wonderful, and one of the most significant signs of the times, that this question should actually have become one of practical politics, and that the secular press in Europe and unbelieving men who but a little while ago scoffed at the very idea of a restoration of the Jews to Palestine should now devote so much time and space to its discussion.

Within the last few months a document signed by some of the highest military and civil authorities and leading politicians in Germany has been promulgated from Berlin offering Palestine to the Jews at the end of the war if they will espouse the cause of the central empires in this fearful struggle.

### What the Great Powers May Do.

Not to be cutdone in the bid for the powerful Jewish assistance, Russian official, or semi-official organs are seeking to impress the Jews that the only hope of their realizing their national aspirations in relation to Palestine is to throw all their influence on the side of the great northern power, where nearly a half of the whole nation is at present enduring such a miserable existence.

And now the following authentic report comes from Italy: "A widespread movement, quite distinct from the Zionist organization, and known as *Pro causa Hebraica*, has been set on foot in Italy. Strong committees are already in existence in Milan, Florence and other towns, and



committees are also rapidly being formed in other important cities. The object of the movement is to impress Christian public opinion in the civilized world with the immediate necessity of solving the Jewish problem existing in the countries of oppression by the establishment of a Jewish autonomous state in Palestine. The movement is not confined to Jews, for its adherents also comprise large numbers of influential Christians, including political leaders of parties, many writers and professors. Cardinal Ferrari has promised to influence the Vatican in favor of the movement, which has likewise attracted the benevolent attention of the Italian government."

Which of the Gentile powers God may use to help the Jews to regain possession of Palestine while still in the condition of unbelief, and under what auspices or protection they may be established there in the first instance, and whether this will take place as soon as the great war is over, or whether a little while has in God's foreknowledge yet to intervene, one cannot know; but as sure and certain as the mouth of Jehovah hath spoken it, Israel shall yet again be planted upon their own land never more to be pulled up out of it. Then also, when the Spirit of grace and supplication is poured upon them and their hearts are first broken with penitent sorrow and then filled with burning love and enthusiasm for their long-rejected, crucified Messiah, who shall yet reign on Mount Zion and before his ancients gloriously, Palestine will indeed become the center for the blessings of the whole earth, and in a degree as never before, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Sel. from the S. S. Times, by Eva L. Stearns.

#### The Ark of the Covenant.

"Who serve unto the example and shadow of heavenly things as Moses was admonished of God when he was about to make the tabernacle: for see, saith he, that thou make all things according to the pattern shewed to thee in the Mount." Heb. 8: 5.

"Now when these things were thus proclaimed, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood which he offered for himself and for the errors of the people. The Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then pres-

ent, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience. ...It was therefore necessary that patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself now to appear in the presence of God for us." Heb. 9:6, 7, 8, 9, 23, 24. For the law having a shadow of good things to come. Heb. 10:1.

These scriptures shew that the tabernacle service was a typical service and pointed to something greater to come. In Jno. 5:39 Jesus says, The scriptures testify of me. In Rom. 15:4, we read that these things were written for our learning, that we through patience and comfort of the scriptures might have hope. In 2 Tim. 3:15, 16, Paul declares that the scriptures make us wise unto salvation, are given by inspiration, etc.

Almost everything connected with the Jews of the legal age was typical and contained a lesson for us. See 1 Cor. 10:6, 11. Emphatic Diaglott.

The most wonderful type of that or any other age was the ark of the covenant. It was an oblong box of wood, 2½ cubits long by 1½ broad and deep. It was overlaid with gold. The lid was called the mercy seat. On each end of the mercy seat was a figure of an angel with its wings spread out over the mercy seat. The cherubims faced each other and on the mercy seat between them was the dwelling place of God—there the high priest once every year, on the day of atonement, met God.

"And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. Ex. 25:22. The book of the law, the 10 commandments, Aaron's rod that budded and a pot of manna were placed inside of the ark. Now all of these things point to Christ and were written for us so that we through them could see the anti-type, the good things to come. The ark was a type of Christ. It was God's dwelling place, and in 2 Cor. 5:19, we find these words: "To wit that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Yes, God and the race can meet in Christ, the new and living way. Heb. 10:19-22.

The first time God gave Moses the 10 commandments, he broke the stones upon which they were written. The first effort to keep the law was made by Israel and was a failure. Acts 15:5-10. The second time God gave Moses the 10 commandments, he told him to put them in the ark for safe keeping, thus shewing that Christ the anti-type of the ark would keep the law, which he did and took it out of the way. Matt. 5:17; Col. 2:13, 14; 1 Cor. 3:7-16.

During Israel's journey through the wilderness God fed them on manna, angel's food, and a pot of this manna was kept in the ark pointing to Christ, the bread of life. Jno. 6:48-58.

In the 17th chapter of Numbers, we find that God commanded Moses to take 12 rods, one for each tribe with the owner's name written on his rod and place them before the Lord, and the Lord would shew which one of the twelve tribes he had chosen to be the priestly tribe.

The next morning, Aaron's rod was found blooming and bearing fruit. This rod was placed in the ark, and is, I believe, one of the most wonderful types of the Book. From Abel to the present day, many millions of men and women have been laid away lifeless and are lifeless today, thus shewing that not one of them had been chosen by God as his great high priest and saviour of the world.

But about 4000 years after the fall, Christ was laid away lifeless, but thank God, on the third morning, he was found by his sorrowing apostles bearing the fruit of eternal life, thus shewing he was ordained of God to be the judge of the quick and dead. Acts 10:42, 43. More could be said on this subject, but I fear this is too long already.

J. H. Anderson

#### The Spirits in Prison.

August 1915. In C. de Valeria's Spanish version I just read 1 Pet. 3:19, "Y predicó a los espíritus que estaban en carcel," (and preached to the spirits that were in prison). This does not agree with the Greek text, but it coincides with the Roman doctrine that Jesus after his death preached to them who lived before the flood, and that they were redeemed from prison or hell as they call it. The German and English versions and also the French of the year 1805 say no more but that Jesus went and preached to the spirits in prison (which formerly were unbelieving and disobedient).

These versions agree in this matter perfectly with the Greek original which does not say that those spirits are no longer in prison, nor that Jesus could not have preached to them before

they came into prison (where undoubtedly they are yet), and this does not oppose the fact that Christ preached in spirit through the mouth of Noah to the disobedient 'spirits' who lived while the ark was in preparation. See v. 20. The Bible teaches nowhere that any who died in unbelief or disobedience are alive before the great general resurrection. Notice also what Peter said concerning David in 2:29.

In the time of the Arian controversy the so-called Catholics formulated the Athanasian and the Nicæan creeds. These differed in this that one says, He (namely Christ) descended into hades, and the other one says He was buried. Neither of the two contains both expressions. Later, however, in the so-called apostolic creed both these expressions were set side by side, so that it reads: He was buried, he descended into hades. I believe that this was first done to explain both terms mean the same.

For the Heb. word sheol (grave) was in the Septuagint (the Greek version of the Old Testament) often called Hades (the unseen) under the ground. Soon however the symbolic expression "descended into hades" was taken for something different, and then by the help of the popular platonic philosophy, the belief took root that Jesus after his death descended into a so-called hell, and this prepared the way for literalizing the parable of the rich man and Lazarus and for mass reading for the dead by which the Roman priests make so much money. The Scripture says in hades (sheol, grave) is no remembrance, men's thoughts are perished, that both the just and the unjust descend into it. If it were a place of torment Job and David would not have desired to go there for rest from their afflictions. In the prophetic writings there is much symbolism. But it can easily be understood through comparison. Scripture passages supplement and explain one another.

John Nuesch.

To be continued.

When a leader is needed God always has one ready. He found Gideon not among the idle fellows, but to his work. God never looks among the idlers for a man for important service. He found Moses and David keeping sheep, Elisha plowing, Peter and other apostles fishing and Gideon threshing wheat.—J. R. Miller.

The breaking away from a bad habit must be sharp and decisive. It is a great mistake to play with it, or to think that we can gradually break away, while at the same time indulging ourselves.



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 And bid you wake and rise to fight and win.  
 Weep not o'er splendid chances passed away,  
 Wail not o'er golden ages on

the wane,  
 Each night I burn the record of the day,  
 At sunrise, every soul is born again.  
 Laugh like a boy at splendors that have sped.  
 Too vanished joys be blind and deaf and dumb,  
 My judgments seal the dead past with its dead.  
 But never bind a moment yet to come.—Sel.

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**Baptism.**

In the Herald of Mar. 22nd, a letter appears, written by Mede Logan. In it he appears to hint that baptism is not necessary for salvation. He quotes some passages from the Old Testament, and asks the question, When was Job baptized? Probably he is aware that Job, Abraham and his descendants lived under the patriarchal dispensation, and that baptism was not instituted till John began to preach "Repent, for the kingdom of heaven is at hand."

If we go back to the beginning, we find that Cain and Abel were commanded to offer sacrifices. Death was the penalty of sin. "Without the shedding of blood, there is no remission of sins." Abel offered an acceptable sacrifice, while Cain did not. The blood sacrifice pointed forward to the great sacrifice, Jesus who gave his life for the sins of the world. Those sacrifices remained the same till Abraham's time. Then circumcision was added. When Moses led the Israelites out of Egypt, they were commanded to keep the Sabbath; later the law was given, and the Sabbath incorporated in it. The ceremonial law was also added. Those continued until Jesus was slain on the cross. He was the end of the law to all who believe in him. He left his life blood at the foot of the cross. When he rose God gave him the spiritual life. "It is sown a natural body, it is raised a spiritual body." He did away with the ceremonial law, nailing it to his cross. So we are under a new dispensation. But the Jews who do not believe Jesus is their Messiah, still hold to the keeping of the law, circumcision, and all the old Jewish customs.

Now we will note a few passages of scripture, bearing on the

subject. Col. 2:11, onward. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

Blotting out the hand writing of ordinances that was against us, which was contrary to us and took them out of the way, nailing it to his cross. This shows that baptism takes the place of circumcision in the gospel age. We are not under the patriarchal, or the law dispensations. And they were not under the gospel dispensation. We are to be governed by the NEW, as they were by the OLD, which has passed away. Col. 3:10, 11. And having put on the new man which is renewed in knowledge after the image of him that created him, where there is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Sythian, bond nor free, but Christ is all and in all. In baptism we put on the new man, Christ. Baptism takes the place of circumcision to us, we being free from the law. Acts 7:8, tells what Abraham was commanded to do, when he received the covenant of circumcision. This was binding through their generations. Baptism is as much binding on us in this gospel dispensation. If our friend will take a good concordance, and look up the subject of baptism he will find that it is just as necessary as repentance is, or to hear the gospel and believe.

Baptism is always coupled with repentance or implied. So it is best for us to be guided by the scriptures, and not "climb up by some other way." Those who do so are called thieves and robbers.

John E. Hogarth.

It is by doing our duty that we learn to do it. So long as men dispute whether or not a thing is their duty, they never get nearer. Let them set ever so weakly about doing it, and the face of things alters. They find in themselves strength which they knew not of.—E. Pusey.

There is a power in a habitual smile, not only because it wins friends and brings customers, but its influence over one's own life is immeasurable. The effort to be always cheerful, kind, when wars may be wrangling in the heart, has a great influence in transforming the heart.

# THE RESTITUTION HERALD.

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Number 29.

## When Edison Lost His Job.

Edison lost a job when he was a young man. He worked in an Indianapolis telegraph office and he was released because of delay in his work. His biographer tells us that this was a great shock to Edison, but he realized that it was because there were more rapid operators than himself. He set to work at once to make himself one of the speediest and best.

Edison did not grumble at his hard luck, nor did he say the boss wasn't fair, or some one else had a pull. He sized himself up, found the reason for his dismissal, and began at once to remedy it.

To work up speed he began "subbing" for the night men that took the press reports. Coming down to the office one time he found the entire force had gone out on a frolic. He sat down and took the press reports himself, working alone until morning. The very next day he was given a regular job at increased salary. But that wasn't what he was working for. He wanted to become the speediest man and he kept trying for that. A little story of his job at Memphis tells how he succeeded.

He walked into the office one morning, dressed like a typical awkward country boy of a generation ago, and asked for a job. The office was short of helpers and they put him to work. For a joke, the awkward newcomer was put on the St. Louis wire, the hardest in the office, for the man at the other end was supposed to be the speediest in the service. Edison took out his pen, and with an unflurried air took the lightning report. When St. Louis got tired and slowed down, Edison opened his key and asked him to hurry.

He had seen his defect, had determined to cure it and had succeeded. It is the thing that every ambitious boy must do if he is going to get high in the business he has chosen. In every kind of work there are a few men at the top, and a great army of men just plodding along in the lower places. The ones at the top started just like the others, but they found out early what obstacles were keeping them back, and overcame them.

One more hint. The one who is going to excel must begin early to discover the things that hold him back. Many a man of

## LITTLE THINGS



THE little common things of life--  
A kindly word, a little trust,  
A friendly smile amid the strife  
That crushes souls into the dust.

A flower for some tired eyes,  
Or music for a weary heart--  
"Just little things"--not any size--  
But, ah, the sweetness they impart!

--Edith McKay

middle age with good mind and ability, can put his finger on the defect that keeps him below the rank he ought to take. But by that time there are a hundred circumstances such as boys cannot understand, that hold a man back from striking out in new paths.

It is dangerous to delay the beginning of the struggle to attain the highest excellence in your work.—Boy's World.

### Think.

Why have I been given a brain? Why has my Creator taken the trouble to endow me with the wonderful power of thought?

That I may think of the right thing at the right time as I go through life.

That I may think of the problems and the burdens of men, and thus be able to perform my part in the progress of the race and the welfare of society.

That I may reflect upon all that the ages have passed through all that the little child still has to bear, and all that now presses upon the shoulders of the mature man or woman, and know how to be kind to each.

That I may think of the goodness and the beauty about me, and know in some measure how to appreciate the world into which I have been born, understanding the fact that most hearts are strangely kind and that most things were ordained to contribute to human happiness.

That I may consider the consequences of my actions, seeing that it is true in the case of both the good and the evil that whatsoever a man soweth, that shall he also reap, and that I may obey no sudden impulse in total blindness to what must follow.

That I may reflect upon the great questions of life and duty, decide what I mean to accomplish and choose a proper means of realizing an aim.

That I may think of the little

things which others are so prone to forget, and know how to give the little attentions and assist with the little burdens which, combined, contribute to the making of that which is great.

That I may think before I speak, and be assured that there is occasion for the words I am about to utter—occasion which is not wholly selfish.

That I may know that every question is an eternal question and that every act is eternal in its consequence, that I am in the midst of a vast universe and that I am a vital part of it.—C. E. Flynn in Boy's World.

### What Home Is.

A London paper offered a prize for the best definition of a home. About five thousand answers were given. Some were the following:—

A world of strife shut out, a world of love shut in.

Where you are treated best and grumble most.

The father's kingdom, the children's paradise, the mother's world.

The best place for a man after business hours.

The place where the great are sometimes small and the small are often great.

Home is the coziest, kindest, sweetest place in all the world; the scene of our purest earthly joys and deepest sorrow.

The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity.

A little hollow scooped out of the windy hill of the world where we can be shielded from its cares and annoyances.

A hive in which, like the industrious bee, youth garners the sweets and memories of life for age to meditate and feed upon.

An abode in which the inmate, the superior being called man, can pay back at night, with fifty per cent interest, every an-

noyance that has met him in business during the day.

That source of comfort which youth does not fully appreciate, which young men and maidens lovingly desire, which the middle-aged generally possess, which the old rightly value.—Sel.

### Neglect.

Simply go on as you have begun—simply neglect the great salvation—and you will make your everlasting ruin sure.

Many faithless, foolish parents have stood by the grave of a child which they dug with their own hands. How? Did they administer slow poison or strike an assassin knife through the young heart? No, but they killed their child just as surely by simple neglect of the first laws of health.

Many a father too, has wrung his hands in agony before the prison cell which held a ruined son, or over a letter which told him of a son's disgrace, and on whose very hands rested the guilt of that boy's ruin. Why? Had they led that boy into Sabbath breaking or theft, or profligacy? No; but they had left the youth alone and left him to rush into them unrestrained.

Neglect was the boy's ruin. There is no need that the man in a skiff amid Niagara's rapids should row toward the cataract; resting on his oars is quite enough to send him over the awful verge.—T. L. Cuyler, D. D.

### Important to Remember.

This world is too small to afford a place of safety to the man who disobeys God.

The more faith men have in God the more faith they will have in one another.

To persuade one soul to lead a better life is to leave the world better than you found it.

It is hard to find people who are willing to give up some sins, but the tug comes when they are asked to give up all sin.

If there were any chance for salvation after death, the devil wouldn't work so hard to get men to put off praying until the last minute.—Sel.

Every one has a right to accept just praise, but nobody has a right to accept flattery.

## The Spirits in Prison.

Continued from last week.

The doctrine of the immortality of the natural man and of endless torment is unscriptural. It got among the Jews when they came in contact with the Greeks in the third century before Christ, especially during the great apostasy in the reign of Antiochus Epiphanes and was thenceforth a great stumbling stone against which the church of God had to contend. The Pharisees were entangled in that doctrine and therefore Christ confused them with the prophetic parable of the rich man and Lazarus which they could not understand until it was fulfilled. See Isa. 66:4. Did not God say, Ye shall die? But the serpent said, Ye shall not die. The Scripture teaches that there is no immortality for man except through Christ and a great mistake is made by giving the word *aiōnios* which in general means everlasting so often the meaning of endless.

In the conversation with the Sadducees over the resurrection Jesus did not say that the dead are alive now. However they live in God's design, namely a resurrection is coming. God warned the people to have nothing to do with familiar spirits. I don't believe that Samuel appeared to king Saul. I believe it was a deceiving spirit. The 7th chapter of the Revelation contains a complete vision of both elections, first of the 144,000 which are the members of the spiritual Bridegroom or Son. These members follow the Lamb wherever he goes, being the complete body of which Jesus is the head and was caught up to God's throne already before the flight of the Woman, (the true church). This constitutes "the community of first borns in heaven." But the gathering of the members of the bride company out of all nations continues yet and will not be finished until Christ's return. Then those of them who are fallen asleep will be resurrected. This is the first resurrection; and then the marriage of the Lamb shall come. But the supper will be given on the earth.

Yes, says one, but what about the passage in Luke where Christ while on the cross says to the thief: Verily I say unto thee, This day shalt thou be with me in paradise. Yes, so it reads in the Bibles of the so-called state churches, but it sounds different in the original. Originally there was no comma in the passage. Shall we set it after 'thee' or after 'today'? In the ancient writings without the comma it reads: Verily I say unto thee today with me thou shalt be in paradise. I set the comma after day, and so it reads: I say unto thee today. With me thou shalt be in par-

adise. Undoubtedly King James' translators thought the thief died that same day, and therefore they set the comma before 'today' and made it read: Today shalt thou be with me in paradise. But there is no statement that the thief died that day nor is there any likelihood of it. About 5 o'clock (at the beginning of the ninth hour) Jesus was yet on the cross and it was in April, the sun set already about six. Therewith the scriptural 24 hour day ended and the feast day, the annual sabbath, the 15th of Nisan drew on. Joseph and Nicodemus were in great haste to see Pilate and to bury Jesus before the beginning of the new day (according to Scripture commencing at sunset) and the Jews hastened likewise to ask Pilate to order the crucified ones taken down before sunset (before the beginning of the festival day) according to the law. Jesus was dead already. He died of a broken heart. Water and blood flowed from the spear wound. But the thieves were yet alive and the soldiers broke their legs that they might not run away and not escape a long torment. It was almost impossible for the thieves to be dead so soon, for men often lived on the cross three days and these men had been on the cross only 5 hours, and probably they were bound to the crosses instead of being nailed. For all the pictures of the crucifixion from the earliest days represented them as having been fastened with ropes. It is unreasonable to think that the thief died at once for nothing more serious than broken legs. In the answer to the thief Jesus undoubtedly emphasized the humiliation in which he was that day, intimating: This day, while I am hanging on the cross as a false prophet, despised and mocked—and even the faith of my disciples is shaken, nevertheless, even this day I prophesy unto thee: "With me thou shalt be in paradise." Thus I leave the words exactly in the order in which they are in the Greek, namely, "Verily I say unto thee today, With me thou shalt be in paradise." The resurrection of the thief is undoubtedly yet future.

Between his death and resurrection Christ was not active. His spirit was in God's hands (in safe keeping). Peter warns us that we shall not interpret passages (but compare them with one another). Whatsoever contradicts any part of God's word can not be true. God's word tells what death signifies. But the majority of churches are entangled in the Platonic philosophy. Jesus "poured out his soul unto death," Isa. 53:12. Further compare Lu. 23:43 with Matt. 6:11. Here the word Semeron (today or

this day) comes in the Greek after the predicate, namely: Our daily bread give us this day and in Acts 26:29 we read "...that hear me this day, were....." These passages indicate that in Luke 23:43 the word Semeron (this day) belongs to the predicate 'say unto thee' and to nothing else; and undoubtedly it is for this reason that Tertullian who wrote concerning the "intermediate state" between death and resurrection, never mentioned Lu. 23:43. He certainly would have mentioned it if it had been any help to him. (But whereas Justin and Irenaeus never mentioned the said passage some think it is an interpolation).

The Roman church changed not only the law but also the times Dan. 7:25. She repudiated the biblical day from sun to sun, and used also in religious matters the pagan custom of starting the day at midnight and cut the night in two pieces. Therewith she deceives the people in many ways. On the strength of this she also guesses the thief may yet have died before midnight and that therefore in accordance with her platonic doctrine the thief reached 'paradise' before midnight. (?)

For a sign that he was the Messiah Jesus gave the Pharisees the prediction that he would be three days and three nights in the bosom of the earth. According to Scripture the night is the first part of the 24 hour day and Jesus was crucified on the 14th of Nisan, on the day of the full moon of the first Jewish month, on which (before midnight) he had instituted the Supper for a memorial of his death—and this was on Wednesday. On the same day before sunset he was buried and that day had been the preparation for the great or first day of the festival of unleavened bread, Lev. 23. On this great annual feast or sabbath day persons could work for themselves; but no one was allowed to do service for others. Therefore on the 15th day of Nisan (Thursday), the women could not prepare the ointments for Jesus. But after this yearly sabbath was past, that is on the 16th (Friday), they were allowed to do so. Now comes Luke and says, 23:56, that after the women had prepared the ointments they rested on the Sabbath according to the commandment (on Nisan 17, that is on the weekly sabbath, or 7th day of the week). Now comes Matt. 28:1 and says, In the end of the Sabbath, when the light (of the departed day) was (yet) shining into the first day of the week—that is before night, there came two women to the tomb (and as night drew on these brought not the ointments). But Jesus was already risen before the women arrived, and they saw that the

stone had already been rolled away.

Jesus rose at the same time as he was laid in the tomb three days before. Three days and nights, as he had told the Pharisees, he was in the grave (in hades, in the unseen) and the angel testified that he rose "as he said." Thus Jesus rose on the Sabbath, on the day which the Scripture calls "the day of the Lord, thy God." The seventh day of the week, the memorial of the Almighty Creator is also the day of the resurrection of Christ. No testimony can be found that Jesus rose on Sunday, but only that he was already risen (that the resurrection was past) on that day. In the morning of the first day other women which did not believe that Jesus was risen went to the tomb with the ointments, and M. Magdalene (who was already there the evening before) went with them; for they would not believe her. See Mark 16:9-11.

The reports of the different visits to the tomb are only fragmentary and must be set together and compared to make a perfect account. John himself was an eyewitness. Now, mentioning Mary's first visit he says, ch. 20:1. It was early in the first day of the week (not early in the morning, which would have been about 12 hours later). Yea, he says, It was yet dark. The moon was not yet risen, for Jesus was crucified on Nisan 14th the day of the full moon. Three days later the moon shone yet brightly, but preceding there was a space of darkness, in the evening between twilight and moonrise. A little later when Peter and John had come they could see inside the tomb, and the company of women that came very early next morning, before sunrise, had the bright light of the moon: it was no longer dark.

When on the first day of the week the Christians came together and partook of the common meal, Acts 20:7, their first business undoubtedly was to make their arrangements for the coming week; for they had all things common. Breaking bread meant in general to take a meal. When a beggar comes and I break my bread to him, does that mean that I shall commemorate the Lord's suffering with him? No. The two disciples at Emmaus recognized Jesus by his way of breaking and blessing the bread. He did not celebrate with them his suffering. Polycrates, bishops of Ephesus, disciple of Polycarp who was the disciple of the apostle John, testified that the apostles and first Christians celebrated the suffering of Christ on the 14th of Nisan like the Jews did their passover, namely on



the same day on which Jesus died, and on which first, in the night he had instituted the ordinance. Paul says, Let no one judge you, that is, decide for you. In all religious matters let us hold to the Scripture and not the commandments of men.

Price of this tract, 2c. Address,

J. Nuesch.

Malvern, Ark.

**The Table of Devils.**

We closed our last with the question of what this table is. By studying 1 Cor. 8, 9 and 10 in connection with Psa. 106 you find the following: In 1 Cor. 10:19-20, Paul uses "devils" and "idols" for the same idea. David does the same in Psa. 106:36-38, and in v. 28 he uses "the dead" for the same idea. Therefore, "the table of devils" is the table of "idols", the table of the dead, for the idols of the nations were the departed spirits of dead heroes deified. Then to eat the bread and wine of the table dedicated to the worship of the immortality of the soul is to eat at the table of devils. Can Christians do that? The whole answer of our eating the communion with churches founded on the immortality of the soul will depend on Paul's answer about eating such sacrifices. In his day fleshly creatures also were offered to the heathen idols, and the complex question arose, not only whether Christians should eat such flesh in a heathen temple during their religious worship, but also whether those parts of such animal sacrifices as were sold in the butcher shops were not also defiled for food. Remember that Paul's use of 'devil' and 'idol' and David's use of the same words as meaning "the dead", are all the same, then whatever answer Paul gives to the question of idol sacrifices will also answer the question of our eating bread and wine at the tables of the same worship today. And his answer is this: The meat is not defiled by the worship. Eat anything you buy in the shops or anything set before you at any home without raising any questions of conscience. And he goes further: The idol is nothing and the sacrifice offered to it is nothing, therefore he can eat even in the temple to satisfy his hunger, and not as an act of worship, as far as his own liberty and conscience are concerned. But suppose a weaker brother in whom there is not this knowledge, liberty and strength of faith, sees him in such a place of worship eating their sacrifice with them who eat as an act of heathen worship? Might not his example lead such a weak brother into idolatry by causing him to think Paul was sharing the

worship instead of eating a meal? In such a case he would never eat meat as long as he lived rather than cause his brother to 'offend,' that is, to stumble and fall. Then as far as our conscience, liberty and strength of faith are concerned, we can eat the communion in other churches, even in those that endorse and teach the spirits of the dead, doing it, not as an act of sharing and endorsing their worship nor as an act to satisfy hunger, but as "discerning the Lord's body," which consists of all members in the world who share the faith, hope and works of the true gospel.

Furthermore, since Paul's only reason for ever not eating among those who worshipped erroneously, was lest he make another stumble and since he says in the context to give none offence (stumbling) neither to the Jews nor to the Gentiles as well as neither to the church of God, therefore if by eating with mistaken worshippers we lead them or any one to believe we do it as sharing their worship, endorsing their faith and regarding them as brethren in our fellowship and heirs of salvation if they have a faith or works which scripture warns us will not save them, then we should not use our liberty of conscience to their injury, but by not eating signify to them that we believe they need to change their faith or works. In all eating of the communion it is the realities represented that are important and not the mere bread and wine, which of themselves are of no consequence. But to insure carefulness in the realities we are taught care in the symbols. Lest there should be leaven of untruth or evil works among us, 1 Cor. 5:8, we are to be careful that we eat unleavened bread in the loaf representing us, the body.

Shall we invite erroneous worshippers to eat at our table? If so, they will do it to what they worship, and thus mingle idolatry with the Lord's body. Jesus and his apostles never invited the devil worshippers. In the passover of Israel, which was the forerunner of our feast, the law was, "A stranger shall not eat of it." So Paul says, "Ye cannot," 1 Cor. 10:21. But some one says, "Let a man examine himself," and "We are not to judge." We will take that up in our next with other related matters, such as the question, If we are likely to lead some one to believe that when we shared their communion at their church we endorsed their faith and works, will we not endorse every fault and every crotchet of faith held by all the true brethren with whom we eat?

To be continued.

J. W. Williams.

**Hold Fast.**

1 Thess. 5:21. Prove all things; hold fast that which is good. 2 Tim. 1:13. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. Heb. 3:6. But Christ is a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm until the end. Rev. 2:25. But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my words unto the end, 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 have received of my Father. 3:11. Behold I come quickly: hold that fast which thou hast, that no man take thy crown.

The command to hold fast implies that we have received some thing worth holding. In earthly affairs it is necessary to get something before you can hold it, so also in heavenly or spiritual, we must take hold of what God has promised through faith in Jesus, the hope of eternal life, and then continue faithful in well doing. Many of the churches get up a great revival, get many to come to the penitent bench, join the church through fear, or excitement, know little or nothing about salvation. Many of those backslide, and are converted again at the next revival. But we are commanded to hold fast. I once saw a colored man's definition of perseverance. "Take hold, hold fast, and never let go." This should be a good motto for all Christians. If salvation is worth having, it surely is worth holding fast. With some people the desire for wealth,—worldly riches—is so great, that they have no time for any thing religious. They will attend to that later. The habit, "chasing the bid dollar", becomes a fixed habit. Probably they never reach the goal of their ambition. Finally they die without gaining the hope of eternal life. Mark 8:36. For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? Any earthly thing belonging to this age will amount to very little when we come to the end of life. Matt. 6:19, 20, 21. Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and thieves do not break through nor steal: for where your treasure is, there will your heart be also.

And when the gilded baits of vice are placed before our

longing eyes, With greedy haste we snatch our fill, and swallow down the latent ill, But when experience opens our eyes, away the fancied pleasure flies, It flies, but Oh too late we find, it leaves a real sting behind."

This is too true of earthly things, but God's word is eternal, his promises true and everlasting.

If we lay hold of the hope of eternal life and continue faithful to the end, we shall receive a crown of life, unfading when Jesus shall come and reward all the faithful.

John E. Hogarth.

**Take Heed How You Hear.**

Very little attention is given by the church-going public to the warnings and admonitions of Christ. The public cares nothing to what extent preachers misapply and pervert the scriptures.

This fact is perhaps more noticeable on funeral occasions than at other times. "Be ye therefore ready also for the Son of man cometh at an hour when ye think not." Luke 12:40. How often do we hear this text misapplied, and its true import perverted regardless of its connection with the context going before or what follows after. The application and interpretation usually given is, prepare to die, get ready for the coming of Christ at death. Moreover the patrons of the church and the religiously inclined will take it all in theoretically, but practically ignore it, for the very good reason there is no vital force in it.

To the sinner or the man alienated from the life of God, death is his natural heritage and he is always prepared to die. He does not need to be admonished to get ready or to make preparation to die for he is already prepared, seeing that by the natural law of inheritance he is already death stricken, destined sooner or later to land in the dust of death.

**Death Before Life.**

The believer in Christ prepares himself for life, not for death, for he knows that death must come before life, so long as Christ the life giver is absent.

Paul writing to his Corinthian brethren says, "It is in our heart to die and live with you." 2 Cor. 7:3. He does not say it is in our heart to live and die with you. Such a statement would be absolutely hopeless. The time has come when the people will no longer endure sound doctrine. 2 Tim. 4:3. But what is worse yet, unconscious and insensible to their disinclination to hear and understand the truth.

It is, however, no surprise to the scripturally enlightened mind

(continued on page 231).

**THE RESTITUTION HERALD.**

S. J. Lindsay, Editor and Manager

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Rensselaer, Indiana, the third Sunday each month.

Oregon, Illinois, the fourth Sunday each month.

We are notified of the death of Wm. Van Derweele, of Burr Oak, Ind. He was born Dec. 7, 1853, and died April 16, 1916. We have not forgotten his friendliness for us when we were holding meetings in Burr Oak some years since. This will leave Sr. VanDerweele lonely. From now on she will have to meet life's battles alone save as she

rests upon the strong arm of Him who is her hope. May she be blessed as only the Father can bless her.

Sr. W. L. Kuhns (Viola Eaton) and husband are removing from Arkansas City, Kans., to make their future home at Stockton, Ill. Her Illinois friends will be glad for this bit of news and the brethren of Arkansas City will regret it quite as much.

Mrs. Silas Murphy, wife of our esteemed Bro. Silas Murphy of Marshall, Ill., is in the hospital at Paris, Ill., where she recently passed through a critical operation. We hope to hear of a speedy recovery.

Word has reached us of the death of Bro. John Boyer, of Woodstock, Va. We trust that some one may furnish us more particulars so that the brethren may know something of one whose life has been spent in the Master's service.

Information reaches us that another little girl has come to make its home in the home of Sr. Virginia (Ritenour) Kincheloe, of Clifton Sta., Va. All doing well.

Bro. J. H. Anderson of Troy, Ohio, expects to be with the brethren of Virginia for special meetings the latter part of May. The brethren there are preparing for a feast of good things.

We have so far received promises to the amount of \$57.50 on the new edition of "Where Are the Dead?" We mean to put out an edition of 3000. This is a good, workable tract of about 32 pages and may be had free for the postage when it comes from the press. We will publish announcement when it is ready for distribution. Send no orders until then.

Any one who has tracts for free distribution would do well to send a supply to Eld. T. A. Drinkard, Cleveland, Ark.

We are publishing both sides of a card which we have just gotten out for Bro. Bert Sheets of Blanchard, Mich. This is a card expressing vital truth in a nutshell and also naming a place of meeting where more can be heard. We will put up 500 of these for \$2.50 with such changes as are necessary to suit your place of meeting.

The first run of our work on our new job press was one of 2000 tracts, "What is a Christian?" by J. W. Williams, Lake View, Iowa. We have sent him also 2000 of "The Unsearchable Riches of Christ." Write him.

**HELPING FUND.**

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

Jacob Reed,	1.00
A sister in Mo.,	1.00
J. S. Shellenberger,	5.00

**Announcements.**

**Quarterly Meeting.**

The Illinois brethren will meet in a quarterly meeting with the Lenark brethren on Saturday evening and Sunday, April 29 and 30. Will all who plan to attend please notify Bro. J. M. Grotfelty, so that entertainment may be provided. Will all the members of the official board please be present since this will be the meeting at which conference plans will be considered.

Mrs. Almeda Grotfelty, Sec.  
S. J. Lindsay, Pres.

Bro. J. H. Anderson, of Troy, Ohio, will reach Virginia, May 24th, 1916, to begin meetings in the Maurertown church where he will continue a week or more as the interest may demand, and then to the Brick church at Seven Fountains to continue to June 8th. Let all who can be present.

S. E. Boyer.

**A Card of Thanks.**

Brother Lindsay:

I want to thank the brothers and sisters of the Dixon church for the beautiful bouquet of flowers that was sent by them upon the occasion of the funeral of my father, Christian Eakle, at Chana, Ill., Mar. 27, 1916. Such acts of loving kindness fill up the heart and help to cement the ties already formed in the truth,

Your sister in the truth,  
Mrs. Fred Drew, Dixon, Ill.

**The Sunday School.**

By Anna E. Drew.

The Missionaries of Antioch.  
May 7, 1916: Acts 11:19-30; 12:25-13:12.

Lesson Text,—Acts 11:19-26; 13:1-3.

Golden Text:—Go ye therefore, and make disciples of all nations. Matt. 28:19.

Time:—Probably in the spring of A. D. 47.

Place:—Antioch in Syria and the Island of Cyprus.

Rulers:—Claudius Caesar, emperor of Rome, A. D. 41-54. Cuspius Fadus, governor of Judea. The Romans were in Britain, seeking to subjugate the country.

**Questions.**

Where did those go who were scattered at the time of the persecution following Stephen's death? Acts 11:19. What and where were these places?

Phenice.—Phoenicia, R. V., was the district of Syria, which lay to the north of Palestine, along the Mediterranean. Cypress was a large fertile island, west of Phenice. Antioch was an important city situated on the Orontes, at the northeastern angle of the Mediterranean. It was the capital of Syria and Celia, the seat of the Roman legate of these provinces.

What was preached and to whom? v. 19. What was preached and to whom in verse 20? Was preaching 'the word,' and 'preaching 'thee Lord Jesus' one and the same thing? Point out in Acts 8th chap. 5 different expressions used as to what was preached, all embracing the same truths. Acts 8:4, 5, 12, 25, 35. What was the result of the preaching? v. 21. Who was sent from Jerusalem and what description is given of him? vs. 22-24. See Acts 4:36, as to who Barnabas was. Is it as necessary for us as for those in Paul's time to heed the exhortation of v. 23? How may we do this? From Antioch where did Barnabas go and for what purpose? vs. 25, 26. What came to pass and by whom had it been foretold? vs. 27-30. Acts 12:25. What 'ministry' of Barnabas and Saul does this text refer to? Acts 11:29, 30. Who returned from Jerusalem with them? 12:25. Who were some of the prophets and teachers in the church at Antioch? 13:1. How were Barnabas and Saul appointed for a certain work? 13:2, 3. For what purpose was this laying on of hands? (To give them their blessing and authority).

Where did they go first? v. 4. Selucia was the seaport of Antioch, about 16 miles distant. To Cyprus was a journey of about 100 miles. At what point on the island did they first preach the gospel? v. 5. Where was Paphos and whom did they find there? v. 6. R. V. Who was this sorcerer with?

"Roman provinces were of two kinds: those needing military rule were under the emperor and were governed by military rulers called propraetors (legates). The pacified provinces were under the senate and were governed by proconsuls (deputies). Cyprus was shifted from one class to the other and back again, but at this time, as it is known, it was

a senatorial province."

What is said of this deputy? v. 7. See R. V. "A man of understanding." Who opposed the deputy's desire to hear the word of God? v. 8. Why did he oppose? He probably knew if gospel teaching should prevail, he would lose his business.

What happened? vs. 9-12. Was it the miracle or teaching that was the cause of the deputy's conversion? Is opposition good for the Christian? It develops our strength. To fortify ourselves what is necessary? 1 Pet. 3:15-17 4:11-14; Eph. 6:13-18; Isa. 8:20.

## Reports.

On March 16, I started on a trip to the southeast through Tennessee, North Carolina, and to Buffalo, S. Carolina. I arrived at Harriman, Tenn., on Sunday morning, Mar. 19th, and remained there during that week visiting friends at Emory Gap, Rockwood, Glen Alice and Harriman. We had some very pleasant and I trust, profitable house to house social meetings. On Sat., March 25, I left Harriman for Buffalo, S. C., and arrived there Saturday evening. We held several interesting meetings at this place, leaving there on Wednesday morning, Mar. 29th. There were several at this point to be baptized, but on account of a letter which we mailed at Harriman failing to reach its destination, the parties were not all ready so it was postponed for a future date when Bros. Bechnell and Stevenson will attend to the baptizing.

On my return to Harriman, I stopped over at Spartensberg, S. C., and spent a pleasant afternoon at Clifton with Bro. and Sr. J. G. Maness and Bro. Morgan; also stopping over one day at Clyde, N. C., by request to baptize Mrs. J. M. Penland of that place. The baptism was administered by the writer with no one present but the family of seven or eight children, three grown ladies who helped in the service and furnished the music and singing. After leaving the water we met at the house to partake of the Lord's supper after which the writer gave a short talk on the subject of baptism and the Lord's supper. It was a time which will never be forgotten, and may the Lord bless that home for the kindness shown toward me and the love shown for mother. The three daughters mentioned are members of the M. E. church of Clyde, N. C. I also stopped over one day at Sweetwater, Tenn., and visited Sr. Umphrey and Reeder, now Sr. Craven, having lately remarried. I returned to Harriman, Saturday Apr. 1st, and on Sunday a few of the friends met at Sr. Lind-

say's home at Rockwood to hold service and to partake of the Lord's supper, at which were present, Sr. Bean of Glen Alice, and a number from Emory Gap, and South Harriman. This pleasant gathering will long be remembered. I arrived home again April 5th. May we all look beyond when we may meet to part no more.

Your brother in hope,

J. W. Good.

## Letters.

Dear brother in the Master's service:

I have just a little offering for the publication of Bro. Bronson's tract. It is but little, and may God bless the effort to spread the word and may its power be manifest. I do want a deeper work of grace and more of his love in my heart, that if possible, I may be of some use in his service. I appreciate Sr. Anna Drew's article in the Berean column of April 5th. Oh why will the people of the blessed truth have to be urged to support the work? It is too bad that all who love the word of God and his precious promises will not pay their tithe. I believe there would be no lack of funds to support every branch of the gospel work and workers if all would be willing to follow the instructions of Mal. 3:10: Bring ye all the tithes into the store house. What for? That there may be meat in mine house. And prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing. Oh how gladly we receive the good things from our heavenly father and may we not forget his promise. After bringing in the tithe, he will pour out the promised blessing.

May God grant us his children an awakening to our privileges and duties for Christ's sake and the gospel truths we love.

I do appreciate Sr. Drew's S. S. lessons in the Herald. It is another prayer of long ago answered to have our own Sunday School lessons in the weekly papers. May God bless all who labor for him. Pray for me that I with all the redeemed ones may have the abundant entrance into his everlasting kingdom.

Your sister in Christ,

Mrs. Clara J. Chaffee.

## Obituary.

Annie E. Gray.

The sudden and very unexpected death of Annie E. Gray, nee, Cadwallader, beloved wife of William Gray, occurred at her late home, Niagara Falls, New

York, on Saturday night, April 1st, 1916. Bro. and Sr. Gray having been out for the evening, returned home about eleven o'clock. When near home she was attacked by a spasm of coughing. They entered their home and phoned for a doctor, but she died ten minutes later of a-oute heart trouble as the doctor entered.

Annie E. Cadwallader was born to William and Elizabeth Cadwallader, in Shropshire, England, June 5th, 1869. She came to Buffalo, N. Y. in May 1891, and to Niagara Falls in 1896, where she soon became interested in the gospel of the kingdom, and united with the Church of God.

Sr. Cadwallader was an earnest and devoted worker in the things pertaining to the gospel of our Lord. Christ's second coming, the resurrection of the dead, the establishment of the kingdom of God and kindred truths, were studies in which she delighted and for the consummation of which she prayed.

She was united in marriage with William Gray, of Niagara Falls, N. Y., Dec. 4, 1909. Together they lived for their mutual happiness, prosperity and Christian advancement. Besides her husband, she leaves a mother and one brother in the "old country," two brothers, Thomas and George, and a sister, Mrs. Emily Howarth, of Niagara Falls. But they mourn not as those who have no hope, for, believing that Jesus died and rose again, and that she now sleeps in him, they believe that she shall come forth when the Lord himself shall descend from heaven with a shout and the voice of the archangel, and the dead in Christ shall rise first.

Wherefore comfort one another with these words."

F. L. Austin.

William VanDerweele

Was born in Cleveland, Ohio, Dec. 7, 1853, and died at his home in Burr Oak, Ind., April 16, 1916, at the age of 62 yrs., 4 mos., and 9 days.

At the age of 7 years he moved with his parents to a farm near Knox, Ind., where he grew to manhood, his parents being among the pioneer settlers of Starke Co.

He was married to Milley Edna Rodgers, Oct. 18, 1878. To this union were born four children, Jacob D., of Burr Oak, Mrs. Charles A. Hall of Glasgow, Montana Mrs. Charles H. Chapman of Chicago, and Gerald W., at home, all of whom, with his companion, four grandchildren and one brother, Peter VanDerweele of Knox, survive him.

The last twenty-two years of his life had been spent in Burr Oak. Here his family grew to manhood and womanhood. He

made a large circle of acquaintances who appreciated his many good qualities as a friend and neighbor. His great ambition was to give his family ample support that they might have the necessities and comforts of life. This ambition was fully accomplished and he lived to see three of his children established in homes of their own, and the the youngest, Gerald, coming into manhood's estate.

His last sickness was of short duration and full of intense suffering, both in mental anguish and physical pain. Medical skill, friendship's helpful hand, and the family's loving care were all alike without avail to stay the ravages of disease, and only the inevitable end, the heritage of the flesh, could bring peace—the peaceful sleep of death.

Funeral services were held from the Church of God in Burr Oak, at 1 o'clock p. m., April 18, 1916. The house was filled with the friends and neighbors to express their sympathy for Sr. VanDerweele, and the bereaved family. We spoke words of comfort to them from Jno. 21:18, and Rev. 21:3-5.

D. E. VanVactor.

## Where Shall the Righteous Be Rewarded and the Wicked Punished?

Present day theology consigns the wicked (the greater portion of the human family) to an eternal burning, and transforms the righteous (a very small portion of the race) to the realms of eternal bliss in heaven. Solomon in referring to the place in which they will receive their reward says, "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31. Which will we believe, Solomon or the theologians of our day? Solomon asked for wisdom and we read that God endued him with great wisdom. Theologians obtain theirs from man made theories, whose thoughts are vain. Paul says, "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." And again "the Lord knoweth the thoughts of the wise that they are vain." 1 Cor. 3:19, 20. The apostle James said, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. Solomon did this and we read that God said to him, "Behold, I have done according to thy word: lo, I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee." 1 Kings 3:12.

In view of these facts I shall

give Solomon's words the preference, for it is very unsafe to pin your faith to men's words regarding business, much less spiritual matters. It is plain to the writer's mind that whatever the nature and duration of the recompense shall be, the locality is definitely stated in which the one will be rewarded and the other punished. From the language used by Solomon it is certain that where the one will be recompensed, the other will be, although the righteous shall be rewarded and the wicked punished. Both the reward and the punishment will be thorough and complete. Not one part in heaven and the other in hell.

In order for the righteous to enjoy their reward on the earth, they must be given eternal life, therefore they will have to dwell upon the earth to all eternity to get the recompense of reward. Solomon says, "The righteous shall never be removed; but the wicked shall not inhabit the earth." Prov. 10:30. Now if the righteous shall never be removed from the earth, they certainly will not go to heaven and if the wicked shall be turned into a burning hell to all eternity, they will have to get off the earth. Solomon's argument is that neither will go to any other locality to be recompensed. That the righteous will dwell forever on the earth, while the wicked will be cut off. One is given eternal life, the other cut off by eternal death. The reward and punishment running parallel through eternity. Not that the righteous will be continually in the act of receiving the reward, and the wicked continually in the act of receiving punishment; but both will receive their recompense in perfect completion, and when once they receive it there will be no change to either the punishment or the reward. Solomon says, "For the righteous shall dwell in the land, and the perfect shall remain in it, but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22.

The Psalmist said, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord and do good; so shalt thou dwell in the land." Psa. 37:1-3. The Psalmist has given us the reason why we should not envy the prosperity of evil doers. It is because "they shall be cut down as grass and wither as the green herb." This is the opposite to the reward to be given to the doers of righteousness. "For they shall inherit the land. By this we see the one will be cut off from the earth, and the other will inhabit the land. He con-

tinues further and says, "Cease from anger and forsake wrath; fret not thyself in any wise to do evil. (Why?) 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 delight themselves in the abundance of peace." Psa. 37:8, 11. These are good reasons why the righteous should not be angry with the wicked because of their evil deeds. The Psalmist here shows that both the righteous and wicked shall be recompensed in the earth. The wicked will be cut off from the earth and will cease to exist, while the righteous shall receive the earth as their inheritance or reward. Some 1500 years after the Psalmist uttered those words our Saviour preached his sermon on the Mount in which he said, "Blessed are the meek, for they shall inherit the earth." Matt. 5:5. How long shall the meek inherit the earth? We will let David tell. "The Lord knoweth the days of the upright, and their inheritance shall be forever." Psa. 37:18. As they are to inherit the earth and their inheritance is to last forever, it follows that they will inherit the earth forever. But what about the question of the evil doers? We will also let David answer this question. "God shall likewise destroy thee forever; he shall take thee away, and root thee out of the land of the living." From this we learn that the punishment of the wicked will be of the same duration as the inheritance of the righteous. If the wicked are to be recompensed on the earth, by being forever destroyed—forever cut off from the earth—rooted out of the land of the living, where will they be and what will become of them? David says, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." Psa. 37:20. As the fat of lambs would be literally destroyed when consumed by fire and pass away in smoke so shall the wicked be consumed and pass away into smoke. They will, therefore, become extinct. Obadiah in the 16th v. says, "They shall be as though they had not been." Malachi says, "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. It is a very easy matter to destroy stubble with fire and if the wicked are to become as stubble does it not follow that they will be as easily

and literally destroyed? The language can mean nothing less. As for the righteous he says, But unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall." Mal. 4:2. David also says, "Depart from evil and do good and dwell forevermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off. The righteous shall inherit the land, and shall dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it. But the transgressors shall be destroyed together, and the end of the wicked shall be cut off." Psa. 125:1, 34, 38.

The foregoing scripture clearly teaches that God's purpose will eventually be carried out by cutting off the wicked and by giving the earth to the righteous for an everlasting possession. In speaking of the place where the righteous shall receive their recompense of reward, Isa. says, "Thy people (meaning God's people) shall all be righteous; they shall inherit the land forever." Isa. 60:21. From the Revelator we learn that all the redeemed will unite in proclaiming the earth as the locality in which they will be recompensed. He says, "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 unto our 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. If the righteous are borne on angel wings to realms of bliss and happiness when they die, there to remain forever, then the innumerable host of redeemed who sing that song will be greatly mistaken. But such a thought is foreign to Bible teaching. There will come a time when they who are in error will discover their mistake, that the righteous shall inherit the earth is no mistake for it is the plain teaching of God's word. As there is but one planet known as the earth, there can be no mistake when we say that the righteous of all ages and generations will receive this grand old earth made new as their inheritance. John says that "the redeemed out of every nation, kindred, tongue and people, shall reign upon the earth forever, which indicates an unending reign. See Rev. 22:5. By reading carefully the 21 and 22 chap. of Rev., we learn that the earth will be freed from the curse, and will be made new and restored to its former beauty

and glory. Then will the disobedient of all ages be cut off, and the obedient of all ages be recompensed on the earth. But what will be the punishment of the wicked? Jesus says it is everlasting. "And these shall go away into everlasting punishment but the righteous into life eternal." Matt. 25:46. If the righteous receive eternal life and the wicked are cut off, isn't it just to conclude that they will be cut off from ever receiving eternal life? If so, the opposite or eternal death will be their portion. The nature of their punishment is the question to be settled. Our Lord said the wicked shall be cut off, but from what? Evidently from that which the righteous shall receive, which is life eternal. Because the wicked and righteous are placed in antithesis so their portions must be placed in antithesis. If the righteous receive life the wicked must receive its antithesis which is death. But the righteous are to receive eternal life hence the wicked must receive its antithesis which is eternal death. This is Christ's teaching and Paul agrees with him for he says, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance upon them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9. From Paul we learn that the punishment is to be everlasting destruction. He states the time, place and nature of the punishment. The time is when Christ shall be revealed from heaven. The place is on the earth. The nature of the punishment is complete extinction of life or eternal destruction. Neither Christ or Paul says a word about their punishment being in hell fire which never ceases to burn, but they are to die, to be cut off, to be burned up, to be consumed in the fire like stubble. To be destroyed from the presence of God and the glory of his power, would mean a punishment (by death) from which there would be no escape. Solomon says, The righteous shall never be removed, but the wicked shall not inhabit the earth." Prov. 9:31. From the above testimony we conclude that God does not intend to torture the wicked eternally in fire; but that they shall be consumed like stubble, or tares to be bound in bundles to be burned." Matt. 13:30. He will burn up the chaff with unquenchable fire. Matt. 3:12. An unquenchable fire is one that cannot be extinguished or put out until it has destroyed the thing upon which it was feeding. We all



know that chaff, hay, wood and stubble are easily consumed by fire, and since the inspired writers have compared the wicked with those substances it is good logic and true doctrine to say they will be easily and surely consumed by fire that cannot be extinguished until there shall nothing remain but vapor and ashes. That reduces them to a state in which there can be no consciousness. They, like the chaff and stubble that have been burned, are as though they had never existed. In view of the above we can not understand how any intelligent person can entertain the belief of endless misery for the wicked.

To be continued.

Lyman Booth.

### Is Man Immortal?

"I am often asked, 'Why do you believe so firmly in immortality?' I do not know."

The above are the first sentences of a tract entitled: "Reasons for Faith in Immortality," published by the Unitarians. Its author claims that man is immortal, but can not tell why he believes it. I claim that man is MORTAL, and will give some of my reasons for so believing, and Bible proof that he is.

The Bible, observation, common sense and reason all teach that man is mortal. The words immortal and immortality occur only six times in the common version of the Bible. 2 Tim. 3:16, 17 says that the Scripture is given by inspiration, and is profitable for instruction in righteousness that we may be thoroughly furnished unto every good work; therefore, if man is immortal the Bible clearly teaches it; and if it does not so teach, it is evident that he is not immortal.

1 Tim. 1:17 is the only passage in which the word "immortal" occurs in the Bible, and it says: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen." This verse says that Jehovah is immortal, but does not say one word about man being immortal; therefore, it is no proof whatever that he is.

In 1 Tim. 6:14-16 Paul gave Timothy the following charge: "That thou keep this commandment without spot, unrebekable, until the appearing of our Lord Jesus Christ: which in his times he shall shew who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality." These verses refer to Jehovah, whom Jesus will fully manifest when he comes again; and Paul here declares that he is the only one who has immortality.

The Greek word from which 'hath' is here taken carries the

idea of inherent possession. Jehovah is the ONLY one who inherently possesses immortality. All other beings are created, and all of them who now have immortality have obtained it of him by obedience, and not in their creation. Jesus did not come into this world immortal, else he could not have died.

Jehovah has made the Captain of our salvation perfect or immortal, through sufferings, Heb. 2:10; hence, from the death which his sufferings brought upon him he rose immortal, to die no more, "death hath no more dominion over him,"—Rom. 6:9 Jesus was never said to be a deathless being until he rose from death, and the same is also true of man. When speaking of the resurrected saints, Jesus said, "Neither can they die any more,"—Luke 20:36. This plainly teaches that they had died once, but never can die again. It also teaches that they who are not saints can, and will, die after they are resurrected. Is there any reason for him saying, "Neither can they die any more," if the wicked will never rise and be subject to dying the second time? I think not.

The angels are not self-existent, but created, beings, and have been on probation, some of whom fell,—2 Pet. 2:4, Jude 6, and are subjects of destruction, Mark 1:24. They are the evil, unclean spirits which possess human beings and they recognize the fact that our Lord will destroy them, therefore they are NOT immortal.

One thing is clearly taught in 1 Tim. 6:14-16, and that is, Man IS NOT immortal.

2 Tim. 1:10. This verse says that the Christ has "abolished death, and hath brought life and immortality to light through the gospel." How did he bring a future life and immortality to light? By conquering death he has the right to, and will bring ALL the dead back to life and give immortality to all who have met the conditions upon which it is to be given. By abolishing death for himself, and earning the right to do so for all man kind, he did not show that man is immortal, but made it possible for all who would patiently seek for it to get it,—Rom. 2:7; and this is the sense in which he brought it to light—he made it possible and showed us how to get it.

If man is immortal he cannot die, and the Christ did not need to die and rise from death in order to bring all the dead back to life, and all to immortality who have properly sought it.

Rom. 2:6, 7 says that God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal

life."

If man is immortal why is it that he must seek for immortality by patient continuance in well doing?

Is it necessary that a man should continue to patiently seek for what he has had from his earliest existence? If so, why?

Why are we exhorted to continuously seek for immortality? Simply because we have not got it and must meet certain conditions to get it.

Strong's Greek Lexicon, a Methodist work, defines the word from which immortality is taken in Rom. 2:7 as meaning unending existence. Now as we must seek for an unending existence to ever get it, and as impenitent sinners will not seek it, will they ever have such an existence? If not, are they immortal?

Having found that Jehovah is the ONLY one who is immortal, and that we are urged to patiently seek for immortality, let us see when we may become immortal.

1 Cor. 15:51-54. In speaking of saints, these verses say: "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead (he is talking about the dead saints) shall be raised incorruptible, and we (the living saints) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written Death is swallowed up in victory."

These verses most emphatically teach that we will not put on immortality until our Lord returns, sounds the last trumpet and raises the dead. Then, and not until then, will the saints become immortal.

It is claimed that man's body is mortal, but that man himself is immortal. Let us see. Job 4:17 and 14:10 say: "Shall mortal man be more just than God? But man dieth and wasteth away. These verses plainly teach that man is mortal, that he dies and wastes away, and this is the reason why Paul said that man must patiently seek for immortality.

We have a plain statement that man is mortal, but not one that he is immortal. Is this not sufficient reason for believing that man is mortal? Because we have been taught from our childhood that man is immortal we have inferred that it is taught in certain passages of Scripture. The Bible plainly says that man is mortal, and if it teaches that he is immortal, does it not contradict itself, and if so, is it any good?

There is not an honest judge or juror in the world who would not render a decision in favor

of inferential testimony when they have evidence on the other side. In the Bible is the evidence in the case we are now testing, and there is testimony from both sides. The testimony from one side says: "Ye shall not surely die,"—Gen. 3:4, but our Savior says that this witness was a murderer from the beginning; that there is NO truth in him; hence, that he is a liar, and the father of it,—Jno. 8:44, and thus he impeaches the author of this testimony.

If man does not really die then the devil had some truth in him when he said, "Ye shall not surely die," and the Lord lied on him when he said: There is no truth in him.

The Creator spoke thus concerning man if he sinned: "Thou shalt surely die,"—Gen. 2:17.

God is an unimpeachable witness, and says that man shall die. Is this sufficient evidence?

Now to sum up the testimony: Not one unimpeachable witness in the Bible has testified that man is immortal, but we have unimpeachable witnesses that man is mortal,—Job 4:17; that by his death and resurrection our Savior made it possible for us to receive immortality,—2 Tim. 1:10; that in order to obtain it we must seek for it by patient continuance in well doing,—Rom. 2:7, and that even when we do this, we will not put it on until the resurrection, at the second coming of Jesus,—1 Cor. 15:53, 54.

Dear reader, the case is submitted to you for your decision. Will you decide in favor of the unimpeachable witnesses, or in favor of the impeached devil? Which side are YOU on?

(In tract form, 6c per doz.)

J. C. Vanzandt.  
849 Front St., Portland, Oregon.

(continued from page 227).

to witness the lifeless form of Godliness that now prevails in the social and religious worlds.

Get gain and have pleasure. What they call having a good time is luncheons and banqueting and in otherwise sporting themselves like flies in the sunshine. From such, says the apostle, turn away.

The ear is the nutritive organ of the spiritual mind, for "faith cometh by hearing and hearing by the word of God." Jesus does not say take heed how you see, but how you hear or understand.

George Moyer.

If you have great talents, industry will improve them; if but moderate abilities, industry will supply their deficiencies.

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That the kingdom of God will be established in the earth when Jesus Christ returns, that he will be king over all the earth in that day, and that His throne will be the old throne of David in Jerusalem. See Ezek. 21:25-27; Isa. 9:6-7; Jer. 23:5; Luke 1:31-33; 11:2; Matt. 25:31; Zech. 14:9; 2:12, and Matt. 5:35.

That the immortalized saints will be joint-heirs with Him in the government of the nations. See Rom. 8:17; Rev. 5:10, and 7:26-27.

That Israel will be restored to Palestine as a favored nation. See Amos 9:14; Ezek. 37.

That there will be a literal resurrection of the dead. See Phil. 3:20-21; 1 Cor. 1: Jno. 5:28.

That the righteous will be immortalized and the wicked destroyed, See 1 Cor. 15: 51-55; 1 Thes. 4:13-18; Paa: 37:10, 20; 2 Thes. 1:7-10.

That eternal life may be had only in Christ at His coming. See Jno. 5:26; 6:57; 1 Jno. 2:25; Jno. 3:36; 1 Thes. 4:13-17.

That we can get into Christ only through belief, repentance and baptism which is immersion. See Mark 16:15-16; Acts 2:38; Rom. 6:3-6; Gal. 3:27-29.

That a holy life is essential to salvation. See Col. 1:22; Rom. 12:1; 1 Pet. 1:15; Heb. 12:14. If you are interested in these matters, you are invited to communicate with Bert Sheets, Blanchard, Michigan.

(Over)

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The most I can do for my friend is simply to be his friend. I have no wealth to bestow on him. If he knows that I am happy in loving him, he will want no other reward. Is not friendship divine in this?—Thoreau.

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# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, May 3, 1916.

Number 30.

## Your Kind of a Job.

Senator Hoar, in an address to young men about doing superior work, told them the following story which he said had the whole lecture in it:

The city of Lowell is on the Merrimac River. Dams and canals were needed to conserve the water power for use in the city's great industries. The work was begun, but at that time, America had no engineer capable of handling such an immense project. An English engineer named Francis was engaged to take charge of the work. He came over, looked at what had been done, studied the river and the surrounding country, and talked with people who knew both. Then he approached the city officials and told them that all that had already been done must be torn out and built differently. With such construction as they had, he feared they might suffer from a disastrous flood some day.

The city officials said they had spent \$60,000 on the work which they didn't wish to waste, so they refused to tear it out. Mr. Francis immediately handed them his resignation. He would not have his name connected with work that he knew to be inadequate. Mr. Francis had the reputation of being a great engineer. The city officials reconsidered. They finally agreed that he could do the work as he thought best. A year after the completion of the work, there was a flood. Mr. Francis' work stood and Lowell was safe, but even an untrained observer could see that Lowell would have been swept from the face of the earth had Mr. Francis been untrue to his convictions.

It is very unlikely that the safety of a great city depends on the kind of work any of you boys are doing today. But it may sometime. And the way you do your work now is very likely the way you will do your work later on, whether you have a responsible position or not. Do you allow any work to go from your hands that is not the very best you can do? It does not matter how small the job; your attitude toward your work is the important thing. If you are waiting on customers in the corner grocery, do you give careful and painstaking service? If you do, promotion is in store for you, for merit cannot be hidden. If

## TRY IT

**I**S YOUR neighbor glum?  
Let him see you smile.  
It will help him some,  
And may start the style.

Is he in distress?  
Show you feel it, too.  
Though his troubles press,  
It may help him through.

If he's in the pit,  
You reach down a hand  
And just pull a bit—  
Such is Christ's command.

Do you know a 'shut in'?  
See what you can do.  
Show her you're her kin,  
Brother, sister, true.

Share another's load,  
It will strengthen you;  
Brighten all your joy;  
Won't you try it? Do!—J. J. Bronson.

your job is to make boxes in a factory, do you do it as well as you can? If you are a stenographer, are your letters perfect? If you are a student, is your work the very best that your mind is capable of?

Once let a young person decide that his name shall go only on superior work, and his material success in life is assured. But he must begin early. Doing conscientious work is a habit. It cannot be picked up in a day any more than one can become an expert stenographer or ball player in a day. One must begin in school days and keep at it until it is his nature to do things thoroughly and well.

What kind of a job are you willing to have bear your name?—Boys' World.

## Items.

Do good—and then do it again. The society of the vulgar is a poison.

A clean soil is better than one infested with weeds.

If I am nothing to my fellowmen, what can I be to God?

It is more noble by silence to avoid an injury than by argument to overcome it.

It is better to fight for the good than spend time railing at the ill.—Tennyson.

Let your hook be always hanging ready. In water where you least think it there will be fish.

At present we see the world in its working clothes, but here after it will be arrayed in its Easter robes.—Martin Luther.

For every cloud that floats across the summer sky; for every blade of grass that points its tiny spear heavenward, for every beam of light that shoots across the limitless space from sun to earth, God has a purpose and a plan. How much more then, for you who are his own, in Christ Jesus.—Sel

## Truthful Gems.

Life is a measure to be filled, not a cup to be drained.

Stick-to-a-tive-ness is a prime virtue, but let us be careful that we are not found sticking to a helpless, hopeless, lifeless proposition.

Face the sunlight, then the shadows will always fall behind you.

The infidelity that hurts is the infidelity of the man who makes out that he is on God's side when he is not.

Find me a man preparing himself to bear the gospel and I will show you a man that is going to be benefitted by the gospel.

If we're right we can't be hurt by the truth, and if we aren't right we ought to be hurt righteously.

If you live in impure thoughts you will be impure in your life.—E. W. Knapp.

No pleasure is comparable to the standing upon the vantage ground of truth.—Bacon.

There are hermit souls that live withdrawn

In the place of their self-content; There are souls like stars that dwell apart

In a fellowless firmament; There are pioneer souls that blaze their paths

Where highways never ran— But let me live by the side of the road, And be a friend to man.

Let me live in a house by the side of the road,

Where the race of men go by— The men who are good and the men who are bad;

As good and bad as I. I would not sit in the scorner's seat

Or hurl the cynic's ban— Let me live in a house by the side of the road, And be a friend to man.

I see from my house by the side of the road,  
By the side of the highway of life,  
The men who press with the ardor of hope,  
The men who are faint with the strife.  
But I turn not away from their smiles nor their tears,  
Both are parts of an infinite plan—  
Let me live in a house by the side of the road  
And be a friend to man.

I know there are brook-gladdened meadows ahead,  
And mountains of wearisome height;  
The road passes on through the long afternoon  
And stretches away to the night,  
And still I rejoice when the travelers rejoice  
And weep with the strangers that moan,  
Nor live in my house by the side of the road  
Like a man who dwells alone.

Let me live in my house by the side of the road,  
It's here the race of men go by—  
They are good, they are bad, they are weak, they are strong  
Wise, foolish—so am I.  
Then why should I sit in the scorner's seat,  
Or hurl the cynic's ban?  
Let me live in my house by the side of the road  
And be a friend to man.—S. Joss.

## Thinking for One's Self.

There is nothing which so adds to the treasures of the mind and increases its power as its own thinking. Learn to think for yourself. It is all very well to hear and to read the wisdom of others. But one should not let this take the place of his own thought. Many persons are like cisterns—they are good to hold the thoughts of others. But when the time comes that they are forced to rely on themselves, they have no power to do so. The outside supply is cut off, and the cistern runs dry. But if one like the river, is constantly fed by its own springs, then as the learning of others comes to him, it unites with his own waters, and the stream widens and deepens.—Sel.

Failure may show the way to success.

### God is Love. John 4:8.

The world has had a Buddha, a Confucius, a Mahomet, with many other men and systems seeking to shape and control human destinies with one Jesus, the Christ. All but he have sought to accomplish their purposes by conquest with sword or other deadly weapons. The Christ early in his earthly career heralded the message of love with these encouraging words "I came not to destroy men's lives but to save them." No appeal to man's generosity or cupidity, no seeking fame or honor. "For I came down from heaven not to do my own will, but the will of him that sent me."

What matchless self-denial and love. Mahomet took the Koran in one hand and the sword in the other and drove his conquests into the very heart of Europe, but was met and defeated by the brave Frenchman Charles Martel and driven back to the Euphrates, and for a time, the world's pendulum swung uncertainly, would it be crescent or crown? Mahomet or Christ? God was watching the destinies of the earth, and he who said, "As truly as I live the whole earth shall be filled with my glory" could not be baffled by human intrigue; rebellious as the children of earth were and are, all will work into his hands in his own good time, not by sword or cannon but by and through God's eternal love for the world. Through his beloved Son he will be able to subdue all things unto himself. He has given us the privilege of being workers together with him, but he requires on our part unyielding faith, unselfish love. A mother's love is wonderful, stronger than prison bars, death is not too much if it will save the life of her child, but this is selfish love. God's love compasses land and sea and turns the tide of man's will or avarice, or love of honor to the fulfilment of his promises to his children, so vast, so strong, so sublime is his love and his word to us is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. Our hands should work for him, our feet always ready to run at the Master's bidding and our brain to think for him.

What is the great sin or sins of our age? Commercialism, mammon and lovers of pleasure more than lovers of God, having a form of godliness. I believe the masses of professed Christians in the world today are trying to serve two masters, making Christianity a secondary matter. Will God accept such dead, formal service? He has offered us un-

told riches, a most desirable residence in his kingdom, invited us to sup with him at his table, and has asked only one thing in return, viz., Son give me thy heart. He will be satisfied with nothing less than the whole heart. Ye cannot serve God and mammon. O beloved, let us beware, lest being led away with the error of the wicked we fall from our own steadfastness. We are rushed and hurried through this world at such a rate there is scarcely time to stop and pray, or even to ask God's blessing on our daily food. God pity us if this spirit of commercialism has got his grip on us. The world's motto is, more money, more land, more pleasures. Shall they that have riches enter the kingdom of heaven? Selfishness rules now instead of love. God's test was by this, Shall all men know that ye have love one for another? How can these much desired results be obtained, not by eternally theorizing. The Church of God has nearly theorized itself into the grave. Theory alone will save no one. From my standpoint the church today is most in need of individual holiness, without holiness of heart no man shall see the Lord. Let holiness be our watchword, less disputings, more prayer meetings, more social meetings. Exhort one another daily and so much the more as you see the day approaching. The church today needs more of Christ and less fighting spirit, in short to become thoroughly converted; this will mean a radical change, and when the spirit of the Master will obtain a thorough foothold in our lives, the spirit of discussion over questions to no profit, will be forgotten in the great desire to gain souls for Christ. Paul exhorts us to speak the same things that there be no schisms in the body, and above all things let us have fervent charity among ourselves. When our thoughts are filled with love how easy to overlook faults in others. Love hides a multitude of sins, and without this beautiful grace, though we give our bodies to be burned, and all our goods to feed the poor, without love we are nothing.

May God keep the little flock from the prevailing evils is our prayer.

B. W. Woodward.

### Who Is Right?

Not long ago while attending a prayer meeting, this question was asked: Is it wrong for Christians to go to war? In order to defend the thought, it was stated by one that in ancient times it was a very common thing for nations to be fighting with each other. It was also true

as stated in scripture, "an eye for an eye and a tooth for a tooth." Ex. 21:24 was the law of the Jewish dispensation.

Well, why all these wars and destruction of nations even in our day as well? Isa. 26:9 answers this question. Listen. "For when the judgments of God are abroad in the earth the inhabitants will learn righteousness," and not before. This was true in the history of Pharaoh and all nations of past ages and this principle is to hold good until the end of the Gentile dispensation, when it will close with the greatest war conflict this earth has ever witnessed, as shown by Zech. 14, and the 38th and 39th of Ezek., and Joel 3:9-11.

All these conflicts are among the nations of the earth and not to be participated in the present or future by the church.

Proof: When ye (God's people) see all these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh. Luke 21:28. Nothing said here as to our taking any part in this great coming conflict. The church is only to be a looker on. When ye see all these things begin to come to pass, then look up and lift up your heads—what for?—for your deliverance is nigh at hand.

When Christ came into this world the principle of law and conduct of mankind was greatly changed as regards his followers. Listen: 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—no fighting here—but whosoever shall smite thee on thy right cheek turn to him the other also. Is not this what Christ did at his crucifixion? And if any man will sue you at law and take away thy coat let him have thy cloak also. Matt. 5:38-40. Here is non-combativeness taught by Christ. Remember now he has told us. If ye would be my disciples, take up your cross and follow me.

Do you see the path and are you walking in it? Then you will never be found among the fighting armies of the world, and behold one of them which was with Jesus stretched out his hand and drew his sword and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword unto his place, for all they that take the sword shall perish with the sword. Matt 26:47-52.

If Christ would not permit earthly weapons to enter into a defense of himself at such a trying hour as his death on the cross, but said, Put up your sword into its place, think of

saying to all those that take up earthly arms of warfare that they shall also perish by the same. Does it not stand us in hand to know with whom we are marching, and who our leader is that is saying unto us,— Come and follow me and I will make you fishers of men.

But again, when Christ was about to be crucified Pilate asked him, Art thou the king of the Jews? Jesus answered saying, My kingdom is not of this world (or age if it was), then would my servants (or people) fight, that I should not be delivered to the Jews. Know ye not I could command and my father would give me more than twelve legions of angels to deliver me out of your hands? Matt. 26:53. But he submitted himself into the hands of those who came against him, with earthly weapons. Following Judas, his betrayer, a great multitude came with swords and staves.

But says one, I thought to live a Christian life we are taught in the scriptures we will find it to be a warfare? True, but what is the nature of that warfare? Does not the Bible define that to us as well as the example Christ has taught us by his non-resistance against force and weapons of carnal warfare?

Listen. Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God (or God's whole armor he has named for the Christian to use), that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood (national soldiery) but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore—because of this spiritual wickedness in high places—take unto you the whole armor of God, that ye may be able to withstand in the evil days, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and you feed 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.

Here Paul has given a minute description of the clothing and weapons of Christ's warring soldiery, all on the spiritual plane of life and yet he has not hinted we should invent, take with us, or use a single shell, rifle, cannon, war ship, sword or musket.

Friends, here in Eph. 9 are the war weapons God has named



for his church, his children in this age and dispensation to acquaint themselves with and use. In all the new testament scriptures a physical non-combative spirit towards the world is everywhere taught. We wrestle not against flesh and blood. Put up your sword in its place. The scabbard is its place and not found bathed in human blood. For they that thus use it shall also perish by it, are the words of Christ. Why Christ? Because my time, my kingdom, is not yet come. If it were now here then would my servants fight. But ye are not of this world, as I am not of this world or age, as we have already quoted. When this world strikes you on one cheek as they did Christ, don't have a fight over it more than did our Savior. Here is where our cross bearing comes in. Are you carrying your cross as calmly as did Jesus?

Some of the present worldly governments we believe accord to the Christian the right and privilege of refusing to take a part in earthly warfare. In the time of the rebellion of 1860 those having religious scruples against fighting could not be forced to take up arms. Why then should we as Christians, fight this world's bloody battles when Christ has plainly stated we shall perish in like manner?

If we are seeking a heavenly country, why be so interested with the one here as to draw the sword and be found daily, and yearly killing our neighbor when Christ has said, Put up your sword into its place.

If God be for us who can be against us to harm or destroy? We can destroy ourselves and many others by our own acts and teachings. Think on these things. —L. S. B.

#### The Number of the Beast.

An article in the Restitution Herald of April 12, claims that the German Kaiser (meaning thereby the present one), is the beast of Rev. 13:18, but it does not agree with the Kaiser's character. Further, every German emperor is called Kaiser, and the same word is also the name of some private families. The beast as described in Rev. 13 is not a political power, but a religious power which in the dark ages ruled over the kings of the earth. The present German emperor is no ruler in religious matters, but he is a great advocate of religious liberty. He went even so far as to build a mosque at Zossen, near Berlin, for those Mohammedan prisoners which were taken from the Allies. And not only this, but he hates the Pope's intermeddling in political matters. Unguardedly he has in some of his speech-

es, before the war, used rough words against the Roman hierarchy, which caused his diplomats great trouble in trying to cover them up.

Many have tried to find the true application of the number 666. It was found in several names but none of them contained the full collateral testimony spoken of in the Rev. The Hebrew for 'Rome' contains the number 666. So does 'Genserikos' which is the Greek name for Genserich, king of the vandals who fought so hard against political Rome and against papal hierarchy. So the Roman Catholics accept him to be the man with the number 666. Irenaeus, who lived toward the end of the second century, found that the words, 'The Latin Kingdom' in the Greek language do contain that number. This does not fit the pagan Roman empire which flourished in Irenaeus' time but it fits quite well the Latin ecclesiastic or papal kingdom which ruled over Christendom in the Dark Ages. But this is not a MAN.

Rev. 13:18 foretold that the second beast has the number of a man whose number is 666.

Facts prove that the pope is this man. The popes declare that they are the representatives of the Son of God. The title, 'Vivarius Felii Dei' (which is in English 'Representatives of the Son of God') has in it the letters v and i and e and i and v, then i and l and i and i, and the last d and i. In Latin v stands for 5, i for 1, e for 100, l for 50 and d for 500. All these figures together make 666, and all Roman Catholics recognize the pope under the said title. But some say this is only an accident. Also the scripture demands that for everything there must be at least two witnesses. Now what is the pope really in the eyes of all men? He stands before all as a Latin-speaking man and a priest and the king or ruler of the Roman church. All men know that only one man on earth fills this description. Now the Latin for a Latin-speaking man, a ruler, and a priest is: Latinus Rex Sacerdos, and the letters which are figures in these three words are l, i, v, x, e and d, and these make exactly 666. This number is three times 222, and both titles alike have three words, and both are in the Latin tongue which the pope speaks. (Could anybody ask for more proof that the man who has that number is the pope? And the Revelation says he has the number of the beast, referring first to the beast last spoken of in ch. 13, namely the two horned beast which caused the world to make an image or counterfeit of the papal or ten horned beast

which blasphemed God and his elect and which, in the beginning, was hurt and quickly healed again, v. 3. Yes, statistics show that the so-called 'orthodox' sects—daughters of Rome in their two dominions, Greek and Western Protestant (which constitute the second beast) have increased to the number of 666. All these 'orthodox' sects follow the papal or Nicaean doctrines. To them the pope's name points. The 3 times 222 and also the pope's triple crown points to the doctrine of the trinity which, taken in the papal sense, is the great blasphemy against God. But some may say, How dare you write Latinus instead of Latinus? My brother, if you read old books you will see that it was written just the way I did. Anciently v was the same as u. Even in our day we see this yet sometimes. For example, in Appenzell Aussrhoden (in common German it is Ausser Rhoden) we yet find weights and measures stamped with the initials VR instead of UR, etc.

The great persecuting power of the papacy is gone. Its great power to kill its enemies is in the past and likewise also that of the two horned beast. But the number 666 is a testimony of the Romanism of the Protestant sects.

J. Nuesch.

#### There Will Be a Resurrection of The Dead.

Job 14:14-15:—If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

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

Isa. 26:19, 21:—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. 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.

Jer. 31:16-17:—Thus saith the Lord. Refrain thy voice from weeping and thine eyes from tears: for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

Ios. 13:14:—I will ransom thee from the power of the grave, I will redeem them from

death: O death I will be thy plagues; O grave I will be thy destruction: repentance shall be hid from mine eyes.

Lu. 20:27-28:—Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

Acts 20:35, 38, 39:—But they which shall be accounted worthy to obtain that world and the resurrection of the dead, neither marry, nor are given in marriage. For he is not a God of the dead, but of the living, for all live unto him. Then certain of the scribes answering, said, Master, thou hast well said.

Acts 26:8:—Why should it be thought a thing incredible with you that God should raise the dead?

Now if we be dead with Christ we believe that we shall live with him.

1 Cor. 15:22, 42-43, 52:—For as in Adam all die, even so in Christ shall all be made alive. 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: In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

I think this is enough on the subject, so will close.

J. T. Skinner,  
Blue Mountain, Ark.

#### Words To The Young.

It is well to impress young people that to be sober minded is essential to success. The chief difficulty of youth is to overcome pleasures and follies and to use self-restraint. But better than exhortation is the touching of a young life by the influence of a pure and holy life. Hence Paul admonishes Titus to prove himself a pattern of good works in all things. Youth will yield to the fascination of a noble personality, even when refusing to listen to appeals of reason. A single example of virtue clothed in the strength and energy of life, will be often more convincing than an array of words.

A teacher of Christian truths should first aim to be an example worthy of imitation, and then to be sincere and sound in his doctrines, so that there may be no room for just criticism and condemnation. His motives must be unselfish; and what he purposes to do must be accomplished for the sake of others.

Continued on page 239.

## 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.  
Arlington, Illinois, the second Sunday each month.  
Rensselaer, Indiana, the third Sunday each month.  
Oregon, Illinois, the fourth Sunday each month.

Michigan brethren are requested to take notice that the conference meets the latter part of June and not the first part. The meeting will be held with the Blanchard brethren this year.

On Saturday, Apr. 22, while passing through Chicago, we inquired further into the paper supply and found that the house

had some of the kind we use on hand. We laid in a supply, this time at 7½¢ per pound instead of the 4½¢ we used to pay. We pay cash for this paper to keep our credit good. If you are delinquent, will you help us to keep our credit good?

Sister Martin, of Brownwood, Texas, recently reported seriously ill, is slowly convalescing. We are glad to hear that she is showing improvement.

Bro. and Sr. Roscoe McCory of Sheriden, Ind., are proud parents of a little boy. All doing fine. He came April 19th and that people may identify him, he has been named Clifford Eugene. We pray that he may grow up as strong in the faith as his father and mother are.

## Announcements.

To the brethren scattered throughout Michigan and else where, greetings.

The annual conference and Bible school of the Church of God of the Abrahamic Faith in Michigan will convene on Thursday of the third full week in June, and will be held at Blanchard, Isabella Co., Thursday evening, June 22, 1916, and continue over the following Sunday.

The Bible School will be held immediately following the annual conference. 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, assisted in the good work by the president of the conference, Bro. F. V. Blakely, of Grand Rapids, Mich., and Bro. B. W. Woodward and Sr. M. A. Woodward of Dutton, Mich. It is the desire of all who have been in the habit of attending these gatherings that all churches send delegates with reports of their conditions, to this meeting. All interested in the Lord's work are earnestly entreated to come to the feast of good things from the word of God.

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

## The Sunday School.

By Anna E. Drew.

"Lo, We Turn To The Gentiles." May 14, 1916, Acts 13:13-52.  
Lesson Text:—Acts 13:13-15, 42-52.

Golden Text:—I have set thee for a light of the Gentiles, that

thou shouldest be for salvation unto the uttermost part of the earth. Acts 13:47.

Time:—Perhaps in the summer of A. D. 47, extending through the fall and winter.

Place:—Perga, the capital of Pamphylia, on the southern coast of Asia Minor, and Antioch, the capital of Pisidia, southern Galatia, about ninety miles north.

## Questions.

Where did we leave Paul in our last lesson? Acts 13:6. From Paphos where did he go? v. 13.

"Asia Minor in Paul's day was divided into seven Roman provinces: Asia on the west, Pamphylia and Cilicia on the south, Bithynia and Pontus on the north below the Black Sea, and Galatia and Cappadocia occupying the vast interior regions. Pamphylia lay about 170 miles northwest of Cyprus. Paul may have landed at the seaport of Attalia, now Adalia, a city of about 30,000 inhabitants, while Perga is only a mound of ruins. In those days, however, the river Cestrus was navigable, and Perga was about 8 miles from its mouth."

Where did they go from Perga? v. 14. "Pisidia was in southern Galatia, Antioch was its chief city, called Antioch in Pisidia, to distinguish from Antioch in Syria and other places of the same name." Where did they go in Antioch? v. 14.

"Synagogue service consisted of reading from the law and then from the prophets. After each verse of the law and three verses of the prophets, read in Hebrew, the meaning was given in Greek by an officer called the Interpreter."

When invited to speak, who accepted? v. 16. To whom did Paul address his talk? vs. 16, 26.

What does he show in vs. 17-23? (The history of God's people to David, showing how marvelously it was preserved, and how finally Jesus, the long expected Messiah appeared in the family of king David).

By whom was the appearance of this Messiah heralded? vs. 24, 25. By whom had Christ been rejected? vs. 26-29. Wherein lay the proof that Jesus was the Messiah promised? vs. 30-37. What was the promise made unto the fathers? Gen. 3:15; 22:18. (The promised seed who should conquer sin and death).

Where do we find the prophecies quoted? What is meant by the sure mercies of David? 2 Sam. 7:12, 13, 16; Psa. 132:11; Lu. 1:32, 33. What mission of Christ in vs. 38, 39? What word of warning given? vs. 40, 41. (Habakuk's prophecy to the Chaldeans. Hab. 1:5). Did the words spoken sink into the hearts of some? vs. 42, 44.1 What was the

grace of God and how continue in it? Acts 20:24-27; 1 Cor. 15:1, 2; Titus 2:11-14. What was the result of the next Sabbath's meeting? v. 44. What effect had this upon the Jews? v. 45. "The opposition of the Jews was not caused by jealousy alone, behind it there was unbelief."

What are some of the evils from jealousy? Prov. 6:34. Songs of Solomon 8:6; James 3:14-16. Why was the word of God first spoken to the Jews? Acts 3:22-26; Rom. 1:16; Matt. 21:33-43. Show how everlasting life was in the words spoken by Paul and Barnabas? How did the Gentiles receive the word? 48, 49. Explain the last clause of v. 48.

What did this spread of the word cause? v. 50. Did the disciples do as Christ had directed? v. 51. Matt. 10:14. Where did they go next? Iconium was an important city about 80 miles southeast of Antioch.

What lesson for us from Rom. 11:11, 12, 17-22, 25, 26, as regards Jew and Gentile, and the part to which we should take heed?

Only One Faith.  
Eph. 4:5.

Does the scripture teach that all beliefs are right in the sight of God? We read in Eph. 4:4, that there is one body, the church. Col. 1:18, but in the world there are many bodies or churches. The Church of God believes that the everlasting home of the saints shall be upon the earth. Most all other churches believe their home is up in heaven with Christ. That is two hopes. The Church of God believes we shall reign on the earth. Rev. 5:9, 10. Other churches believe they reign in heaven with Jesus, but Jesus said unto the saints. Where I go you cannot come. Jno. 13:33. The scripture says, There is but one hope or faith and the one faith is the word of God. The word of God says the saints shall reign on the earth. Rev. 5:9, 10. The word of God farther says that where Jesus went, on the right side of his Father in heaven, the children or saints could not go. Jno. 13:33.

The word of man says we go to heaven, we dwell in heaven with Jesus. The Apostle Paul was sure he preached the true word of God. He said, If any man or an angel from heaven preach any other gospel than what he preached, let them be accursed. Gal. 1:9, 11.

Paul preached the true baptism is burial, therefore we are buried with him by baptism into death. Rom. 6:4. False preachers say sprinkling is baptism, which Paul did not preach, and consequently are under the curse. The one faith or scripture teaches that men are made of dust. God said, For dust thou art and

unto lust shalt thou return. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Psa. 146: 4 says the word of God. Thou shalt surely die. Gen. 2:17. The false teacher says, Ye shall not surely die. Gen. 3:4. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. The great apostle Paul preached that ye stand fast in one spirit, with one mind striving together for the faith of the gospel. Phil. 1:27. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 Jno. 9. Those people who believe they go to heaven at death, surely do not abide in the doctrine of Christ. Our Lord Jesus Christ told Nicodemus, no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven. Jno. 3:13. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 1 Tim. 4:7.

Those false teachers preach that the kingdom is already set up. Jesus taught us to pray, Our Father who art in heaven, thy kingdom come, thy will be done in earth as in heaven. If the will of the Father is done in earth as in heaven, then his kingdom has come. If the will of the Father is not done in earth as in heaven, then the kingdom is not come. I do not believe the kingdom of God has come.

Those false teachers are forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 1 Tim. 4:3. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism.

Dear brothers and sisters, how can those false teachers and preachers have fellowship with Christ, who say the kingdom of God is come, that sprinkling is baptism, and that we go to heaven at death and dwell with Jesus? Do they not walk in darkness? If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. 1 Jno. 1:6.

Dear brothers and sisters, those who believe that the saints when they die, sleep in Jesus, 1 Thess. 4:14, those who believe that the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first, 1 Thess. 4: 6, those who believe that the dead in Christ are identical with

those who sleep in Jesus, those who believe we shall reign on the earth, Rev. 5:10, those who believe that baptism is for the remission of sins, Acts 2:38, by being buried with him by baptism into death, Rom. 6:4, those who believe that Jesus spoke the truth when he said, Little children, yet a little while I am with you; ye shall seek me, and as I said unto the Jews, whither I go, ye cannot come; so now I say to you, Jno. 13:33: should we who believe the true gospel fellowship with those false teachers, those who say we go to heaven at death, who make Jesus out a liar, Jno. 13:33, those who say we have a soul that never dies. those people that believe what the devil told Eve? And the serpent said unto the woman, Ye shall not surely die. Those people make God out a liar, for God said, Thou shalt surely die.

Brothers and sisters, those of you who have fellowship with those false teachers, hear the Apostle Paul. He says, But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. Are not those people who preach that we go to heaven at death, and that sprinkling is baptism, under the curse? Brothers, sisters, those of you who have joined with those who are under the curse, bear in mind that whosoever transgresseth and abideth not in the doctrine of Christ, hath not God.

He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 Jno. 1:9. The devil, the father of all false teachers told Eve, ye shall not surely die. Gen. 3:4. The world is full of those teachers who say we have a soul that never dies, that sprinkling is baptism, etc. The word of the Lord God is, Thou shalt surely die. Gen. 2:17. The word also says that to be baptized, we must be buried with him by baptism. Rom. 6:4; Col. 2:12. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. 6:5.

All people when they plant corn or wheat bury the grain in the ground. Some people when they plant a person in baptism sprinkle some water on their head. If you had a servant and you told that servant to go and plant corn, and that servant went and sprinkled some water on the corn, and came and told you he had planted the corn, would it not be as much in harmony to your will as those servants of God are in harmony to his will; those servants that he told to go bury or plant in baptism, all those that believe in his son Jesus, and those servants went and sprinkled some water on their heads.

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.

He that soweth to his flesh teacheth that sprinkling is baptism and that we have a soul that never dies.

Brothers and sisters put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Eph. 6:11, 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. Eph. 4:14. Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because, straight is the gate and narrow is the way which leadeth unto life, and few there be that find it.

John W. Burget.

#### The Hope of the Christian's Future Home.

Dear brothers and sisters:

We should always be ready to give an answer to every man that asketh us a reason for the hope that is within us with meekness and fear. Hope is made up of expectation and desire. We are the Church of God and expect and desire the Lord to come back to this earth again before long. Therefore we say we hope he will come and that very soon. You may ask why he is coming to give his chosen people their reward and the saints of all ages. Hear what the Bible has to say about it. John 14:3. And if I go, I will come again and receive you to myself that where I am, there ye may be also.

See what Peter says in Acts 11. Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven.

Why friends, he is surely coming to build up the tabernacle of David which is fallen down. Do you believe? You may say, Yes, we believe the Bible. If you do, why don't you do what it tells you to do? You say, I aim to in the future. Friends, you have no promise of another day. May God help you to make up your mind to serve him at this hour.

Acts 3:19. Repent ye therefore, and be converted that your sins may be blotted out. And the Lord will build up David's tabernacle that is falling down and will raise it up and the ruins will be built as in the days of old. See Luke 1:32. 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. He is surely coming to rule or judge the world and reward his servants. Rev. 22:12. Behold I come quickly and my reward is with me to give to every man according as his works shall be. Then he sets up his kingdom here on earth, not in heaven as some would have you believe. He will set up his kingdom and reign or rule a thousand years. Then he will turn the kingdom over to God that God may be all in all.

Dan. 2:44. In the days of these kings shall the God of heaven set up his kingdom which shall never be destroyed and the kingdom shall not be left to other people. No one but the one that has this hope and is looking for him will live in his kingdom. You had better get ready for translation for he will surely come and his kingdom shall break in pieces all these kingdoms, and it shall stand forever. The kingdom and the greatness of this kingdom under the whole heaven shall be given to the saints of the most high.

Are you a true Christian? If you are, God will give you the kingdom here under the whole heavens: not in heaven, but here on earth.

Dear friends, listen: Whose kingdom is an everlasting kingdom and all nations shall serve and obey him. We look for him to come and set up his kingdom and give his chosen people eternal life. Yes, we look for him to come and change our vile bodies and fashion them like his glorious body. Therefore, I charge you before God and the Lord Jesus Christ who shall judge the quick and dead at his appearing and kingdom: preach the word; be instant in season; re-buke, exhort, with all long suffering for our time is short.

Grandma Gragg.

I declare of every soul that lives that it is here to do a work of its own, a work that waits to be done, and that God requires to be done, if we are only willing to do it.—Campbell.

Grace and glory differ but as the bud and blossom. What is grace but glory begun? What is glory but grace perfected?—Mason.

I believe that happiness lies in a clear conception of life and in goodness of heart, not in external circumstances.—Sel.

Life is an age to the miserable, but a moment to the happy.

He is above his enemies that despises their injuries.

## Obituary.

### Virginia U. Halstead

Was born Feb. 19, 1836, and died at her home near Rensselaer, Ind., on April 25, 1916. Age 80 yrs., 2 mos., & da.

She was married to Micah Halstead in the fall of 1857, to which union there were born eight sons. Six of these survive her, four of them still living in the vicinity of the old home. She became a member of the Church of God about the year of 1870.

Sister Halstead was one of those sturdy pioneer characters that are rapidly passing. Her frankness in her personal dealings, her aptness at calling things by their right names and her plain and practical manner of life generally made her a friend that will be sadly missed. Her love for friends was of a kind that was truly serviceable. Her counsel and advice will be greatly missed by all who knew her. She had an especially tender regard for the ministers whose privilege it was to minister unto her. On Sunday, Apr. 16, it was our privilege to have a last conversation with her. In the course of the conversation she said in substance: "Bro. Lindsay, I know there is no human help for me. I know I must die and because I have so much pain, I wish it might come soon. I am not afraid to die for I think of it as of falling asleep at night only to awake in the morning."

What comfort to the living are such words from the dying. Such faith helps in the hour of death.

The funeral was held from the Church of God in Rensselaer, at 2:30, on Thursday, Apr. 27, and she was laid away in the cemetery, not far from the spot where on the Sunday before, we had laid her son, Will. So long as mortality lasts will these sad scenes be enacted before us. We can only pray, Thy kingdom come.

Aunt Virginia sleeps. She is taking of rest and will awake in the everlasting morning when the Sun of righteousness arises with healing in His beams.

S. J. Lindsay.

### William Halstead,

Son of Micah and Virginia Halstead, was born in Newton Co., Ind., Dec. 2, 1865, and came to his death by an accident on the farm where practically his whole life had been spent, Apr. 20, 1916. Aged 50 yrs., 4 mos., 20 da.

On Thursday, Apr. 20, while engaged in hauling corn to the place of feeding and at the time of unloading, his team became frightened and started to run. He flung himself in front of the horses, evidently thinking

to get them by the bits to stop them, but he was overpowered by them and carried on the wagon tongue through two fences something like 500 feet when he fell under the horses, one of the horses stepping on his head in such a way as to kill him instantly. The case is made the more sad because in the house near by the aged mother lay dying and could not be told of the fate of her son.

He was the fourth son in a family of eight boys. He leaves an aged mother and six brothers. The brothers are Orpheus, David, Everett, and Chester of Jasper Co., Ind., Rankin, of Alabama, and S. S. of Worland, Wyoming.

Will was a quiet, unassuming man, one whose kindness to his friends was proverbial. He had never married. His mother had always been his home keeper, and now that she was about to be taken away, we may well regard the heaviness of heart that was his. The attendance at the funeral in Rensselaer on Sunday afternoon, Apr. 23rd, was a great tribute to one who had been a friend in life. It was estimated that fully 500 people were in attendance. Burial was made in Weston cemetery lying just at the edge of the city. Words of comfort were spoken from 2 Sam 14:14.

S. J. Lindsay.

### Minnie Jane Jones

Was born at Comstock, Kalamazoo Co., Mich., Jan. 14, 1859, and died at Sault Ste. Marie, Mich., Jan. 23, 1916, at the age of 57 years and 9 days. She was united with Romain A. Daniels in matrimony at Hickory Corners, Barry Co., Mich., Jan. 5, 1881. To this union two sons, Harry R., and Karl M., were born who with the husband, two sisters and three brothers, and many friends remain to mourn her loss.

Her parents were Methodists and she was an early worker in both church and Sunday school but at last it was thought she was almost if not fully persuaded to embrace the truth, but owing to heart affection which caused smothering spells and faintness she was unable to put on Christ through baptism which was sadly regretted.

R. A. Daniels.

### The Glorious Appearing of Christ.

The second coming of our blessed Lord should inspire in every true believer's heart an exclamation of joy and gladness; because his coming will redeem every promise which the Father hath made to his church in every age and every clime. Every exceeding great and precious

promise hath shone upon the pilgrim's pathway as stars of the first magnitude. Land, life and liberty are among the greatest considerations involved in the promises of Jehovah, with immortality and eternal life as a prerequisite, to their possession.

The elements of hope are made up of expectation and desire. Desire springs from necessity, expectation springs from the certainty of realizing what is contained in the promise. St. Paul makes it clear that eternal life as a matter of hope, is conditional, which God that cannot lie, promised before the world began; but hath in due times manifested (or made it clear) his word through preaching." Titus 1:2, 3.

This groaning creation will never be in harmony with itself, because of the warring elements which are in opposition to the divine government. Neither will human hearts be completely filled with joy and happiness until the poisonous elements of sin and the curse are wiped out, and he that sits upon the throne, says, Behold I make all things new. This shall be realized when his kingly sceptre shall touch the earth, and cause the desert to rejoice and its solitary places to blossom as the rose. When he comes all will be transfigured, transformed and changed into a glorified paradise. "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, 5. This great truth is no idle tale, nor is it a mere theological notion, nor the result of an imaginative brain, but is found in the sacred scriptures.

When we read such passages as the following, the heart of the Christian leaps for joy: "Let not your heart be troubled: ye believe in God, believe also in me.... I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." Again, "We know that when he shall appear, we shall be like him; for we shall see him as he is."

"When Christ who is our life shall appear, then shall ye also appear with him in glory."

Again, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

And in the old gospel Magazine, the Acts of the apostles, we read in the third chapter, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which was before preached unto you, whom the heavens must receive until

the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." In Acts 10:43 we read, "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." This same apostle Peter, in chap. 1:9-11, says "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.

St. Paul looked for and waited for the "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." Peter looked for the crown of glory, when the Chief Shepherd shall appear.

I would observe that death is not once directly mentioned as a motive for joy, for hope, for holiness, nor for immortality. But the second coming of Christ is, by the sacred writers, invariably set before the child of God, as a motive for patience, for long-suffering, for gentleness, for service and reward, which will certainly be fully realized at his appearing and his kingdom. As some one has said, "We have nothing to do with death as our foe, but to fight it," and wait for him who will swallow up death in victory, and wipe tears from off all faces: and take away the rebuke of his people from off all the earth. Psal. 25:8.

If, as the old theory has it, death is the gate to glory, it will leave its defenders in a bad plight when its gate is destroyed and swallowed up in victory. I would greatly prefer to abide in him, who is the resurrection and the life; him who declares I am he that liveth and was dead: and behold, I am alive forever, amen; and have the keys of hell and death.

From the viewpoint of hope, the glorious appearing of Christ far exceeds the sublimest paintings which the hand of art has offered to the vision of the finest taste. When Christ comes we shall in the language of John see him as he is, and we shall be like him. Think of the myriad hosts who sleep in the sepulchral caverns of the dead, and let him speak. "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."

Hear the great apostle of the



Gentiles. "But I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the 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." 1 Thess. 4: 13-18.—G. W. Sederquist in *The World's Crisis*.

#### What Man Is To Examine Himself Before Eating?

Does he mean that any person who thinks himself a Christian, even if he believe in natural immortality, which we have seen in devil worship, if he decides he is entitled to eat with us, shall be permitted to?

The ones he bids to examine themselves are 'brethren,' v. 2, not idolaters. And many do not understand what it is to take the communion unworthily. It is not a question raised here whether the eater's faith and works are perfect. The reprov'd unworthiness is that some were so neglected by their brethren when in need that, being hungry, they rushed to the table and ate, not in worship, but as a meal's victuals. They did not discern the Lord's body symbolized in the bread and wine but saw only food. Thus was the feast degraded, and by making food more important than salvation they despised the Lord's sacrifice for sins and so were guilty of his body and blood. So he bids them eat at home, and shames the ones who have to spare what others need, and tells when they come to the Lord's table to "tarry one for another," instead of rushing like pigs to the trough.

He shows herein that the feast takes us in memory to Calvary where the reality began, and to Zion where the reality will be finished when he comes.

He also suggests the idea of a meeting held specially for purpose of this feast, instead of a miscellaneous evangelistic meeting where outsiders are present. Such a special meeting would avoid the necessity of wounding the public's feelings needlessly.

"As oft as ye drink it."

Does that mean weekly, or yearly or when? The whole idea of 'times' Paul reprov's as belonging before Calvary, so the yearly passover ceased and now no set time seems to be prescribed. The condition, not the time,

seems to be the matter of consequence. In 1 Cor. 5, he forbids partaking with a fornicator and includes many other sins. In 1 Cor. 11, he mentions and condemns divisions also in connection with an improper observance of the feast. In such scriptures we notice that those deemed by the church as in such a condition of faith or works as to be hopeless to cleansing by water of the word of admonition are to be delivered out of fellowship and into the fire of God's chastening, by our refusing fellowship to them and expressing it in a refusal to eat the communion with them. Some one says "Judge not." To which Paul says, "Do not ye judge?" But one says, Let the tares and wheat grow together. To which Paul says, "What have I to do to judge them also that are without? (Tares). Do not ye judge them that are within? But them that are without (the world) God judgeth. Therefore put away from among yourselves that wicked person." Then he will be as in the world, and God can chasten him without afflicting all of us. When Jesus said, "Judge not," he referred to our pronouncing or inflicting penalties or judgments. We are not to say what punishment an offender is to receive or inflict any judgment on him. Refusing fellowship is not so judging. It is merely deciding when we will or will not longer retain each other in fellowship. To refuse fellowship is not saying such a one is not a brother. 2 Thess. 3:15, but rather that he is to be troubled by God, which he needs because he has refused to be taught by us. And in the parable of wheat and tares Jesus said, "The field is the world," and not the church. So Paul and his Lord are not contradictory.

Then the question occurs since unleavened bread represents a body free from all erroneous faith and from all corrupt deeds how can Christians commune together, or if they do it with any who are imperfect do they not endorse their mistaken faith and erring deeds? Read the next chapter, 1 Cor. 6. In chap. 5, he forbids eating with brethren who are in any six sins named in v. 11. Then he repeats these six and adds others in 6:9-10 and explains in next verse that justification by faith solves the matter. One who is justified by faith has believed he will some time be holy or justified. Because he believes he is thus sometime to be unleavened he is reckoned so already, and all brethren justified by faith are there fore to regard one another as unleavened and share together a fellowship of edification that will help each other toward that

real and unleavened justification. As long as we are teachable to each other, we may say whether we will retain fellowship with each other or not and therefore do not share the defilement of each other's erroneous faith or works, for a justified person has no contamination to communicate and we are reckoned just by our faith. If our faith becomes unjustifying to us because we believe things that subvert the gospel, or if we do things that deny the faith, our brethren may say they will not continue us in their communion, and do the same when we believe or do things that do not subvert the gospel if we are too obstinate for correction. Tolerance is therefore taught in the word and we are the judges of it.

Some think John 6 pertains to the Lord's supper, but that could not be, for the Lord's supper had never been given then. He here speaks of what the bread and wine represent, himself, his body and his blood, the bread of the word and the blood of life, so he is not saying, if we do not take the bread and wine we are lost, but that if we do not eat his word and drink the life they contain, we shall not enter into life.

J. W. Williams.

#### Can People In This Age Sin Against "The Holy Spirit?"

Bro. Lindsay:

I read your article some time ago in the Herald on this subject, in which you claim that the Holy Spirit is not given in this age of the world; many claim to have it, but fail to shew the fruits. I have never heard any one speak with tongues, (in languages they have not learned), nor perform miracles, and they are not guided into all truth. If they were all would speak the same things, (believe alike). The question arises, what is the sin against the Holy Spirit? A few passages of scripture should help settle the subject.

Lū. 12:10. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven, Mark 3: 29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Now we will try and see what this sin is. Matt. 12:24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of devils, Mark 3:22. And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of devils casteth he out

devils. Some claim that the sin against the Holy Spirit is attributing the works of God to the devil. Jesus performed his miracles by the power of the Holy Spirit, so attributing those miracles to the devil: surely constituting the sin of blaspheming. If so, people in this age can commit the same sin. Would like to have you give your opinion on this subject. This is not written to get into a controversy; on the contrary, simply to get at the truth.

I note that several have written on the subject of the Holy Spirit. Sr. Railsback's article appeared to be scriptural, the best I have seen so far. One writer claims that there is a difference between the Holy Spirit and the Holy Ghost, something I never heard of before. As far as I am aware, it is always translated Holy Ghost in the King James version, but in later versions, Holy Spirit, meaning precisely the same thing.

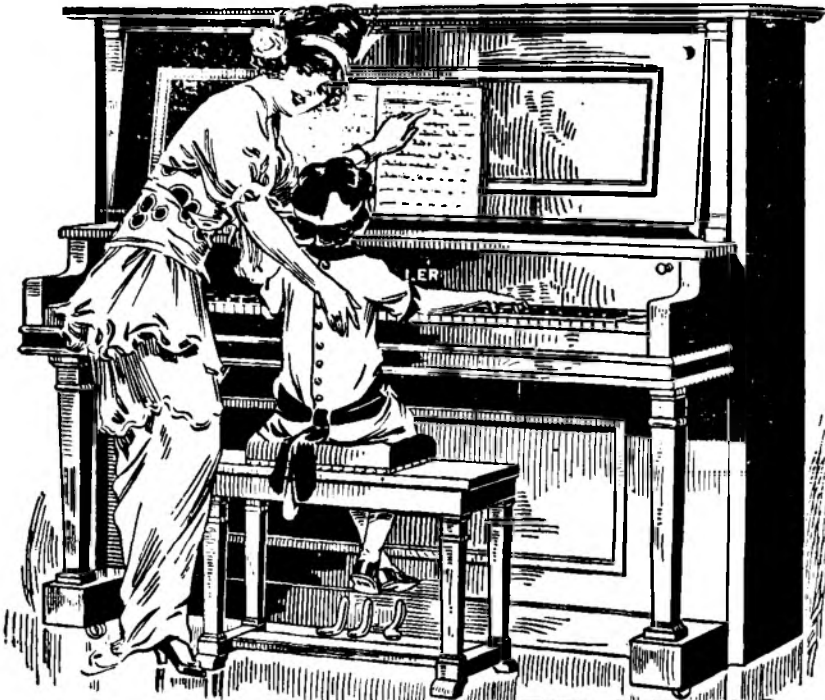
Some claim that no one received the Holy Spirit but the apostles and those on whom they laid their hands. Acts 10: 44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45. And they of the circumcision which believed were astonished, as many as came with Peter because that on the Gentiles also was poured out the gift of the Holy Spirit. See v. 48. This was before they were baptized, and was not by the apostles laying on their hands, as they did not expect the Gentiles to receive the gift, and were astonished when it took place. This is ample proof that the Spirit was given direct to others besides the apostles. We should try and get the truth before we write about it. The word is plain, all we have to do is to search the scriptures and be guided by them.

John E. Hogarth

Continued from page 235.

In acquiring an exemplary life it is well not to think so much of impression you are making on others, lest you develop a form of hypocrisy. The most virtuous are often surprised when told that their lives have been a great influence for good, because they were thinking most of pleasing God. It might be laid down as a law that when we please God others are pleased with our thoughts and actions, and as a consequence are persuaded to follow our example. We never influence others unless we first pleased them; after being pleased, they are attracted and then influenced. —Sel.

Failure may show the way to success.



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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.

Duane, 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 Sunday (except 1st) at Miller's Hall at 10:45.

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.

El, 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.

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.

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.

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.

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.

The Church of God at Hickory Grove Iowa, meet every Sunday in their new house of worship for the following services: Berean Meeting or Sunday School every Sunday at 11 o'clock; preaching service morning and evening on the first Sunday of each month by G. Eldred Marsh.

Park Hill Church of God, Gladbrook, Iowa. Bible Class and Sunday School each Sunday morning at 10 o'clock; preaching services on the third Sunday of each month by G. Eldred Marsh.

Eagle Grove Church of God. Sunday School each Sunday morning at 10 o'clock; preaching morning

and evening on the fourth Sunday of the month. G. Eldred Marsh, Pastor.

Marathon, Iowa. Preaching regularly over the first Sunday in each month, including Saturday night. J. W. Williams, Pastor.

Lake Mills, Iowa. Regular appointment for preaching the second Sunday in each month. J. W. Williams, Pastor.

Pleasant Prairie, Iowa. Bible study at 10:30 a. m. each Sunday. Preaching at 11 a. m. and 7:30 p. m. every fourth Sunday in each month by J. W. Williams.

Sac City, Iowa. Berean study every Thursday night. Preaching Friday night before the first Sunday in each month by J. W. Williams.

Salem church, near Marshall, Ill. Sunday School each Sunday at 10:30. Bro. Silas Murphy, Supt. Opher Claypool, Sec.

Springfield, Ohio— Preaching first Sunday in each month, 10:35 a. m. Sunday School each Sunday, 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Brush Creek, Ohio— Preaching second and fourth 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.

Roll, Ind. Church of God— Preaching each third Sunday, Saturday evening before, also Sunday evening. J. H. Anderson, Pastor.

Church of God, Argos, Indiana. — Sunday School, 9:30. Berean study each Wednesday evening. Preaching only occasionally.

Waterloo, Iowa. Preaching at 10:30 a. m. and 7:30 p. m. on the second Sunday of each month by G. E. Marsh. Berean class at 6:30 p. m. on the same evening and at 7:30 p. m. on the 1st, 3rd and 4th Tuesdays of each month, at Kistner's Chapel, 316 W Third Ave.

Ft. Dodge, Iowa. Brethren meet for Bible study on Monday and Tuesday evenings next after the second Sunday in each month at the home of Bro. and Sister G. P. Allard, 1229 6th Ave., N. Bro. J. W. Williams, teacher.

**Only One at a Time.**

It is easy to see through one pane of glass, but through ten, placed one upon another, we cannot see. Does this prove that each one is not transparent? Or are we ever called to look through more than one at a time? Just so it is with life. We have but to live one moment at a time. Keep each one isolated, and you will easily see your way through them.—Sel.

The most painful way may be right, but it is not the right one because it is the most painful. It is the right way because it is the right way, whether it be painful or delightful, and the notion of self sacrifice may be rooted in spiritual pride.

When a man sits down and hopes for the best, he usually gets the worst of it.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, May 10, 1916.

Number 31.

## "Protect Our Good Name."

We have seen those words at the head of an advertising page in all of our magazines lately. "Protect Our Good Name." Then the article goes on to tell how every workman in the factory has this idea put before him. What he does must be done in the best possible way, that the factory product may be as nearly perfect as possible. The company has built up a reputation for good products. Poor work would very soon give them a bad name instead of a good one. So what even the most obscure workman does is important.

Suppose your school should blazon over its doors the words, Protect our good name. Every school might well do that, and every worthy pupil should have that thought in his mind. What can you do to protect your school's good name? From the school whose good name is protected there will be no rowdyish pupils trampling lawns, and destroying property near the school. There will be no rough language, no fighting, no cigarette smoking on the way home from school. There will be good scholarship, clean sport, a spirit of good fellowship that takes in every pupil, well kept grounds, tidy rooms with flowers, books and pictures, an observance of school rules, a respect for school authority.

Protect our good name, might well be written over the door of home. Every home has a reputation in its community, and that reputation is made by the members, and may be marred by the bad behavior of one of them. When we meet a rough, ill-bred boy, we instinctively class him as coming from a careless, badly managed home. That may be unfair to his parents. They may have tried to the best of their ability to make their son a manly boy, but other influences may have turned him from their teaching. Yet the world will continue to judge the home by the children that come out of it. Protect the good name of your home. Show that it taught you to be honorable, to be clean and courteous.

Then there is a still greater body of people crying out to you, Protect our good name. Your town or city says it. We class some towns as bad and some as good. There are some towns into which a careful man will



ENDEAVOR to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for thyself also hast many failings which must be borne with by others.—Selected.

not take his family. There are others to which people are glad to go. The good town simply has a high average of good citizens. The personal conduct of every person in the town helps to make up the average. You may think you do not count, but every one does count and what you do sways your town a little bit either toward the position of a good town or a bad one.

Protect our good name, your nation cries to you. Are you a patriot? Do you long to render a service to your country? You can do it. You can be one of those who help to make our country known for a nation of high rank in the scale of humanity. You can help protect her good name.—Sel.

## Sentence Sermons.

Mountain sides are not needed to send back the echo of a kind word.

He sleeps best who goes to bed with the knowledge that he has earned his rest.

The man who wastes his time throwing bouquets at himself is not always the best judge of flowers.

The sprinter is alright as far as he goes in the race, but it's the man who keeps going who wins the prize.

Man's worth is measured by what he gives the world, not by what he takes from it.

Tears of sympathy may temporarily dim, but they permanently brighten the eyes of affection.

The kind of greatness that is thrust on a man usually lacks adhesiveness.

It's better to be poor than dishonest. It's better to be neither than both.

It is alright to feather your own nest, but be careful to use your own plumes for the purpose.—Sel.

## Render Service Every Day.

If today were to be the last day we were to spend on earth, how would we spend it?

Would it be in theorizing or idealizing? No, it would be a day

of service—in which we would go as fast as our feet would carry us to the very first person we could actually help. It would not be a matter of color, race or religious belief that would be of any moment to us. The world would suddenly become to us one great family, in which we would prefer to serve one of the least rather than any one else. Our one thought would be Service. If, in our last hour, such would be our impulse, why should it not be our impulse every day?

Every day we see the emptiness of riches and social position—the impermanence of fame.

Those who are on the high wave of prosperity today are in the trough of oblivion tomorrow. The only temple that really counts, is the one that is not made with hands. The only way that temple is reared is in service to others—in which we know no creed or race distinction; in which we forget self and finding happiness in helping others. Then no matter when the summons comes it will find us ready and we will meet it erect and unafraid. Why spend time except in service?—Annie Miller Knapp.

## Orderly Minds.

The importance of order is one that can hardly be exaggerated. It is only the people who have a place for every thing and everything in its place, who make the best use of their possessions. There are multitudes who spend so much time hunting for their belongings that they never have a chance to get much good out of them.

But if it is important to have our homes in order and our desks in order, and to be orderly otherwise, to have an orderly mind is the most important of all. A great many people's memories are like an old fashioned garret. Everything is piled there in no particular order or arrangement. They do not know what they know about any thing. There is no system in their thinking.

People with disorderly minds

are inconsequent. They cannot follow the line of an argument and they can hardly follow the course of a logical conversation. Their talk is full of jerky surprises, of jumps from one subject to another unrelated. Without doubt something that has been said accounts for the cropping up of the new themes in the conversations, but such abruptness would not be possible to an orderly mind.

Keep your mind in order. Have some method for arranging what you learn, so that it will not be like so much unrelated rubbish. Learn to think straight from one thing to another. Orderly habits of thought have a great deal to do with success.—Sel.

## Laughing Things Off.

Perhaps the world today does not fully appreciate the value of a laugh, does not realize how many times a laugh at the right time and the right place has saved many a situation. The person who has the power to laugh things off can do much in the world.

How much better it is when things go wrong to laugh them off than to go off in a corner and brood over them. When we built block houses in our childhood days and some one knocked them down, we laughed over it and proceeded to build other houses; but as we grow older and our houses of ambition and plans are knocked down, we find it hard to smile. But the only way to meet such a situation is with a smile—the sort of a smile that will start right in and build better houses.

We like to have about us folks who know how to smile, and the voice that knows how to laugh. It makes us feel good. Therefore, it's up to us to cultivate the smile and the laugh. It pays.—E. Owen.

It is not words that give strength to friendship, but a similarity of interests.—Demosthenes.

Live this day as if your last.—Horace.

Pride went out on horse back and returned on foot.

Pertidy often recoils upon its author.—La Fontaine.

Necessity is stronger than art.

**A Letter And An Answer.**

(The following letter was written by a friend to Bro. Lloyd Johnson, of Buffalo, S. C., and because it was a private letter, the name of the writer is not made known).

Dear Lloyd:

In answer to yours of the 12th inst. I will say that it is a pleasure to me to write to you on the subject in question, but am sorry that a man of your sense will take off after such doctrine, which is to my way of thinking, a plan worked out by the old "Nick" to deceive men and lead them down to the lost world.

This time I want to take up your letter by topic and discuss each one the way the Bible gives it.

You want me to show you in the Bible where the soul is immortal. Now I thought I made it plain by scripture references that he that believeth on Christ shall never die, but if you do not understand, I will go over it again.

There is a spirit in man and the breath of the Almighty giveth them understanding. That spirit came from God and at death goes to God. See Eccl. 12:5-8.

This day shalt thou be with me in Paradise. Luke 23:43; Jno. 6:47-59.

Now at death, that is physical death, the spirit goes to God and God is not sleeping in the grave. God is on his throne and the redeemed of earth that John saw on the Isle of Patmos are in his presence casting their crowns at his feet and crying, Holy, holy, thou art God who hast redeemed us by thy own blood.

If the soul of man is mortal and must die and stay in the grave, why did Christ say to the thief, This day shalt thou be with me in Paradise? Why did Christ say, He that believeth in me hath everlasting life?

If God is no respecter of persons, why did he bring Moses and Elias who had been dead physically hundreds of years to a spiritual life and let them converse with Christ on the mount?

Lloyd, I am surprised at you for asking any more proof on the immortality of the soul than I sent you before. It is evident that you are trying to carry your point by passing by these Bible truths and taking up passages that mean natural death and making it spiritual death as you did in Ezek. 18:4, 20, that is plain that soul in that place applies to the natural body or Christ's plain explanation of the state of the soul after death is false.

Yes, the body is the only thing that will put on or be clothed with immortality. as the soul is

already clothed with immortality, therefore it does not put on immortality but the body becomes immortal and the soul and body reunite at the resurrection. I aimed to make that Jno. 11:25-26, and this is how it reads in my Bible. Jesus said unto her, I am the resurrection and the life; he that believeth on me though he die, yet shall he live; and whosoever believeth on me shall never die. Believest thou this?

I don't ask you to agree with me, but I would that you would accept the truth of God's word on the immortality of the soul. I am sorry that you think I don't make the truth apply to what it means, or in the proper place.

Now if eternal life is only in promise, why did Christ say, He that believeth on me hath everlasting life? If I promise you a dollar some time in the future, I tell you I will give it to you at a set time. But if I say you have a dollar, I mean now. So Christ meant now when he said, He that believeth on me hath everlasting life. Gen. 2:17. Gen. 3:19 means the same thing, natural death, and you are too sensible to argue that the spirit returns to the dust and becomes a part of it, when it has been made plain by me and proved by the scriptures that the spirit returns to God at death.

It was not God's will for Adam to transgress the commandment, but he did so, and the wages of sin is death, but the gift of God is eternal life through Jesus Christ.

Adam through transgression brought about death to the human race. So Christ by obedience brought life to the ones that believe on his name. Our sins are blotted out when we believe on Christ with the whole heart.

I want you to tell me where in the Bible you got the spirit and the air we breathe to mean the same thing. The air is only a natural thing composed of oxygen and nitrogen, and you make it the spirit that returns to God who gave it. Why a hog breathes the same air we do and according to your talk its spirit would go to God too. You surely don't mean that the spirit and air are the same. If we do not possess an immortal soul, then we are not above the brute creation.

Job was waiting and longing like Paul to be absent from the body, that is, die and be present with the Lord, that is, his soul be present with the Lord, but your talk almost cuts man off of a soul as you say they are one. But the soul and body are no more one than a sheep and a wolf are one.

The Lord himself shall descend from heaven, means that

the Lord shall descend and does not mean that he will descend by himself.

The bodies of the saints are only resurrected to put on immortality and reunite with the soul.

John saw 144,000 and an innumerable company. The 144,000 were singing before the throne of God. Rev. 14:1-6.

I believe that the dead saints are now in heaven and will be with Christ at the resurrection of the bodies.

I am confidently expecting that the immortal soul within me will go to heaven at death and that this body of clay will rise at the first trump and become immortal and reunite with the soul. So this does not cut me out but I am afraid that your soul sleeping doctrine will lead you so far wrong that you will believe a falsehood and be lost. I pray that this will not be the case.

Lazarus was laid at the rich man's gate full of sores and desiring to be fed with the crumbs that fell from the rich man's table. The rich man ought to have fed and cared for Lazarus but we have no account of his doing it. So he was sent to hell for not caring for the poor, and because he had enjoyed this life without making preparations for death. Lazarus must have been a good man and done good deeds or the angels would not have carried him away.

2 Pet. 2:9. This is exactly how my Bible gives it: The Lord knoweth how to deliver the godly out of temptation and to keep the unrighteous under punishment unto the day of judgment.

You surely are reading a soul sleeping Bible as that word resserve is not in my Bible at 2 Pet. 2:9.

Look in the back of your Bible and see who translated it and then hunt up his record and see if he is not a soul sleeper.

The way you talk of hell with no fire you would make the people believe it is a summer resort where the sick may go for their health. I guess if any are so unlucky as to go there, then they will know whether it burns with fire and brimstone or not.

If Christ's soul was in the grave 3 days and 3 nights, how did he go and preach to the spirits in prison? Please answer this and tell what that prison was and who the spirits were and where the prison is.

This passage you refer to does not say Christ was ever in hell any way. I want everything the scripture says and believe it all truth. As for me taking what father and mother taught me, I am happy to say that I was raised by a good Christian father and mother that taught me before I could read that there is a heaven for the good and a hell

for the bad, and when I got so I could read and understand for myself that they were right and that I had not been taught wrong. I can say with clear conscience I was raised as nearly right as possible and have not departed from my early training, and the more I learned of God's word, the more I honor my parents for starting me right.

Now on regeneration, you're wrong on that as you are on most everything else. Now you say man is born of water here and is born of the spirit from the grave. The words of Christ are spirit and they are life. Then like begets like and if we are begotten by the word and born of the spirit, then regeneration is making anew the soul or spirit now by purifying it. Regeneration is that act of God by which the governing disposition of the soul is made holy and by which through the truth as a means, the first holy exercise of this disposition is secured. It is a change in the heart. Regenerate, create or make. Regenerate means to recreate or re-

create every whit whole like Christ made a certain man without being born of the spirit here. According to your theology, a soul is not quickened or made alive until the resurrection, but Eph. 2:1 says, And you did he make alive who were dead in your trespasses and sins. Eph. 5:14. Awake, thou that sleepest and arise from the dead and Christ shall shine upon thee. Now it is evident from this that Paul was not talking to people physically dead, but spiritually dead; therefore, he was bidding the spirit in man which is born before the resurrection, awake that Christ would give it life. Yes, you are saying now, I guess that that life is only in promise but you know better. You can't deny Christ's own language, He that believeth on me hath everlasting life.

I see nothing in Psa. 27 or 110 that bears you out in saying that the earth is to be the home of the saints, and there are only 150 chapters in Psalms, so your 180, 220, 290, 340 are not references. Prov. 10:30 and Matt. 5:5 do not make the righteous inherit the earth as an everlasting possession.

Now I want to give you a few proofs where the soul never sleeps. Psa. 22:26. Your heart shall live forever. 2 Tim. 1:10. Our Saviour abolished death and brought life and immortality to light through the gospel. The Christian and Christ are so joined that he'll not live in glory and leave their souls in the grave, but at death the Christian or one that has been born again will be with Christ.

The foregoing letter is rather



lengthy—too lengthy to try to publish any answers in the same issue with it. At our brother's request we will answer it but will have to do it in sections because of its length. It will be well to keep the issue in which this letter appears so that it may be had for ready reference in comparing answers. We give the letter in whole and answer it as we can for the reason that this letter puts the matter before us just exactly as we are obliged to meet it who are trying to spread the truth. It is the real issue between the Church of God and orthodoxy today rather than the hair-splitting things that too many in the church are using for the purpose of division. It has been said that we get tired of the discussion of the nature of man, etc., etc. Yes, perhaps you do get tired of talking it over among yourselves, but have you ever come in contact with it among those who believe the false? God wants us to be disabusing the minds of people from the error in which they rest. In our answers we shall not give attention to the personalities that glimmer here and there. It is such a letter as any friend might write who holds the views the writer does. We have no doubt but that to him, his argument is convincing and he wonders why his friend cannot see it. The writer is without doubt a splendid person and one who believes all he says. It is not for his good particularly that we write, but for the good of those who are trying to defend the truth that they may know the difference between truth and falsehood. The first installment will be given in the next issue under the caption, "A Reply."—Editor.

#### What Is The Spirit in Eccl. 12:7?

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

It is claimed by those who teach the natural immortality of the soul that the spirit as mentioned in this verse is a personal being, capable of living separate from, and after the body is dead, and that it returns to Jehovah in heaven when the body dies. If this be true, the following are logical and unavoidable conclusions:

1. This verse asserts two universal facts: That the flesh of every man returns to the dust, and the spirit of every man returns to Jehovah.

2. As universally as the flesh returns to the dust, just that universally the spirit returns to the Lord. He gave the spirit to all men, therefore the spirit of every one MUST return to him

in heaven when the body dies; hence, a universal salvation, as unholy beings cannot enter heaven.

3. As it is impossible for any being to return to the Lord in heaven without first having been with him there, if the spirit is the real person, as the spirit of EVERY ONE RETURNS to the Lord, therefore the spirit—or personality—of every person pre-existed with him in heaven before it entered the body—real Mormonism.

4. As no living human body can be born without a spirit, if the spirit is the person, then the Lord is a partner in, and responsible for, every illegitimate living human body born, for there cannot be any such births unless he stands ready to send a personal spirit being from heaven to enter every such body and thus assist it to be born from adultery.

5. So far as I know, all who claim that our spirit is a personal being, separate from the body, also claim that sin is in the spirit, and that every living human body is born with a corrupt, sinful spirit being dwelling within it. If this is true, it follows that the Lord has a corrupt sinful spirit being in heaven, ready to put in each human body, which would make him directly responsible for the existence of corrupt human beings, and also prove that there are such beings in heaven.

The foregoing conclusions would be very absurd if true, and they would be true if the premise is true. Neither the premise nor conclusions are true, therefore a better exegesis of this text must be sought. Let us find the true one.

According to Strong's Exhaustive Hebrew, Greek and English Concordance, a Methodist work, the Hebrew word ruach, from which spirit is here translated, is also rendered breath 25 times, and breath is also given as one definition of the word. The same word is also rendered breath in Eccl. 3:19 where Solomon, in speaking of the death of both man and beast, said, "Yea, they all have one breath." From the word breath, the American Revised Version gives spirit in the margin. Young's Bible Translation, made by one of the leading Presbyterian scholars of the past century, reads thus: "and one spirit is to all." The Leeser Version, made by a Jew and used by them in all their English services, says: "yea, they all have one kind of spirit."

From the foregoing we see that the body of eminent scholars who gave us the American Revised Version; that prince of Presbyterian scholars, Robert Young of Edinburg, Scotland and the Jews, who above all other

people ought to know the meaning of the Hebrew language, are agreed that both the man and beast have the same kind of spirit. These translations were made by scholars who held to the natural immortality of the soul, and they never would have made them if they had not been convinced that the rendering is true.

Any unbiased person can readily see that the ruach of which Solomon was speaking in Eccl. 3:19, which is rendered both breath and spirit is the spirit that leaves man at death and is therefore, the same spirit mentioned in Eccl. 12:7, and this being true, the spirit of Eccl. 12:7 is common to both man and beast. It is from the same word that is translated breath in Gen. 6:17 and 7:15, where Jehovah speaks of all flesh, wherein is the breath of life. This spirit or breath of life, is not a conscious personal being, but is the animating power which the Lord placed in man after creating him, to animate and make him live. It is the same power spoken of in Psa. 104:29 and 146:4. "Thou takest away their breath, they die, and return to their dust." "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

The same word is translated breath in the following statements of the Lord concerning the dead: "Behold, I will cause breath to enter into you, and ye shall live.....Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live....and the breath came into them and they lived." Ezek. 37:5-10.

As both man and beast have the same kind of spirit, if the spirit of a man is the real man, then the spirit of a beast is the real beast, and if the spirit of man pre-exists before entering the body, so does the spirit of the beast, just what Mormons teach. If the spirit of man is a conscious, rational creature so is the spirit of the beast, for both have the same kind of spirit.

The Greek equivalent to ruach is pneuma, and is rendered spirit in Jas. 2:26, in which we are told that, the body without the spirit (the margin says breath) is dead." The translator here admits that the spirit to which James refers is the breath, without which we are dead. The Lord has so constituted man that he can possess NO kind of a spirit that can keep him alive without the breath of life.

Let it be clearly understood that I DO NOT claim that the breath of life is the ONLY kind of a spirit that we have, but I do claim that our spirit is not a personal, conscious being separate from the body. I also claim that the the spirit in Eccl. 12:7

is the breath of life, which is perfectly harmonious with the spirit RE-turning to the Lord, for it returns to him in the same sense that our land may return to us. We may live in New York and sell land in Oregon on conditions, which, if the purchaser fails to meet, causes the land to return to us; not that it goes to New York, but simply returns to our care and this is the sense in which our spirit returns to the Lord.

Man is NOT a two-fold being, but has a twofold nature—physical and spiritual. Both natures were void of life and consciousness previous to receiving the breath of life, which gave man all of the life and consciousness that we now have and its withdrawal will take away all of that life and consciousness.

If a man's spirit is a being separate from, and independent of, the body, there is positively no act that a body can perform that will produce a body with that kind of a spirit in it. But as man has a two-fold nature, and it takes both to constitute the ONE man, and that man is endowed with the spirit, or breath of life, we can easily see how he can transmit both natures to his children, and they also be in possession of the breath of life..

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J. C. Vanzandt,  
849 Front St., Portland, Ore.

The aids to noble life are all within.—Matthew Arnold.

No falsehood was ever entirely convincing, even to the person telling it.

To say of a man "He means well," is worth nothing unless he does well.

Hope is always saying there is a light close by when we get in the dark.

There is more help in an ounce of encouragement than there is in a ton of advice.

The Bible is the best seed store, and you can get seeds there free.

To succeed, one does not need elbow room so much as "elbow grease."

It is useless to attempt to reason a man out of a thing he was never reasoned into.

The heart, not the head, is the real master of the man.

Incredulity of good in others usually denotes a corrupt heart.

Sympathy opens the windows to life's sunshine.

## 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 us that Bro. Chas. Manken, of Fredericktown Mo., is seriously sick with tuberculosis and appendicitis, and that little hope is expressed for his recovery. This news grieves us greatly since we have learned to love him for his true Christian worth. We pray that in the providence of God he may yet be spared.

A number of the brethren in California met at Pomona on Mar. 26th and organized for work by electing the following officers: Bro. Earl Taber, Los Angeles, Pres., Bro. Adamson, Pomona, Sec., Bro. Hatch, Santa Ana, Treas., Esther Richardson, Los Angeles, Cor. Sec.

It is our pleasure to announce that Sister Alta King of Palmer, Neb., has consented to supply matter in keeping with each lesson in our Sunday School Leaflet to fill up the extra space. It will be her purpose to draw out the good points of each lesson by illustration, questions or quotations as she may see fit. We regard her as one of our ablest young writers and feel that with two such sisters as she and Sr. Drew at the head of our S. S. work, our Leaflet will commend itself to all lovers of the truth.

## HELPING FUND.

By means of this fund The Restitution Herald is sent to many who otherwise could not have it. A Sister in Canada. 5.00

## Announcements.

Bro. J. H. Anderson, of Troy, Ohio, will reach Virginia, May 24th, 1916, to begin meetings in the Maurertown church where he will continue a week or more as the interest may demand, and then to the Brick church at Seven Fountains to continue to June 8th. Let all who can be present.

S. E. Boyer.

To the brethren scattered throughout Michigan and else where, greetings.

The annual conference and Bible school of the Church of God of the Abrahamic Faith in Michigan will convene on Thursday of the third full week in June, and will be held at Blanchard, Isabella Co., Thursday evening, June 22, 1916, and continue over the following Sunday.

The Bible School will be held immediately following the annual conference. 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, assisted in the good work by the president of the conference, Bro. F. V. Blakely, of Grand Rapids, Mich., and Bro. B. W. Woodward and Sr. M. A. Woodward of Dutton, Mich. It is the desire of all who have been in the habit of attending these gatherings that all churches send delegates with reports of their conditions, to this meeting. All interested in the Lord's work are earnestly en-

treated to come to the feast of good things from the word of God.

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

"The Eleventh Annual May Meeting of the Church of God Ponthill will be held on May 27th and 28th. Bro. L. E. Conner of Cleveland will assist with the speaking. It is expected these meetings will be the best ever. Watch next issue for further announcement.

Arthur Gilbey, Sec.

## Reports.

Dear Bro. Lindsay and beloved readers of the Herald:

I am glad of the opportunity of reporting to you again our Easter service held annually with the Church of God at Guthrie Grove, S. C. It 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 truths they heard during the day's services. The song service opened at 9:30 a. m., conducted by our singing clerks, Bro. P. A. Guthrie and Bro. G. M. Pack, and a Professor Thomas from Pelzer, S. C. Songs and talks by the brethren were enjoyed until eleven o'clock. Then Bro. A. H. Stone preached a wonderful sermon, using for his text the words, "What must I do to be saved?" 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 the brothers and sisters. After one hour the singing clerks went into the house and began to sing. Then the congregation gathered in until the house was filled. We could not seat all the people but we hope they heard some of the wonderful truths that fell from our dear brother's lips. After a few songs were sung, the afternoon sermon was preached by the pastor, Eld. A. N. Durham, his subject being very clear, using for his text the words to be found in Mark 14:25: "Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God." Bro. Durham made his subject very clear, impressing upon his hearers the everlasting truths of Christ, 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, Hallelujah, We Shall Rise, the congregation was dismissed. May God's richest blessings rest upon our dear brothers and sisters.

Your sister in hope of eternal life in the soon coming kingdom,  
Lulie M. Chandler.

## Quarterly Meeting.

The second quarterly meeting of the Church of God in Ill., was held at Lanark, Apr. 29, 30, 1916.

At the business meeting Saturday evening, thirteen members were present, including all of the officers and members of the board, with the exception of Bro. Earl Koontz.

Opening exercises consisted of a song service and prayer, followed by the reading of the minutes of the last meeting and their approval.

The treasurer's report was approved as read and ordered spread on the minutes.

Bro. F. E. Siple will be asked to assist Bro. Lindsay in the work of the Bible School this year, and an effort will be made to procure the services of Bros. L. E. Conner and J. H. Anderson for conference.

According to previous arrangements, the Bible School will be held Aug. 8-17, conference to begin Thursday evening, Aug. 17, and continue over the following Sunday. The foregoing announcement to be made in the "Illinois Conference Special" edition of the Restitution Herald.

The former program committee comprised of S. J. Lindsay, Anna Drew, and Cecil Cross is retained. Entertainment committee, Hazel Lindsay, Mabel Canode and F. H. Knodle. Maude Cross is to have entire charge of the music.

There was preaching Sunday morning and afternoon by Bro. Lindsay. The audience was small but attentive. The inclemency of the weather prevented many coming from a distance.

Almeda Glotfelty, Sec.

## Report of the National Berean Executive Board Meeting.

The Executive Board of the National Berean Society met at the home of the President, Sr. Leila E. Whi'ehead, in Chicago, April 22.

Plans for the Annual Berean Conference to be held on the Church of God Camp Grounds at Waterloo, Iowa, Aug. 24, were discussed. The program for this conference will appear in detail later from the program committee.

The book committee was represented at the meeting, and reported that books will be ready for distribution by conference time.

The tract committee reported 470 tracts sent to Ill., 217 to Ind., 50 to Ark., 63 to Neb., 9 to

N. Y., 75 to So. Car., 35 to Ky., 30 to Cal., 40 to Mo., 15 to Tex., and 37 to England, a total of 1041. This number of tracts has gone out from the National Tract Committee in addition to those sent out by individual states. This report is far in advance of any tract work ever done before, a noted result of organized effort. In fact all reports showed greater activities in every line of Berean work. Three new points of interest were reported, one having come through the tract committee. The tract work has been supported mostly by free will offering. Any one wishing to help in this work can send donations to the National tract committee, Mrs. Lydia Railsback, 621 So. Fellows St., South Bend, Ind.

Bereans, plan your vacation to attend the annual conference which will be held in connection with the Iowa State Conference. You can first attend the Ill. Bible School and conference at Oregon (Aug. 8 to 20), if you wish, and then go on to Waterloo (Aug. 19-27) all for one fare. The R. R. fare from Chicago to Waterloo is approximately \$6.00, and it costs no more to go by way of Oregon.

Evelyn K. Harsch, Cor. Sec., and Rec. Sec., protem.

Dear Bro. Lindsay:

I thought a few lines from this place might be of interest to the Restitution Herald readers. Saturday morning Apr. 15, wife and I boarded the train for Attica, Kansas, to be present at our annual gathering there for the celebration of the supper in commemoration of the Lord's death for the redemption of the world. Our train being late, we were detained in Harper over six hours, but at 7:20 we boarded the train for Attica, arriving there about 8 o'clock, where we were met by friends who took us to the Christian Church where we spoke to a large and interesting audience on the subject of our faith.

Sunday at 11 a. m., we spoke again, on the subject of the kingdom. After the meeting we went to the water, where two intelligent sisters from Conway, Kans., Mrs. Clara M. Hunt, and Mrs. R. M. Burton, were buried in baptism, through which act they were planted, begotten in the Spirit, and became the begotten heirs of God and joint heirs with Jesus Christ on the Spirit plane, and if they make the proper growth, when the time comes at the resurrection, they will be born of the spirit, and be the heirs of God and partakers of the divine nature. 2 Pet. 1:4. Clothed with immortality and be members of that body, the seed of Abraham, through whom all kindreds of earth will be blessed. I take pleasure in in-

troducing Sisters Hunt and Burton to the household of faith. My prayer is that they may walk worthy of the vocation wherewith they are called, and obtain that high calling of God in Christ Jesus. Phil. 3:14.

Sunday night, the 16th, we met at the home of Bro. and Sr. R. S. Sullivan in Attica, and after a short talk by the writer we gathered around the table and partook of the emblems in accordance with the command of our Lord and Savior: "Do this in remembrance of me." Lu. 22:19. Our minds carried back about 1900 years when our Lord and Savior laid down his life for us, and not only for us, but for the whole world.

We also met Bro. Barber, 9 miles northeast of Attica, a brother of the sisters who were baptized. He is a firm believer in the faith of God's elect, and our visit was pleasant and interesting, which we hope may be repeated. Bro. and Sr. Sullivan were both quite poorly, he being confined to his bed most of the time.

Paul says, "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11:26. This was the 34th time the church in this place has met together for this purpose. But we hope that the worthy ones will be called forth from their dusty beds before another year rolls around, and with the living, become partakers of the divine nature, and be clothed with immortality to sit with Jesus at the Father's right hand until all evil is put down, and the whole earth subdued; then to reign with Jesus the Christ on his throne over the whole earth and to bless all nations. My prayer is that God will give us strength that we may walk worthy of the vocation wherewith we 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 be put away from you with all malice, and be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Your brother in hope,  
S. C. Oliver.

## The Sunday School.

By Anna E. Drew.

The Cripple of Lystra.

May 21, 1916. Acts 14.  
Lesson Text.— Acts 14:8-20

Golden Text.—He giveth power

to the faint; and to him that hath no might he increaseth strength. Isa. 40:29.

Time.—Immediately after the last lesson. Professor Ramsey thinks Paul and Barnabas were in Iconium during the spring and summer of A. D. 47, spent the winter in Derbe, the spring and summer of A. D. 48 in visiting the Galatian churches, and returned to Antioch in Syria in the autumn of 48.

Place.—Iconium, Lystra, and Derbe, in southern Galatia, with a journey backward through Antioch in Pisidia, and Perga in Pamphylia, and thence to Antioch from which they had started.

### Questions.

Where did we leave Paul and Barnabas in our last lesson? What good came from the persecutions of these disciples? (Proved to be the means by which the gospel was spread to other points). What is said of their work in Iconium? Acts 14:1-4. What was the result? v. 5. For what was stoning the penalty? (Blasphemy). To what city did they flee? (Lystra was 18 miles southwest of Iconium, and Derbe 20 miles southeast of Lystra. They were cities of Lycaonia, which was a part of the Roman province of Galatia).

They "preached the gospel"—what is the gospel? Find texts. Lystra was the capital of Lycaonia,—what miracle was performed in this city? vs. 8-10. In what ways could Paul perceive the cripple's faith? Would Paul's command of verse 10 test the man's faith? What was the effect upon the people of this miracle? v. 11.

"The speech of Lycaonia was not Greek but a dialect approaching the Syriac. The Greeks supposed that their gods often rendered themselves in human form.

What names did they give to Paul and Barnabas? v. 12.

"Jupiter was the supreme god of the heathen, and Mercury was considered the god of eloquence. The ancients represented Jupiter as an aged man, large, noble and majestic; and Mercury young and active."

To what extent did they seek to carry their honors? v. 13. How did the apostles seek to restrain them? vs. 14-18. What had they tried to teach them? v. 15.

What witness had God left to his power and goodness? v. 17. What tribulation came upon Paul and Barnabas following this demonstration of the people? v. 19.

Paul alludes to this stoning in 2 Cor. 11:25 and probably in Gal. 6:17. "Stoning was a peculiarly Jewish mode of punishment; the Jews were probably the leaders of the mob. Stephen was stoned outside Jerusalem for

fear of polluting the holy city, but the Jews would not consider Lystra sacred and so they stoned Paul within the city. It was an illegal act, as Paul was a Roman citizen."

Did they suppose they had killed Paul? vs. 19, 20. What is said of the success of the work at Derbe? v. 21. What was their purpose in revisiting the cities through which they had already passed? vs. 22, 23. What was 'the faith' in which they exhorted the church to continue? Must all true followers of Christ suffer tribulation in some form? Rom. 8:17; 2 Tim. 3:12. If the followers of Christ do not suffer persecutions, what must we conclude? What is the purpose of these trials? 1 Pet. 1:6, 7; 4:12, 13. When does the entering into the kingdom take place? 1 Pet. 1:13; 2 Tim. 4:1, 8.

Through what other cities did Paul and Barnabas pass on the return journey, preaching the word? vs. 24-25. From what point had they started? v. 26. Antioch in Syria. "Centuries after the two great armies of the Crusaders, having come through parts of the same districts over which Paul and Barnabas had traveled, embarked like them from Attalia for Antioch in Syria."

Was the report of this first missionary journey encouraging? v. 27. They had probably been gone two years and traveled about 1400 miles. Review the important incidents of the trip.

## Letters.

Bro. Lindsay:

As I am sending you a Post Office order for a new subscriber. I thought I would write a few lines, as our Bible tells us to preach the gospel in season and out of season, by our fireside, and by the wayside. Oh what a privilege to talk of our Redeemer when he has done so much for us. And not only to talk but set good examples to show our good works by our faith and actions. Our actions talk more than words sometimes. Still waters run deep, so do kind words and kind deeds. We are commanded to have charity for all, especially for the sinner. The well need no doctor. A kind word, a pleasant smile, a warm hand-shake, a silent tear, some times how they cheer the heavy heart. And perhaps a silent prayer, if it is sincerely given, and they cost nothing. Oh brothers and sisters, let us pray more often for our fellow men as God is our refuge and he knows all things, from the beginning. We are none of us perfect. May God bless us all and keep us and help us to overcome evil.

Mrs. Amy Johnson.

## Obituary.

### Thomas J. Dietzman

Was born in the state of New York, Aug. 1858, and died at Oregon, Ill., Apr. 29, 1916. Age 57 yrs., 8 mos., 20 da.

He came from New York to Wisconsin with his parents when a small boy and there grew to manhood.

Leaving Wisconsin, he went to Minnesota where he met and married Miss Belle Edrington. To this union were born eleven children, the eldest of whom preceded him in death, Jan. 3, 1908. He leaves to mourn his passing, his wife, ten children, four brothers, three sisters and a host of friends.

Bro. Dietzman had been a sufferer with dropsy for a long time but at the time of his death it was thought he was much improved and great hope was entertained that he would be able to get out and enjoy the approaching spring days. His sudden death came as a shock to the family as well as to the friends.

He had been a member of the Church of God for about two years. Funeral was conducted from the church at 2 p. m. on Tuesday, May 2, and he was laid to rest in the cemetery at the side of the church to await the coming King.

S. J. Lindsay.

### Clemie Corine Lemon.

Clemie Corine, daughter of Cyrus and Louisa Ball was born in Burnettsville, Ind., Jan. 21, 1860. She grew to womanhood here and was united in marriage to Milton Lemon, Oct. 7, 1879, and went to housekeeping in the home town. To them have been born ten children, six sons and four daughters. Five of her boys preceded her in death while young. The other son, Charles, the daughters, Mrs. Minnie Osman, of Argos, Ind., Mrs. Jennie Tharpe, of Rochester, Ind., Jessie Zink, of Tiosa, Ind., Miss Ida, at home, and her beloved husband, survive her. She also leaves nine grand children, a sister, Mrs. Georgia Stotts, of Indianapolis, two half sisters, Mrs. Edith Demham, of the state of Oregon, and Mrs. D. H. Robertson, of Indianapolis, and one half brother, Fairfield Vickery, of California.

She had been in poor health for nearly a year, having suffered a severe attack of blood poisoning, but had recovered so as to be about her usual duties. Her last illness was of short duration, covering less than a week. It was a revival of the old malady, and in the weakened condition of her life forces the end came suddenly, but peacefully, Thursday morning at 3 o'clock.

April 27, 1916. She had reached the age of 56 yrs., 3 mos., and 6 days.

In early life she had united with the United Brethren church in Lafayette, Ind. After her marriage she with her husband were baptized by Bro. F. L. Austin at Rensselaer, and united with the Church of God of the Abrahamic Faith in 1898. She has lived a life consistent with the faith she had in the gospel, "looking for the blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ." Her domestic life has been one of faithful devotion to her family in the arduous duties that fall to the lot of the patient wife and mother. She fell asleep in Jesus to await his coming and his resurrection.

Funeral services were held from the Christian church in Burnettsville, at 2 o'clock, Sunday, Apr. 30, 1916, conducted by the writer. The house was filled to overflowing with the friends, neighbors and relatives of the family, in testimony of the high esteem in which Sr. Lemon was held. Love and sympathy were also shown by many floral offerings. We spoke words of comfort from 1 Cor. 15, and 1 Thess. 4:13.

D. E. VanVactor.

### Elizabeth Huffer Benge

Was born in Michigan Township, Clinton Co., Ind., Mar. 8, 1838, and died in Michigantown, April 21, 1916, at the age of 78 yrs., 1 mo., and 13 days.

She married John Floyd in 1855, and became the mother of four children. Two of these, Mrs. Augusta Heaton, of Elwood, Ind., and Mrs. Elnora Armstrong, of Tipton, Ind., survive her. John Floyd died in 1860 and she was married to Robert Benge, May 24, 1863. To this union were born eight children, of whom George Benge, of Frankfort, Ind., William Benge, of Alexandria, Ind., Mrs. Martha Parker, of Kokomo, Ind., and Mrs. Pearl Jenkins are still living.

In her home she was a kind and affectionate mother, and a devoted wife. She had wrought out her life work in the fullness of her years with integrity and uprightness of purpose in keeping with her profession as a Christian. She had been a member of the Church of God at Hillisburg, for more than forty years, and was a firm believer in the teachings of the Holy Scriptures and founded her hope of a future life upon the life-giving power of her Savior and Redeemer, Jesus Christ.

She suffered a stroke of paralysis in Feb., 1916, which with other complications caused her death.

She leaves her husband, Robert

Benge, six children, forty grand children, and twenty-seven great grandchildren of her own family. Besides these, five brothers, Jacob Huffer, Andrew Huffer and a half brother, Frederick Huffer, all of Michigantown, Ind., Eli Huffer of Middleton, Ind., Daniel Huffer, of Frankfort, Ind., William F. Huffer, of Frankfort, Ind., and a half sister, Sarah Clark, of Kokomo, Ind. Also many other relatives to feel their loss in her death.

Funeral services were held from the Hillisburg church, Monday, at 2 o'clock, Apr. 24, 1916, conducted by the writer, and burial was made in the Michigantown cemetery. The services were largely attended by the brethren, friends and neighbors and we spoke words of comfort and hope from 1 Thess. 4:13.

D. E. VanVactor.

### A Citizen of the Kingdom of God.

And the kingdom and dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints, of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. 7:27.

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye can not come; so now I say to you. Jno 13:33.

These and other scriptures shew that the kingdom of God is to be the home of God's people. "What must I do to become a citizen of the kingdom?" is an important question. Christ said to Nicodemus, Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God. Jno. 3:5. We were brought into the present life by a fleshly birth. The Christian life begins with the water birth and eternal life with the spirit birth. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. 6:4. Baptism must be preceded by a belief of the gospel. Mark 16:15, 16. Acts 8:12. As we go under the water we bury the old man of sin and as we come up out of the water we are born of the water. Rom. 6:1-11. We are now Christ's disciples. Gal. 3:26-29. Turning to Matt. 5:12, we learn that the sermon on the mount was given to the disciples and in Matt. 5:20, we find these words, For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heav-

en. The righteousness of the scribes and Pharisees is pointed out in Matt. 23:23. Woe unto you. Scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done and not to leave the other undone. Now, let's pay all we owe to our church papers, conference dues and all other debts and then contend earnestly for the faith once delivered to the saints and not neglect judgment and mercy. Then we shall exceed the Scribes and Pharisees in righteousness. When Peter made the good confession, "Thou art the Christ, the son of the living God," Christ said to Peter, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:16-19. Peter, will you point out the way into the kingdom? "And beside this, giving all diligence, add to your faith virtue, and to virtue, knowledge, and to knowledge temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence, to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1:5-11.

In Matt. 25:34, the king says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then he gives the reason for inviting them, because they had carried out the golden rule. Turning back to Jno. 3:5, we learn that we must be born of the spirit as well as of the water. In Gen. 1:24, we find a law that everything after his kind. Then to be born of the spirit, we must first be begotten of the spirit. Of his own will begat he us with the word of truth that we should be a kind of first fruits of his creatures. Jas. 1:18. "It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (life producing). Jno. 6:63. This word or spirit is the good seed that produces the spirit birth which begins eternal life. Now the par-



able is this: The seed is the word of God. Luke 8:11. Let us be careful to have pure seed, the word as we find it in the Bible. Then in due time we shall be born of the spirit and bear the image of the heavenly being, Christ. 1 Cor. 15:49. But if the Spirit of him that raised up Jesus Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken (bring to birth) your mortal bodies by his spirit that dwelleth in you. Rom. 8:11; Col. 1:15, 18 shews that the resurrection is a birth.

J. H. Anderson.

**The Old Creation and The New. Part I.**

The question of how to get deliverance from sin is one which troubles many Christians. For they see in the Word of God a life revealed to which they know they have not yet attained. And when they think of the weakness of the flesh they are sure they never will attain to it. They know indeed they will be faultless one day, when Christ presents them before the presence of His glory (Jude 24) and in their hearts they say, "But not till then." Yet the same Word assures us that God's purpose is that His children should be faultless, not simply before the throne, not simply in the millennium, or in the new heavens and the new earth, but right here in the midst of a crooked and perverse generation. Phil. 2:15.

How can this be? Let me first of all open up a Bible study which will help us to the answer.

Scripture speaks of a time in the far future when there will be a new heaven and a new earth, and the tabernacle of God shall be with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them and be their God. Rev. 21:1-3. R. V.

A thousand years before God thus dwells with men universally, He will give an earnest of it in the land of Israel. "Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee, saith the Lord." Zech. 2:10. "My tabernacle also shall be with them and I will be their God, and they shall be my people." Ezek. 37:27.

Is there any foretaste even now of this wondrous work of grace? Christ said, If a man love me, he will keep my word, and my Father will love him and we will come unto him and make our abode with him. Jno. 14:23. John says, He that dwelleth in love dwelleth in God, and God in him. 1 Jno. 4:16. Paul declares, Christ liveth in me,

Gal. 2:20, and he writes to the Corinthians, Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. 2 Cor. 4:16.

Have we given due attention to the fact that in describing those three dispensations of God's dealings with men in grace, the Holy Spirit has made use of the same language throughout? Note the following parallels:—

I A.—God will dwell in the new earth.

B. God will dwell in the redeemed nation of Israel during the millennium.

C. God dwells now in His church.

II. A.—The Holy Spirit has stamped the word 'new' upon the earth in which God will dwell.

B. To the nation of Israel God is first to give a 'new' heart, and only when they have been born anew will God make His abode with them. Ezek. 36:26; John 3:3. R. V.

C. If any man be in Christ he is a new creature. 2 Cor. 5:17.

Thus far we may summarize:—God makes all things new. Rev. 21:5. He will dwell with all men everywhere.

When God makes the nation of Israel new He will dwell in that nation.

When God makes an individual new, He dwells in him by faith.

III. A.—When God creates the new earth, the first earth passes away. They cannot co-exist. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Rev. 21:1. The earth and the heaven fled away and there was no place found for them. Rev. 20:11.

B. When God gives the nation of Israel a new heart, the old heart is taken away. A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh. Ezek. 36:26.

C. If any man be in Christ he is a new creature, old things are passed away; behold all things are become new. 2 Cor. 5:17. Put away...the old man...and put on the new man. Eph. 4:22, 23 R. V.

Notice that God's purpose is to make new, not to improve the old. Herein man's ways differ from God's ways. Man is a great believer in reformation. God's plan is REformation, or regeneration. Man seeks to improve this present evil world, and thinks he is getting on very well. He is expecting the conditions of life so to improve that by and by universal peace and

righteousness will be established on the earth. Well, mankind is going to get the very best of conditions in the millennium, when there shall be an absolutely wise and just and powerful King reigning over all the earth, and lo, even these heavenly conditions will prove inadequate to change the heart of man which is deceitful above all things and desperately wicked. Jer. 17:9. And so, at the close of the thousand years, the whole of the old creation is to be swept away, and God will make all things new.

Happy are they who have learned now what man is ever so reluctant to believe, that they that are in the flesh can not please God, and that, in order to please Him, even what is seemingly good and noble and refined in the natural man must pass away, and a new creation must take its place in which all things are of God. 2 Cor. 5:18. What a blow that gives to all the efforts of the natural man after holiness. All the virtues and excellences that the old nature possesses cannot amount to holiness in God's sight. The old man is corrupt. Eph. 4:22, and how can a corrupt tree bring forth good fruit? The tree must first be made good, and then its fruit will be good. Matt. 12:33. The new man, Paul says, is created in righteousness and true holiness, Eph. 4:24, showing that there is also a holiness which is a sham in God's sight, and that is the holiness that man tries to cultivate on the corrupt tree of the old human nature.

Let us return however to our Bible study.

IV. The agency which effects the destruction of the old creation is in each case fire, either the ordinary fire with which every one is familiar, or the divine, but no less real, fire of the Holy Spirit. Thus we have:

A.—The heavens and the earth which are now reserved unto fire. 2 Pet. 3:7. For a fire is kindled in Mine anger and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. Deut. 32:22. These are clear references to the lake of fire of which John speaks in Rev. 20. Only when this fire has done its work of consuming the old earth does the new earth appear.

B.—Regarding Christ's glorious appearing to Israel it is written, Our God shall come, and shall not keep silence: a fire shall devour before Him. Psa. 50:3. Again, Who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire...and He shall sit as a refiner and purifier of silver; and He shall pur-

ify the sons of Levi, and purge them as gold and silver. Mal. 3:2, 3. And we are told in Isa. 4:3, 4 that the faithful remnant of Israel "shall be called holy...when the Lord shall have purged the blood of Jerusalem from thee midst thereof by the spirit of judgment and by the spirit of burning."—David L. Norrie.

To be continued.

**The Gospel.**

The gospel is the word of God, O! it be not ashamed; But always speak the word of truth, And its wonderful power proclaim.

It is the power of God, Salvation to us it will bring, If we plant it in our hearts, And of his love do sing.

It is the sure foundation, Build upon it and stand. When the tempest of sin rolls near, Remember you're not on the sand.

It is the good news of a kingdom, Where the tempter no more does reign, But its subjects all will be righteous, And Jesus our Savior will reign.

It's glad tidings of a Savior, In him we must confide, He gave himself a ransom, For us he was crucified.

It tells us of his resurrection, The first fruits of them that slept; How he gained the victory over death, For all who in him sleep.

It tells us of his coming, To make his reign on earth, To give rewards to the righteous, And cast away the curse.

Jennie L. Freeman.

Warmth of imagination, ardor of feeling, acuteness of reasoning, and fluency of expression can do but little. The true agent is a perfect abandonment before God, in which we do everything by the light which he gives, and are content with the success which he bestows. This continual death is a blessed life known to few. A single word, uttered from this rest, will do more even in outward affairs than all our most eager and officious care. It is the Spirit of God that then speaks the word, and it loses none of its force and authority, but enlightens, persuades, moves and edifies. We have accomplished everything, and have scarce said anything—Fenelon.

Some men who say just what they think are men of few words.



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**A Definition.**

A smile: The lighting system of the face and the heating system of the heart.

To be thoroughly good natured and yet avoid being imposed upon

shows great strength of character.

There are few things reason can discover with so much certainty and ease as its own insufficiency.—Collier.

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**The Harvest of the World.**

Dear brethren in the Lord:  
Did you know that it is almost time for the Lord's harvest? Matt. 13:38-40: The field is the world, the good seed are the children of the kingdom but the tares are the children of the wicked one. The enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. So when Jesus shall come and gather the sheaves, he will burn up the chaff with everlasting fire. But we do not want to be called chaff. We want to be the good wheat and enter into the city. But now, dear brethren, let us try to help some one into that city of gold. Christ came into this world to save that which was lost. Paul says, in Rom. 12:20, Therefore if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. So then, if he hunger and thirst after the words of life let us help him, and let us throw out the life line to any one who calls for it. The Bible says that there is more joy in heaven over one sinner that repenteth than of the ninety and nine which need no repentance.

Jesus says in one place that the harvest truly is great, but the laborers are few. The gospel is being sowed almost in every country of the world, and when the harvest time comes it will take a good many reapers to gather the good wheat together, but the chaff will have to be gathered too, before it can be burned in the fire. Now my dear brethren in the Lord, may we be called the good wheat and not the tares or chaff. And another thing is, let us help to gather in some more good wheat out of the chaff so when the

Lord does come the harvest of the world will have more of the good wheat and less of the tares or chaff.

Your brother waiting for the harvest,  
Ora L. Worley.

**Eden Restored.**

When this earth is again arrayed,  
In its Eden robe of old,  
Then saints will walk in robes of white,  
On streets more pure than gold.

When the thorns and thistles are burned,  
With the purifying fire,  
No golden wheat will be found,  
Entangled with the brier.

Then all wickedness will banish away,  
From the presence of the Lord,  
Then the glory and beauties will abound,  
That are pictured in his word.

Then the inhabitants of earth will not say,  
I'm sick or stricken with pain  
But all will be in the bloom of health,  
When Jesus our Savior does reign.

Then the sons of God will all shout,  
The morning stars together will sing.  
Then every creature in heaven and earth,  
Praises to their God will sing.  
Jennie L. Freeman

**The Love of the Father.**

1 John 2:15.  
It comes to me more and more,  
Each day as I pass along,  
The love of the Father eternal,  
Is over us tender and strong.

'Tis not alone in the sunshine  
Our lives grow pure and true;  
There is growth as well in the shadow,  
And pain has a work to do.

A message comes in the heart ache,  
A whisper of love in the pain,  
The pangs we have fought and conquered,  
Tell the sweet story of gain.

So it comes to me more and more  
As I enter upon each new day,  
The love of the Father eternal  
Is over us all the way.—Sel.

When expressing opinions of other people, just pause long enough to think what they may be saying of you.

Strange how often the dullest sort of a brain is accompanied by the sharpest kind of a tongue.

Every lie is the assassin of somebody's happiness.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, May 17, 1916.

Number 32.

## Join the B. O. T. (Be On Time) Club.

I would not dare to be late at church; I am afraid it would cause me to be late for the kingdom. Such was the expression of a dear sister who had come to church on time, and then waited, and waited for the delinquents to appear. If those who have the reputation of always being late to church could realize the hurt they were causing, they would get up a half hour earlier Sunday morning, and bend every effort to Be On Time. Wait for the leader, wait for the organist and then for Bro. and Sr. Blank, for they help so in the singing. Begin a half hour late, have a long sermon, and close an hour past closing time and you have fixed several of the congregation so that you will not see them there again. It is almost as bad a fault to hold the service too long as not to be on time. Thirty-five minutes is long enough for a service as a general thing. More food spiritually is bad for digestion. When people are tired they cannot listen. Say amen when you see your congregation getting sleepy. Be on time, begin on time, close on time.

Yours hoping to be on time for the kingdom.

## A Great Editor On The Bible.

On Oct. 13, 1893, Mr. Charles A. Dana, in the course of an address to the students of Union College on the profession of journalism, used words which are worthy of repetition before every new class of college students:

"The next point to be attended to is this: What books ought you to read? There are some books that are indispensable—a few books. Almost all books have their use, even the silly ones, and an omnivorous reader, if he reads intelligently, need never feel that his time is wasted even on the flimsiest trash that is printed; but there are some books that are absolutely indispensable to the kind of education that we are contemplating and to the profession that we are considering, and of all these, the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible.

## OVER IN THE AGES TO COME

A. J. EYCHANER

TEXT.—"That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Jesus Christ." Eph. 2:7.  
Diaglott Translation.—"In order that he might exhibit, in those ages which are approaching, the surpassing wealth of his favor, by kindness toward us in Christ Jesus."



HEY tell us the saints  
Will all sit on a cloud,  
Over in the ages to come;  
With no work to do—  
Only sing very loud  
Over in the ages to come.  
The fate of the wicked  
They dolefully tell,  
In torment unending  
Are roasting in hell,  
While the clock of eternity  
Is sounding their knell,  
Over in the ages to come.

Probation, they tell us,  
Will then be no more,  
Over in the ages to come.  
That when Jesus comes  
He will then shut the door  
Upon those in the ages to come.  
The heathen who died  
Without any light,  
And those whom the devil  
Had conquered in fight,  
In torment shall be  
Through eternity's night,  
Over in the ages to come.

God's word has a  
Different story to tell  
Of things in the ages to come;  
The wolf and the lamb  
Together shall dwell,  
Over in the ages to come.  
The nations of earth  
Dwell together in peace;  
The dominion of Jesus  
Forever increase,  
And those in the prison  
Of death he'll release,  
Over in the ages to come.

There's a wonderful work  
For God's children to do,  
Over in the ages to come;  
A work needing men  
That are able and true,  
Over in the ages to come.  
When the truth and the light  
Make the darkness to flee,  
God's glory fills earth  
As the waves fill the sea;  
The fact of redemption  
Earth's millions shall see,  
Over in the ages to come.

There's need of true men  
To enlist for the fight,  
Over in the ages to come.  
To conquer all evil,  
By spreading the light,  
Over in the ages to come.  
When the dead shall be raised  
Sleeping under the sod,  
There'll be work for good men  
In the kingdom of God,  
To teach all the nations,  
Or rule with the rod,  
Over in the ages to come.

The house of the Lord  
Will be builded again,  
Over in the ages to come.  
All nations will come there  
To honor his name:  
Over in the ages to come.  
Messiah shall reign  
And the people shall fear,  
And bow at his feet—  
That time draweth near.  
It is the long promised,  
Great Jubilee year,  
Over in the ages to come.

"I am considering it now not as a religious book but as a manual of utility, of professional preparation and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates which recounts the greatest event with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence and lay down with such reverence. There is no book like the Bible. When you get into a controversy and want exactly the right answer, when you are looking for an expression, what is there that closes a dispute like a verse from the Bible? What is it that sets up the right principle for you, which pleads for a policy, for a cause so much as the right passage of Holy Scripture?"

## Washington's Advice.

It would be well if we should all be familiar with Washington's words to his nephew, Bushrod Washington, in a letter written in 1783:

"Be courteous to all, but intimate with few; and let these few be well tried before you give them your confidence. True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to application. Let your heart feel for the afflictions and distresses of every one, and let your hand give in proportion to your purse; remembering always the estimation of the widow's mite, that it is not every one that asketh that deserveth charity, all however, are worthy of the inquiry, or the deserving may suffer. Do not conceive that fine cloths make fine men, any more

than fine feathers make fine birds. A plain, genteel dress is more admired, and obtains more credit than lace and embroidery, in the eyes of the judicious and sensible."

## Lincoln's Advice.

"I like to see a man proud of the place in which he lives. I like to see a man who lives in it so that his place will be proud of him.

Be honest, but hate no one; overturn a man's wrongdoing, but do not overturn him unless it must be done in overturning the wrong.

Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong."

## The Rock That Moses "Smote."

The famous Rock in Horeb, anciently called the Rock of Massah, and at present known throughout the orient as the Stone of the Miraculous Fountain, being the identical rock which Moses struck with his rod in order to give water to the children of Israel, is religiously preserved and guarded even down to this late date. Dr. Shaw in his book, "Shaw's Travels," says, "It is a block of granite about 6 yards square, lying tottering and loose in the middle of the valley of Rephidim, and seems to have been originally a part of Mount Sinai."

The action of the waters of that miraculous fountain, as related in the 17th chapter of Exodus, hollowed a channel about 2 inches deep and more than twice that broad across the face of the rock, this not upon unsupported testimony, but upon the word of such men as the Rev. Dr. Shaw, Dr. Pocock, Lieut. Clougher and other eminent scholars and travelers. M. Beaumgorton, a German nobleman who visited the Rock of Horeb in 1507, declares his belief in the generally accepted story of it being the rock of Moses' famous fountain.—St. Louis Republic.

The rabsaris mentioned in the second book of Kings, was an Assyrian military title equivalent to brigadier general.

Honest toil puts no taint on the money it produces.

## Restitution.

Acts 3:21: Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

Has God declared by all his holy prophets that it is his purpose to restore all things again to their original condition, as they were before Adam sinned? That the prophets have spoken, concerning things that are to be restored, all will admit, but have they made such sweeping declarations, and have they so universally spoken that there can be no doubt but that all things that God made and created, and which were marred by sin shall be restored. Is this true? What have they declared will be restored? Let us see.

1st. That the earth is to be restored in all its beauty and fertility that it originally enjoyed, the prophets have abundantly spoken. Ezek. 36:33. Thus saith the Lord God, in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities and the wastes shall be builded, and 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 is become like the garden of Eden and the waste and desolate and ruined cities are become fenced and inhabited. Then the heathen that are left round about you, shall know that I the Lord build the ruined places and plant that that was desolate. I the Lord have spoken it and I will do it.

Isa. 51:3. For the Lord shall comfort Zion. He will comfort all her waste places and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody.

Isa. 65:17. For behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create, for behold, I create Jerusalem a rejoicing and her people a joy. Then when we consider the conditions that follow the new heavens and new earth, after the prophet declares, v. 9, I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in for my people that have sought me.

21st v. And they shall build houses and inhabit them, and they shall plant vineyards and

eat the fruit of them. They shall not build and another inhabit: they shall not plant and another eat. For as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands.

Isa. 35:1. The wilderness and the solitary places shall be glad for them and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon: they shall see the glory of the Lord and the excellency of our God.

Is there anything else that God has promised by his prophets to restore? Yes, most assuredly. For what would be the value of land without some one to care for and reap the fruits and benefits of the same? Man is to be regenerated and renewed, and this work has already begun with reference to man.

Paul declares, 1 Cor. 15:44. There is a natural body, and there is a spiritual body, first the natural body but afterwards the spiritual. The natural body is flesh and blood, but Paul tells us that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. It is the transition from the natural to the spiritual that is spoken of in the scripture as due to take place.

Jesus speaks of it as a birth from above. God's word, which is from above is the begetting power. Jas. 1:18. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. Also 1 Pet. 1:23. Being begotten again not of corruptible seed but of incorruptible by the word of God which liveth and abideth forever. Then follows a birth of water or out of water, which constitutes the individual a child of God by faith. Gal. 3:26, 27. After this a period of quiet, as it were, hidden growth, and Peter speaks of it. 2 Pet. 3:18. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ, waiting with patience the time of adoption to wit, the redemption of our body. Rom. 8:23. This is wrought out in the times of regeneration. Paul speaks of this change in Phil. 3:21. Who shall change our vile body that it may be fashioned like unto his glorious body. Jesus speaks of these times of regeneration when Peter asks him the question, What shall we have therefore? When he answers, Matt. 19:28, 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 of the twelve tribes of Israel. But suppose this child of God by faith

falls asleep in Jesus or dies before Jesus comes and that change from mortality to immortality is wrought out in a moment in the twinkling of an eye, what then? If we are an obedient believer of the gospel, Paul's words in 1 Th ss. 4:14 would have some consolation for us. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall prevent, or go before, them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet him in the air, and so shall we ever be with the Lord.

This oft repeated language of the apostle Paul together with what God has seen fit to reveal in 1 Cor. 15:51, which had been kept hidden up to that time just how he would work out the salvation, and the change from mortality to immortality of both the dead and living saints, seems to be the only inspired record of that wonderful miracle. And after all, this is only the beginning of the mighty work. The complete work of regeneration and restitution of the whole of the human race, for the blessing is to reach and affect all the nations of the earth. Gen. 22:18. But the Russellite idea that all mankind is to be resurrected and given a second chance is not God's method of dealing in the past, nor do I see any evidence of it in God's word for the future. True it is, that God is merciful and gracious, long suffering and full of goodness and truth; that he is not willing any should perish, but rather that all should come to repentance, yet men cannot continue to wilfully trample his great and precious promises under foot and utterly ignore him without retribution. Nor can I learn from the scripture that he has promised them any second chance, but that God will deal fairly with every human being we can not doubt, if we know him and understand that infinite love is the foundation for all his actions and works.

But what have the prophets further declared? That God established his kingdom here upon earth once, just as he did man, but because of transgression he overthrew it, at the same time he promised a restoration of it. Ezek. 21:24-27. Therefore thus saith the Lord God because ye have made your iniquity to be remembered in that your trans-

gressions are discovered, so that in all your doings your sins do appear, because I say, that ye are come to remembrance, ye shall be taken with the hand. And thou profane and 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, ... and declares, I shall overturn, overturn, overturn it, and it shall be no more until he come whose right it is and I will give it him.

This promise coupled with the promise found in Amos 9:11—In that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof and I will raise up his ruins and I will build it as in the days of old. We cannot wonder then that the disciples asked, the Son of David, Acts 1:6, Lord wilt thou at this time restore again the kingdom to Israel? They believed that God's kingdom was to be again restored to Israel and so do we, and that under David's royal Son.

So we find that the prophets have declared that God's kingdom is to be restored. Yes, and the disciples were right in their idea that it is to be restored to Israel.

To be continued.

M. W. Perrine.

## A Reply.

Bro. Lloyd Johnson of Buffalo, S. C., is one who holds to the doctrine of the coming of Christ, the unconscious state of the dead, and kindred doctrines as held by the Church of God of the Abrahamic faith. His friend whose letter was published last week is one who accepts the common theory of orthodoxy along these lines.

In his reply to Bro. Johnson he says: "I will say that it is a pleasure to me to write to you on the subject in question, but am sorry that a man of your sense will take off after such doctrine, which is to my way of thinking, a plan worked out by the old "Nick" to deceive men and lead them down to the lost world."

To be frank and plain, let us see which is the doctrine of the old "Nick." By the old Nick doubtless is meant that old serpent, or Satan, or the devil.

## What God Told Man.

Gen. 2:16-17: Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.

## What Satan Told Man.

Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and



ye shall be as gods, knowing good and evil. Gen. 3:4-5.

In Jno. 8:44, we read the words of the Master speaking to the scribes and pharisees in which he says of them: 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.

Again in 1 John 3:8 we read, He that committeth sin is of the devil, for the devil sinneth from the beginning.

Here we find the devil called by the word of inspiration, a sinner, a liar and a murderer from the beginning. What made him so? The record in Gen. 3:2-5 is the first we hear of his nefarious work. Analyze it carefully. Of what did his lie, his sin, his murder consist? God had said to the man, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

The serpent said, "Ye shall NOT surely die."

Wherein is the lie? Wherein the sin and the murder?

In pronouncing sentence upon man after transgression, 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 spake thus to the intelligent man, the one whom he had created. For his sin he was to go back into the very state or condition from whence he had been taken. He had no knowledge, no wisdom, no intelligence, no conscious existence until God breathed into his nostrils the breath of life and made him a living soul. After having thus created him an intelligent being, he spoke to him giving him a commandment under penalty. That penalty was a return to the elements from which he had been created. But the serpent said to the woman that this was all an untruth. The serpent said, Ye shall NOT surely die.

There is a body of Christians today who believe God. They believe the penalty to be death and that in this death there is no wisdom, knowledge, nor device, Eccl. 9:10, and that the dead know not anything. Eccl. 9:5.

There is another body who declare that "there is no death; what seems so, is but transition. We have heard their ministers declare, "There is no death." We have heard them say, "Your loved one knows more than he could have known in this life," in comforting the bereaved.

Now let us ask, which of these doctrines is of the old

"Niek" and which is of God? We have no doubt of the sincerity of the writer of the letter, but we ask him as he values life, "Can you afford to rest your hope of life eternal on the serpent's lie?"

Believing that lie and acting upon it brought death to man, will it do less now? We do not propose to debate this question for it would respect the devil too much, but for your own good, search for the truth.

More next week.

S. J. Lindsay.

**Is The Soul to be With Christ in a Disembodied State at Death?**

The language of the Apostle Paul, recorded in 2 Cor. 5:1-8, is frequently quoted to prove that souls are to be present with the Lord at death in a disembodied state. King James version reads as follows: 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. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight); we are confident, I say, and willing rather to be absent from the body and to be present with the Lord.

The writer of the above language is contrasting temporal and eternal things, as clearly stated in the context. For the things which are seen are temporal, but the things which are not seen are eternal. 1 Cor. 4:18. Paul is not alluding to houses for immortal souls to dwell in, but speaks of a house, in the singular number, occupied by many members, doubtless alluding to the tent, tabernacle, or temporal abode here of God's pilgrims on the earth, while they, with joyful expectancy, look for a city which hath foundations, whose builder and maker is God. Heb. 11:8-10, 13, 14, 16. This building of God, this house not made with hands, eternal in its duration, and now located in the heavens was seen by John in vision, coming down from God out of heaven, prepared as a bride adorned for her husband, and the Revelator continues, And I heard a great voice out of heav-

en, saying, Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. Rev. 21:2-4. In order to receive an eternal inheritance in the earth after it shall be changed, and made new, and adorned by a metropolitan city, with walls of jasper, gates of pearl, and streets of gold, it will be imperatively necessary that mortality be swallowed up of life, in its fullest sense, even length of days forever and ever. Heb. 9:15; Psa. 102:25, 26; Heb. 1:10-12; Rev. 21:1, 18-21; 2 Cor. 5:4; Psa. 21:4. The popular notion of an unclothed state seems to be the very reverse of the Apostle Paul's expectation, which was shared in by primitive Christians, not that they would be unclothed, but clothed upon, that mortality might be swallowed up of life.

The apostle continues, Now he that hath wrought us for the self same thing (that mortality might be swallowed up of life) is God, who also hath given unto us the earnest of the spirit. Therefore we are always confident, knowing that, whilst we are at home in the body (of mortality), we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body (of mortality) and to be present with the Lord, not however in a bodiless state but with our immortal bodies, having experienced the redemption of our body. Rom. 8:17-23; Lu. 20:35, 36. This miraculous change will take place, not at death, but at the resurrection, when mortality will be swallowed up of life 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 (that are alive and remain unto the coming of the Lord) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 1 Cor. 15:52-54; 1 Thess. 4:15. The time that saints meet the Lord is not at death, but at the coming of the Lord, or in other words equally explicit when the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God. 1 Thess. 4:13-18. In view of such

testimony as the foregoing we conclude that the theory of meeting Christ when you go down into the death state, is premature. It is not when we go down into the death state, but when we come up out of it, with our vile or corruptible, body fashioned like unto his (Christ's) glorious body, that we can consistently shout, O grave, (or hell) where is thy victory? Phil. 3:21; 1 Cor. 15:55. When we shall come again from the land of the enemy, death in the imperishable likeness of our risen Lord, we shall be satisfied. Jer. 31:15, 16. 1 Cor. 15:20-26; Psa. 17:15. It is not at death but when he shall appear, that we shall be like him in deathless perfection. 1 Jno. 3:1-3; Rom. 6:9; Rev. 1:18. Christ never promised to receive his saints unto himself in a disembodied state at death, but he has said, I will come again and receive you unto myself, that where I am, there ye may be also. Jno. 14:3; 1 Cor. 15:20-23. It is when Christ shall appear and not at death that the saints appear with him in glory. Col. 3:4. They are not ushered into the presence of our Lord Jesus Christ at death, but at his coming. 1 Thess. 2:19. Their hearts are not stablished unblameable in holiness before God, even our Father, at death, but at the coming of our Lord Jesus Christ with all his saints. 1 Thess. 3:13. The fadeless crown of glory will be received when the Chief Shepherd shall appear, and not at death. 1 Pet. 5:4.

The popular notion of an intangible ghost entering upon its reward in heaven, at death, nullifies the Bible doctrine of Christian recompense, by rewarding the wrong party at the wrong time and in the wrong place.

1. Who will be rewarded? Not deathless ghosts but dead men. Isa. 26:19; John 5:28, 29.

2. When will they be recompensed?

At the resurrection of the just. Luke 14:14; Matt. 25:31, 34; Rev. 22:12.

3. Where will they be recompensed?

Behold the righteous shall be recompensed in the earth.

Prov. 11:31; 2:20-22; Psa. 37:29, 34; Matt. 5:5.

Rufus A. Curtis.

It is well to observe what a range of thought and sentiment is opened up by genuine happiness, and then, when the spirit of depression weighs heavily upon us, to recall these conditions, to let the morbid thought languish for mere want of attention, to stir one's self, to arouse a forced happiness if one cannot shake off the heavy spirit in any other way.

Sympathy fairly shares honors with experience as a teacher.

**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.

Let us have a broad liberality for truth, but let us be narrow enough to shut error out when we know it to be error.

Comparing our virtues, or the lack of them, with those of another is trifling business, — a waste of time. There is One who has been given as our pattern and only One, and if we will

take an honest look at Him and self in comparison, it will keep us in the true state of humility where every true follower of Christ will be found.

We hope to have the "Where Are The Dead?" tract ready for delivery by about May 20th. Will state definitely as soon as they are done.

We are pleased to note the liberality with which the brethren responded to the call for means to publish the tract by Bro. Bronson. Perhaps it is a good idea to raise means in this way.

We are reminded as we read some of the items in our exchanges that it is an easy matter for people to assume the "holier than thou" attitude, possibly without being conscious of it. There is such a thing as becoming proud of our humility.

**HELPING FUND.**

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

Mrs. E. H. Wyman,	50
M. W. Perrine,	1.00
A friend in Minn.,	5.00

**Announcements.**

Bro. J. H. Anderson, of Troy, Ohio, will reach Virginia, May 24th, 1916, to begin meetings in the Maurertown church where he will continue a week or more as the interest may demand and then to the Brick church at Seven Fountains to continue to June 8th. Let all who can be present.

S. E. Boyer.

To the brethren scattered throughout Michigan and else where, greetings.

The annual conference and Bible school of the Church of God of the Abrahamic Faith in Michigan will convene on Thursday of the third full week in June, and will be held at Blanchard, Isabella Co., Thursday evening, June 22, 1916, and continue over the following Sunday.

The Bible School will be held immediately following the annual conference. 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, assisted in the good work by the president of the conference, Bro. F. V. Blakely, of Grand Rapids, Mich., and Bro. B. W. Woodward and Sr. M. A. Woodward of Dutton, Mich. It is the desire of all who have been in the habit of attending these gatherings that all churches send delegates with

reports of their conditions, to this meeting. All interested in the Lord's work are earnestly entreated to come to the feast of good things from the word of God.

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

**Reports.**

The Church of God near Moriah, Ill. was accorded the privilege and pleasure of an over Sunday meeting, Apr. 29 and 30, conducted by Bro. L. E. Conner, of Cleveland, Ohio.

Hebrews 1st and 2nd chapters were used as a basis for the discourses and truths, both new and old were divulged, which tend to strengthen us along the way.

Bro. Conner has arranged to be with us on the second Saturday and Sunday of each month throughout the summer.

Any who are isolated, living near, would do well to attend these services and we extend a welcome to any who may come.

Amy V. Weaver, Sec.

**Report for April.**

Days served,	30
In Iowa,	23
In Nebraska,	7
Services held,	33
In Iowa,	24
Sermons,	20
Lessons,	4
In Nebraska,	9
Sermons,	8
Lessons,	1

Financial statement for Iowa.	
Receipts:	
Overdraft from March,	106.99
Received from Marathon,	20.00
Rec'd from conference,	10.00
Rec'd surplus from song book collection,	1.25
Total receipts,	138.24
Expenditures:	
Salary for 23 days in Ia.,	57.50
Expense,	9.33
R. R. fare,	7.98
Transfer,	.05
Hotel bills,	1.30
Present Overdraught,	71.41
Total expenditures,	138.24

Financial statement for Neb.:	
R. R. fare to Moorefield,	7.37
Hotel,	1.00
Total expense,	15.70
Receipts,	30.55

All the regular work was done in Iowa this month at the established appointments, besides an extra lesson at Sac City and all extra time was put in at our home school house, including the time over the 3rd and 4th Sunday. We also spent the remaining time, the last week of the month, over the fifth Sunday, at Moorefield, Neb., from where we report this, from the home of Bro. Jas. Fox. We are having interesting meetings, with good attendance and interest, better than at the other school

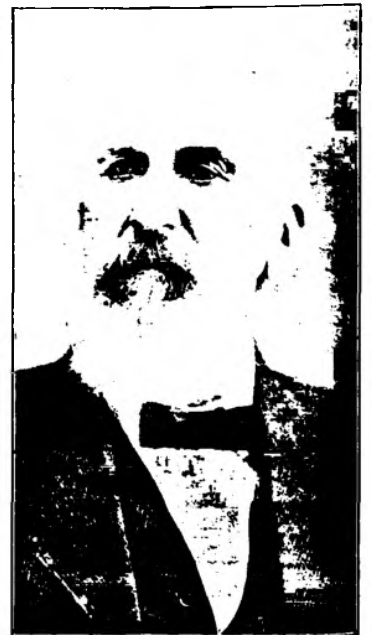
house where the first of the time was spent. The meeting in our home neighborhood continues good, as formerly. The work at Marathon, Lake Mills and Ft. Dodge is as usual, also at Sac City.

We have had conversations with two preachers this month, one a Wesleyan at home, and the other a Nazarene here at Moorefield. With the latter our visit was pleasant, no friction occurring in our views except when he mentioned healing. I expressed my views a little, to which he made no objection. The other argued for his view of hell and some other things, and made one criticism by which we may profit, for to some degree perhaps we are guilty of the charge he made that if we can convince a man heaven will be on earth, we think we have him converted, as he expressed it. To his argument that "If there is no hell there is no heaven," we replied by asking if that be true, why there must not of necessity have been hell from the beginning of time and it last till the end of eternity, and the outcome of such reasoning is that when hell is emptied of its dead and destroyed in the lake of fire that heaven must share the same fate.

Ward is with me and relieves the loneliness of absence from home. We expect to return in a day or two. Some here who used to be radically opposed to our faith have changed somewhat and make no objections, at least publicly.

J. W. Williams.

**Obituary.**



**John D. Boyer**

Was born Nov. 1, 1837, and died Apr. 10, 1916, aged 79 yrs., 5 mos., 9 days.

He is survived by his wife, five sons and three daughters. In the absence of a minister of our faith, his funeral sermon was preached by Eld. J. D. Haymak-

er of the Strasburg Christian church, assisted by the ministers of the Lutheran and M. E. churches in Woodstock, after which he was laid away to rest in the Massanutton Cemetery.

Bro. Boyer was of a family of eleven children, eight boys and three girls. He came into a knowledge of the truth, and was baptized by Elder B. F. Boyer in the year of 1862. He has been faithful to his calling. He was for years an elder of the church in that vicinity, his activities being confined to Virginia and West Virginia. His ministry was given as a matter of love for the truth, and there are many who will remember him as the one who taught them the truth and inducted them into Christ by baptism.

How rapidly our brethren have been falling! They are gone until the sounding of the trumpet on the resurrection morning. What glad reunions will be there.

May God comfort the sorrowing family with His truth.

William Douglas Cole

Was born near Danville, Ill., Mar. 12, 1864, and died in Warren Co., Ind., May 3, 1916, near the Pleasant View church, of which he became a member, Dec. 15, 1914, and from which he will be much missed because of his faithful service. The writer always found a hospitable stopping place at the home of Bro. and Sr. Cole when preaching there. They were married July 19, 1897. A foster son, Bernard, survives, also three brothers and four sisters of the deceased, all of whom were at the funeral except the oldest brother, John W. of Danville. The remaining are Charles W., of Winterset, Iowa, James H., of Indianola, Ill., Mrs. Minerva Tanner, of Marshfield, Ind., Mrs. Anna Nolin, of Urbana, Ill., Mrs. Lautishie Grimes of Danville and Mrs. Carrie Hewitt, of Georgetown, Ill.

The writer was called from Iowa to preach at the funeral at the Pleasant View church near Bro. Cole's home, then we traveled by auto to the cemetery at Hoopston, Ill., where he was buried.

He was a man who was highly esteemed by his neighbors and will be missed by them, and more so by the lone widow. It is hoped that the foster son will be faithful to her in her need and so repay their past kindness to him. They will remain on the farm.

Believing the morning is near we look forward expectantly to the glad time when darkness will vanish and the universal and endless glory be ushered in through the eastern gates.

J. W. Williams.

Linda Scoggins

Was born Jan. 2, 1850, and died in her home in Cleveland, Ark., May 4, 1916, age 66 yrs., 4 months, and 2 days.

In April 1886 she was united in marriage to M. V. Hammond. To this union were born six children, four boys and two girls, all of whom survive her, save one that died in infancy.

In 1871, Sr. Hammond joined the Baptist church, but later seeing the error of her way, she united with the Advent faith, for which she fought faithfully until death came. Her faith was strongly entrenched in what God's word taught. She cared little about man's opinion and theorism regarding the great paths of salvation.

Death came suddenly and unexpectedly. On the night of May 3rd, she retired as usual in good health apparently, and about 12 o'clock that night she had an attack of hemorrhage of the brain. The second attack brought on unconsciousness from which she did not recover.

The writer conducted the funeral services, basing our remarks upon 1 Thess. 4:13-18.

T. A. Drinkard.

The Sunday School

By Anna E. Drew.

The Council at Jerusalem.  
May 28, 1916: Acts 15:1-35.  
Lesson Text: Acts 15:22-33.

Golden Text:—For freedom did Christ set us free. Gal. 5:1A.

Time:—About 50 A. D., as it is commonly agreed, though various scholars place it earlier.

Place:—Antioch in Syria, and Jerusalem.

Questions.

What division of opinion arose while Paul and Barnabas were at Antioch in Syria? Acts 15:1. How does Paul refer to these "certain men" in Gal. 2:4?

"The institution of circumcision was of divine authority for it was the command of God to Abraham. Its political design as making separation between the seed of Abraham and other nations. Its moral or spiritual signification, as pointing to a greater purity of life and manners. Hence Paul in the Roman letter, chapter 4, argues at length on the spiritual import of this rite. Circumcision stood to a Jew for the observance of all the ceremonial law."

What wise plan was determined upon? v. 2. Who among others went with Paul and Barnabas? Gal. 2:1. On the way, what

did they do? v. 3. Who among the apostles received them at Jerusalem? Gal. 2:9. Who were found here maintaining the same opinion with those who had excited these disputes? The Pharisees were noted for being more zealous for the ritual than the moral law. After there had been much disputing, who rose up? v. 7. How did God show that no difference should be made between Jew and Gentile? vs. 8, 9. How are hearts purified by faith? 1 Pet. 1:22; 1 Jno. 3:3. If their hearts were purified by faith, was there any need of the ceremonial purification of the Jews? What does Peter call these observances of the Jews? v. 10. (A yoke). See also Matt. 23:4; Gal. 5:1. Could salvation be secured through the observance of the ceremonial laws? v. 11; Eph. 2:8, 9; Rom. 3:20-29.

How did Paul and Barnabas seek further to impress the truth Peter had presented? v. 12. Who was the next speaker? This was James the Just, the brother of our Lord, writer of the epistle that bears his name and bishop of the Jerusalem church.

Who is meant by "Simeon?" Simon Peter, the old Jewish form of his name. What was the purpose of the calling out of the Gentiles? v. 14. What prophet is quoted in proof? vs. 15, 16. Amos 9:11, 12.

"After these things," — what things? (The fall and scattering of the Jewish nation and people). Who is it that will return and build again the tabernacle of David? Matt. 2:6; Isa. 16:5. Do not these texts prove that Christ's kingdom must be in the earth? What was James' sentence (judgment) concerning the Gentiles? vs. 19, 20. What is meant by pollution of idols? See v. 29.

"The flesh of idol sacrifices, of which whatever was not eaten by the worshippers at the feasts in the temples or given to the priests, was sold in the market and eaten at home. The Jews would not touch this meat, and social intercourse with the Gentile Christians would not be free from offense unless these meats were barred. The prohibition against fornication here seems to be given with particular reference to the abominable rites practiced in pagan temples, where the worst crimes made part of their religious services. Things strangled and from blood are understood to comprehend all creatures killed for food without discharging the blood from them. The heathen were fond of this kind of flesh but to the Jew this was forbidden, as the blood, according to his conceptions, was the seat of life." See Lev. 17:10-12; Deut. 12:23, 24. What was the final decision at this council? v. 22. What writ-

ten message was sent by these brethren to Antioch? vs. 23-29. Tell of the delivering of the epistle at Antioch? vs. 30, 31.

"The Greek word consolation in v. 31, implies strengthening as well as comforting." Point out from this lesson what you consider the essentials in the settlement of the dispute. Will they apply in disputes of the church of today? What is the freedom secured through Christ? Gal. 5:1: 3:21-27. How can we "stand fast" in this freedom? Give texts.

Baptism.

Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, Acts 2:38. In the time of the flood eight persons or souls were saved by water; the like figure whereunto even baptism doth also now save us. 1 Pet. 3:20, 21. For as many of you as have been baptized into Christ have put on Christ. Gal. 3:27. False preachers or teachers say pouring or sprinkling is baptism and deceive many. Paul, the apostle of our Lord Jesus Christ preached. Therefore we are buried with him by baptism unto death. Do you think Paul was mistaken, or those people who say sprinkling is baptism? I believe Paul preached the truth and consequently all those that have been buried with Christ in baptism have put on Christ. All those that have been sprinkled have not put on Christ, and are in a lost condition, have not been circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, by being buried with him in baptism. Col. 2:11, 12.

Does not buried mean to put out of sight? Paul uses the word buried as a symbol of the mode of baptism. Then to be buried with him by baptism we must be buried in the watery grave out of sight.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. 6:5. Those false preachers and teachers ignore or are ignorant of the fact that sprinkling is not being planted together in the likeness of his death. Christ told Nicodemus that except a man be born of water and of the spirit he cannot enter into the kingdom of God. Jno. 3:5.

A man does not enter into his mother's womb to be born again. But he enters into the water and is born of water, cometh out of the water. Mark 1:10.

Sprinkling is not a symbol of baptism because you do not enter into the water, and a person to be born of water must

come forth out of the water.

Miss Adelinc, dear niece: I hope you may come to a knowledge of the truth and see that baptism is not being sprinkled, but is to be buried with him in baptism. Paul says there is one Lord, one faith, one baptism, Eph. 4:5, and if ye are baptized with another baptism except the true baptism, are we not under the curse with them who preach the false baptism or gospel? Gal. 1:8, 9.

John W. Burget.

## Announcements.

### The Eleventh Annual May Meetings of the Church of God at Fonthill, Ontario,

Will be held on Friday and Saturday evenings, May 26th and 27th, commencing at 8 p. m. On Sunday, the 28th, services will commence at 10 a. m., with Sunday School, and continue throughout the day at hours given out at that time. Bro. L. E. Conner of Cleveland, Ohio, has kindly consented to assist with the speaking, and with several others of ability who will doubtless attend, these meetings should be among the best ever held. The usual refreshments for friends coming from a distance will be provided. Come prepared to say a word for the Master. It is expected there will be opportunity for this during the day. Every one is welcome. Every one come.

Arthur Gilbey, Sec.

### Thoughts on Anastasis Concluded.

On page 30, the Dr. begins to speak of judgment. We think he mistakes as to believers not thinking they must be judged but it is to position and reward rather than to life for which they are judged. If a man dies in Christ, is it not a pledge to eternal life? "He that hath the son hath life." 1 Jno. 5:12. But the reward or loss will be according to a just judgment of how he has lived, as in the case of the good seed: some brought forth 30, some 60, and some an 100 fold of good fruit.

On page 31, he writes thus of judgment.—There is a day styled the last day, which is a day of judgment,—the time of the dead that they should be judged. Rev. 11:18. In that day a great white throne is set and the dead small and great stand before Deity, sitting thereon. Certain books are there opened and the dead are then judged out of those things which are written in the books according to their works. Rev. 20:11-15. This judicial throne is what Paul terms in Rom. 14:10 and 2 Cor. 5:10 the judgment seat of Christ and in writ-

ing to the saints he says, We must all appear and stand before it. Question: Is Rev. 20:11-15 the judgment of the bride or church at all, or rather is not this at a time when the bride is with her Lord judging the world?

On page 32 he allows that those who have sown to the flesh are not righteous, but says the righteous are to appear at the same time and place, and for the same purpose. How can this be, when the time of their resurrection is different, as in 1 Cor. 15, no mention is made of any wicked ones being raised at the time the righteous come forth and again, the righteous with Christ their head are to judge the wicked. Again on page 32 he refers to 1 Pet. 4:17-18 as proof of his theory. This differs widely from other expositors who claim that the apostle was encouraging and warning the disciples against failing under present persecutions which were near to judge or try them, and the time in which he is supposed to have written, is when Nero persecuted the church, A. D. 64. Of which persecution Gibbon writes thus: "During a long period from the death of Christ to the rebellion of the Jews, which provoked the Romans to destroy Jerusalem, we cannot discover any traces of Roman intolerance unless they are to be found in the cruel persecution by Nero against the Christians of the capital 35 years after the former and only 2 years before the latter of these great events." Myers, the historian, also writes: "It was in the tenth year of Nero's reign that the so-called great fire laid more than half of Rome in ashes. It was rumored that Nero had ordered the conflagration. To turn attention from himself he accused the Christians of having conspired to destroy the city in order to help out their prophecies. Many victims were covered with pitch and burned at night to serve as torches in the imperial gardens." How reasonable and appropriate for the apostle to say 'fiery trial,' v. 12, in view of the cause of their suffering. And in the last verse, the 19th, he cheers them with these words, telling them "to commit the keeping of their souls (lives in Diaglott) to him in well doing as unto a faithful Creator." Also this agrees well with the supposed date of Peter's epistle, A. D. 63, or later.

On page 33, alluding to Rev. 14:7, he connects it with the wheat and tares. How can either of these be the judgment of saints when the saints are to judge the tares, and the powers or nations. Again on the same page he says the dead will be rebuilt incorruptible, but will not stand up incorruptible, but in the Dia-

Diaglott which contains the original text, we find the words, 'raised, has been raised, shall be raised, is raised, under the Gr. words; surely the 'rebuilding' of their dust must precede the power to stand up. Dr. T. says.—"Both just and unjust will stand up; both corruptible, but then the just will be rebuilt by putting on incorruptibility when they are quickened by the spirit, because their account rendered is well pleasing to the judge."

This leads to its own inevitable conclusion that of three bodies for the saints, which he claims. On page 35 he says, "The thing to be accomplished in resurrection is the development of a spirit body with the consciousness that the character flashed upon the new earthly body was evolved, through an old earthly body in a previous state. In this wonderful development the new resurrection earthly body takes the place of the old body dissolved in the grave so that as far as body is concerned in the matter, the one character or record in the Lamb's book of life when glorified will have been related to three bodies. The first, the body of sin; the second, a body like Adam's before he sinned. (Question: If the dead are raised in a body like our federal and head before he sinned, where is there room for condemnation? Will some one answer?) And the third, this second new body changed by quickening into a glorious, powerful and spiritual body. When this body is manifested, the process is complete and the person is said to be raised incorruptible. The Dr. gets his idea of three bodies from the illustration of the grain. The bare grain sown, he calls the seed body, this never appears, what first comes up he calls the sprout body and says this is the body that was sown because it sprang from the seed body; the third is the body given divinely. This he calls the raised body. This is his argument, "The raising of grain is a process which takes months to perfect and he will not allow that it is raised until it is ripe in the ear. Let us turn to Paul. He says: Thou sowest not that body that shall be, but bare grain, but God giveth it a body as it hath pleased him, and THAT body, as every one knows, begins with the life germ that is in the bare grain, and is as soon as up above the ground, the same body in process of development until the glorious grain field (under the blessing of God) waves to rejoice the heart of man. As we wrote before, we cannot, to our deep sorrow, see where Dr. Thomas and Paul agree on the subject of resurrection.

### The Hope of the Christian's Future Home.

The prophets will be there and all the saints of all ages. I want to be there, don't you? I want to meet all of the apostles and prophets, and all of the brothers and sisters, and best of all my dear Savior, Jesus Christ. They won't be ghosts or spirits as some will tell you. See what Job said in chap. 19, vs. 25-26: For I know that my Redeemer liveth and that he shall stand at the latter days upon this 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 my eyes shall behold, and not another.

Then in chap. 12, the Psalmist says, v. 1: Give the king thy judgment O God, and righteousness unto the king's son.

The king here spoken of is David, and his son is Jesus Christ.

He shall judge thy people with righteousness and the poor with judgment. And he shall have dominion also from sea to sea and from the river to the end of the earth. Don't you want to live there? Then get ready. It will not take long. We will have to live Christian lives, if we live in the kingdom. Friends, it seems to me we are living in the last days when the Lord will come to raise the dead and judge the world. And it will come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountain and shall be exalted above the hills and all nations shall flow into it. Isa. 65:21. They shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat, for as the days of my people and mine elect shall long enjoy the work of their hand. Isa. 60:12. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. You shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves and they shall call them the holy people, the redeemed of the Lord, and thou shalt be sought out, a city not forsaken.

Won't that be grand? Every thing will be good. Even the wolf won't harm our children. Isa. 11:6 says, The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid and the calf, and the young lion and the fatling together. For they shall not hurt nor destroy in all his holy mountains. For the earth shall be full of the knowledge of the Lord as the waters cover the sea.

This is the grandest country in all of God's creation. It is where I want to spend eternity.

Sr. M. A. Lillybridge.



ty. I know there are some who have never made a start to live better. Won't you try to live for Christ, your best friend?

May God so impress you now to give up all and prepare for the coming of the Lord. May God help you to decide, for when he comes and sets up his kingdom you will want to live there. It will be here under the whole heaven. It will be on the earth made new. 2 Pet. 3:13. Nevertheless we, according to his promise look for a new heaven and a new earth, wherein dwelleth righteousness. See Rev. 21:5. And he that sat upon the throne said Behold, I make all things new, and he said unto me, write, for the words are true and faithful. I am looking for a city that hath a foundation, whose builder and maker is God. It will be a city with the good of all ages in it. I know the Lord and all the righteous shall live there. Praise the Lord for such a glorious hope.

Listen to what John the Revelator said: Rev. 21:1. And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea, and I John, saw the holy city the new Jerusalem coming down from God out of heaven, and I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people and God himself shall be with them and be their God and he 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.

Brothers and sisters, if we only live Christians here, won't that be grand? We all should live as Christ has commanded us.

Isa. 35:3: Strengthen the weak hands and conform the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold our God will come with vengeance, even God, with recompense, he will come and save you. Then shall the eyes of the blind be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap and shout and the tongue of the dumb sing for in the wilderness shall water break out and streams in the desert.

Finally brother, we will be perfect, be of good cheer, be of good comfort, be of one mind. Live in peace and the God of love and peace shall be with you.

Grandma Gragg.

### The Old Creation and The New. Part I.

C—When the Holy Spirit came at Pentecost, "there appeared

unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Spirit. Acts 2:3, 4. The illustration of fire is further kept up by the exhortation, Quench not the Spirit. 1 Thess. 5:19. The word quench being used elsewhere in the N. T. only of fire. See Matt. 12: 20. Smoking flax shall He not quench also Matt. 33:12, unquenchable fire. Paul further exhorts Timothy in these words, 'Stir up (literally, stir again into flame) the gift of God which is in thee. 2 Tim. 1:6, R. V., and see margin. And again in Matt. 25:8 the foolish virgins say, Our lamps are going out, (literally, are being quenched), and in so far as the parable may be applied to the Christian Church, the flame will represent the spirit which may be quenched and which we are exhorted rather to stir up again. Finally, when we read that Christ gave Himself for us that He might redeem us and purify us, Titus 2:14, have we not here another reference to the refining work of the Holy Spirit's fire? See letter B above.

V. Let us notice next what emphasis is laid upon this truth that in the new creation, "all things are of God."

A.—Behold, I create new heavens and a new earth. Isa. 65: 17. Behold I make all things new. Rev. 21:5. Man may improve and reform the old earth, but God alone can create a new one. Man had no share in the first creation. Where wast thou, the Lord asked Job when I laid the foundations of the earth? Job 38:4. It is God that hath made us, and not we ourselves, says David, Psa. 100:3. Man with his medical skill may improve the diseased human body, and may even boast that he has saved life. But he cannot give life. He cannot quicken the dead. That is creative work. In the resurrection of the dead no human doctor will be called in to help. In the establishing of the new earth no human architect will be consulted. That is why the words are so emphatic—Behold, I make all things new.

B.—So in Ezek. 36, where we see Israel at last a sanctified nation, we read some thirty times over these expressive words—I will. Truly here also "all things are of God.

C.—And of the individual believer today Paul emphatically declares that he is a new creation (R. V. margin), in which all things are become new, and all things are of God. 2 Cor. 5:16-18. We are His workmanship, created in Christ Jesus. Eph. 2:10. We cannot grow into this new creation by cultivating our character. It is altogether the Lord's doing, and it is marvellous in our eyes. The common notion,

therefore, that man must do his part is in this matter absolute. The Editor of The Watch Tower for June 15, 1909, commenting on the text, 'We are his workmanship,' says, The Lord does not do the work in us without our co-operation.... He is the Principal or Superintendent, and we are the assistants coworking with God.

This is an amazing statement and reminds me of a question somewhere in the Talmud:— Why did God create man last? And the answer given is: Because if He had not done so, man would have claimed to have done some share in the work.

Doubtless so, for we find him actually claiming a share in the new creation, and hence we emphasise again that both in the first creation and in the new and more glorious one all things are of God.

Lest I be misunderstood let me point out that there is a sense in which those—and only those—who are already a new creation in Christ Jesus may be said to co-operate with God. But this is an entirely different thing from the old creation helping God in the formation of the new. And in this connection we

have often heard appeals made to the unregenerate which we do not believe to be scriptural. Let it be noted that God does not ask the sinner to give Him anything, either his heart or anything else. He asks sinners to receive from Him pardon, cleansing, sanctification, and newness of life. And it is only to those who are thus alive from the dead that Paul says, Yield yourselves to God. Rom. 6:13. It is only to God's redeemed children that he says, I beseech you therefore brethren, because of the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12:1.

VI. Lastly, the point to which I wish to lead up is this:—

A.—Will there be any sin in the new earth wherein God dwells? Surely not. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with Thee. Psa. 5:4. Accordingly, "we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

B.—Is there to be any sin in the nation of Israel during the millenium, when God dwells in the midst of them? The answer again is—evil shall not dwell with Him, and therefore what saith the Scripture? "In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Jer. 50:20. And not on-

ly so, but "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you. ... And I will put my Spirit within you, and cause you to walk in My statutes. . . and ye shall keep My judgments and do them.... And I will save you from all your uncleannesses." Ezek. 36:25-29. "Thy people also shall be all righteous." Isa. 60:21. Thus the world will yet see a nation that will be wholly righteous, indwelt by the Spirit of God.

C.—Can there be any sin dwelling in the believer in whom God now dwells by faith? The answer again is—evil shall not dwell with him.

Reader, I do not ask you if this is your experience, lest some one should seek to make it so, and fail yet once again. But I say, Believe that the Lord Jesus Christ, the Lamb of God has put away your sin by the sacrifice of Himself, and reckon yourself therefore to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord. Heb. 9:26, Jno. 1:29, Rom. 6:11.—D. L. Norrie.

To be continued.

Many of the trifling graces that sweeten life and multiply happiness are overlooked, merely because we fail to think of them when we should. An opportunity for speaking a pleasant and cheering word, or for doing some simple act of kindness, comes and goes unheeded. While we may not be unwilling to help others, we fail to act, just because we do not think of it at all, or if the thought does occur, it comes after the opportunity has passed.

### Damascus a Busy City.

It is estimated at least 20,000 pilgrims pass through the city of Damascus each year. They are material to the financial welfare of the ancient city, spending in the neighborhood of \$900,000 for goods of every kind. Damascus is busy and the people are industrious. Nearly every thing actually needed by the native is made there, and there is a surplus sufficient to supply a large surrounding territory and the pilgrims and visitors who pass that way.

The joy of a wise man stands firm without interruption; in all places, at all times, and in all conditions, his thoughts are cheerful and quiet. As it never came to him from without, so it will never leave him, but it is born within him and inseparable from him.

The oil of insincerity is more to be dreaded than the vinegar of vituperation.



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What are we here for? Fashioned in the image of God, endowed with reason and a love for an immortal life, crowned with glory and honor; why are we here? We are here that the Lord may find fruit. For this we are walled about with privileges, for this we are planted in the garden of the Lord, watered by the dew of his blessing and sunned by the light of his countenance; if we bear no fruit, then

everything is vain. All the love of God the Father in vain, all the agony of the blessed Savior in vain, all the work of the Holy Spirit in vain, all the precious promises, all advantage and opportunity in vain. All this given, and yet no fruit—then is our life an utter, awful failure.

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He that believeth in me though he were dead, yet shall he live. Jno. 11:25. We often hear one say, I want to be prepared to die, but this is not what we want. We want to prepare to live. We come into this life mortal beings subject to death. Already we are prepared to die. Sooner or later the great enemy death will take us away but while this life lasts we want to prepare to live that more abundant life that will be given to us beyond the tomb. God has given us a way bill, which if we follow will lead us to life eternal. This way bill is the gospel of Jesus Christ. This gospel has facts that we must believe and commands that we must obey. The facts:—Jesus is the Christ the Son of God, his death and resurrection, commands faith, repentance, confession and baptism. When we have believed and obeyed this form of doctrine from the heart, then we have a legal right to eternal life and blessings of that life. We will now notice the blessings first. A resurrection to life clothed with immortality, with incorruptible bodies. Oh is this not grand? Eternal life with a body that the ages of eternity will have no power over. No, this old body will no more debilitate and decay; these eyes no more grow dim; no aches, no pain. There the inhabitants will no more say, I am sick; no more death-bed scenes; no more funeral processions; tears will be wiped from all faces. This is not all; we will have a home in the earth made new. Oh, Home Sweet Home! what a dear word. There will be no land to rent there. We will have no real estate agents there, as there will be no land for sale. No crowned heads will be there ruling over corrupt kingdoms, driving the people into slaughter pens of murder. No thank God! Christ

will be king over all the earth in that day. Oh, I would live always, triumph over death, when life will be unending and not a mere breath. A sighing creation no longer to groan; life will be as childhood and death unknown. Reader, will you meet me there?

John Weeks, Rice, Texas.

"Not As I Will."

Blindfolded and alone I stand, With unknown thresholds on each hand;

The darkness deepens as I grope, Afraid to fear, afraid to hope, Yet this one thing I learn to know

Each day more surely as I go, That doors are opened, ways are laid,

By some great law, unseen and still, Unfathomed purpose to fulfill, Not as I will.

Blindfolded and alone I wait, Loss seems too bitter, gain too late;

Too heavy burdens in the load And too few helpers on the road, And joy is weak and grief is strong,

And years and days so long, so long, Yet this one thing I learned to know

Each day more surely as I go, That I am glad the good and ill

By changeless law are ordered still, Not as I will.

"Not as I will;" the sound grows sweet

Each time my lips the words repeat,

"Not as I will," the darkness feels

More safe than light when this thought steals

Like whispered voice to calm and bless

All unrest and all loneliness. "Not as I will," because the One

Who loves us first and best is gone

Before us on the road, and still For us most all His love fulfill,

"Not as we will."—Helen Hunt Jackson.

The Lighthouse Motto.

"To give light and save life" the inscription on the Eddystone lighthouse reads. This might well be the motto of every Christian. He cannot avoid responsibility, for, as is often said, he is the "world's Bible." "Men are convinced more quickly and certainly by what they see than by what they hear," said Dr. Babcock. "It is not 'Let your lips speak,' but 'Let your light shine.' The living epistle is not known and heard of all men, but known and read."

# THE RESTITUTION HERALD.

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## Words.

Words! What little things they are. How profligate we are in their use. We scatter them on every hand as carelessly as autumn breezes scatter the fallen leaves. We think little before we utter them, and often little after they are gone. A single word may sting like an adder, or soothe like oil. It can thrill to action, drive to madness or lead to despair. It can cut the heart like sorrow, or cheer it like sunshine. It can produce any one of ten thousand different emotions. No small amount of the happiness and misery of this world is due to words.

Look to your words. Never speak bitterly. Never use words that will not square with truth. Never use those which are freighted with malice or anger or frivolity or jealousy or coarseness or irreverence or unkindness of any kind. Never use words that have in them an evil spirit. Use gentle words. "A soft answer turneth away wrath." Use appropriate words. "A word fitly spoken is like apples of gold in pictures of silver." Use kind words. No unpleasant reaction will follow their use. They will make no wounds and tear open no old sores. Use sympathetic words. They will put sunshine into many a man's cloudy day. Study your words. Avoid those that are acid. Choose those that are sweet. "Words, words, they are little, yet mighty and brave; they rescue a nation, an empire save;

They close up the gaps in a fresh-bleeding heart That sickness and sorrow have severed apart; They fall on the path like a ray of the sun, Where the shadows of death lay so heavy upon; They lighten the earth o'er our blessed dead. A word that will comfort, O leave not unsaid."—Sel.

## Short Sermons.

Power in speech comes from patience in silence.

Lies always get ripe before we are ready for them.

Men seek for honors often because they have lost honor.

It is easy for the man who amounts to nothing, to give himself away.

Deceit usually has a good start in the man who boasts of his di-

## DO IT NOW



IF YOU have a happy thought,  
With bright hopes and pleasures fraught,  
Seize it while it's at your gate,  
Give it welcome—do not wait:  
DO IT NOW!

"Putting off" is never wise;  
Instant action takes the prize.  
If you'd be a winner bold,  
Write these words in lines of gold:  
DO IT NOW!—Sel.

plomacy.

No man is uncommonly good who does not help to make goodness common.

One of the blessings of being needy is that there are always some who are more so.

Some think they are standing by the faith when they are but frozen in their tracks.

Many a man shows his faith in the wisdom of his god by offering a dime to cover a dollar sin.

People who run around in a circle usually hire a calliope to call attention to their progress.

Half of the business of lifting people up is a matter of cheering them up.

The empty head is easily wrinkled into furrows that look like deep thought.

The prayer that rises in the heart always works a way out to the feet and the fingers.

Where a man's life does not preach his preaching can not live.—Sel.

## Forgetting.

A few years ago—the fad has now run its course—various professors' went touring the country, teaching people how to remember. But the true benefactors are those who can teach us how to forget.

To forget our sorrows, letting them slip away from us as snows in the spring slide down from the mountain side leaving it free for new garlands of flowers.

To forget old wrongs. The men who wronged us have done their worst. It is over. But every time we recall an injury and recalling, feel embittered, we wrong ourselves quite as truly. We do well, then, at once to shake ourselves free from all thronging memories of injuries done us. For they strangle our souls.

To forget old humiliations. These are the hardest of all to forget. Those are the memories

that cling to us most burr-like. Let us brush them away. Let the retreating days wash them out of our souls as waves bear away refuse.

To forget old regrets. Many a man squanders in vainly regretting the energy that, otherwise directed, might carry him forward in long, swinging strides to glorious new fortunes. Press onward. Have done with ghost dances.

There is no truer truth than this: A man's success, a man's strength, a man's gladness, a bides not so much in the things he remembers as in the things he forgets.—Denver Times.

## How To Grow Old Happily.

Ardently love and obey the golden rule.

Trust God and love righteousness.

Promptly forget things that are disagreeable.

Do not inflict your ills and nervousness upon others.

Note only the good qualities in your neighbors.

Be careful to preserve a good digestion.

Make it a rule to say only pleasant things.

Do not give cuts.

Rejoice in being able to give to others more than you hope to receive.

Take pleasure in your work; do not count it a burden.

Do not regard the world as utterly bad, but as God's school for developing manhood and womanhood.

Delight in recognizing the fact that there is more good than bad in this life.

Keep sweet in spite of earth's ills and preserve an even disposition.

## The Ten Mistakes of Life.

There are certainly more than ten mistakes which erring mortals make; but the following are

sufficiently important to merit thoughtful consideration:

1. To set up our own standard of right and wrong, and judge people accordingly.

2. To measure the enjoyment of others by our own.

3. To expect uniformity of opinion in this world.

4. To look for judgment and experience in youth.

5. To endeavor to mold all dispositions alike.

6. To look for perfections in our own actions.

7. To worry ourselves and others with what cannot be remedied.

8. To refuse to yield in immaterial matters.

9. To refuse to alleviate, so far as lies in our power, all that which needs alleviation.

10. To refuse to make allowance for the infirmities of others.

## Jews In England See Palestine Saved.

London, April 8.—Palestine's restoration as an independent Jewish state is considered a serious possibility by leading Hebrews in England. The European Jewish organization is affiliated with the Jewish congress in America, which is to meet in Washington this winter.

The war's end, they point out must bring enormous transfers of territory, and it is of this shake-up that the Jews intend to take advantage. At the meeting of the power's representatives to arrange peace terms, the Jews must see that they are consulted, as Lusien Wolf, the author puts it, and he urges them "to work together with the ultimate object not only of obtaining just municipal rights but of establishing eventually a Jewish state in Palestine."

Israel Zangwill also has reminded his people that "if Palestine comes our way, through falling into England's power, the Jews must stand united to take the country over and develop it as a Jewish state as far as conditions will allow."

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this life like men, facing rough and smooth alike as it came.—Kingsley.

## Restitution.

Jesus was an Israelite of the tribe of Judah and has not God promised over and over again by his prophets that he will gather Israel and restore them to their own land and that one king shall be king to them all.

Ezek. 37:21: And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel and one king shall be king to them all and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

Neither shall they defile themselves any more with their idols nor with their detestable things, nor with any of their transgressions, but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be king over them.

First Moses prophesies of this restoration, then you may take up the prophets one by one to Malachi and even the Acts of the Apostles and the Apostle Paul in Rom. 11, all testify to the fact of their restoration.

Anything else? Yes, the prophets have declared that Jerusalem once the capital city of the kingdom of God, or the kingdom of Israel, should be restored and made glorious. Zech. 8:3. Thus saith the Lord, I am returned unto Zion and will dwell in the midst of Jerusalem and Jerusalem shall be called a city of truth and the mountain of the Lord of hosts, the holy mountain.

Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

Jer. 3:17. At that time, they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem, neither shall they walk any more after the imagination of their evil heart.

Again Zech. 1:14. So the angel that communed with me said unto me, cry thou saying, Thus saith the Lord of hosts, I am jealous for Jerusalem, and for Zion with a great jealousy. And I am very sore displeased with the heathen, that are at ease, for I was but a little displeased, and they helped forward the affliction. Therefore, thus saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, saith

the Lord of hosts and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts, My cities, through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. Also Zech. 2:12. And the Lord shall inherit Judah his portion in the holy land and shall choose Jerusalem again. So we see that it is in the purpose of God to make Jerusalem the city of the great king, and the capital city of all the kingdoms of the world, for the Lord is to be king over all the earth. Zech. 14:9.

We have also the saying of Jesus, Matt. 5:35: Swear not by Jerusalem for it is the city of the great king.

All the kingdoms of this world are to become the kingdoms of our Lord and of his Christ and he shall reign for ever and ever.

Another item yet remains to be restored which the prophets have declared will be, and that is his holy temple, Jerusalem, the capital city of God's typical kingdom had a temple in which God manifested his presence, giving them some faint idea of his majesty and the glory of his person in the heavens. The temple that was finally destroyed by Titus the Roman general in A. D. 70 is to be rebuilt and restored, and the glory of the Lord is to appear again in his holy temple.

In Ezekiel, the prophet's description of the holy temple which is to be in the future restored holy land after giving the minutest specifications, and every detail of the temple service says, Ezek. 43:2, 4: And behold the glory of the God of Israel came from the way of the east, and his voice was like a noise of many waters and the earth shined with his glory.

And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. 5th v. And behold the glory of the Lord filled the house.

In the measurements and in the description of the grandeur and size of it, the prophet Ezekiel was shown a temple, exceeding anything that was ever realized in the history of Israel.

The temple, a gigantic building with every appliance required in the worship of which it is the center, stands in a walled enclosure, measuring about a mile and a quarter each way. The temple is the centerpiece of the vision. For height, breadth and elaborateness it exceeds anything devised in human architecture, which was only surpassed by the glory of the Lord which came into it, and the prophet further declares that the name of the city from that day shall be, 'The Lord is there,' thus proving beyond a doubt that he is describ-

ing a future restored city and temple.

Some might argue that after our great high priest returns, God would never go back to those old Jewish sacrifices and offerings that obtained under the law. But let us ask, for what purpose were they originally given? We will let the apostle answer that question. Gal. 3:24. Wherefore the law was our school master to bring us unto Christ.

There will be nations in the future age that will need the help of this same school master, just as surely as the Israelitish nation did in the law age to lead them on to Christ and perfection. God has his own peculiar way in dealing with children. Who can doubt that his set purpose will be carried out. Eph. 1:10 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. God grant that it might soon be consummated, for surely among the most earnest and closest followers of our Lord Jesus Christ we find anything but a condition of oneness or a body of people that are actuated by one spirit—the spirit of love and unity.

Moses the prophet mentions the fact that in the beginning when God placed Adam in the garden of Eden, that 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. The prophet John in the new earth sees this same tree again restored and it bore 12 manner of fruits and yielded her fruit every month and the leaves of the tree were for the healing of the nations, but he says nothing about the other trees, not even the tree of the knowledge of good and evil, whose fruit tempted our first parents to sin. So we see there are some things that the prophets have said nothing concerning restitution.

But this much have they spoken, that the earth, man, the kingdom of God, Israel, Jerusalem, the tree of life, all these are to be restored and the prophets have plainly spoken concerning them, but don't let us be too optimistic concerning the future of the human race, nor make the terms of admission into the everlasting kingdom of our Lord and Savior Jesus Christ too easy, but stand squarely upon the promises of God, whatever that may be.

M. W. Perrine.

## The Gospel.

There is so much difference of opinion in regard to what constitutes the gospel. Some claim that all that is required is to

believe on Jesus; that He is the Christ; as stated in Jno. 3:10. For God so loved the world that He gave his only begotten son, that whosoever believeth on him may not perish, but have everlasting life.

This scripture is alright, but there is much more to be learned and believed. See Matt. 16:16. Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.

This fact that Jesus is the Son of God, was revealed to Peter by the Holy Spirit, and on this fact Jesus (has, and) is building his church; no one can successfully contradict this statement.

See Luke 1:32. He shall be great, and shall be called the son of the highest, and the Lord 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. See Dan. 2:44. 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.

Jesus was the stone of stumbling and the rock of offense to the high priests and the Jewish nation. They accused him of blaspheming because he said, I am the Son of God. Luke 22:70. Then say they all, Art thou the son of God? And he said unto them, Ye say that I am. And they said, What need we any farther witness, for we ourselves have heard of his own mouth.

This they take to be a positive statement that he claimed to be the son of God, and in doing so, he blasphemed. In many places Jesus stated that he was God's son. God also called him his son. See Luke 3:22. And the Holy Spirit descended in a bodily shape like a dove upon him and a voice came from heaven, which said, Thou art my beloved son, in thee I am well pleased. This statement alone should be ample proof that Jesus was God's son, if there was no other proof of it. It corroborates what Peter said, and Jesus indorsed; and is the rock on which his church is founded.

The gospel is the good news that has been preached by Jesus and his apostles to all people, and was promised to Abraham: In thee and thy seed shall all the families of the earth be blessed. Jesus is this seed. The same promise was made to David, also



Mary. We are included in this promise, being a part of the 'all families.' It is impossible for any person to be saved without faith in the Lord Jesus Christ, which of course, includes faith in his teachings, believe the gospel that he preached, and to believe in him, is to believe that he was not a mere man, but to believe that he was sent by God; he was the word that was with God in the beginning, God's promise that he has revealed through the prophets, and the Holy Spirit, God's only begotten son. He was the word that was made flesh and dwelled with men; God's only begotten Son in human nature from his birth. In order to be saved we must become a part of his family. 'Be in him,' 'As in Adam all die, so in Christ shall all be made alive.' Some claim that the penalty imposed on Adam and the promise through Christ cover the same ground. We know that all inherit the dying nature from Adam, but we do not all inherit the immortal nature on account of Jesus being the atonement. If we did, that would be universal salvation, all would be brought back to a sinless state as Adam was in the garden of Eden, and have a right to eat of the tree of life. This must be evident to all, if Jesus caused all to rise from the dead, and have what is called a fair chance.

In order to be in Christ, we must hear and understand his gospel and be baptized into his name for the remission of sins. This includes repentance of our past sins, and faith in the promises.

We are told that if we are in Christ, we are new creatures, and have passed from death unto life. We must have faith as Abraham had. He believed God and it was imputed unto him for righteousness. When we have faith, and have obeyed the form of doctrine delivered unto us, we have made a start, or are in Christ. Then we are said to have faith. We are commanded to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. 2 Pet. 1:6-9. There is a great deal implied to be in Christ. It is necessary to remain in him in order to obtain the reward.

If we are truly in Christ when he comes again, we will be raised in the first resurrection to the immortal state, and cannot die any more. See Lu. 20:35, onward. But they that shall be accounted worthy to obtain that

world and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more for they are equal unto the angels, and are the children of God, being the children of the resurrection.

This shows what it is to be in Christ. If we have a part in the first resurrection, then we are free from any future death. All that are raised then will go to meet him in the air, "so shall we ever be with the Lord." There is no statement any place in the scriptures that any but the righteous will be raised in the first resurrection. "Those and the righteous living who are to be changed in a moment, a twinkling of an eye, (never see death), and caught up to meet the Lord in the air, are the only ones that are mentioned at his second coming, all others are not in Christ so are left out. God called Abraham out of his native country, into a land that she should afterwards receive for an inheritance. He was a sojourner in the land, a stranger in it, during his natural life God gave him no inheritance in it. Not so much as to set his foot upon. He showed him that he must die, and be raised again to the immortal nature and live forever in order that his inheritance would be everlasting, God caused him to fall into a deep sleep, and lo, a horror of darkness came over him, but God awakened him,—a type of the resurrection. When he offered up Isaac, he received him in a figure, a representation, or the coming again from the death, which Jesus fulfilled when he rose triumphant over death.

Adam lost his life, (dust thou art, and unto dust shalt thou return) by being prevented from eating of the tree of life; also his home, being driven out of the garden, as well as his dominion over the earth, as he died and lost all. This is all to be restored in the second Adam, Jesus Christ, when he comes again to restore all things. Gen. 13:14 And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever.

In order for Abraham and his seed (Jesus, and the joint heirs with him) to receive this inheritance, he with them must be raised from the dead, and live forever in that land.

May we all be ready when the trump shall sound, and Jesus shall come to reward all the faithful.

Yours in the faith,

John E. Hogarth.

### "Where Are The Dead?"

This tract is now ready for delivery. To those who have contributed to the cost of putting out this edition, the tract is free. Drop us a card saying how many you need and they will be forthcoming. To all others, they are free for the postage. One dozen of these tracts wrapped for mailing weigh a pound. The postage on this amount is 8 cents.

Allow us to suggest with regard to the spreading of tracts that to throw them around promiscuously is a waste of good seed. It is much like the man who would sow good seed in the field without first preparing the ground. Make your tract your helper. Keep eyes and ears open and when you find one who is susceptible to the truth, see that he has a tract. Don't expect the tract to do all the work.—Editor.

### Punctuality.

The punctual person is simply one who deals honestly with time, and who wantonly wastes neither his own time nor that of others. To keep some one waiting is to rob him of time which may be valuable to him, and to which he has as much right as the money he carries or the property he owns.

Furthermore, a person who is always behind time, is robbing himself of some of the fiber and strength of his own nature. This habit also will rob him of some part of the regard in which he is held by others, and sooner or later, it will cause some failure or loss which will bring with a start to a sense of the value of punctuality.

The various parts of a fine machine must all work in perfect time. If a cog or a piston were a single moment behind time, the result would be disaster and loss. When the various organs of the human body do not do their work promptly and regularly, suffering and death result. Can social organism, a business concern, or any organized force, escape the same result if any of its parts fail to work systematically?

A few minutes may seem a trifling loss, but great desinies sometimes swing on a few minutes of time. One never knows how much is involved in his being on time. "A miss is as good as a mile."

People who do things place a high value on one who is known always to keep his word if possible. And one who takes pride in keeping his promises will strain a point any time to keep an appointment promptly.

Have a program for the day, hour by hour—and follow it. It will pay you richly as the years go by.—Sel.

### The Shoe Pinched.

Our dear Bro. Clothey, who recently celebrated his eightieth birthday, pastor of our church in Auburn, Me., sent the following clipping to the Manager, thinking he might be able to use it on this page. Bro. Clothey says, "It seems so good and so keen and so pertinent that I could not help calling your attention to it." Here is the clipping:

A preacher at the close of one of his sermons, said, "Let all in the house who are paying their debts stand up." Every man, woman and child, with one exception, rose to their feet.

"Now, every man not paying his debts stand up." The exception, a careworn, hungry looking individual, slowly assumed a perpendicular position.

"How is it my friend," asked the minister "you are the only man not able to meet his obligations?"

"I run a newspaper," he answered meekly, "and the brethren here who stood up are my subscribers, and—"

"Let us pray," exclaimed the minister.

We hope, having read the above, that a number of our subscribers are going to say, Let us pay.

Incidentally we may add that there are a good many of our subscribers who are in arrears, and if they would pay up it would help us wonderfully in paying our bills, which are now sorely pressing us.—Editorial in The World's Crisis.

We feel that it is worth while to offer the above editorial for the consideration of some of our readers.—Ed.

I have lived to know that the secret of happiness is never to allow your energies to stagnate.—Clark.

We cannot be both victorious and vacillating. Success means steadfastness.

The straight path is the short path. People who take the round about way lose time and waste strength.

The tongue that is well controlled by experience seldom has need to complain of overwork.

There is time enough for everything in the day if you do but one thing at once.

The art of living rightly is like all arts...it must be learned and practiced with incessant care.—Goethe.

Funny how we always see the golden side of the other fellow's opportunities.

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.

Owing to rush of work in the shop this week we are giving little attention to the editorial column. We will try to make up for this lack at another time.

### Free Tracts.

We have a great many calls for free tracts and we advertize certain tracts as FREE. This should not be taken to mean

postage included. Those who furnish free tracts are obliged to pay 8 cents a pound for good paper, to say nothing of the work of setting type, printing, etc., etc. If it was but one call it would matter little, but where the calls are many, it makes the postage bill quite an item of expense. Postage rates are 8c per pound. When sending for free tracts please send postage at that rate.

## Announcements.

To the brethren scattered throughout Michigan and elsewhere, greetings.

The annual conference and Bible school of the Church of God of the Abrahamic Faith in Michigan will convene on Thursday of the third full week in June, and will be held at Blanchard, Isabella Co., Thursday evening, June 22, 1916, and continue over the following Sunday.

The Bible School will be held immediately following the annual conference. 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, assisted in the good work by the president of the conference, Bro. F. V. Blakely, of Grand Rapids, Mich., and Bro. B. W. Woodward and Sr. M. A. Woodward of Dutton, Mich. It is the desire of all who have been in the habit of attending these gatherings that all churches send delegates with reports of their conditions, to this meeting. All interested in the Lord's work are earnestly entreated to come to the feast of good things from the word of God.

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

Bro. J. H. Anderson, of Troy, Ohio, will reach Virginia, May 24th, 1916, to begin meetings in the Maurertown church where he will continue a week or more as the interest may demand and then to the Brick church at Seven Fountains to continue to June 8th. Let all who can be present.

S. E. Boyer.

### The Eleventh Annual May Meetings of the Church of God at Fonthill, Ontario,

Will be held on Friday and Saturday evenings, May 26th and 27th, commencing at 8 p. m. On Sunday, the 28th, services will commence at 10 a. m., with Sunday School, and continue throughout the day at hours given out at that time. Bro. L. E. Conner of Cleveland, Ohio, has kindly consented to assist with the speaking, and with several others of ability who will doubtless

attend, these meetings should be among the best ever held. The usual refreshments for friends coming from a distance will be provided. Come prepared to say a word for the Master. It is expected there will be opportunity for this during the day. Every one is welcome. Every one come.

Arthur Gilbey, Sec.

The Northwest Conference of the Church of God will be held at Corvallis, Oregon this year, June 15th.

When we know what is going on in this old world, it often brings to my mind what Paul said in 1 Cor. 15:51 to 56: Behold I shew you a mystery—what a glorious mystery—we shall not all sleep but we shall all be changed in a moment, in the twinkling of an eye, for the trump shall sound and the dead shall be raised incorruptable and we shall be changed—grand thought.—For this corruptable must put on incorruption, and this mortal must put on immortality.

Oh what a glorious time that will be for those that will be accounted worthy when death is swallowed up in victory, and they are made equal to the angels, neither can they die any more and may have the pleasure with Christ of blessing the nations of earth as was promised to Abraham that in thee and thy seed shall all the families of earth be blessed. Gen. 12:3 and 18:18. So let us meet and study and be prepared for the time seems near at hand.

H. B. Hathaway, Sec.

## Marriages.

### Married.

"Eleven years ago a young girl started kindergarten work in Winnipeg. She did not have for her pupils the befrilled darlings of the rich. Indeed, her charges were often very scantily clad. But at least they had one point in common with the poor little rich children: they poured out their love unstintingly in answer to love extended to them. The girl who started that kindergarten was Miss Lillian Mason, and during these years All People's mission has counted her one of its best workers.

The teachers at the mission gave an enthusiastic farewell to Miss Mason recently. Maple street branch presented her with a case of cutlery. She also received a purse of gold, while Stella avenue and Sutherland avenue workers gave her a beautiful picture.

Miss Mason is a daughter of Dr. Wallace Mason, of Toronto, Canada, in which city she taught for a short time before going west.

Her marriage will take place shortly to Mr. J. Albert Railton, of Fonthill, Ont."

The above is copied from a Canadian paper kindly sent us and as the marriage is to take place on the date of our next issue, we feel that we are giving away no secret.

Sister Mason is one of the staunchest supporters of the Herald and as we have met Bro. Railton many times and know his sterling worth as a man and brother, we can enter heartily into the spirit of the occasion and wish them unbounded joy through life. May every comfort be theirs. Both are strong in the faith of the gospel and we feel that the church at Fonthill will be greatly strengthened by the addition of Sr. Mason to its membership.

## Obituary.

### Asher Stillson

Was the second of a family of nine children, born to Seymour and Cynthia Palmer Stillson, who came from New York state in 1832, settling near South Bend, Ind. It was at this place that Asher was born, Oct. 16, 1835, on what was then called Palmer's Prairie, now Sumpston Prairie. Asher grew to manhood and united with the Church of God when a young man, being baptized by Mead Catlin. In May 1859, he was united in marriage to Helen Burch, who died in March 1872. To them were born five children. Eva and Cynthia died in childhood. Elmer, of Naparnee, Ind., Dennis and Charles, of Bremen, Ind., now mourn the death of their father. On Dec. 28, 1874, he was united in marriage to Mariah Dipert, who died Feb. 13, 1914. To this union were born five children. Andrew, who died in childhood, Martha Jackson of Walkerton, Ind., Elsie Von Deik, of Chicago, James Stillson of Plymouth, Ind., and Ethel Hintz of Marshall, Texas. Besides these he has two sisters, Mrs. Charles Kanaar, and Mrs. J. D. Field, both of Plymouth, twenty grandchildren, and four great grandchildren.

Mr. Stillson was a member of the 73rd Ind. regiment and served three years in the Civil War. He escaped unharmed except a slight wound in the hand at the battle of Stone River. He was promoted to First Sergeant of his company, and was honorably discharged in 1865.

Last November, Mr. Stillson went to Texas to spend the winter with his daughter and enjoyed his usual good health until about two weeks ago. He died there May 3, 1916, aged 80 yrs., 7 mos., and 17 das.

He was of an amicable disposition and made many friends dur-

ing his life. He lived out his allotted time, and although we mourn his death, we sorrow not as those who have no hope, for we have that blessed assurance that the Lord will come and raise the dead and change the living that they may be fashioned like unto his most glorious body and live the life eternal. It is with this expectation that we lay him away to await the coming of the Master. Lord, come quickly.

Floyd Stillson.

Funeral services were held from the residence in Plymouth by song and prayer, and a short Good-bye service by the G. A. R. Post. Then the funeral party went to Grovertown, his old home, where the regular services were held from the church. A large audience of his old friends and neighbors filled the house in witness of their esteem and sympathy. After recounting the deeds of our brother in eulogy of his life we spoke to the living from Gen. 3:4. The church choir rendered appropriate and touching music for the occasion. Much love for the departed was expressed in the many beautiful floral tributes offered.

D. E. VanVactor.

## The Sunday School.

By Anna E. Drew.

### The Call of the West.

June 4, 1916: Acts 15:36-16:15.  
Lesson Text: Acts 16:6-15

Golden Text:—Come over into Macedonia and help us. Acts 16:9.

Time:—Paul's second missionary journey began probably in the spring of A. D. 50. "He spent April-May in Syria and Cilicia, summer in south Galatia, autumn in the long wandering that ended at last in Philippi."—Ramsay.

Places.—Starting from Antioch in Syria, through northern Syria and Cilicia and southern Galatia to Troas and across the Aegean to Neapolis and Philippi.

### Questions.

What was Paul's desire after being at Antioch some days? Acts 15:36. What contention arose between Paul and Barnabas? vs. 37-40.

"Barnabas departs to Cypress, his native land and so passes out of history. He founded churches in Cypress and is said to have died a martyr. Mark under the leadership of his noble uncle, developed into a seasoned worker whom Paul took again to his

heart." See Col. 4:10, 11; Philemon 24; 2 Tim. 4:11.

Is there any reason to lead us to infer that the church at Antioch took Paul's side of the dispute? v. 40.

Mark had deserted Paul and Barnabas on their first journey. "The second journey was to take them back again to those dangerous regions, and what guarantee had they that Mark would not turn faint-hearted and run away again."

It seems Paul went in a direction opposite to that of his first journey and meets the cities in reverse order. Who did he find at Lystra? 16:1. 2. R. V. (Timothy). Who was Timothy's mother? See 2 Tim. 1:5. Also the training which he received from them. 2 Tim. 3:15. What did Paul do? v. 3. Why did he have Timothy circumcised? 1 Cor. 9:20. Uncircumcision would be a barrier to his usefulness among the Jews. What were the decrees delivered the churches? The messages that had been determined upon by the council at Jerusalem, recorded in our last lesson. What regions did they preach in? v. 6. Where were they forbidden to preach?

By Asia is meant, not the continent of Asia nor even in Asia Minor, but the most western stretch of Asia Minor along the Aegean Sea, including Lydia, Mysia, Caria. The capital of this Asia was Ephesus, and it contained the seven churches etc., which John wrote in Rev. 1-3. Why Paul was forbidden to preach the word here or by what manner he was forbidden we are not told. What other point were they not suffered to preach in? What was the next point reached in their journey? v. 8. What occurred here? v. 9. Did Paul accept this as a call from God? v. 10. Describe the course of their journey and locate the places on the map. vs. 11. 12. R. V.

Notice in verse 11 is the word we. Luke was supposed to be the writer of the Acts, and from other passages in which this word we is used, it is supposed that Luke himself was with Paul during the events related.

How did they begin their work? v. 13. See R. V. The Rabbinical rule was that ten men were required to constitute a synagogue, so that there were probably fewer here. The praying places were slight structures, often open to the sky.

Who was among the hearers? v. 14. (The city of Thyatira was in the northern part of the province of Lydia, which province was famous for its beautiful, purple dyes, which we are told, was obtained from a vein around the neck of a Mediterranean fish. The woman, Lydia, was either a seller of these dyes, or of the expensive cloth dyed with this purple. "She must have been well-

to-do, to deal in articles so costly."). What is meant by the phrase "whose heart the Lord opened"? She attended—gave heed—unto the things which were spoken by Paul. What had been spoken by Paul? v. 10. (the gospel preached). Notice in v. 14, that she was before a worshipper of God,—did she know the gospel then? Can a person be a worshipper of God and yet not be a child of God? What must be done before one can become a child of God? Jno. 1:12; Gal. -:26, 27; 1 Pet. 22:23, 25. Are not the requirements for salvation just the same in these days? Mark 16:15. 16. The gospel must be preached, believed and obeyed. Among the many faiths of these last days, how can we be sure of what is the true gospel? Isa. 8:20; 2 Tim. 2:15. Have we any 'Macedonian calls'? Are we each doing our part that the gospel may reach others?

### A Reply. No. 2.

The Spirit.

An inquisitor may ramble over a thousand and one texts taking them in on the surface by leaps and bounds and get no where.

In a consideration of the spirit which is often spoken of in different ways in the Bible, it is well to stop to regard the word fully. The writer quotes from Eccl 12:7, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

The questioner takes it for granted that the spirit as here used is the intelligent part, the real man,—that only the body dies. In so far as this is the case, he is resting only on an assumption. He asks where in the Bible it is to be found that the breath and the spirit are one and the same thing. In the text just quoted, the word spirit is from the Hebrew, 'ruach.' We find this same word ruach translated breath in Psa. 146:3-4, which reads, as follows: "Put not your trust in princes nor in the son of man, in whom there is no help. His breath (ruach) goeth forth, he (the man) returneth to his earth; in that very day his thoughts perish." Here we have the same fact stated as in Eccl. 12:7, and both of these texts are but descriptive of the sentence God imposed upon man in the beginning because of sin. "In the sweat of thy face shalt thou eat bread, until thou return unto the ground, for out of it wast thou taken; dust thou art and unto dust shalt thou return." This is the opposite of the act named in Gen. 2:7 "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became

a living soul."

If by 'spirit' in Eccl. 12:7 is meant the conscious, undying part of man, to whom was it given? If it was the real man, to whom was it given? For it was given of God to some one. "Then shall the spirit return to God who gave it," (to whom?) If it came from God as a conscious entity, it was given to some one. Who is this some one? If it is conscious in going away, it must have been when it came, else it isn't the same 'spirit.' Besides, if the body of clay has no power to think of itself and acts as this inner, immortal spirit prompts it, then the body is not the responsible agent, it is this inner spirit which is responsible; yet this theory makes it appear that God punishes the body and let the spirits go free. We are speaking in the case of a good man. His body must be punished by death while the spirit goes free. That would be something like ones taking the swearing parrot out of his cage and punishing the cage. Again, according to the idea we are considering, it is the spirit that is the thinking part. When we refer to Psa. 146:4, already quoted we are told that in death the body's thoughts perish. When quoting from Eccl. 9:5 that the dead know not anything, we are told that it is the body that knows not anything. For that matter, by the same reasoning, did the body ever know anything? What purpose could there be in the language if it does not convey the thought that when man is dead he is unconscious?

What is it that Christ Jesus came to save? Was it the spirit or the body? If the spirit is immortal, how can it seek for immortality? And if the spirit can get along so much better without this clod of clay, then why is there need of its ever being reunited? We've heard this stated, hence the question.

The fact is, sin doomed us—all there is of us—to death and in its embrace we're helpless. God provided Christ to redeem us—all there is of us—from the curse of death. If we are faithful, we will be redeemed in the glorious resurrection morning. That is what makes our Lord a Savior, a Redeemer, and a Life Giver. It is because he has a quality of life to give we haven't got. It puts the glory and honor of restoring life to us all on him. We have no life virtue of ourselves. It all depends on him. Let us give him that honor and not try to rob him of it before the world by claiming we already have immortal life—always have had it.

S. J. Lindsay.

Every time a person loses his temper he finds a lot of trouble.

## The Old Creation and The New.

## Part II.

Now before going further, it is essential to point out the distinction between sins and sin. Sins are definite sinful acts or feelings, such as adultery, hatred, drunkenness, etc., (see Gal. 5:19-21 for a list of these works).

These all are the consequences of indwelling sin. Sins are the branches. Sin, or our sinful nature, is the root that produces these branches.

It is possible for a man to be dead to many different sins, and yet not to be dead to sin. For example, a man may be dead to the lust for strong drink, and yet he may have a lust for—well, eating chocolates in church. Another man may be a slave to drink and yet may abhor chocolates utterly. Clearly neither of these men is dead to sin; the slave to chocolate being doubtless the more hateful of the two in God's sight because of his abominable hypocrisy; for he covers over his self-indulgence with a veneer of godliness, indulging his flesh whilst he is professing to worship God. Who cannot thus be worshipped for they that worship Him, must worship Him in spirit and in truth.

Let it not be supposed, however, as some have done, that I am protesting against the eating or drinking of any particular thing. But I do say that if a man says to himself, I cannot do without chocolates in church, he is still living as a debtor to the flesh. And indeed, if a man is not content with any food, any society, any God-appointed service, any bed—or no bed at all—he has certainly not entered into the fulness of that liberty with which Christ has made us free. They that are Christ's have crucified the flesh with its affections and lusts, Gal. 5:24. And when the believer lays hold of this by faith he knows that all things are lawful for him, but he is not now under the power of any. 1 Cor. 6:12.

Now every one will admit that it is possible to become dead to certain definite sins; but this is just lopping off some of the innumerable branches of the tree, whilst the root (sin) remains.

Every social and temperance reformer is concerning himself with removing the branches or the fruits, whilst the tree itself remains corrupt, because the root is corrupt. Alas, that many Christians are engaged in the same profitless task. A man told me once that it was impossible to be dead to sin, because he had been trying for forty years and had not succeeded. But this man had been occupied all that time with efforts to overcome particular sins. God's

method of getting rid of sin had been hidden from him.

I say "getting rid" of sin, because that is God's purpose concerning each believer. I cannot find from His word that it is His will that the old nature and the new nature should co-exist in His children. We have already found that when the new earth is created, this old earth will pass away. When God gives Israel a new heart He will take away the old one; and when the believer put on the new man by faith, the old man is put away. Further, when Israel was led into Canaan, they were told to utterly destroy the seven sinful nations that inhabited the land from of old, and to save alive nothing that breaketh. Deut. 20:16, 17. The fact that they allowed some of them to remain alive brought untold misery afterwards to God's people. Did not these things happen to them for types, and were they not written for our admonition? See 1 Cor. 10:6, 11, margin.

During the Passover Feast there was to be no leaven (a type of sin) in the Israelites' dwellings. It would not be sufficient to cover over, or hide the leaven for God would see it just the same. It had to be put away. Exod. 12:15. Is not this also a type? For our Passover also hath been sacrificed, even Christ. Wherefore let us keep the feast (the whole Christian life) not with the old leaven, but with the unleavened bread of sincerity and truth. And so the Apostle's exhortation is, "Purge out the old leaven that ye may be a new lump." 1 Cor. 5:7, 8. R. V.

Abraham had two sons, one born in the ordinary course of nature, and the other by the operation of the Spirit of God. And this contains an allegory. See Gal. 4:22—5:1. Ishmael is a type of the old creation born by the will of man, born after the flesh. Abraham wished to improve Ishmael and prayed to God accordingly. Gen. 17:18. But God had a better plan, and that was the introduction into Abraham's family of a life born after the Spirit. This represents the new creation. Now as soon as Isaac, the child of promise, was born, there was antagonism between the old creation—Ishmael—and the new creation as represented by Isaac. He that was born after the flesh, persecuted him that was born after the Spirit. Gal. 4:29. And that represents the state of many a Christian's heart today. There is a struggle going on between the old creation and the new. Nevertheless what saith the scripture? Cast out the bond woman and her son. To Abraham, this seemed at first a grievous and impossible thing to do. But not

until he had done so by God's express command was there any peace in his family. And not until the old nature is cast out will there be any peace in the believer; 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. Gal. 5:17. That was the deplorable condition in which the Galatians were when Paul wrote to them. They knew not or had forgotten, that God had something better for them, even the casting out of the flesh, yea its crucifixion and destruction. See Gal. 5:24; Rom. 6:6.

This word destruction might be regarded by some as too extreme, but we cannot really make the word too strong, as I will show by another Bible illustration.

We read that one purpose of Christ's death was that He might thereby destroy him that had the power of death, that is, the devil. Heb. 2:14. This word destroy is very emphatic and means to do away with, to annihilate. The R. V. renders it "bring to nought." What does this destruction of satan mean? We know he is not yet destroyed for he goes about like a roaring lion. 1 Pet. 5:8. We know that in the millenium he will be bound so that he may not deceive the nations. Rev. 20. But this binding of satan is not his destruction. No, his destruction, his bringing to nought will only be accomplished when he is cast into the lake of fire, after which we read, he will never be any more. Ezek. 28:11-19.

Now when we read, "Our old man was crucified with Christ, that the body of sin might be done away (destroyed, annihilated), that so we should no longer be in bondage to sin," Rom. 6:6. R. V., we rejoice to know that the Holy Spirit has made use of the same word, as if to assure us that the purpose of Christ's death was not simply to bind or keep in subjection our sinful nature, but to annihilate it just as really as He will ultimately annihilate Satan.

And mark, it is not our sins merely, but it is our sinful nature that is said to have been destroyed by the cross of Christ. To return to a former illustration, it is not the works of the old earth merely, but the earth and its works that are to be burned up; not the fruits of the old earth merely, but the earth with its increase. Even so God has not dealt merely with the works of the flesh, which is all man can try to deal with, but with the flesh itself. The divine order is to begin from within and work outwards. He cleanses first that which is within, that

the outside may be clean also. See Matt. 23:26. And so the blood of Jesus Christ cleanses from all (inbred) SIN. 1 John 1:7. How else could we have fellowship in the light? God is "of purer eyes than to behold evil." Hab. 1:13. But glory be to his name, Christ hath appeared to put away sin by the sacrifice of himself. Heb. 9:26. He is the Lamb of God which taketh away the sin of the world. Jno. 1:29. The Lord hath laid upon Him the iniquity of us all. Isa. 53:6. Think of it beloved, and pour out your hearts in adoring worship. Our sinful nature was put on Christ when He hung on the cross, and thus were we crucified with Him. God made the sinless One to be sin for us. 2 Cor. 5:21. And then, wondrous mystery, by one awful stroke He condemned sin in the flesh. Rom. 8:3. Yes, then and there God destroyed our body of sin. Christ's death made our death a glorious certainty; because, says the apostle, we thus judge, that one died for all, therefore all died. 2 Cor. 5:14. R. V. But who hath believed our report? There are many who will say, I believe that God has forgiven my sins, 1 Jno. 1:9: I believe that God has put away all my sins behind His back. Isa. 38:17: that He has cast them into the depths of the sea; Micah 7:19: that He has removed them as far as the east is from the west. Psa. 103:12. But if you ask them, Do you believe that God has put away your sinful nature? they will say, I can hardly believe that. You ask them why. And they will tell you, I have not reached that stage yet. I do not feel that it is true. Now are we to trust our feelings and experiences, and give the lie to the Word of God; or shall we believe the Word of God and give the lie to our feelings? God says, "ye died," Col. 3:3. R. V., and if we wait till we experience it before we believe it, we have forgotten one of the first principles of the doctrine of Christ. Faith does not come by experience, but by hearing, and hearing by the Word of God. Rom. 10:17.

To be continued.

D. L. Norris.

## Mr. Bryan and Preparedness.

While in Wichita recently the writer heard Mr. Bryan give a lecture against the extreme preparations for war urged by many in this country. For the benefit of those interested in prophetic matters relating to the times in which we live we will review his speech a little.

He used a good deal of logic, sarcasm and allusion to scripture. Much of his logic was sound, however, in our humble judgment one of his main rea-



sonings and conclusions was faulty. He argued that the sermon on the mount should be applied to nations as well as to individuals and not until then can we hope for arbitration among a brotherhood of nations. And therefore that if it is wrong for individuals to arm by carrying concealed weapons it is just as wrong for nations to arm in the degree advocated by those whose ideas he opposes. This occurs to us as illogical and unscriptural. Illogical because the reason citizens are forbidden to carry concealed weapons is that the state prepares its strong arm to defend the citizen. It carries arms in his defense, and self defense is the only justifiable cause for his doing that, according to civil ideas. Then the argument is unscriptural, because Mr. Bryan upheld the idea of the nation warring, especially in self defense.

No man who upholds brutal self defense can appeal to the sermon on the mount. And neither can any such person logically argue against a degree of war preparedness. Mr. Bryan himself believes in a degree of preparation for war. Then who shall decide that degree of preparedness? The only difference between judges and peace advocates who believe in some fighting, is that judges are full grown in war ideas and the others are only a few steps in it, and hesitate to go the length to which their logic leads them. No man can consistently advocate the reign of the Prince of Peace, and at the same time be willing to prepare even in small degree and merely for self defense.

Can any Christian take part in slaughter under any pretext and consistently profess to follow Jesus who voluntarily and silently let his judgment and his life be taken away before the Jewish council and the Roman judge, Pilate? There is much professed Christianity in the world, even many professed Christian nations, most of them, both individuals and nations, hating and destroying one another by selfishness. There are a few who profess no part in any of the evil institutions and practices of carnal men and who perform their professed loyalty to all the words of their Master.

The Gentile nations do not know they are fulfilling the prophets' call to them to 'Prepare war.' But Armageddon is near, and preparedness in scripture is worded by the prophets, "Prepare war." No nation can refuse Jehovah's call to the feast of the carrion crows. This nation must prepare and take her place in the coming conflict despite all the peace advocates who quote some scripture and refuse other, and who think they

are going to bring in peace without the presence of the Prince of Peace.

J. W. Williams.

John 13:33-36.

Request for Explanation.

In the consideration of John 13:33-36, I wish to call your attention first for a little while to John 7:33-34.

Here Jesus is speaking to the Jews. In verse 33 he said to them, "Yet a little while am I with you, and then I go unto him that sent me." There can be no question that here the Master meant that he was to go to the Father as we know he later did. Then in the 34th verse he says, "And where I am, thither ye cannot come." Evidently he had reference to the same place in this language. If not, and if his language is to be interpreted as meaning death, then we have the Master teaching the Jews that they could not enter death, to which conclusion, I think few would care to come.

Now we go to the text to which you refer and there we read the words of the Master, this time to the disciples. They are as follows: "As I said unto the Jews, Whither I go, ye cannot come, so now I say to you." We can come to no other conclusion after reading this, than that he meant to teach them exactly what he meant to teach the Jews, for he says that he tells them as he had already told them.

But Peter, always inquisitive beyond his business, interposes a question. It is, "Lord, whither goest thou?" Then Jesus gave him an answer with a view to teach Peter another matter, as the conversation will show. This lesson Peter evidently interpreted properly from what we read in John 21:18-19, and 2 Pet. 1:14-15.

We do not read anywhere of Peter's saying that Jesus had ever told him how he was to go into the presence of the Father where he had gone, and we have scripture telling us that no man but the Master had ever gone into heaven. Jno. 3:13. The question may be raised as to why Jesus should side track Peter as he did when he asked Christ a fair question. Peter was impetuous and needed just that kind of treatment. He was inclined to ask questions the answer to which could not be of concern to him further than to satisfy idle curiosity. In Jno. 21:18-23, we find Peter in this kind of mood and we find Jesus answering him accordingly. Other places might be cited.

I do not know whether this answer will come up to your expectation or not, but it seems to me that after a careful read-

ing of all the matter concerned in it, we can come to no other conclusion. I have in my possession, Jamieson, Faucet & Brown's Commentary and also an old English work by Benson, both of which are considered very good, and both are agreed that Peter was taught by the Master that the place where Peter was to follow him was in death and not into heaven.

S. J. Lindsay.

Noiseless Workers.

Nature is a noiseless worker. You cannot hear the pumps which are sending the sap from the roots of the great oak tree into its topmost twig, but they are busy day and night just the same. You may lie with your ear to the ground, but you will listen vainly for any rustling as the grass and weeds and flowers rise from the winter's long bivouac and fall into line. The apple tree sounds no trumpets, but how beautiful the banners she throws to the breeze. And all this noiseless activity brings home the truth some of you have already discovered, that the workers who make the most noise are not necessarily the ones who accomplish the most.

Said by Sages.

No discontented man can ever be rich.

Learn to explain thy doctrine by thy life.

It takes a strong man to hold his own tongue.

Success in this life too often means failure in the next.

Environment may modify character, but it cannot change it.

A soul occupied with great ideas best performs small duties.

The easiest thing for a loafer to do is to find fault with busy people.

Vast chasms can be filled, but the heart of man can never be satisfied.

When people are hired to be good, they quit work as soon as the pay starts.

Do not wait for extraordinary opportunities for good actions but make use of common situations.—Sel.

The noble life is the life of large and spacious aims, the life which is sweet and quick within, by the living grasp of great things upon the soul. It is the atmosphere which a life makes around it, a life which lives habitually in the upper air, which dwells serenely in the company of great and beautiful things.—Vickery.

All Thine Own.

We give Thee but Thine own, Whate'er the gift may be;

All that we have is Thine alone, A trust, O Lord, from Thee.

May we Thy bounties thus As stewards true receive, And gladly as Thou bleesest us, To Thee our first fruits give.

O hearts are bruised and dead, And homes are bare and scold, And lambs for whom the Shepherd bled, Are straying from the fold.

To comfort and to bless, To find a balm for woe, To tend the lone and fatherless, Is angel's work below.

And we believe Thy word, Though dim our faith may be, Whate'er for thine we do, O Lord,

We do it unto Thee.—Wm. How.

The Psalms.

Composed upon particular occasions, yet designed for general use; delivered out as services for the Israelites under the law, yet adapted to the circumstances of Christians under the gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry cannot equal.....The fairest production of human wit, after a few perusals, like gathered flowers wither in our hands, and lose their fragranc; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odors are emitted and new sweets extracted from them. He who hath once tasted their excellencies, will desire to taste them yet again, and he who tastes them oftenest, will relish them best.—Bishop Horne.

Not A New Doctrine.

When we teach that the earth is not to be annihilated, but renewed, regenerated, and become the everlasting inheritance of the saved of our race, some are ready to say like the Athenians of old, when they listened to Paul, "What new doctrine is this?" But in so doing they are not only showing their lack of knowledge of the Scriptures, but ignorance of the teaching of the Christian fathers and of many of the most distinguished preachers and writers adown the centuries since the apostolic age.—J. M. Orrock.

As in the silence of night the ear catches the least sound, so in the solitude of reflection the mind detects soft and delicate strains of thought, unheard in the bustle of the crowd.



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**Notes By The Way.**

There seem to be now indications of that prophetic dawn sighted in vision by the old time teachers of a bygone age. The nations of the earth are now in the crucible and eventually shall melt into one, over which the 'King of saints' shall rule. The vision of Daniel—2:31:45—is on. The stone "cut out of the mountain without hands", is the messianic supremacy that shall fill the whole earth. The government indeed "shall be upon his (Isa. 9:6, 7) shoulder," and his kingdom will be a literal one of iron, Psa. 2:6-9; Rev. 19: 15, 16, rule over the nations. People will realize that a kingdom 'not of this world,' (Jno. 18:36), is being set up in righteousness. Isa. 26:9; 32:1. It will lead on and out into a perfect human existence, 1 Cor. 15:20-28, released from the condemnation of sin, and the fear and bondage of death. Rom. 8:2; 14, 15.

I rejoice to think that the Kingdom of Christ is near at hand. The gospel has gone to every nation under heaven. The most gigantic efforts in history as touching the gospel work is now manifest. The lesson of brotherly love and righteous living are now being taught on a grander scale than the world has ever known. Not thousands, but hundreds of millions are poured out to relieve want and suffering; and yet along side of this fact there are conditions the reverse of everything good and holy. The forces of hell are let loose. What we call patriotism sinks to the level of fiendish cruelty, crime and murder.

Hate is on the throne. We no longer shudder, when we hear that 10,000 men have fallen in battle. The broken ranks are filled up again, while widows weep, and fatherless children are crying at home. The air

seems filled with demons of infernal malice, as the baptism goes on. There is more of virtue in a bayonet thrust than in the handshake of a brotherly greeting. Big guns and national honor stand side by side. A humble teacher of the gospel commands no degree of honor, at the right or left of the victorious general.

The demand for some thing made to destroy life by wholesale—to create misery—rather than mitigate evil, and reduce human suffering to a minimum is the prominent feature of this fateful period thus far of 1914-16. When will it end? The world is plunging into its final history. Those of us who pray, Thy kingdom come, believe that it will come; but we also believe in a time of world tribulation; not that God has appointed that it shall be so, but rather that the world in its wickedness demands it.

There is one who is called "The Prince of Peace," but he seems to command but little respect at the present time. We are in the last days and coming to the end of the Gentile reign. Eschatology is the word to think of now. All the prophets with Christ and the apostles have preached about a kingdom of righteousness; but the world has never seen it. Is it coming? I think so. The Book says so, and I believe it. We are living, however, in a fearful and wonderful time. History is making a record more terrible and far reaching than any like time in the past. Fourteen nations with drawn daggers are reaching for the heart's blood of each other, and with more to follow.

The flood tide of gospel civilization has reached the great divide, and we look over and wonder what is coming in the plains beyond. We are standing at the closing point of the present dispensation and the unfolding of a new and better one. The world shall soon hear the call from the deathbed of the nations, and witness the birth of another, that must stand forever. Dan. 2: 44:7, 14. The Golden Age is coming, and those who watch for the morning will welcome the new order of things beyond the gloom of the tribulation, established and perpetuated in the Kingdom of Christ to be on this earth.—A. E. Buckley, in the "Voice of the People" Column in Plymouth (Ind.) Daily Republican.

A bit of credit for a little deed well done is sometimes far better than great praise for much we don't do.

Admirable firmness in ourselves becomes condemnable stubbornness in others.

# THE RESTITUTION HERALD.

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## Ballast.

If you saw a ship being loaded with ballast, it might cause you to wonder. The vast amount of water or sand that is stored on the ship might seem to be more of a hindrance than a help.

It is a necessary load, however. The great ships that ply the oceans with travelers and merchandise, find ballast an absolute necessity. Without it, the vessels would lack stability under normal conditions. In a storm, they would be at the fatal mercy of the winds.

In this day of the air craft, ballast is necessary for them, too. Without, the unexpected current of wind might easily capsize the craft and destroy both it and the occupants. Long ago, Virgil observed that the bees use ballast. When flying over water, or in a strong wind, they carry pebbles to prevent being blown out of the course from the flowers in the field to the hive.

Every one needs a certain amount of ballast. He needs something that will steady him in his course of life and produce stability of character. Not realizing this, many a boy feels that if he only had this liberty, and a chance to work out his own destiny, he could soon show what kind of stuff he is made of.

But there are many contrary winds in life that you will encounter; a great variety of experiences that you cannot anticipate. Sometimes your life will be calm and placid, like the quiet of a sunny day. The birds will sing, the flowers will bloom, the streams will ripple merrily through the woods. Because it is so one day, do not be lead to suppose all the other days will be like it. No, the storms of winter will come too. The winds will blow cold and pitiless; all will look bleak and comfortless. Because your life will have the same two sides, you also need something to take the place of ballast.

Your prosperity will need a certain amount of ballast. It will be subject to wreck unless it has; or it will swamp you by its sheer weight. Something must hold prosperity in restraint. Piety will do it; it is excellent ballast. This motto will answer also: "The interest of each is the concern of all." Something that reaches outside of self must control the prosperity that bears

## THE RESTITUTION OF ALL THINGS

Luke 1:32-33. Isaiah 2:4. Micah 4:3.

JOHN E. HOGARTH



YES, there's a day not far away,  
In which there will be no decay;  
The glad, good time that's promised long:  
The day of joy and happy song.

King Jesus there o'er all shall reign;  
Earth shall renew her youth again;  
The long looked for and happy day,  
Sin, death and sorrow passed away.

Then man shall practice war no more,  
Peace shall reign from shore to shore;  
To plowshares then their swords they'll beat,  
And spears for pruning hooks be meat.

The patriarchs and saints of old,  
All rise from the grave so cold,  
In immortal youth, as long foretold:  
Shall play their harps of shining gold.

The brute creation, tame and mild,  
Obey the leading of a child;  
The lion straw as the ox shall eat,  
And dust shall be the serpent's meat.

The fig tree there, also the vine,  
With blossom, fruit and foliage fine;  
One shall not plant, and others eat;  
No thorn shall pierce the children's feet.

The King of kings on David's throne,  
Shall rule o'er all, from zone to zone,  
And to the earth's farthest extent,  
The gospel message shall be sent.

All kings shall bow and worship God,  
Or feel the power of the iron rod;  
To Jerusalem, the City of our King,  
Their yearly offerings gladly bring.

Angels then with saints shall sing  
The praises of our God and King;  
The tree of life all blooming fair;  
Relieve the nations of their care.

Death, the enemy, past and gone;  
God's saints relieved by the Holy One;  
All sing His praises there and then,  
And shout their last and loud amen.

Lord haste the day, soon may it dawn,  
When sin and death shall all be gone;  
Time no more shall then wax old,  
The sheep all gathered to His fold.

you company.

And you need ballast for your friends. "What," you may say, "have I to be dogged by restrictions in my friendships? Am I to be harassed by weights there?" Frankly, yes; and all the better for it. You need some friends who will act as veritable thorns in the flesh. They will establish a poise in your character, it can hardly be established otherwise. You need friends with counter qualities to those you possess.

Look about you and make a careful estimate of the assets of your life; consider what ballast you need to hold them in efficient balance. Then load up.—Boys' World.

Next to excellence is the appreciation of it.—Thackeray.

## Sentence Sermons.

A sneer is the stilleto of conversation.

Kind words are the music of the world.

Great minds have wills, feeble ones have wishes.

The manner of giving shows the character of the giver more than the gift itself.

Sincerity, deep, great, genuine sincerity, is the first characteristic of all men in any way heroic.

Idleness is the mother of many wanton children. They that do nothing are in the ready way to do worse than nothing.

Let fortune do her worst, whatever she makes us lose, so long as she never makes us lose our honesty and our independence.

He that does not know those things that are of use and necessity to know is but an ignorant man, whatever he may know beside.—Sel.

## The Loafing Business.

My son, follow not in the footsteps of the loafer, and make no example of him who is born tired, for verily I say unto you his business is overstocked, the seats on the corner are all taken, and the whittling places are all occupied. It is better to saw wood at two bits a cord than whittle at a whittling match and abuse the government. My son, whilst thou hast in thy skull the sense of a jaybird, break away from the cigarette habit, for lo, thy mind is less intelligent than a store dummy. Yes, thou art a cipher with the rim knocked off.—Roller Monthly.

## An Every Day Creed.

I believe that work is the best panacea for most ills, especially those of the mind.

I believe in fun and laughter.

I believe in the beauty of flowers, sunsets and mountains; in the music of birds and brooks.

I believe there is a bright side to everything.

I believe in human kindness.

I believe that an ounce of frankness and explanation is worth a pound of repentance and forgiveness.

I believe in the hearty handshake, in hospitality, comradeship, friendship and love.—Boston Brown Book.

## Value of Knowing.

The value of knowing you are God's child lies for one thing in the fact that it enables you to enjoy your religion. Nothing is so tormenting as doubt, and especially doubt as to your acceptance with God. A primary condition of happiness, as a Christian, is in being able to say: I know whom I have believed. That puts light upon the pathway and sunshine into the heart. It enables one every day to fulfill Paul's double barreled exhortation, Rejoice in the Lord always, and again I say, Rejoice.

We cannot divide our work from ourselves, nor isolate our future from our qualities.—Henry Van Dyke.

Sabbath and Jubilee.

An intelligent reader of the Crisis submits the following question for answer:

"Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years....A jubilee shall that fiftieth year be unto you." Lev. 25:8-11.

"Is this a type of complete redemption? If so does it teach that complete redemption is ushered in at the beginning of the anti-typical sabbath, or out beyond it?"

The word "type" does not appear in the King James Version of the scriptures, save as a marginal reading. It has been used much, however by theologians and Bible students of the older school. Both persons and happenings, as they appear in the Old Testament, have been made types of Christ or of various features connected with the Christian Church. The correspondence between lesser type and the larger and more important antitype, has ever been an inviting field for the student. In that field he has sometimes found the unfolding or confirmation of great truths, and sometimes he has been led into a realm of fancy as he has gone beyond what is written. The study is a fascinating and suggestive one, and a discreet student will find much that is helpful, but it is not a place to lay foundations that have no ample support elsewhere.

The most direct endorsement that New Testament teaching lends to the use of types occurs in 1 Cor. 10:11: "Now all these things happened unto them for ensamples (margin, types); and they are written for our admonition, upon whom the ends of the world are come." In Ferrar Fenton's Bible in Modern English, we read: "And all these came upon them typically, but were written for our instruction upon whom the perfection of the ages has come."

The teaching of the above would seem to be, that the great experiences of the children of Israel were ensamples or types of other and larger unfoldings of God's purpose in later ages or dispensations. But there is no clearly defined law of types revealed nor prescribed limits within which they are to be studied or applied. The clearest example of direct comparison between an Old Testament character and Christ, is Paul's reference to Adam, who was a figure of him that was to come. Rom. 5:14. There are many others who have been used by students as types. Among them are Abraham, Joseph, and Moses.

While in these there are points of comparison and valuable lessons, there is scant warrant for making them types of the God man, the world's Christ.

In the tabernacle and temple services there was much that carried a very deep significance and doubtless pointed forward to the Christian church, and may have reached still further into the kingdom of the future state, in like manner there seems to be a typical relation between the Jerusalem of the Hebrews and the New Jerusalem of the future. That likeness that was first pointed out by Paul, has been greatly enlarged upon by the church. Jerusalem "the golden" is in her hymns of praise, and in her star of hope.

To those who have studied deeply and long in this field of types and shadows, Heb. 10: 1, the Jewish Sabbath has ever been a most significant type. Closing, as the first great Sabbath did the creation week, and observed through all the ages of Hebrew history, the day has long been regarded as suggesting or proclaiming a great Sabbath of rest yet future. Even Paul contributed to this view. His familiar passage, Heb. 4:9, "There remaineth therefore a rest to the people of God," would read—as given in the margin—"There remaineth therefore the keeping of a Sabbath." The ground for this claim of typical relation between the Hebrew day of rest and the "keeping of a Sabbath" of rest in the future state, may not be strong, but it has been sufficiently clear to greatly influence the hope of the church.

Another feature is the testimony of Revelation. In the closing part, there is drawn the picture of a day of rest, a day in this mysterious symbolism of a thousand years. In time there arose in the church a school that held the view, that with four thousand years past at the first Advent, two thousand years under the gospel would close the world's week of labor,—six thousand years—and that this would be followed by a millennial era, a Sabbath of rest. There may be no adequate basis for that view, but it is held by thousands, and it promises to grip the minds of men in time to come.

There have been all brands of opinion as to that Sabbath period of the future. Some make it longer, some a shorter period. Some wipe the period feature entirely out, and commence their final and eternal Sabbath of rest at the close of a judgment day in close connection with the Second Advent. Others fill the thousand years with activities in which one might fear that the Sabbath and rest feature would be entirely lost. Still others hold

that a period—longer or shorter—will bring rest from sin and war, and time for God's unfolding purpose as relating to "restitution," reconstruction and final judgment changes.

In answer to the brother's question, as to whether or not the Hebrew Sabbath and the the Jubilee of the fiftieth year constitute a type of complete redemption, we should say, yes. At least they are strikingly significant. We have never made as much of types as many have, but there seems a strong typical relation here, and the lesson is both happy and heartening. If man's long day of sin and toil was ushered in after God's original day of rest, it may be fitting that his long day of toil is followed by the greater Sabbath of rest.

This part of the question is more complex: (If typical) Does it teach that complete redemption is ushered in at the beginning of the anti-typical Sabbath, or out beyond it? That expression—complete redemption,—is very broad and we may not be able to sound its depths. Complete redemption for man may be realized when he rises from death with an immortal body, or when the living are changed in a moment. For the earth and the world about us the process may be longer. Complete redemption, as affecting the groaning creation can only be realized after evil is destroyed, and the present order gives place to the new and perfected state.

If there is no period of reconstruction and restitution, and the transition from the present order over to a perfected state is purely cataclysmic, then the only way to discern any semblance of an anti-typical Sabbath, is to identify it with the eternal state that lies beyond the judgment day.

If there is a period beyond the Second Advent—whether a thousand years or a thousand days—it would seem to better fill the role of anti-type to the original Sabbath. In that case, "complete redemption," for the earth at least, would lie beyond the period of restitution and judgment. And the latter may realize the final Jubilee for men and for the earth, and merge on into the eternity that shall not be measured by years or centuries.

—Editorial in The World's Crisis  
An Open Letter to L. T. Harter, Portland, Ind.

In the Apostolic Review of Jan. 26, 1915, you have an essay on Immortality in which you say, "The immortality of the soul,—what glorious consummation to know when our labors, toils, trials, temptations, vexations, disappointments and persecutions are ended, we shall be

at home with the Lord." This is the Christian's hope. This is that "strong consolation," spoken of by Paul in Heb. 6:18..... and in which you refer to other scriptures to support your affirmation. Having been asked to reply to your essay we will do so, in hope you may be profited by what is offered.

You first quote from Phil. 1: 23. Paul's strait here is not as to which would be better for him, to die or to live, but whether he could better serve Christ and his fellow mortals by living to suffer for them or by dying for their sakes. For him to live is Christ, and to die is gain (to Christ). Personally his choice is something different, being with the Lord at his coming, for in that case he would not live and suffer nor die either one, for that would end all his suffering without death, for he shows in 1 Cor. 15 that such people then translated in a moment, in the twinkling of an eye, would not die. This, and not dying, is Paul's way of being "with the Lord," 1 Thess. 4:13-18. Also the Lord's way in which it is to be. Jno. 14:1-3.

Next you quote from 2 Cor. 4:16. But Paul nowhere cites his immortal soul as an "inner man," as you do. Paul's inner man is Christ in us by faith, Eph. 3:16-17, the desire for what is right, Rom. 7:22, which in v. 25 in connection with 1 Cor. 2: 16 is again found to be "the mind of Christ," which in Rom. 8:9, where he continues again from 7:22, turns out to be the spirit of Christ, the spirit of holiness, Rom. 1:4. Nowhere is it in scripture an immortal soul.

Your next is 2 Cor. 5. But the houses here cited by Paul are only two, not twice as many as there are people referred to by 'we', not a human body and a body in heaven for each immortal soul. In that case when the resurrection time comes you would have to leave your heavenly body dead in heaven because your soul must then vacate it to come back to earth and get into the one buried here. Paul's argument is that 'we' are now all in one house or tent, and he does not leave us to guess as to what it is, but he calls it mortal flesh and mortality in the context. While in this house we are 'absent from the Lord.' The other house now in the heavens, is to come from heaven, v. 2, is life, v. 4. Christ is our life. Col. 3:4, and he is in heaven, so when he comes, we will no more be absent from him but present with him, as we found a moment ago in Phil. 1. So we do not have to go to heaven to get into that house. We will be raised into it from the dead. 1 Cor. 15: 44.

Next you quote Jno. 8:51. If



we keep his saying we shall some day be immortal, but not when we die. If we die how can this scripture be true? One of his sayings we are able to keep is, "Be thou faithful unto death." If we do that, in the resurrection we shall never more see death.

You say Jesus came to earth to demonstrate that there is in every human being an immortal spirit that does not die with the body, etc. Did Jesus ever say that? The scripture says he brought life and immortality to light through the gospel. 2 Tim. 1:10. You say this immortality existed before he came into the world. Exactly. God then had it. 1 Tim. 6:16, Jno. 5:26, Jesus brought it to light when God raised him from the dead immortal, 1 Cor. 15:42. Then is when we get it, vs. 52-55, and not when we are born, when we are converted or when we die.

Next you quote, "God is not the God of the dead, but of the living." Jesus said that, not to prove people are immortal when they are dying, but to teach the dead will be raised in the future, as all scripture avers they will.

You next cite the transfiguration. But Jesus called that a vision. Matt. 17:9. No Bible student maintains that things seen and heard in visions are realities. So when you say Moses and Elias came out of the spirit-world there, you find no scripture to that effect, do you? They "appeared" in a "vision," the Book says. They were there as he previously refers to the "kingdom," evidently to show the two classes who go into the kingdom at his coming, the dead, represented by Moses, and the living who are translated, by Elijah, who was caught up. For this vision foreshadowed his coming, 2 Pet. 1:16-18, not our going to glory at death.

You say the immortality of the soul is the "strong consolation" referred to in Heb. 6:18. The book says the hope set before us, according to this verse, is the hope of eternal life, Titus 1:2, and we have already seen that we get that, not when we die, but when he comes. It is not natural to us from birth as immortality of the soul, but is God's gift through Christ, Rom. 6:23, as immortality of a spiritual body. 1 Cor. 15:44, 53.

Wherefore, "Consider what I say, and the Lord give the understanding in all things."

J. W. Williams.

#### Land Reform in Zion.

In a recent number of the Outlook is an article by Louie Brandeis on Zionism.

Zionism is a movement among Jews for the establishment of a

new Jewish nation in the ancient home of the Jews—the promised land of Mosaic story.

Some thousands of Jews have already established themselves in Palestine. They are redeeming the soil of Palestine by modern farming, they are building towns, they have established a pure democracy in which the women have equal rights with the men, they are speaking the ancient Hebrew tongue, and they are doing some thing far more important than any of these.

"Notable among Zionist institutions," says Mr. Brandeis, "is the Jewish national fund, formed to purchase land as the inalienable property of the Jewish people of Palestine. A large part of the settlers own individual property, but the Zionist organization determined that the land it acquired should be the property of the Jewish people, remaining national domain and leased to the settlers at a rent which would not allow of unearned increment."

I have often wondered how there could be a Jew who really believed in his religion and was not a single-taxer. But the mystery is just as great with reference to a Christian.

Moses gave the Zionists the principle of not allowing unearned increments of land values to remain in the hands of land owners. For Moses said:

"And ye shall hallow the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof.....In the year of this jubilee ye shall return every man unto his possession.....Ye shall not therefore oppress one another; but thou shalt fear thy God."

This was the best that Moses could do, and it was the best any nation has yet done on the land question. No man could buy land for a longer time than fifty years. At the end of the fifty year period it reverted to the family originally owning it. In the hands of the original family it might grow in value, but inasmuch as the title could not be sold forever, but only until the next Year of Jubilee, there couldn't have been much wealth in merely owning land. Therefore there couldn't have been any such land booms and speculation as we see. The poor man could not have become so hopeless as regards "owning a home."

The Zionists have learned something in the long centuries of their exile. Since Moses' time a greater thinker on land questions has lived, and been read of Jew and Gentile.

The Zionists have read this great philosopher—Henry George. They have adopted the principles of George in retaining title to the land and letting it out in

perpetual leasehold with periodical adjustments of the rent. This is land nationalization.

The theory of Henry George is that we can accomplish the same objects in a better way by leaving land ownership undisturbed and extirpating land monopoly by a single tax on land values exclusive of improvements.

Both Moses and George had the same object in mind: "Ye shall not therefore oppress one another."

Once put to an end the oppression which comes from land monopoly and all other oppressions will be easily dealt with.—Herbert Quick.

#### Have You Got Your Answer Ready?

The Bible admonishes professed Christians to "Sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," or reverence. 1 Pet. 3:15.

If your answer is always ready you cannot be caught off your guard, but will be ready at a moment's notice, to present the Lord's testimonies as the basis of your faith and hope, even before kings without being ashamed. Psa. 119:46. It often happens that "He that is first in his own cause seemeth just but his neighbor cometh along and searcheth him." Prov. 18:17. As this is an age of research and close scrutiny, in every department of human endeavor, religionists need not be alarmed if their neighbors want to know what is the basis of the faith and hope they cherish. If they have a scriptural reason for the same, they ought to be able to give it with meekness and reverence. The Church of God asks no one to take the statements of another in religious matters unless verified by the word of the living God, for such a course would be fatal to growth, either in knowledge or grace. 2 Peter 3:18. "The prophet that hath a dream let him tell a dream, and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord." Jer. 23:28.

If you would discriminate between chaff and wheat, between false dreams and the word of the living God, you will have to discount many statements that emanate from modern pulpits. Jer. 23:32, 35, 37. As there were wilful and flagrant perversions of the words of the living God in the days of the prophets of old, so now, "There be some that trouble you and would pervert the gospel of Christ," and be turned unto fables. Jer. 23:36; Gal. 1:7; 2 Tim. 4:1-4. As many false prophets are gone out

into the world, preaching another gospel, it behooves us to heed John's admonition: "Beloved, believe not every spirit but try the spirits whether they are of God." 1 Jno. 4:1; Gal. 1:6. Do not accept any other gospel, as a substitute for the genuine even though preached by an angel from heaven. Gal. 1:8, 9. If you multiply gospels you will in the same ratio multiply faiths and hopes, but as there is but one faith and one hope, it is evident there can be but one genuine gospel to produce the faith and inspire the hope of the Christian. Eph. 4:4, 5. As there is but one God and Father of all, and you would not argue for a plurality of Gods, how can you consistently argue for a plurality of faiths, and claim that one is just as good as another, if we are conscientious in it? Eph. 4:6; Mal. 2:10; 2 Cor. 8:6.

Hope is said to be an anchor of the soul, but an anchor is of no use, unless you have anchorage ground. Heb. 6:18, 19.

If your faith is according to the scriptures, you will be able to give a reason of the hope that is in you, by quoting a thus "saith the Lord," or "It is written," for every item of your faith and hope. Matt. 4:4, 7, 10; Acts 15:15-17; 1 Cor. 15:3, 4.

I believe a Bible faith can be expressed in Bible language. Is yours such a faith? If not, you cannot have a scriptural answer at all times for him that asketh of you a reason of the hope that is in you with meekness and fear. Examine yourselves whether ye be in the faith; prove your own selves." 1 Cor. 13:5.

Rufus A. Curtis.

I do believe in simplicity. It is astonishing as well as sad how many trivial affairs even the wisest man thinks he must attend to in a day; how singular an affair he thinks he must omit. When the mathematician would solve a difficult problem he first frees the equation of all incumbrances and reduces it to its simplest terms. So simplify the problem of life, distinguish the necessary and the real.—From Thoreau Letters.

For those who love, the world is wide,  
But not for those who hate.

We ought to be as cheerful as we can, if only because to be happy ourselves is a most effectual contribution to the happiness of others.—Lubbock.

The man who tries may fail,  
but the one who hasn't the boldness to try doesn't succeed.

I don't want to possess a faith; I want a faith that will possess me.—Kingsley.

**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.

We learn through Bro. L. M. Howell, of Syracuse, Neb., of the severe injury sustained by Sr. Cordill, at the home of her daughter, Sr. Romine, in Lincoln, Neb., by falling down a full flight of stairs. At her advanced years such a hurt may prove to be very serious. Bro. Howell called at the Romine home on his way to his work in Nebras

ka from his home in Northup, Ohio.

A sister in Missouri writes, "Please accept this dollar to help pay the bill of paper," etc. Our print paper has increased in price fully 75 per cent in the last 6 months. This sister shows thoughtfulness. A few like her at work would keep the editor's heart continually light. Now there are a number whose subscription to the Herald are overdue. If they would only look at the label on their paper, and then remit or send promise of remittance later, it would help greatly to quiet the nerves of a very busy man. Won't you please just look at that label now?

The church at Rensselaer, Ind. had an unusually pleasant day of service, Sunday, May 21st. There was a Bible study at the church on Saturday evening, on 1 Cor. 1 and on Sunday morning at 9:30, on the holy spirit. After the regular morning preaching all went to the home of Sr. Martindale where dinner was enjoyed together. At four o'clock at her home, all enjoyed another Bible study for an hour, which service closed the day for us owing to the fact that there was a baccalaureate discourse for the evening at one of the other churches.

The committee of the National Berean Society has placed the publication of the next outline for study, in our hands. We mean to get right at it and will try to have it ready in time for distribution at the fall conferences.

In the spring of 1886, the editor closed his school days, excepting in the school of experience, at Adeline, Ill., and soon launched out in the profession of teaching. Recently the old school has taken on more modern features and this year we have the honor of preaching the first baccalaureate address for the old school. What an occasion for memory to exercise itself! Few of the faces then known will be there. Scattered far and wide they are and many are sleeping in the dust.

We call attention to the change in Bro. Thomas Wilson's ad. in this issue. This change is made necessary by the increase in the price of paper. Don't find fault with Bro. Wilson because he is in a position, as the rest of us, where there is no alternative left.

We give a rather extended editorial this week from The World's Crisis upon the subject, "Sabbath and Jubilee," in which we conclude there is an admission that there may be some-

thing in the doctrine of restitution. We do not believe that any one is able to enjoy God's fulness of blessing until he comes into the light of this truth.

**"Where Are The Dead?"**

This tract is now ready for delivery. To those who have contributed to the cost of putting out this edition, the tract is free. Drop us a card saying how many you need and they will be forthcoming. To all others, they are free for the postage. One dozen of these tracts wrapped for mailing weigh a pound. The postage on this amount is 8 cents.

Allow us to suggest with regard to the spreading of tracts that to throw them around promiscuously is a waste of good seed. It is much like the man who would sow good seed in the field without first preparing the ground. Make your tract your helper. Keep eyes and ears open and when you find one who is susceptible to the truth, see that he has a tract. Don't expect the tract to do all the work.—Editor.

**HELPING FUND.**

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

A sister in Missouri,	1.00
Mrs. Carrie Hilsabeck,	1.00

**Notices.**

To the brethren scattered throughout Michigan and else where, greetings.

The annual conference and Bible school of the Church of God of the Abrahamic Faith in Michigan will convene on Thursday of the third full week in June, and will be held at Blanchard, Isabella Co., Thursday evening, June 22, 1916, and continue over the following Sunday.

The Bible School will be held immediately following the annual conference. 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, assisted in the good work by the president of the conference, Bro. F. V. Blakely, of Grand Rapids, Mich., and Bro. B. W. Woodward and Sr. M. A. Woodward of Dutton, Mich. It is the desire of all who have been in the habit of attending these gatherings that all churches send delegates with reports of their conditions, to this meeting. All interested in the Lord's work are earnestly entreated to come to the feast of good things from the word of God.

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

**The Northwest Conference**

of the Church of God will be held at Corvallis, Oregon this year,

June 15th.

When we know what is going on in this old world, it often brings to my mind what Paul said in 1 Cor. 15:51 to 56: Behold I shew you a mystery—what a glorious mystery—we shall not all sleep but we shall all be changed in a moment, in the twinkling of an eye, for the trump shall sound and the dead shall be raised incorruptable and we shall be changed—grand thought.—For this corruptable must put on incorruption, and this mortal must put on immortality.

Oh what a glorious time that will be for those that will be accounted worthy when death is swallowed up in victory, and they are made equal to the angels, neither can they die any more and may have the pleasure with Christ of blessing the nations of earth as was promised to Abraham that in thee and thy seed shall all the families of earth be blessed. Gen. 12:3 and 18:18. So let us meet and study and be prepared for the time seems near at hand.

H. B. Hathaway, Sec.

**Marriages.**

Mr. and Mrs. DeWitt C. Dauntler announce the marriage of their daughter, Gracia Louise Filson, to Mr. Charles Dale Rapp, Sunday, May 21, 1916. At home after June 1st, Assembly Park.

We extend the glad hand in congratulation to Gracia in her new relation in life and pray God's bounty to rest upon them both in their walk in life.

**Obituary.**

**Died**

Milo Edward Howard, at Wheatland, Wyoming, May 11, 1916, of appendicitis, aged 34 years, 7 months, and 10 days.

He was brought to Morrill, Kansas, the home of his parents, Mr. and Mrs. Eugene Howard. Funeral services were held in the Tunker's church May 15th, followed by burial in the Morrill cemetery.

His parents, his wife and his brother will miss him, but they hope to meet him again where there will be no pain nor tears.

The Bible philosophy of creation, death and resurrection was the subject of discourse from Hosea 13:14, and the promise of future life offered as a comfort to the parents and friends.

A. J. Eychaner.

Do not waste a minute, not a second, in trying to demonstrate to others the merit of your own performance. If your work does not vindicate itself, you cannot vindicate it.—Higginson.

**Letters.**

**A Brave, Sad Letter.**

Dear Bro. Lindsay:

I am writing to tell you the Master called Mr. Harms from earthly duties, April 5th. Mr. Harms left home as usual to perform his daily duties as electrician, April 5th. Near the close of the day he was testing a small motor and was in a stooping position and in some way was shocked and the force of the same threw him several feet and in doing so he received a skull fracture which helped cause his death. I am trying to be brave and am daily asking God's help. But it is hard to acquaint oneself with that enemy of man—death.

You will no doubt remember us as you baptized me in the all saving name of Jesus Christ, on Oct. 19, 1914, at South Bend, Ind. I haven't written to the household of faith at South Bend and would be pleased if you would let them know through your columns.

Our little girl, the image of her father has been a great comfort to me. She is just past four years. I am trying to live so I may be accounted worthy to stand before the Son of God, and thank God for sparing Mr. Harms as long as he did, for it was through him I received the truth.

With love and regards to yourselves and all the family of God, I remain,

Mrs. Norris Harms,  
647 Dorr St., Toledo, Ohio.

Dear Sister Harms:

The haart-throbs of the brethren everywhere will beat with yours in this your hour of trial. Lean upon the everlasting arms for guidance and strength. May the God of heaven comfort you.—Editor.

Editor of the Restitution Herald:

Through the kindness of Miss Florence Parkhurst, daughter of my dear friend, Mrs. E. O. Parkhurst, who fell asleep in Jesus, Feb. 17th, at Nuncia, I have been receiving your valuable paper for many weeks.

It has thrown light on many obscure passages, and a short article in last issue by Annie Miller Knapp, is worth reading and acting on, "Render Service Every Day." She says if today were the last day we were to spend on earth, how would we spend it?.....It would be a day of service in which we would go as fast as our feet would carry us to the very first person we could actually help. It would not be a matter of color or race, or religious belief. I would like to make a few remarks on it, but not being a regular subscriber, I have no right to ask for any

space, but I was wondering if the readers of the Restitution Herald knew what dire straits our colored brother, A. J. Sanderlin had fallen, would they rush to his aid before the last day comes? Perhaps all do not know that the school, The Sanderlin Academy Bible School and Orphan Home was founded in 1902 and Bro. Sanderlin has taught the institution 14 years without salary, giving all of his time and work for the school, not having saved a cent or tried to save up a dollar, till it burned last summer, burning everything, furniture, 120 bed quilts, clothing 2000 volumes of best selected books (not replaced). He went right to rebuilding. He has 30 orphans he is feeding and clothing, and no income, just trusting in God to supply all the needs. May his faith fail not.

No one knows that I am writing this. I do not know Eld. Sanderlin personally. I am white. Never had my name on a church book, but trust it is written in heaven in the Lamb's book of life, for I think I stand one test—I love all God's children.

In hope of eternal life when Jesus comes to reward his servants,

Mrs. E. Seymour.  
Any one who is interested in the matter presented in the foregoing letter, may write Mrs. E. Seymour, Nuncia, Rfd. 3, Mich., for further explanations.

**The Sunday School.**

By Anna E. Drew.

**TEMPERANCE LESSON.**  
Sowing and Reaping.

June 11, 1916: Gal. 6.  
Lesson Text: Gal. 6:1-10.

Golden Text:—God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. 6:7.

Time and Place:—The epistle to the Galatians was written by Paul, probably at Corinth, about A. D. 57, though some scholars place it as early as A. D. 50. It was written to the churches founded by Paul in Galatia, Antioch, Iconium, Lystra, Derbe, etc.

**Questions.**

To whom does Paul address this letter? v. 1. To brethren. What duty enjoined toward those overtaken in a fault? "Ye which are spiritual,"—who are such? Rom. 8:9; Gal. 5:22-25. What fruit of the spirit is especially needed in restoring the faulty one?—Meekness. Why? v. 1. What is the law of Christ? Matt. 22:37-40. How carry out,—fulfill

this law? v. 2. Rom. 13: 8, 10. What are some of the burdens that we can help others bear? What of those who think themselves too superior to assist in carrying the burdens of others? v. 3. Rom. 11:20; 12:16. Why is he "nothing"? 2 Cor. 3:5; Jno. 15:5. How can a person prove, (test) his own work? 2 Cor. 13:5 Rom. 12:2. Does v. 5 contradict the thought of verse 2? The Greek word translated burden in v. 5 is different from that of v. 2. In v. 5 it means that each person shall be answerable for his own conduct, his own works. Rom. 2:6-11. 1 Cor. 3:8. Enumerate burdens that are placed upon individuals and nations through the saloon. Explain v. 6. See Rom. 15:27; 1 Cor. 9:11. 8. There was no system of instruction in the pagan religions. Hence the duty of supporting teachers or preachers of the gospel had to be continually impressed upon the attention of all Paul's converts from paganism." What warning? v. 7. What is the meaning of "God is not mocked?" (In Job 13:9, the word in revised is translated deceive. We cannot deceive God. The Lord looketh on the heart. 1 Sam. 16:7.

Does the harvest produce the kind of fruit sown? In v. 8 what is meant by sowing to the flesh? Sowing to the spirit? Rom. 8:13. What are the fruits of the flesh? Gal. 5:19-21. Of the spirit? Gal. 5:22, 23; Eph. 5:9-10.

Tell something of the seed sowing in the saloon, and mention the seeds to which every drinker opens his life? This is sowing to the flesh,— what will the harvest be? v. 8; 1 Cor. 6:9. 10. What is necessary in well-doing if we would attain the reward? v. 9; 1 Cor. 15:58. Through whom can we obtain the victory? 1 Cor. 15:57; Phil. 4:13. When is the due time,—the time of reaping? 2 Tim. 4:1, 8. Rev. 22:12. Do we have opportunity at all times to do good? To whom should our acts of kindness be especially given? v. 10. What is 'the faith' that unites in one family? Eph. 2:12, 13, 19-22. Find other texts. Is perseverance especially needed in the temperance reform? Tell in what ways you think perseverance has been rewarded in this cause? What position do you think we who are members of the body of Christ should take in this work?

A bright smile, a beaming countenance, a playful word—these find an entrance into the closed heart, and raise the down cast eyes, and bless him that gives and him that takes. —Dean Stanley.

It is mind weariness which comes to those who live without purpose that saps the life and cuts the wrinkles sooner than labor.

**Berean Column.**

Edited by  
**NATIONAL BEREAN SOCIETY,**

Leota B. Hanson, . . . Editor,  
3401 Magnolia Ave., St. Louis, Mo

**Notice.**

The National Berean Tract Committee has the following tracts on hand for free distribution to all who can make good use of them,—

Salvation and Resurrection, by John L. Wince.

Christ will come, by J. F. Wagoner.

A Letter to a Friend, by Mrs. C. C. Woodruff.

Our Lord's Commission by F. M. Howell.

Jesus the Christ, Whose Son is He? by J. August Smith.

The foregoing contain from fourteen to forty pages. The following are leaflets and can be folded and placed in letters if desired.—

Essential Truths, Christ's Second Coming, And He Baptized Him, The Resurrection, The Baptist Confession of Faith, 1660, The Gospel, The Kingdom of God, The Restitution Age, The Reason Why, The Coming of Christ, The Destiny of the Wicked, Behold the Lord Cometh, Can You Believe, The Age to Come, Not a Heresy, and The Nature of Man.

Address,  
Mrs. Lydia Railsback,  
National Berean Tract Committee,  
621 S. Fellows St.,  
South Bend, Ind.

In 2 Pet. 3:10, we are told, "The Lord God shall 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," and in the next verse the question is asked, "Seeing then that all these things shall be dissolved, what manner of person ought we to be?"

We should be like the disciples as recorded in Acts 1:14, "These all continued with one accord in prayer and supplication," for we know not at what hour the Lord cometh. Rev. 22:12. "Behold I come quickly, and my reward is with me to give every man according as his works shall be."

John E. Miller, Jr.  
St. Jacob, Ill.

**Forgiveness.**

In Eph. 4:32, we find words like this, And be ye kind one to another, tender hearted, forgiving one another as God for Christ's sake hath forgiven you.

I fear little do we realize how important this is. We should not expect our father to forgive our many sins if we cannot forgive.

In Luke 7:36 to the end, when Christ sat down to meat at the Pharisee's table, a woman in the city, which was a sinner, heard of his being there took an alabaster box of ointment and fell at his feet weeping, and began to wash his feet with her tears, and dry them with the hairs of her head, kissed his feet, anointed them with the ointment. When the Pharisee which had bidden him saw this he said within himself, If he be a prophet he would have known what manner of woman this is that toucheth him. Jesus said unto him (Simon), I have something to say unto thee. He said there was a certain creditor which had two debtors, one owed five hundred pence, the other one fifty. When they had nothing to pay, he frankly forgave them both. Tell me, which of them will love him most. Simon said that he to whom he forgave most and Jesus said, Thou hast rightly judged. He then told Simon to see the woman and said, I entered into your house. Ye gave me no water for my feet, but she has washed my feet with tears, and dried them with the hairs of her head. You gave me no kiss; this woman hath not ceased to kiss my feet. You did not anoint my head with oil; this woman hath anointed my feet. Wherefore I say unto thee, her sins which are many are forgiven for she loved much, but to whom little is forgiven, the same loveth little. Her sins were forgiven and he said to the woman, Thy faith hath saved thee.

So we must be humble and have faith in Christ Jesus in order that we may be forgiven as was this sinner.

Mrs. Louis Ralston

**The Old Creation and The New**

Many Christians, however, seem actually to be living back in the dispensation of the law, which we are told, made nothing perfect. Every year, under the law, there was made a remembrance again of sins. The worshippers got forgiveness, but went away still retaining a conscience of sins, and year after year the same sacrifices had to be repeated, which could never make the comers thereunto perfect. See Heb. 10. "But Christ having come...how much more shall His blood cleanse your conscience from dead works?" Heb. 9. God designs therefore that this continual remembrance of sins should cease. For what the law could not do, in that it was weak through the flesh, God Himself has done when He sent

His own Son as an offering for sin and condemned, not sins merely, but sin in the flesh. Rom. 8:1-3. Hence worshippers being once purged should now have no more conscience of sins. We have been sanctified through the offering of the body of Jesus once for all. Heb. 9. Yet what do we find? At the close of every old year, or at annual holiness conventions, Christians meet for a time of confession and repentance, as Israel did of old, on the great day of atonement. And after forming new vows, they go forth resolved to do better next year than in the past. And the same thing is repeated year after year. Thus they forget that they are not under the law, but under grace. In the article which I have already quoted from the Watch Tower, the writer says, "We must persevere in the great work of mastering self." But God says this self was put to death on the cross of Christ, and tells us to reckon it dead. But this writer, like many others, reckons it alive, and advises us to persevere in the great work of mastering it. Further on, he advises all his readers to take upon them a vow "in a wholesale manner and covering practically every source of temptation for days and weeks and years to come;" for by so vowing, he says, "we are more fully than ever decapitating the old man and preparing him for burial."

Now God says nothing about decapitating the old man. It is crucifixion He speaks of. And by keeping to scriptural language, we shall be likely to be saved from a false idea. And the false idea is that we are able to crucify our old man. Why the thing is impossible even in nature. Many and varied are the ways by which men have taken their own lives. They have even been known to decapitate themselves, but no one ever yet crucified himself. The thing is a physical impossibility. And it is the only form of death that a man cannot inflict upon himself. Thus in the spiritual realm by making crucifixion the method of deliverance from sin, God has taught man, if he has ears to hear, how helpless he is not only to make himself a new creation, but even to destroy the old one. We are profoundly thankful therefore that our sanctification is of faith, not of works; for God asks us, not to crucify our old man, but to believe that "our old man was crucified with Christ."

Many Christians, however, realising their own inability to destroy their body of sin, and ignoring the fact that God has done it for them, are shut up to the belief that they must carry their sinful nature about

with them, continually keeping it down, starving it, getting victory over it, but always having it with them until they die. Thus they make their natural death to be the means of their deliverance from sin, not seeing how this view robs the cross of the Lord Jesus Christ of much of its glory. For He put away SIN by the sacrifice of Himself. Peter was crucified even as his Lord was, but Peter did not look to his own cross to make him free from sin, but to the cross raised up at Calvary, on which the Lamb of God "Himself bare our sins in His body on the tree that we, having died unto sins, might live unto righteousness." 1 Pet. 2:24, R. V.

Paul did not look forward to his own martyrdom to deliver him from the body of this death, for he knew his old man was crucified with Christ that the body of sin might be destroyed. Rom. 6:6. Not therefore to the sword of Nero's executioner, but to the cross of the Lord Jesus does he ascribe the victory, and the glory, and the power. "God forbid," he cries out, "that I should glory, save in the cross of our Lord Jesus Christ through which the world hath been crucified unto me, and I unto the world." Gal. 4:14.

We are not waiting therefore, for God at some future time to put our old nature to death. He has done it already. And if we wait years before enjoying our glorious freedom it is all because of our unbelief.

Some time after slaves had been emancipated in America, a lady traveling in the southern states found a woman living in slavery. She told her that slaves had been made free. The woman answered that she had heard it, but did not believe it, because her master had told her it was a lie. So she feared she would have to remain a slave till death released her. But now, on being assured that her redemption from slavery was an accomplished fact, she immediately stepped out in the enjoyment of it. The securing of this freedom was no work of hers. But all that she had to do was to reckon that she was free, and act accordingly. Doubtless she would have had this experience weeks before if only she had read with her own eyes the charter of freedom. That at least would have settled every doubt.

Reader, this poor enslaved woman is a type of many who are held in a more grievous bondage than that of any earthly taskmaster, even the bondage of Satan and sin. And yet in a far distant land two thousand years ago, there was One who paid the price of our redemption, not with corruptible things as silver and gold, but with His own

precious blood. He gave Himself for us that He might redeem us from ALL iniquity. Titus 2:14.

And now therefore— "We are redeemed, the price is paid,

What a wonderful Saviour." What shall we do? Many do not believe this glorious news and are still sighing for deliverance. But there are others who are reckoning that it is true and standing fast in the liberty with which Christ has made them free. What care they for the doubts with which Satan oftentimes assails them? They know whom they have believed, and with triumphant confidence they turn to the charter of their freedom, even the Word of God which liveth and abideth forever. Thus as they go along life's journey there is a note of praise continually on their lips. In tribulation and persecution and in the thickest conflict with spiritual wickedness, they are shouting victory through the precious blood, and glorifying Him Who in all these things has made them more than conquerors. And He Himself, their glorious Lord hears their songs of joy, and His heart too rejoices. Yea, for He sees in them "the travail of His soul and is satisfied." —D. L. Norrie.

**A REPLY. NO. 3. Spiritual Death.**

We note that the writer of this article says much about "spiritual death." Recently we had a rather lengthy conversation with a Mormon Elder in which he made quite a distinction between 'natural' death and 'spiritual' death. We asked him to give us a Bible distinction between the two. His answer was from his church philosophy and not from the Bible.

Texts sometimes referred to are such as the following: "And you being dead in your sins," etc., Col. 2:13; "And you hath he quickened, who were dead in trespasses and sins." Eph. 2:1.

There is nothing said here about 'spiritual' death. We know that the wages of sin is death, —cessation of being. Man is under this condemnation of death from the very time of his birth because of his descent from Adam. The sentence of death is a part of his heritage from the day he is born. In the eyes of our law, a criminal condemned to pay the death penalty, is considered by the law as dead from the time sentence is passed, though the execution of the penalty may be some weeks distant. So in the eyes of God's law. We are all under the penalty of death and are but waiting for the execution of sentence. In the sight of God's law, we are dead now. In other words, we are dead in prospect. We look forward to



death as a certainty. By the gospel we have been quickened from this death in Adam. This quickening from death is also in prospect, and God has plainly told us when it will take place and by what power. In Rom. 8:11, he tells us it will be by the same power that raised Jesus from the dead and in 1 Cor. 15:51-54 we are told that it is at the last trump when the risen ones for the first time can sing in triumph over death and the grave.

We notice also that the writer of the letter makes quite a point of the text, "He that hath the Son hath life." Here again we have the verb thought used prospectively. If we really now have the eternal life, why follow the injunction of Paul in Rom. 2:7, wherein we are told that God will render to every man according to his deeds, "To them who by patient continuance in well doing seek for glory and honor and immortality, (he will give) eternal life"? If we have eternal life now, how can it be given us when the Life Giver comes? If we have it, why seek for it?

You need to understand the verb thought in all such texts, as you do in some others. For instance, we read in Isa. 9:6, "For unto us a child is born, unto us a son is given." Here we have the verb thought in the present, as though the act of birth had already taken place, yet we know that the son here prophetically spoken of was not born for nearly 700 years afterward. Much of the Bible thought is so written where the matter referred to is awaiting a future fulfillment.

#### Moses and Elias.

We call the attention of the writer of the letter to his reference to the presence of Moses and Elias on the Mount of Transfiguration. By this he seems to think that Moses and Elias were alive somewhere, else they could not have appeared here. Please read Matt. 17:9, and you will find that what the disciples of our Lord saw was only in vision and not in reality. If this does not satisfy your mind, please turn to Acts 10:9-17, and answer this question to your own mind, Were these real animals, and was it a real sheet that Peter saw, or was it a vision or a dream with him? If real, do you think heaven is peopled with all manner of four-footed beasts and creeping things of the earth? The trouble with so many who show great zeal for the discussion of Bible themes is that they follow in the same old track that others have followed without doing much thinking for themselves. They are so much inclined to read Bible words and phrases with all the "read in" meaning that is no part of truth.

We call the letter writer's attention to the fact that Bro. Johnson uses the King James', or authorized version of the Bible, the one in general use, and that he, the writer, is the one who is irregular in that he is using the American Revised Bible, although we think the latter a very good translation. We call attention to this because of the taunt the letter contains on this point.

The writer makes many references to the book of Revelation to prove that saints are already in heaven. This will need no comment except for those who have little knowledge as to the purpose for which the book of Revelation was given us.

Everything written in the book was a revelation of that which was to come afterwards as the reading of the first chapter will show. Every text referred to by the writer relative to the immortality of the soul is a picture of what will take place when Christ comes to claim his own.

S. J. Lindsay.

#### Faith and Obedience.

Dear Bereans:—

In Joshua the 2nd chapter, Joshua, the son of Nun, sent two men out of Shittim to spy out the city of Jericho. They went and entered into the house of the harlot Rahab. The king of Jericho heard the men were there, also what their business was and he sent men in search of them. They went to Rahab's house. She told them there had been men there but she didn't know where they were now, and should they pursue them, they might overtake them. This was in the evening about the time of the shutting of the gates, and when the men went out, the gates were closed. Now Rahab had hid the spies in her house and when the men had gone she went to the spies and told them she knew that God had given them Jericho and the land around it and she had done them a kindness and she wanted them to save her and her people, when they came to destroy Jericho.

They promised her they would under certain conditions. Now Rahab's house was built upon the top of the wall of Jericho. Probably there was a way to get from her house down inside of the walls, but the gates were closed and they could not get out. To wait until the gates were opened, they were liable to come into contact with their enemies, so by means of a scarlet cord, Rahab let them down out of a window on the outside, the only means whereby they might escape death. Now the conditions told her were, that she must bind this scarlet cord in her window. A window is put in a house

for light. The scarlet cord represents the blood of Christ, without the shedding of which, there is no redemption for anyone. Also Rahab's people must come into her house and stay in it, where they could see the true light of the gospel. When the plan of redemption was laid down to Rahab, she accepted it. She said, According to your words, so be it.

The men left and immediately she bound the scarlet cord in the window. She went to work. She didn't wait until they came to take the city. She also had her people to come to her house and they were saved. Chap. 6, v. 17: And the city shall be accursed, even it, and all that are therein to the Lord: only Rahab the harlot shall live, she and all that are with her in the house because she hid the messengers that we sent. v. 25. And Joshua saved Rahab the harlot alive and her father's household and all that she had, and she dwelleth in Israel even unto this day, because she hid the messengers which Joshua sent to spy out Jericho. If Rahab had neglected to hang the scarlet cord in the window, she would have lost her life. If the blood had not been sprinkled on the lintels and the side posts of the doors of the children of Israel when the death angel passed through, they all would have been slain. And if we fail to have the blood of Christ sprinkled on our hearts, how can we be saved? So at last, it was faith and obedience that saved Rahab; faith in the plan of redemption and obedience. In Heb. 11:31, By faith the harlot Rahab perished not with them that believed not when she had received the spies with peace. So those that accept Christ in the light of the true gospel and are obedient to this gospel by baptism are in Christ, and if in Christ, then we are Abraham's seed and heirs according to the promise.

Your sister in hope,  
Phoebe Densmore.

#### Love Is The Sunshine of Life.

Love is to the heart what sunshine is to the body.

If we would attain to breadth of vision and its consequent action we must place ourselves in an atmosphere conducive to such growth.

In an atmosphere of hate and repulsion the heart and soul shrivel and die just as plants do when removed from the sunlight.

As we give the soul the elements upon which it would thrive, so will it bud and blossom, throwing out an exquisite fragrance.

Life is a barren waste where there are not beautiful souls ra-

diating those qualities which enrich the lives of those about them.

They are the generative forces that keep life sweet.

From out the crowd in our daily lives loom faces that hold us, confirming anew our affirmation that the type of men and women in which we believe do live—even under the most adverse conditions, sometimes—and are witnesses to beautiful lives within.

If we but realized it, our faces are letters of credit, attesting to our soul-life.

Strong faces there be among men, with quiet, even voices, that bespeak resourcefulness within. Calm faces, there be among women, Madonnas among their kind, making us feel the power of their gentleness. These men and women are the building centers of their communities.

One can come and bask in the sunshine of their presence for but a single hour and go away renewed in strength for days to come.

What an infinite satisfaction is within us when when we know that we radiate love and have soul-building powers.

How sweet the thought that if we can but lift a single soul from out the mire of hate or pain we have not lived in vain.

We are all of us soul-building centers to some one. No one is so accursed by fate, no one so utterly desolate, that he has not at least one satellite, at least one person to whom he is as the sun; and as each satellite is as a sun to some other satellite, the process of soul-building goes on ad infinitum.

There are so many shadowed corners where the sunshine of love is needed. Love is the sunshine of life. Soul-building centers are links in the chain of Eternal Life.—Annie M. Knapp.

Wise is the man who withholds advice until he is asked for it at least twice.

We punish ourselves when we hate others.

Sin will behave itself a year to have its way an hour.

All true prayer is anointed with the blood of self sacrifice. Remember that now is the day of salvation; not tomorrow.

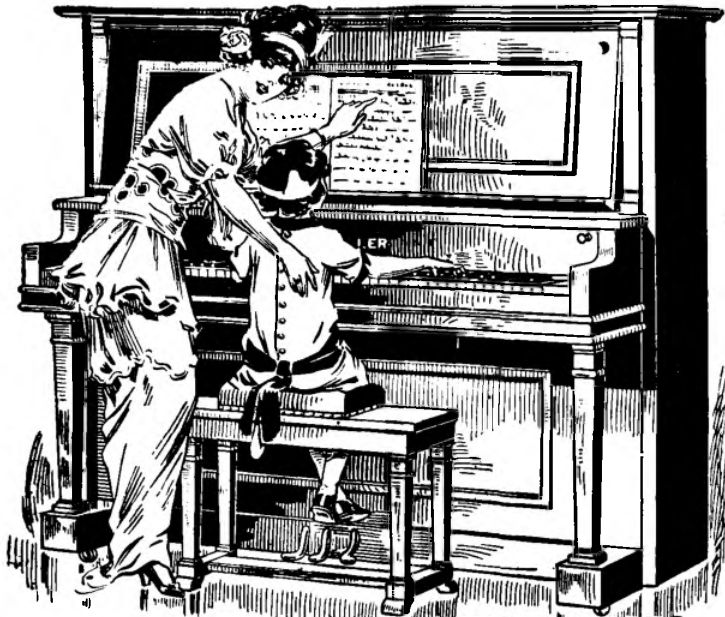
We all hate self when we see it crop out in somebody else.

That is but an empty purse that is full of other folk's money.

The man who will say a mean thing will sooner or later do one.

It is well to hope for success, but it is much better to deserve it.

Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life.



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**Ten Suggestions.**

- There are ten things for which no one has ever yet been sorry. These are:
- For doing good to all.
  - For speaking evil of none.
  - For hearing before judging.
  - For thinking before speaking.
  - For holding an angry tongue.
  - For being kind to those in distress.
  - For asking pardon for all

- wrongs.
- For being patient toward everybody.
- For stopping the ears to a talebearer.
- For disbelieving most of the evil reports.
- Do not look long at the failures and mistakes back of you.
- The good things ahead are better worth your while.

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**The Divine Weaving.**

See the mystic Weaver sitting high in heaven, His loom below.

Up and down the treadles go, Takes for web the world's dark ages,

Takes for woof the kings and sages,

Takes the nobles and their pages. Takes all stations and all stages.

Thrones are bobbins in His shuttle,

Armies make them scud and scuttle—

Up and down the nations go, Web into the woof must flow:

At the Weaver's will they go. Calmly see the mystic Weaver,

Throw His shuttle to and fro, 'Mid the noise and wild confusion.

Well the Weaver seems to know What each motion and commotion,

What each fusion and confusion,

In the grand result will show. Glorious wonder. What a weaving.

To the dull, beyond believing, Such no fabled ages know.

Only faith can see the mystery,

How along the aisles of history, Where the feet of sages go,

Loveliest to the fairest eyes, Grand the mystic tapet lies.

Soft and smooth and ever spreading,

As if made for angel's treading— Tufted circles touching ever,

Every figure has its plaidings, Brighter forms and softer shadings,

Each illumined—what a riddle— From a cross that gems the middle.

'Tis a saying—some reject it— That its light is all reflected,

That the tapet's lines are given By a Sun that shines in heaven.

'Tis believed—by all believing— That great God Himself is weav-

ing, Bringing out the world's dark mystery In the light of faith and history; And as web and woof diminish Comes the grand and glorious finish, When begin the Golden Ages, Long foretold by seers and sages. —Sel.

**Sunday School Leaflets.**

In going over an accumulation of papers today, checking and marking same preparatory to filing away, I ran across in the March 15 issue your article on the above subject, the which I thought to answer at the time, but since I neglected then to do, and nobody since has, I will be the one to break through where angels fear to tread."

The first cut in this matter is to set your price high enough that you will be enabled to continue their publication. I am unable to figure out how after our brethren have had a taste of this precious gift, they can so lightly throw it aside. How after we have been privileged to take into our schools, a lesson leaflet, every word of which we can endorse our minds will permit us to return, as it were, to the Egyptian fleshpots and forsake the very truth for which we as a church contend. Our going back to the Methodist quarterlies of David C. Cook, or the A. C. Blessed Hope, would be on a par with the hymn book matter of last year wherein we still continue to sing ourselves into heaven and then apologize to the children for whom we are responsible.

Brethren, let us not every time we are asked for a little money, begin the cry of 'stop thief' or rather, 'hands on your pocket books,' but rally to the cry of necessity with our dollars and so lay up treasures in heaven.

Brethren we must not permit our leaflets to be discontinued, and I would suggest first to try the donation plan as in the case of publishing the tract, "Where Are the dead?" Who else is interested? If there is a better way, let us hear it.

F. M. McCrory.

No one is really educated, whose will is not educated. If the memory and the logical faculties need training, much more does the will. The one who is incapable of unfaltering resolution has little hope of usefulness or happiness. While you are getting an education, educate your will.

A man may deserve just what he gets, but maybe you are not the right fellow to give it to him.

# THE RESTITUTION HERALD.

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Oregon, Illinois, June 7, 1916.

Number 35.

## Around the Stone.

It was a pretty, clear little brook, flowing on its course through the woods at the foot of the hill, but one great stone loosening from its place in the hillside, came crashing down and lodged in the stream, checking its course and hindering its flow. The water beat against the obstruction, dashed in white foam against its sides and sent its spray like teardrops on every side. But the stone was immovable; it had come to stay, and it only imbedded itself more firmly in the soft earth. A few weeks later, however, the brook was found flowing peacefully again. It had changed its course a little, had worn for itself a new channel round the stone and was rippling and singing on its way once more.

Into many human lives—into most, perhaps, at one time or another—comes some unexpected barring of the way. Some accident or illness which leaves the physical powers impaired, some change in circumstances which straightens and hampers, some great sorrow or affliction which can neither be removed nor altered, suddenly interferes with life's accustomed flow, and threatens all its peace and usefulness. We may spend all our strength in wild revolt and vain beating against it, or, like the wise little stream, we may accept it cheerfully and bravely, patiently mark out the best course round it, and go on our way still singing still rejoicing.—Sel.

## Ready to be Cured.

There is no such thing as curing faults, till we are anxious to cure them.

Some of the people who complain the most of their bad tempers are really unwilling to part with these treasures. How often you will hear a person who has become very angry over something, relate the experience which has stirred him up again and again, each time getting as heated and angry as in the beginning. Such people do not wish to overcome their tempers. They are a luxury they are not willing to forfeit, no matter what they may entail.

If you want to be cured you can be. Do you really want to conquer that exacting, fault-finding disposition which is spoiling the happiness of your home

life, and alienating your friends and causing your character to deteriorate? Do you care more for release than you do for complaining and scolding and making yourself unpleasant? If you do, you can be cured. As soon as you do, you will be cured. Sel.

## Action.

Which do you choose to be, one who thinks or one who acts? We have to be both, but you have already made yourself into one or the other—one who thinks a great deal or one who does things. Perhaps you think everything over carefully before you act. Or it may be you dash in and do things and think it over later.

Both ways are wrong when carried to extreme, but the one who does things becomes a good thinker at last, while the one who merely thinks is a sad failure in life all the way along. He puts off action till he has the waiting habit. He wants things to turn up for him.

Whatever you do, use your mind. Think it out as well as you can. Study about it. Prepare yourself well. But do not sit down and say, "I will not act till I am sure I know all about this. No one knows all about anything. Every one is in danger of making a mistake. But you must not let fear keep you from doing as well as you can whatever ought to be done.

Learn to do by doing. We learn most by acting. If you cannot do the thing perfectly, do it as well as you know how, and you will do better next time. Get

## LOVE TO CHRIST

"Lovest thou me more than these?" John 21:15.

ALICE B. CURTIS



EA, more than these, Lord, I love thee,  
Tho' 'these' must mean my all;  
Beside thy wondrous love for me,  
Life's treasures all seem small.

While yet an enemy I fared,  
Unlovely, weak and lone;  
Thy life itself Thou hast not spared  
To win me for thine own.

For I remember Thou didst shed  
Thy precious blood for me;  
Alone the wine-press Thou didst tread,  
In mortal agony.

The tender love my Lord bestows,  
Has set my heart aflame;  
With cords of love He draws me close,  
And calls on me His name.

He's raised love's banner over me,  
Love brightens all the way;  
The coming glory faith can see,  
'Till dawns the perfect day.

What shall I render to my Lord  
For all His matchless grace?  
He bids me bear His saving word  
To Adam's dying race.

This service let me freely give,  
And speak my King's renown;  
That others may His grace receive,  
And win a fadeless crown.

the habit of doing. Quit the habit of dreaming about it without action. When you go into the woods do not whine because you cannot see the way to the other side. Act, and keep on acting.—World's Chronicle.

## Chinese Proverbs.

Think twice and do not speak at all.

Do not lace up your shoes in a melon patch.

Easy to open a shop; hard to keep open.

Of all important things the first is not to cheat conscience.

All pursuits are mean in comparison with learning.

In a united family happiness springs up of itself.

Better do kindness near home than go far to burn incense.

If you suspect a man, don't employ him; if you employ him, don't suspect him.

Unskillful fools quarrel with their tools.

It is a little thing to starve to death; it is a serious matter to lose one's virtue.—World Outlook.

## It Is Worth While.

Is it worth while that we jostle a brother

Bearing his load on the rough road of life?

Is it worth while that we jeer at each other

In blackness of heart—that we war to the knife?

God pity us all in our pitiful strife.

God pity us all as we jostle

each other;  
God pardon us all for the triumphs we feel  
When a fellow goes down; poor heart-broken brother,  
Pierced to the heart, words are keener than steel,  
And mightier far for woe or for weal.

Were it not well in this brief little journey,  
On over the isthmus, down into the tide,  
That we give him a fish instead of a serpent,  
Ere folding the hands to be and abide  
Forever and aye in dust at his side.

Look at the roses saluting each other,  
Look at the herds all at peace on the plain.

Man, and man only, makes war on his brother,  
And dotes in his heart on his peril and pain  
Shamed by the brutes that go down on the plain.—Miller

## Two Kinds of Tact.

"I like so much to be with her. She has a great deal of tact, and is always saying agreeable things."

There is nothing out of the way in the feelings thus expressed. We all like people of tact. We prefer the society of those who know how to avoid that which annoys us and who say agreeable things.

And yet we need to remember that there are two kinds of tact, and that it is impossible to enjoy one's society without getting any real benefit from it. Pleasant things are not always those we need to hear, and the people who are pleasant because they wish to be popular, or for the sake of winning some desired end, as friends, are more dangerous than desirable. The tact we should cultivate in ourselves and seek in others is born of love and breathes out sympathy and kindness, but it does not hesitate to utter a disagreeable truth when that is needed most.—Sel.

It takes some people a long time to find out that it never pays to worry.

He who wishes to secure the good of others has already secured his own.—Confucius.

## Marriages.

J. A. Railton was united in marriage with Miss Lillian Mason of Winnipeg and Toronto, at the home of the bride's parents, Dr. and Mrs. Wallace Mason, 659 Spadina Ave., Toronto, Ont., on Wednesday, May 24th, 1916.

F. L. Austin.

## Reports.

The 11th Annual May Meeting of the Church of God at Fonthill, Ont., held on Friday and Saturday evenings, and all day Sunday, May 27th, 28th and 29th, was well attended and greatly enjoyed by all. Bro. L. E. Conner of Cleveland, Ohio, spoke each evening, and also on Sunday afternoon, with his usual forcefulness of delivery, and was ably seconded by Bro. Austin at the Sunday morning service. The social service held prior to the evening service, was a welcomed opportunity for many friends to speak words of encouragement and exhortation. Among the out of town visitors were Dr. Mason of Toronto, who read the lesson at the morning service, and Mr. Hogarth of Norwich. Friends from Niagara Falls, Ransomville and Sanborn, N. Y., also attended. Some of the old familiar faces were missed at the gathering but all are in hopes of meeting them on the Evergreen Shore at the coming of the Master.

The Committee is to be complimented upon its work, which was excellent in every way. Friends and workers all agree the meetings were a great success and help.

Arthur Gilbey, Sec.

### A REPLY. No. 4.

#### The Thief On The Cross.

We take our reply in part from Bro. Bronson's tract, "Where are the Dead?" It follows:

"Next we will venture to notice the oft repeated and much abused request of the dying thief on the cross.

The plainness of the request and the promise given are so apparent to any one desiring the truth that we shall consume very little time and space in its consideration. The passage referred to reads as follows: "Lord, remember me when thou comest into thy kingdom." Remember the exact language of the request. It was not, When thou goest to heaven, remember me, but, When thou comest (back) into thy kingdom, Lord, remember me."

"And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." With many, these words

forever settle the question and prove that all good people go to heaven as soon as they die notwithstanding the many passages of scripture we have already quoted to the contrary. Well, let me say this and remember the same: If the thief went to heaven THAT day, he went alone. Proof: On the morning of the resurrection, when Mary sought the grave of Jesus to anoint his body and found the tomb empty, Christ appeared before her and said, "Mary." She turned toward him and said, "Master." Jesus said, "Touch me not, for I have not yet ascended to my Father". John. 20:16-17. Did Christ tell Mary the truth and deceive the thief in not going to paradise with him on the day of his death as orthodoxy teaches he promised? The word 'today' was used not to denote the time when the request was to be granted, as many claim, but to give emphasis to the words of promise. The thief did not ask for a home in heaven, nor to go to paradise; but his great desire was, "Lord remember me when thou comest into thy kingdom." Their condition and surroundings on the day of their crucifixion did not warrant the thought that they were about to enjoy a home of glory, joy and happiness. Oh no, not that, but after the suffering on the cross is over, after the dark night of death is past; after the resurrection morn has come, Lord remember me when thou comest into thy kingdom. This thief seemed to know something about Christ's going into a "far country to receive for himself a kingdom" from the Father and then to return as King, as recorded in Matt. 13:34. It was at that point of time that the thief asked to be remembered.

The original scriptures contained no punctuation marks. Our system of punctuation was invented by Aldus Manutius, a printer of Venice, in the 15th century, and is NOT inspired. We therefore have a right to place the comma after 'today' instead of before it. This gives the true meaning of the Savior's answer and makes the passage harmonize with other scriptures instead of contradicting them, and according to Rotherham's translation.

But right here I hear you ask, "If Christ did not go with the thief to paradise on the day of crucifixion, where did he go? We read in Matt. 27 that "When the even was come," Joseph took Jesus from the cross and laid him in his new tomb, and a seal was placed upon the door. If Jesus did not remain in that tomb the following three days and nights, but went to paradise with the thief, or went to preach to the antediluvian world that perished centuries before,

then the words of the Savior spoken to the Pharisees and recorded in Matt. 12:40 could not be true. They read as follows: "For as Jonah was three days and three nights in the whale's belly, so the Son of man must be three days and three nights in the heart of the earth."

We think Jonah did very little missionary work for the people of Ninevah during the time he was in the whale's belly. As the Roman seal was not broken and the door of Christ's tomb was not opened until angel hands rolled away the stone from the door of the sepulchre on the morning of that third day, we think Christ's journey with the thief to paradise, or his missionary effort among the spirits in prison, the inhabitants of the old world, must have been very short and greatly disappointing to all. Oh give us the Bible and the words of Jesus and not theory without proof.

Now a few words about paradise that we hear so much about. The word is found only three times in the Bible. The first occurrence of the word is found in Luke 23:43 as previously quoted. "I knew such a man, whether in the body or out of the body I cannot tell (God knoweth), how that he was caught up (snatched away, Diaglott) to the third heaven." How he was caught up into paradise and heard unspeakable words which it is not lawful for a man to utter. The third use of the word is in Rev. 2:7. "He that hath an ear to hear, let him hear what the spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." This tree which is here spoken of as being in the midst of the paradise of God, was at the dawn of creation placed in the garden of Eden on the earth and not in heaven above. Gen. 3:22. We know of no account in all the book of God of its being transported to any other clime. The tree of life and paradise have ever been earth's most beautiful and valuable adornings. In earth's Edenic state, the tree of life was there, and paradise was there, NOT in heaven. And when the new earth's condition appears to gladden the hearts of the overcomers, it will then be there. Rev. 2:7. "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

Then the prayer of the penitent thief, "Lord, remember me when thou comest into thy kingdom," will be answered.

#### The Third Heaven and Paradise.

Now for a few moments, let us look at the third heaven and paradise of which Paul speaks in 2 Cor. 12:2-4, which reads as follows: "I knew a man in Christ

about fourteen years ago, whether in the body or out of the body I cannot tell God knows, such a one caught up (snatched away, Diaglott) into paradise and heard unspeakable words which it is not lawful for a man to utter."

From these words of Paul it is claimed by many that heaven and paradise spoken of here are one and the same place, and that heaven is a kind of a three storied place, one above the other, the third one being paradise, the abode of all the saints. That the third heaven and earth and paradise are inseparably connected we are free to admit and believe, but we do not accept the popular combination and arrangement of them.

Does the Bible teach a three storied heaven, one above another? No, it does not. Let us see if we can learn how the scriptures have them arranged. The Bible does speak of three heavens and three earthly conditions, and the order in which they occur. That order is very different from the one given in these days.

Here is the Bible order. "For this they (the scoffers, verse 3), are willingly ignorant of (we find such now) that by the word of God the heavens were of old Gen. 1:6-9 and the earth standing out of the water and in the water, whereby the world that then was being overflowed with water perished." 2 Pet. 3:1-7.

Here is the first heaven and the first earth destroyed by water. "But the heavens and the earth which are now, by the same word (of God) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Here is the second heaven and earth, to be destroyed by fire. "Nevertheless we, according to his promise, Rom 8:21-27, look for a new heaven and a new earth wherein dwelleth righteousness." 2 Pet. 3:13. "And I saw a new heaven and a new earth," etc., Rev. 21:1. Here we find the third heaven and the third earth, not a three storied edifice, one story above another, but one following the other in succession until the third heaven and earth appear, "wherein dwelleth righteousness." There again the tree of life is found growing in the midst of the paradise of God, Rev. 2:7, as in Eden of old once more yielding its fruit every month for the healing of the nations. Rev. 21:1-2. Is not this harmonious teaching far better than theory without evidence? Then walk ye in it, and teach the same glorious truth that cannot be denied or overthrown."—L. S. B.

An assertion made to us by a brother recently and which made quite an impression is this: "It is easy to believe what you want to believe," and we find this truth exemplified on every hand.



If a person wants to believe the repentant thief was in reality TWO thieves, one who died and one who did not die, and wants to believe it that way—would rather believe it that way than not, then not much can be done to convince him. But to one who stops to reason a little, it is another matter.

Why was the thief (thieves?) being put to death? He was one of a company who had headed an uprising in which lives were lost. In other words, a murderer. Looking upon him as two thieves, we are led to ask, Are the "inner" thief and the "outer" thief equally guilty? If so, why punish the one and let the other go free? If the "inner" one did the planning, and the "outer" one the act, then the "inner" thief was accessory to the crime and equally guilty. Look at it from any angle you may, the "inner" thief cannot get away from the responsibility. Now just stop to reason a little. The apostle tells us to "prove all things; hold fast that which is good."

Does the language of John 3:13 mean anything when it says that no man save Jesus had ever gone to heaven? We refer to this because many regard heaven and paradise as the same. Peter says David is not ascended into heaven. Acts 2. Solomon (Prov. 10:30) says the righteous are never to be removed and that men, both good and bad, are to be recompensed here on earth. (11:31). To these might be added a multitude of texts. The writer says he sees nothing in Psa. 27 that bears out the thought that the righteous are to inherit the earth. Probably not, but if he will carefully read Psa. 37:3, 9, 11, 29, 34. Read this chapter carefully for in it is given briefly the Bible doctrine of rewards for the righteous and punishment for the wicked. Of the wicked it is said that they shall not be, verse 10, and that they shall consume away as the fat of lambs, verse 20.

If you take the symbols, figures, visions, parables, etc., to be found in the Bible, and jumble them all together, trying to make fact of it all, you will surely have a condition of thought which no reasoning person can fathom. Let us use the common sense that God has given us and then "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

S. J. Lindsay.

**Where Will the Righteous Be Rewarded and the Wicked Be Punished?**

The reward for righteousness and the penalty to be inflicted on the disobedient are so closely

connected with the origin and destiny of man that I have deemed it best to treat of both in one chapter.

We wish now to notice a few of the objections made by most people concerning the above views. They claim that the righteous go to heaven at death to receive their reward and the wicked to a place of conscious misery and endless woe. They quote the words of Jesus when he said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth and rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also." Matt. 6:19, 20, 21.

Unto the rich young man who asked Jesus what he should do, Jesus said, "If thou wilt be perfect, go and sell that thou hast and give it to the poor, and thou shalt have treasure in heaven; and come and follow me." Matt. 19:21. Another favorite text with them is, "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, undefiled and fadeth not away, reserved in heaven for you." 1 Pet. 1:3, 4.

These quotations are the strongest texts they can find in support of their theory; but upon a careful examination we find we can not agree with them and will give our reason.

We hold eternal life to be the most precious treasure that mankind can covet. The question is, where is that treasure and how are we to get it? Will the Bible tell us? Listen to Paul. He says that eternal life is obtained through Jesus Christ. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. If we, by nature, possess an immortal soul, Paul would not have made use of such a statement. He also states, "When Christ, who is our life shall appear, then shall ye also appear with him in glory." Col. 3:4.

John says, "And this is the record, that God hath given us eternal life, and this life is in his Son." 1 John 5:12. In conversing with the woman of Samaria at the well, "Jesus said unto her, I am the resurrection and the life." John 11:25. Now let us see if the testimony of Jesus, Paul and John agree with those passages of scripture on which our objectors rely to prove that the righteous will go to heaven for their reward. Paul has told us that we are to re-

ceive eternal life through Christ at his appearing. John says eternal life is in God's Son. Jesus says he is the resurrection and the life. All of which clearly teaches that eternal life is in Christ. No one will deny that Christ is now in heaven and will remain "until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:21. If eternal life is our treasure and it is in Christ and he is in heaven then our treasure is in heaven also. If we follow Jesus as he told the young man to do will we not gain a title to eternal life and there by lay up treasures in heaven which will be reserved in heaven for us? But our objectors say, that eternal life is not the only blessing or possession that the righteous will receive, and ask if they too are in heaven with Christ. For instance the earth which we say the righteous shall inherit and occupy. In reply to such an unreasonable question will state that the title to every blessing or possession which the righteous will ever enjoy is now invested in Christ. He being in heaven and his followers, with whom he purposes to share all blessings and rewards, are on earth; their titles are with him in heaven. This principle can be illustrated as follows.

Suppose I have a rich relative in Europe and he owns large real estate interests in the United States; both city property and large farms. He lives in Europe and the title to his property is also with him in Europe. Now suppose that this relative makes me a promise and offers to give me a deed to a farm of 160 acres, upon condition of my performing certain requirements within a given length of time, and at the expiration of that time, he will come to America and give me possession of the property; would it be necessary for me to go to Europe? Would I come into possession of the farm any sooner? You answer, No. I ask you, Why? You reply that the agreement was that he would visit America at which time I should be placed in possession of the farm. Very well, has not Christ promised to return to the earth and bring every man's reward with him? Please listen to what he has said, "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. Is it not plain that he will reward his faithful when he returns to earth instead of their going to heaven at death to receive it? Listen to what he said to his beloved apostle, John, "Behold I come quickly; and my reward is with me, to give every man according as his works shall

be." Rev. 22:12. In the 11th chapter of Heb., the reader will find a long list of ancient worthies who died without receiving the promises. He says, These all died in faith, without receiving the promises. He says, These all died in faith, not having received the promises. (or the things promised), but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13. If those ancient worthies have not yet received the things promised, they certainly had no promise of going to heaven at death, and if those good people had no such promise, how can we expect to be any better favored than they?

To be continued.  
Lyman Booth.

Lord I want to live for thee  
Every day and hour.  
Let thy spirit be with me  
In his saving power.

Keep my heart and keep my hand  
Keep my soul I pray,  
Keep my tongue to speak thy  
praise,  
Keep me all the day.

In my weakness be my strength,  
In my trials all,  
Be thou near me all the day  
Hear my every call.

Leave me not to walk alone,  
Lest I droop and die,  
Let thy spirit go with me,  
And attend my cry.—Sel. by  
Grandma Gragg.

Forsake me not when I am old  
The day light wanes; my work  
is done,  
My feet are near the streets of  
gold,  
I wait the setting of he sun.

Forsake me not when I am old,  
When youthful vigor is no more;  
When in the twilight gray and  
cold,  
I sit and wait the summons.—  
Grandma Gragg.

**Be Your Best.**

It is an old admonition, but it cannot be too frequently repeated: Be your best at home in dress, manners and spirit. Life is too short to waste its hours in criticism, faultfinding and unkind words and acts. Only a few brief years do family circles remain unbroken, and if our retrospect of the time spent together is to be a precious memory, let its hours be filled with all that is loving and generous and noble.—Evening Messenger.

Idle wishes are the refuge of the indolent.  
The poorest way to face life is with a sneer.—Roosevelt.

**THE RESTITUTION HERALD.**

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**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.

Bro. H. J. Stadden, of our Cleveland, O., Church, writes that Sr. Stadden has just come through a very severe test of pneumonia, and that Sr. Ada Stadden is now sick at the hospital with the same trouble. We sincerely trust that she may come safely through with it.

Subscription matters are rath-

er quiet in this office owing to the busy season of the year.

We are now at work on the Berean outlines for the next two years' study. We have just finished Bro. Bronson's tract and it is ready to answer any call. Postage on them is 8c per pound. There is no charge further than this.

On our return from Davenport and while waiting between trains at Savanna, it was a pleasure to call on Sr. Emma Eaton who lives there, and much to our surprise we found Sr. Mabel Eaton Bell at home with her mother. The time was very pleasantly spent. Bro. Bell now has charge of an engine in the yards at St. Paul.

**HELPING FUND.**

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

L. M. Howell,	1.00
Lewis Weaver,	3.50

**Notices.**

The Northwest Conference of the Church of God will be held at Corvallis, Oregon this year, June 15th.

When we know what is going on in this old world, it often brings to my mind what Paul said in 1 Cor. 15:51 to 56: Behold I shew you a mystery—what a glorious mystery—we shall not all sleep but we shall all be changed in a moment, in the twinkling of an eye, for the trump shall sound and the dead shall be raised incorruptable and we shall be changed—grand thought.—For this corruptable must put on incorruption, and this mortal must put on immortality.

Oh what a glorious time that will be for those that will be accounted worthy when death is swallowed up in victory, and they are made equal to the angels, neither can they die any more and may have the pleasure with Christ of blessing the nations of earth as was promised to Abraham that in thee and thy seed shall all the families of earth be blessed. Gen. 12:3 and 18:18. So let us meet and study and be prepared for the time seems near at hand.

H. B. Hathaway, Sec.

To the brethren scattered throughout Michigan and else where, greetings.

The annual conference and Bible school of the Church of God of the Abrahamic Faith in Michigan will convene on Thursday of the third full week in June, and will be held at Blanchard, Isabella Co., Thursday evening, June 22, 1916, and continue ov-

er the following Sunday.

The Bible School will be held immediately following the annual conference. 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, assisted in the good work by the president of the conference, Bro. F. V. Blakely, of Grand Rapids, Mich., and Bro. B. W. Woodward and Sr. M. A. Woodward of Dutton, Mich. It is the desire of all who have been in the habit of attending these gatherings that all churches send delegates with reports of their conditions, to this meeting. All interested in the Lord's work are earnestly entreated to come to the feast of good things from the word of God.

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

**Baptisms.**

On Wednesday, May 31, it was our pleasure to answer a call from Sr. Gertrude Logan to come to Davenport, Iowa, to baptize three candidates who had been under her instruction and that of Bro. Roy Cuffel for some time past. When we came together about nine o'clock, we found three very kind, intelligent people in two sisters and a brother, Misses Mary, Christina and Peter McRae. We gave a talk covering the promises made to Abraham and his seed and how we are made heirs to these promises. Upon a good confession we baptized them in the name of Jesus Christ for the remission of sins. These brethren are not in rugged health,—in fact they are in Davenport for the purpose of getting relief from physical ailment at the hands of the chiropractic school located there. They are old enough to have seen the folly of much of the religious pretension of the day and are enthusiastic in their new found treasure—the truth. May they be ready when the Lord comes to make up His jewels. Sister Logan's faithfulness sought these people out and taught them and they love her for it.

S. J. Lindsay.

**The Sunday School.**

By Anna E. Drew.

**The Philippian Jailor.**

June 18, 1916. Acts 16:16-40.  
Lesson Text, Acts 16:19-34

Golden Text.—Believe on the Lord Jesus and thou shalt be saved, thou and thy house. Acts 16:31.

Time.—Autumn, A. D. 50, immediately after the last lesson.

Place.—Philippi, near the praying place, in the market place, and in the prison.

**Questions.**

Who was converted at Philippi, in our last lesson, through the teachings of Paul and Silas? Acts 16:14. 15. What miracle performed in this same city? Acts 16:16-18. Notice the marginal rendering of the word divination. "Apollo was one of the deities among the Greeks and Romans, the deity of prophecy, music, art, etc., and was called "the Pythian" because of the killing of a great serpent by Apollo, and soothsayers, who were supposed to be inspired by Apollo, with wild cries and convulsive movements, were said to have a "Python." Was this slave very valuable to her masters? Did she speak, in her demented condition, the truth concerning Paul and Silas? v. 17. What was the result occasioned by the healing of this girl? v. 19. (The marketplace or forum, was a large open place where the people assembled, where business was done, where lectures were sometimes held, and the magistrates administered justice or injustice, as in this case).

What were the charges made against Paul and Silas? vs. 20, 21. How were they punished? v. 22. "No Roman could legally be beaten without a formal trial, of which here there was no pretence. It was a horrible punishment, blood flowing freely, the very bones being sometimes exposed and death occasionally resulting. Paul suffered this torture eight times, 2 Cor. 11:24, 25—five times from the Jews and three times from the Romans."

What further torture were they forced to endure? vs. 23, 24. The outer prison supplied some light and air to the criminals confined in it, but the inner prison opening out of this, had no light whatever, and was unventilated, a horrible place. Stocks were also instruments of torture, straining the limbs very painfully.

How did Paul and Silas endure all this suffering? v. 25; 2 Cor. 12:10. Is it possible for us to attain to such a state of mind? How did God care for Paul and Silas? v. 26. What did the keeper do? v. 27. "According to the Roman law, the jailor was subject to the same death as the escaped prisoners would have suffered." What effect had all this upon the jailer? v. 28-30. What conditions for salvation? v. 31. In order that the jailer might understand what "Believe on the Lord Jesus Christ" implied, what did Paul and Silas do? v. 32. What is comprehended in teaching "the word?" Acts 8:

4, 5, 12; 1 Pet. 1:25. What was the result? v. 33. We learned in previous lessons that the three steps in conversion were faith, repentance and baptism. In this case we have record that they believed, v. 34, and were baptized, why is nothing said about repentance? v. 29, 30.

The jailor had already come to the disciples in repentance. They taught the word, the gospel to him and his house; they believed and obeyed in baptism, washing away their sins.

What shows the jailer's thorough conversion? v. 34; Jas. 2:14 17, 24, 26. What is said of the magistrates? vs. 35-39. "Every Roman citizen had the right of appeal to the Emperor, and injustice done to a Roman was strictly inquired into and visited with severe punishment." Did Paul and Silas do as the magistrates desired them to do? v. 40. When is it the thing to stand up for one's rights?

## Letters.

Dear Bro. Lindsay:

We are feeling greatly rejoiced at the spirit with which the brethren are responding to the call to build up the work in California.

We decided that the best way to reach calls quickly and successfully was to purchase a tent and when the rains in California prevent the tent being used here, the brethren in Arizona might find use for it and the evangelist. Let us make the best possible use of the remaining time that is left us to work for the Master. Brethren, count it a great privilege to aid in the Lord's work and to be a partner in something which you could not accomplish singly.

Please put us in your church directory. We meet every first and third Sunday at Taft Hall, 730 S. Grand Ave., Los Angeles.

Yours in hope of life.

Esther Richardson.

Dear Bro. Lindsay:

My time is out on the Restitution Herald subscription, and I can't pay till fall. If you will send it on I will pay when I can. I don't want to miss a single copy. It is the only way I have to hear from the brothers and sisters of the faith: I believe the kingdom is near. O that the times of restitution would soon come for we read he will come down like the rain on the mown grass.

This is business. It is the way to do when one wishes the paper continued and cannot pay for it at expiration. This brother will certainly get his paper.—Editor.

### Dr. J. W. Chapman on the Second Advent.

Dr. J. Wilbur Chapman, like most of our last day evangelists of note, is a firm believer in the second advent of Christ. We quote from one of his recently published sermons:

"The second coming of Christ is one of the most important and inspiring subjects presented in all the Bible, and at this particular time it is proper that we should study the subject carefully. There are many people who believe that we are approaching the last times, if indeed, we are not already in them, and that there are the clearest indications that we may at no far distant date find him coming for his saints. It has been said that this subject has been mentioned no less than three hundred and eighty-five times in the New Testament, but this would include the Revelation, and I do not refer to the verses in this book because of its entirely prophetic character. But the second coming of Christ is mentioned forty-eight times in the gospels, nine times in the Acts, seventy-four times in the Epistles, making a total of one hundred and thirty-one, and as a matter of fact taking the New Testament as a whole, one verse in twenty-five refers to this great event.

We make very much of baptism and rightly so, but St. Paul says far more about the Lord's return than about this great doctrine. More is said concerning his return than concerning his deity. He must have meant exactly what he said, when he declared he was coming back. Some have said that his second coming means death, or that he came at the destruction of Jerusalem, or on the day of Pentecost, or that he will come at the end of the world, but if you take the verses referring to his second coming and insert the word death or the words which have to do with great events I have mentioned, in the place of the expressions which tell of his coming again, these Scriptures will all lose their meaning."

He tells us that he did not always hold this precious truth, but to quote from him again:

"I came in contact in my study and observation with some of the great men of the church, I read John Wesley closely, and found that this was his belief and the inspiration of his preaching. I became familiar with the teaching of John Calvin and was inspired when I found that he too was looking for the Lord. Chas. H. Spurgeon, the greatest preacher of his day, stood in the same class. D. L. Moody never lost an opportunity to declare his belief in the second coming of

Christ, while Dr. A. J. Gordon of Boston, inspired me beyond measure in his messages concerning his second coming. I found that God had used or was using these men in a great way, and soon I came to accept this truth, which revolutionized my thinking, increased my love for the Bible, and helped me to be truer to humanity and to Christ."

So many have been telling us that the world was getting better; and great programs for the future advance of Christianity have been arranged by certain latter day optimists, who in their zeal have overlooked God's program entirely as to this present age. But Dr. Chapman had a world-wide experience, such as only one engaged in the work he has been engaged in for many years is apt to have; and the opinion of such a man on this question is worthy of more careful consideration than we have time to give to much of the superficial optimism of our day. "Surely," says he, "no one can look upon the world at war today and say the world is growing better. I think I should be utterly discouraged did I not believe that all these wrongs could be righted by the return of Jesus. Read 2 Tim. 2:1-5, and you will find a description of the days in which we live."

All this is very interesting when we remember the great work and influence of Dr. Chapman; but let us not run away with the idea that there is no more need of our own denominational work and teaching. Dr. Chapman, like many others outside our own body of believers, believes in the Lord's coming, but so do the Millennial Dawn people. And it is not best to swallow the whole thing without examination, simply because there is an Advent ring at one end of it, or at both ends of it, as is the case in Dr. Chapman's sermon, for this is the way he concludes:

"The times in which we live are exceedingly serious; the wars and rumors of wars startle us from day to day. Surely we are facing a world crisis of some sort. I would suggest that all Christian people give themselves most diligently to the study of the prophecies. As for myself, I have not the slightest question but that we are approaching the last days. I do not mean that Jesus may come today or tomorrow, it may be that he may delay his appearing, but surely these great events, the like of which the world has never known, ought to make us very serious, and ought to impel us to turn away to please him, lest we be ashamed of his coming."

Most of this is fine, to the point and Scriptural; but the

note that is especially discordant to Advent ears appears in this paragraph:

"When he comes he will complete the body of Christ, i. e. the last soul shall be won to make the church complete. When he comes the whole of the Jewish race will be affected, and there will be an opportunity again for Israel. When he comes it will be possible for the whole world to be converted; because these things are true, I long for his coming."

It is right here that we see the place and importance of our own message as a people. Jesus is coming soon, but not to give the Jews and Gentiles another chance. Both have had a long period of probation already, during this present age of the Spirit and when the blood of Christ avails. If it turns out that we are mistaken in this, then we will not complain; but the Bible gives us so many plain reasons for longing for the Lord's return that we have no need to place this matter of another period of probation among the great reasons for our hope.

Perhaps one reason why some of these men make so much of this matter in connection with their second advent preaching, is because from their point of view they do not see some of the reasons which make his coming of such great importance to us from our point of view. For instance, we see no other hope of living after death except by resurrection at our Lord's return. If we continue to live on after death, as is generally supposed, then, quite naturally we would look for other reasons, for the Lord's return. And of course there are other reasons, but we will not be so apt to be driven to anything so uncertain as another period of probation for sinners as one of our reasons for looking for the Lord's return, when we come to see some of the great reasons as held out in no uncertain terms in the Word of God.—Linden J. Carter in World's Crisis.

We publish this to emphasize the last statement quoted by Dr. Chapman and to which objection is made by the critic. We are glad to know that Dr. Chapman has hold of the truth in this respect, and we ask our Crisis friends to give this statement a little more investigation before denouncing it. To our mind, this very feature of the gospel hope gives it its intense beauty. The man who entertains such an idea at least cannot be a selfish man.—Ed.

Our real measure of ability and willingness is in our doing the little that we can do, and not the great deal that we would like to do.

## REPLY TO A CRITIC.

"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.) Abraham, Isaac, Jacob and all the prophets, are dead; so are Paul, Peter, John and all the saints of other days; and there is no more any reward for them. So say lines 3 & 4 of verse 5. (So Paul was mistaken in his claim in 2nd Tim. 4: 8.) And with Absalom went 200 men out of Jerusalem, that were called. And they went out in their simplicity, and they knew not anything. (2nd Sam. 15:11.) To be dead, is extinction of being. He who is dead "knows not anything" in this world, neither does he know anything in the world to come. Why? For "the dead know not anything." And he that knows not anything is dead. The young men who went out with Absalom were as dead as a door-nail, for "they knew not anything." O I now see clearly how Absalom came to be defeated by his father's mighty men: the main spokes in his (Absalom's) wheel, the young men he trusted, "knew not anything"! They were all dead--had no being,--and Absalom did not know it! Just see what a man can prove (?) by the Bible when he is "ignorant, not knowing the Scriptures nor the power of God"!

To The Editor of The Apostolic Review, Indianapolis, Ind.

Inasmuch as you take us "nosophists" and 'soul sleepers' severely to task and hold us up to ridicule in your sarcasm in an editorial in your paper, and since some of your people have gratuitously supplied some of us with a year's subscription, evidently in hope of converting us, we will say a few words in reply. Your biting words would need no reply if you had not asked us taunting questions and called on us to reply, but we will try to make answer to them, since the scripture bids us to.

The scripture also instructs would-be teachers how and what to say. Are you following the instructions in your style of words? Do you think you will rapidly convert us by such acidity? Are you exhibiting the holy spirit and sanctification in it?

You put Eccl. 9:5 and 2 Sam. 15:11 together and try to prove that knowing not anything means the same in both scriptures, and that therefore if Absalom's 200 men really knew something when God says they knew not anything, therefore the dead of whom God says they "know not anything" really know things and are therefore not dead. Of course we understand your argument is only ridicule and is not intended as an expression of your own belief, but before your logic will convert us, you will need to establish your major premise when as you say, "He that knows not anything is dead." Then you can prove that if the ones in 2 Sam. 15:11 knew something when they were dead, therefore the dead in general in Eccl. 9:5 know things when they are dead. You will need to dodge better than

that if you escape Solomon's sword, for it is evident that in 2 Sam. 15, knowing not anything means simply being ignorant while alive of the plot of Absalom, but that in Eccl. 9 knowing not anything is a general sweeping statement of condition of all the dead. Job, David, Isaiah and Hezekiah all make similar affirmations of the unconscious state of the dead. Your question of how Paul or any other saint could have any future reward if Solomon is correct in saying of the dead that "neither have they any more a reward," is explained in v. 6 by himself. It is "under the sun," or during the present life that his words apply. When they rise to their reward when the Lord comes with their reward, they will outshine sun, moon, and stars and will not be in a life that is under the sun nor in death where the Book affirms, there is darkness. So also Job interprets the matter, 14:12. Then even if you try to convert us by scripture you will need to use more judgment in exposition of it.

You might try by telling us where the scripture affirms a reward for any one at death, either in heaven for saints or in the nether world for sinners. Can you find it? Or find the scripture that affirms in contradiction to Solomon that the dead do know anything?

To be continued.

J. W. Williams.  
Lake View, Iowa.

Editor of The Restitution Herald,

Dear Sir:—

I have in my possession the May 22nd number of the Methodist Advocate, a weekly paper printed in Detroit, in which is an article written by Clement C. Cary, entitled, Pre-Millenarianism Not Methodist, and then proceeds to give his reasons why such an erroneous idea is not received by the writer or accepted by the Methodist church giving quite a tirade against the thought, yet attempting to give but little Bible proof, but mainly relying on Methodist periodicals and the hymn book univernally used by his church. As the writer has taken the liberty to be exceedingly personal in his idea against the class of people holding the affirmative, we deem it but just that we should be allowed to speak forth in our defense of that Bible truth and that is our only excuse for the appearance of this article.

Would be glad to quote the entire article from the Advocate but fear it would be too lengthy to be of interest to the reader, including its reply, and for this reason, notice only some of his strongest statements and their

great weakness when examined in the light of Bible teachings.

The writer starts out by saying with a bold, satisfied and pleasing statement, "Premillenarianism is not Methodistic." Well from what we know of the teachings of that denomination, we believe the writer's statement to be true and have no disposition to question it and give the writer credit for at least one truth to begin with. But that is very poor evidence that the thought Mr. Cary is battling is not true. There are a great many other thoughts and ideas his particular denomination holds as truth that are very far from being true according to Bible teachings.

Again Mr. Cary states, "Millenarians teach two resurrections." Well, do you know the Bible teaches the same idea if Methodism does not? Which had we better trust and believe? Better be found teaching the truth than to be so zealous fighting it. That was what Paul was once charged by Christ with doing and he found it very hard kicking against the gods.

But now Mr. Cary, about the Bible teaching more than one resurrection and at far different periods of time. But first let us prove by the scriptures that all good and bad are to have a resurrection before we attempt to prove when. John 5:28-29 proves that fact. Hear it. "Marvel not at this, for the hour is coming in the which ALL that are in the graves shall hear his voice and shall come forth." etc. Now is there to be a period of any length intervening between any classes of the dead ones? Our Methodist friend says not and he smiles at the idea any one would hold to such a thought, as it is not taught in any of their writings or found and sung from their hymn book.

But now to the Bible. Paul in 1 Cor. 15 teaches that there is order even in the resurrection of the dead. Can you give that order? Well then, we will trust to the order Paul and John the Revelator hands out to us. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order—rank or band—Christ the first fruits, afterwards they that are Christ's at his coming." 1 Cor. 15:23-29. Here is order and time elapsing between the resurrection of Christ and 'they that are his,' already marking a period of nearly 2000 years intervening, and yet awaiting the return of Christ for the awakening period or time of their resurrection, and yet not a word said by Paul as to the wicked dead entering into that period or order of resurrected dead ones. Where then is the point of time and order where the wicked shall

appear? Let John the Revelator answer the question. Rev. 20:1. Revelation indicates something revealed and not clothed in mystery and hidden away.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.... And I saw thrones and they that sat upon them, and judgment was given unto them. And they lived (had been resurrected, thereby showing at least one resurrection) and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years are finished. This is the first resurrection. The saints or justified ones who are the rest of the dead, and why say anything concerning the rest of the dead if all come forth at one and the same time? It is all foolish to thus talk. "The rest of the dead lived not again until after one thousand years have expired," according to the words of the Revelator. This finished the order of the resurrection of the dead as stated in the 12th and 13th verses of Rev. 20.

Question, Mr. Cary. Why speak of a first resurrection if there is but one? Why say, "This is the first resurrection," if there is to be only one? Why say, Blessed and holy is he that hath part in the first resurrection, if only one? Did you ever spend much time in counting your knife, pencil or pen when you had but one of each? Well then, so much for your idea of only one general resurrection, when the Bible teaches two and in their order 1000 years apart.

Again you say, "Two facts are apparent in all the official teachings of Methodism on the second coming of Christ. First there is not the slightest hint of Pre-millenarianism in any of her standard works. There is the total absence of any expression of doctrine which could by any possible means be so considered as to sustain this distorted view of our Lord's coming. Second, whenever the second coming of Christ is named it is always in such a way as to come into open antagonism to pre-millenarianism and run counter to a first and a second resurrection and two or more judgment days and anything like a temporal reign of our Lord on earth for a thousand years."

Well now, I wonder how any man or teacher could in as few words admit of as much ignorance of Bible truth as you have admitted for yourself and the claims of your church in your words just quoted above?

Now a little more Bible. "And they lived and reigned with Christ a thousand years." Rev. 20:4. Where is that thousand years of time to be spent by the saints, with Christ up in heav-



en, where there are no places to go nor time to stay, or on the earth? Listen and hear what God's word says and not the Standard works of your Methodist church.

"And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou (Christ) 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. Now Mr. Cary in Rev. 20:4, 5, 9, 10, you have the who and the where and the future work of Christ and his saints at least for one thousand years after Christ's second coming, regardless of your boastings and pet theory of your church or the teachings of your many standard works, which you quote so fluently and appear to rely upon so strongly and quote more frequently than you do the Bible.

You say your first appeal and proof against the Lord's reign on earth for a thousand years is to the third article of religion as printed in the Discipline. Here is what it says. "Christ did truly rise from the dead and took again his body with all things pertaining to the perfection of man's nature, wherewith he ascended into heaven and there sitteth until he returns to judge all men on the last day."

Well Mr. Cary, where is your point in the above quotation and the words "last day"? How long is that day, Mr. Cary, and what is its mission? It is stated in 2 Pet. 3 that one day is with the Lord as a thousand years and a thousand years as one day. Can you or your Discipline tell just at what point of time in your "last day" the work of God's judging ends? From the Bible it appears to end a about the close of the thousand years' period. Rev. 20:12-15. "And I saw the dead, small and great, stand before God (the general resurrection), and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them: and they were judged every man according to his works. And death and hell (the grave) were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Then in the 22nd of Revelation the new heaven and new earth appear for a redeemed world and a glorified race.

To be continued.

L. S. B.

**Our Hope.**

Dear brothers and sisters:

God has set the hope before us and he promised certain things he would do if we would only obey his command. He confirmed his promise by his oath by two things in which it was impossible for him to lie. We might have fled for refuge to lay hold upon the hope set before us. Heb. 6. Faith begets hope. If the faith is wrong, the hope is wrong. Hope is made up of desire and expectation. We must desire and expect the right thing to have the one hope.

Faith begets hope, therefore faith is the substance of things hoped for, the evidence of things not seen and where there is but one hope, there are three important things for which we should hope: life, home and kingdom, if we love, serve and obey our Lord and Savior. But if people hope to go to heaven at death they are expecting something that God has nowhere promised and if they hope to go to heaven at death, they have not the hope of the Bible. The earth is promised for a home for the righteous and the kingdom to the little flock. And now we are looking for that blessed hope and the glorious appearing of the Lord and Savior Jesus Christ. We as the church of God are living in that hope. But while we are waiting, watching and praying for that day to come, we must try to persuade people to live the truth, for if we do not do the truth, we might as well not know the truth. There are hundreds who believe the truth, and I fear, who are not doing the truth. They are more disposed to talk politics, money, and the hard times, and never say anything about our duty to God and our fellowmen. We should live soberly, righteously and godly in this present evil world. Are you adding to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity? 2 Pet. For if these things be in you and abound they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, rather brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall. Are you visiting the sick, feeding the hungry, and clothing the naked, and are you keeping your selves unspotted from the world and contending earnestly for the faith? May the Lord bless all of the one faith is my prayer.

Grandma Gragg.

**M. E. Quadrennial Conference Report.**

Saratoga, N. Y., May 8.—The controversy over the ritual of the Methodist Episcopal church which had occupied over a decade, loomed up again at today's session of the general conference.

The attempt to secure a revision of the ritual, including that of baptism, burial, marriage, reception of members, and ordination, has been a feature of every general conference since 1904. Today it brought forth a vigorous debate, in which doctrine and sentiment, standpatism and progressivism, strove for the mastery. But neither side achieved any outstanding victory and the debate will be continued tomorrow.

**Proposed Changes in Ritual.**

The chief proposals offered by the commission on the ritual are as follows:

That the word devil be stricken out wherever it appears and 'sin' take its place.

That the baptismal service omit the scriptural words, "forasmuch as all men are conceived and born in sin," as an unethical conception of the marriage relation.

That the bridegroom's promise, "with all my worldly goods I endow thee," be omitted from the marriage service, and that the responses of the bride and the bridegroom be identical.

That the phrase, "the trumpet shall sound and the dead be raised" be eliminated on the ground that it means the resurrection of the spirit and not of the body.

That candidates for membership be not required to subscribe to the apostles' creed and twenty-five articles of religion of the Methodist church.

**Commission Presents Report.**

The report was prepared by a special commission appointed in 1912. Advocates of changes in the ritual urge that modification in the wording of the service provided by John Wesley in 1739 is necessary to consistency of usage and greater clearness and brevity. On the other hand, opponents argue that the present ritual has been made sacred by continued use.—From a recent issue of a Chicago Daily.

We give the foregoing at the suggestion of Bro. E. F. Gesin, Forreston, Ill., to show the general unrest and change of mind in religious circles.

**First Idea of Assuan Dam.**

In an interesting letter to the London Times, the Rev. C. B. Marshall, of Steckford, Birmingham, points out that the first man to discover the possibilities of the Nile as a whole, and act-

ually the first to see that Assuan was the place where the great work of harnessing the Nile should be begun, was Sir Samuel Baker, who was the first explorer to traverse the whole course of the Nile and its main tributaries.

In support of this assertion Mr. Marshall goes on to quote the following passage from "The Nile Tributaries of Abyssinia": "Why should not the mud of the Nile which now silts up the Mediterranean, be directed to the barren but vast areas of desert that by such deposits would become a fertile portion of Egypt? There is no fiction in this idea. This might be carried out by gradations; the great work should be commenced by a single dam at Assuan, at a spot where the great river is walled in by granite hills at that place the water could be raised to an exceedingly high level that would command an immense tract of country."—Sel.

**Sentence Sermons.**

Inspiration may produce poetry, but bread and the rent money come from perspiration.

It's only after they learn that truth hurts that some people are willing to tell it.

The things you say may be refuted, the things you don't say can't even be contradicted.

A fellow can sometimes actually work himself into a frame of mind where he will believe that everybody else was put in the world solely to fret him.

The little thin blanket of dignity often covers a great mass of emptiness.

A law forbidding people to talk on subjects they know nothing about, would create a vast silence.

Take a moment for sober thought now and double the time each day and at the end of a week you will be a real thinker.

Talk is a mighty poor substitute for action, but many people make it serve.

Presence of hypocrites in the church is no reason for staying away; there are more of them on the outside.

Don't fret about opportunity; do your duty and it will turn up on time.

Who lives to nature rarely can be poor,

Who lives to fancy never can be rich.—Sel.

I would say to all: use your gentlest voice at home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is a joy, like a lark's song to a hearth at home. Train it to sweet tones and it will keep in tune through life.—Burritt.



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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 Sunday (except 1st) at Miller's Hall at 10:45.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mr. Roy Cufel, 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. Berean 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.

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.

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.

Morlah, 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.

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.

The Church of God at Hickory Grove Iowa, meet every Sunday in their new house of worship for the following services: Berean Meeting or Sunday School every Sunday at 11 o'clock; preaching service morning and evening on the first Sunday of each month by G. Eldred Marsh.

Park Hill Church of God, Gladbrook, Iowa. Bible Class and Sunday School each Sunday morning at 10 o'clock; preaching services on the third Sunday of each month by G. Eldred Marsh.

Eagle Grove Church of God. Sunday School each Sunday morning at 10 o'clock; preaching morning and evening on the fourth Sunday of the month. G. Eldred Marsh, Pastor.

Marathon, Iowa. Preaching regularly over the first Sunday in each month, including Saturday night. J. W. Williams, Pastor.

Lake Mills, Iowa. Regular appointment for preaching the second Sunday in each month. J. W. Williams, Pastor.

Pleasant Prairie, Iowa. Bible study at 10:30 a. m. each Sunday. Preaching at 11 a. m. and 7:30 p. m. every fourth Sunday in each month by J. W. Williams.

Sac City, Iowa. Berean study every Thursday night. Preaching Friday night before the first Sunday in each month by J. W. Williams.

Salem church, near Marshall, Ill. Sunday School each Sunday at 10:30. Bro. Silas Murphy, Supt. Opher Claypool, Sec.

Springfield, Ohio— Preaching first Sunday in each month, 10:35 a. m. Sunday School each Sunday, 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Brush Creek, Ohio— Preaching second and fourth 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.

Roll, Ind. Church of God.— Preaching each third Sunday, Saturday evening before, also Sunday evening. J. H. Anderson, Pastor.

Church of God, Argos, Indiana. — Sunday School, 9:30. Berean study each Wednesday evening. Preaching only occasionally.

Waterloo, Iowa. Preaching at 10:30 a. m. and 7:30 p. m. on the second Sunday of each month by G. E. Marsh. Berean class at 6:30 p. m. on the same evening and at 7:30 p. m. on the 1st, 3rd and 4th Tuesdays of each month, at Kistner's Chapel, 316 W Third Ave.

Ft. Dodge, Iowa. Brethren meet for Bible study on Monday and Tuesday evenings next after the second Sunday in each month at the home of Bro. and Sister G. P. Alford, 1229 6th Ave., N. Bro. J. W. Williams, teacher.

The church near Morlah, Ill., have preaching the Saturday evening before, and on the 2nd Sunday, morning and evening, of each month, Sunday School at the usual hour. Bro. L. E. Conner, pastor. Mrs. Amy V. Weaver, Sec

Church of God, Los Angeles, Cal., meet 1st and 3rd Sundays of each month at Taft Hall, 730 S. Grand Ave.

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**Like Rain to Flowers.**

A girl leaving the town where she had always lived, said to her Sunday School teacher, "You have been the best friend I ever had. No one has helped me like you." And the other answered, while the tears started to her eyes, "Oh, my dear, if you had only told me so before, I might have helped you so much more."

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, June 14, 1916.

Number 36.

## MICHIGAN ANNUAL CONFERENCE NUMBER

### CONFERENCE EDITOR.

Do not forget the date of Conference in Michigan, June 22-25, with Bible School the entire week following.

A request is made of the church secretaries in Michigan that if they have not sent in their church report to Sister Emma Jackman, that they do so right away. It is important.

Bro. S. J. Lindsay, Oregon, Ill., will be present as principal Conference speaker and as teacher of the Bible School, which insures something worth while going for.

As the Blanchard brethren have extended the Michigan Conference so cordial an invitation to meet with them in their new church building, it is hoped that a goodly number of the brethren will put forth every effort to attend, and make this a Conference long to be remembered.

Do not stay away from Conference and then find fault with the way things were done there. GO, and then do your part in having things done for the good of all concerned.

In place of the usual written programs, it has been thought advisable to work on the Devotional Committee plan this year, which method used to be the regular custom. In advance, so that the Committee may be thinking some of their duties, the President wishes to appoint the following to act as such committee: Sr. Rosetta Hill, Bro. G. E. Coats and Bro. Charles Saunders. It will be the duty of this committee to arrange the program from day to day, advising the speakers present that are to speak, when, and the topic, if that is possible.

To the brethren scattered throughout Michigan and else where, greetings.

The annual conference and Bible school of the Church of God of the Abrahamic Faith in Michigan will convene on Thursday of the third full week in June,



Our Church Edifice at Blanchard, Michigan.

### CHURCH INVITATION



THE BLANCHARD CHURCH of GOD of the ABRAHAMIC FAITH extend a cordial invitation to all the brethren in Michigan and elsewhere to meet with them in Annual Conference to be held at Blanchard, Michigan, during the third week in June, 22nd to 25th, with BIBLE SCHOOL for one week following.

We have plenty of room for all and places are being made to care for all who can attend. Let us make this the best meeting we have ever had, which can be done only by all coming and each one doing his part.

L. D. Decker, Elder.  
Asa Scott, Treasurer.  
Laura Briggs, Clerk.

I was glad when they said unto me, Let us go into the house of the Lord.---Psa. 122:1.

### IT DOESN'T COST MONEY

It doesn't cost money, as many suppose,  
To have a good time on this earth;  
The best of its pleasures are free to all those  
Who know how to value their worth.

The sweetest music the birds to us sing,  
The loveliest of all flowers grow wild,  
The finest of drink gushes out of the spring---  
All free to man, woman and child.

No money can purchase, no artist can paint,  
Such pictures as nature supplies  
Forever, all over, to sinner and saint,  
Who use to advantage their eyes.

Kind words and glad looks and smiles cheery and brave  
Cost nothing---no, nothing at all;  
And yet all the wealth Monte Cristo could save  
Can make no such pleasures befall.

To bask in the sunshine, to breathe the pure air,  
Honest toil the enjoyment of health,  
Sweet slumber refreshing these pleasures we share  
Without any portion of wealth.

Communion with friends that are tried, true and strong;  
To love and be loved for love's sake--  
In fact, all that makes life happy and long,  
Are free to whoever will take.

and will be held at Blanchard, Isabella Co., Thursday evening, June 22, 1916, and continue over the following Sunday.

The Bible School will be held immediately following the annual conference. 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, assisted in the good work by the president of the conference, Bro. F. V. Blakely, of Grand Rapids, Mich., and Bro. B. W. Woodward and Sr. M. A. Woodward of Dutton, Mich. It is the desire of all who have been in the habit of attending these gatherings that all churches send delegates with reports of their conditions, to this meeting. All interested in the Lord's work are earnestly entreated to come to the feast of good things from the word of God.

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

As a good many of the Michigan brethren have never been to Blanchard, Mich., and some have been asking for directions how to reach there, wish to say that all wishing to attend, living south of Grand Rapids, should come to Grand Rapids and from that point take the Pere Marquette R. R., changing at Edmore to the Big Rapids division of the same road, getting off at Blanchard, nine miles from Edmore. The morning train from Grand Rapids leaving at 6:50, due at Blanchard, 9:53. The next train at 5:20 P. M., arriving at 8:45 P. M. Any one coming from the North can change at White Cloud to the Big Rapids division, or if on the G. R. & I. R. R., they can change at Big Rapids to the P. M. R. R. for Blanchard.

### The Blanchard Church of God.

The Church of God, for many years known as the Millbrook Church of God, was organized April 2, 1881, at the Decker School House, Mecosta County, Mich. Sunday School and all the other services in connection with the church were held there until 1914, when it was decided

to build a suitable and creditable church building at Blanchard.

It was thought to be most advisable to hold all the church services in connection with the church in the village of Blanchard during the time the new building was being constructed so the Sunday School, Berean Society and all other services were held in the I. O. O. F. Hall until the dedication of the new building.

The early organization of the church was due to the faithfulness of Bro. B. W. Woodward, Dutton, Mich., also of his efficient help-meet, Sr. M. A. Woodward, both of whom have done much to maintain and enlarge the sphere of this church. Just preceding and during the time of moving the church from the Decker school house to Blanchard, Eld. C. C. Maple did much to make this move possible, both in encouraging the building, also of building up the church body. Very much credit is also due to the interest and faithfulness of Bro. Lorenzo D. Decker, one of the Elders of this church. We all feel very thankful to him for all that he has done, and to the others as well who have made this church possible. Much interest was shown by the entire membership, and other friends of the church gave material aid, all of which was duly appreciated.

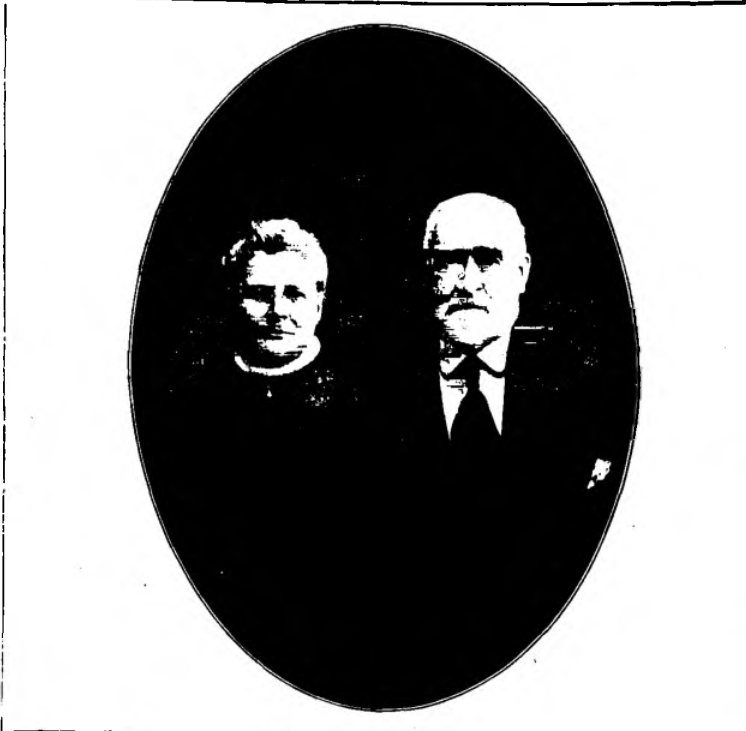
Much interest has been manifested in the church work, and a number of young people have come into the work to aid the older members. We are delighted with this, for we realize that they will soon be the ones to take charge of the work.

The Blanchard Church has a membership of sixty-nine, but what is true in other churches prevails here; some of this membership have not lived there for several years, but not being near any other organization, still retain their membership here. At present there is a working membership of about thirty-five or forty. Those living away wish to retain this as their church home, and this is desirable so long as they are not near any other, for they are more likely to retain a stronger interest in the work in general, than to be simply isolated members.

The Blanchard Church and its friends are very thankful to all who have aided them in getting so comfortable and creditable a church home in which to worship God. He has greatly blessed us, and we pray that the good work may continue and many more be brought to a saving knowledge of the truth as it is in Jesus Christ.

The present officers of the church at Blanchard are as follows:

Elders.—Brothers L. D. Deck-



er, F. Bishop, John Hill.

Deacons.—Brothers Charles Egbert, Charles Sanders, Asa Scott.

Deaconesses.—Sisters Ida Hill, Cora Decker, Ella Decker.

Treasurer.—Brother Asa Scott.

Clerk.—Sister Laura Briggs.

There is also a very interesting Sunday School and Berean Society in connection with the regular church services, and much efficient work is being done in both of these auxiliaries. Many of the new members that have been added to the church during the history of it have come from these societies.

Mrs. Laura Briggs, Church Clerk.



F. Vernon Blakely,

President of the Michigan Conference of the Churches of God of the Abrahamic Faith was born in the village of Torch Lake, Antrim County, Michigan, Mar. 16, 1880. When about three years of age, his parents moved to the village of Eastport, same county, at the head of the beautiful Torch Lake, and the parental home is still there. Bro. Blakely lived at home with his parents till about 21 years of age, being kept in school a good portion of the time. When 18 years of age, he was qualified to teach school, which he did for nearly two years. Following this he attended college and fitted himself for the vocation which

he follows for a livelihood, eventually locating in Lake County, Mich., near Baldwin. While located here, he was married June 29, 1904 to Miss Nellie M. Hartman, of Athens, Mich.

A few months following his marriage, by invitation, Bro. B. W., and Sr. M. A. Woodward came to Marlborough to hold some meetings, the result of which was that on Sunday morning, Dec. 9, 1904, Bro. Woodward baptized Bro. Blakely in the name of Jesus, in the beautiful Pere Marquette river which is near there.

The next December, 1905, Bro. Blakely and wife moved to Grand Rapids, Mich., which has since been their home, being employed as Credit Manager and head accountant for J. W. York & Sons.

On the first day of April of the following year, 1906, by invitation, Bro. Blakely went to Dutton and preached his first sermon. The effort was appreciated to the extent that he was asked to come regularly for a few months, which he did, thus receiving his first lessons in that responsible work. The following year or the next, he was elected Secretary of the State Conference, which position he filled for two years, when he was elected President, which position he has filled since with the exception of one year when illness prevented attention to the many duties of that office.

At the regular Conference in 1908 Bro. Blakely was regularly ordained to the ministry, and though filling his daily vocation has found much time to devote to preaching the gospel, and very evidently enjoys the confidence of the brethren in that they have repeatedly elected him to the highest office in the conference.

Some four years ago, a Bible or Berean Class was started,

the result of which has been much interest has been awakened, and re-awakened, until in October 1914, a Church of God of the Abrahamic Faith and a Sunday School was organized, with Bro. Blakely as pastor and Supt. of S. S. While this organization has not grown to mammoth proportions as to membership, yet a very interesting congregation meet each Sunday morning for worship at 1107 Sheldon Ave., Grand Rapids. The Berean Class of which he is also teacher, still continues with much interest and profit to its members.

Bro. Blakely has sacrificed much of his time and means for the cause, but rejoices in the privilege, and says that he feels that he has profited more than anyone on account of it. His good wife has been a constant companion in all the work, and has given much encouragement and wise counsel. In truth, it was while keeping company before marriage, that he first heard from her anything of the real gospel, and then with the kindly help also of her mother, the late Sr. A. C. Hartman, the interest was finally aroused to know of gospel more at length, which led to the invitation to Bro. and Sr. Woodward to come and hold a series of meetings at Marlborough. It has since been his great joy to have Father, Mother and one sister also baptized into the name of the Lord Jesus, the father and sister having fallen asleep to awaken when Jesus comes again.

Benjamin W. Woodward was born Feb. 19, 1831, in Chautauqua, N. Y., and came to Gaines township at the age of 14 years, and has lived within a mile of the pioneer homestead all these intervening years and still owns the farm he bought when only 18 years old. When he was 16 years old, he was made a Methodist class leader, holding that position in the church until one day he heard Eld. Frisby, a Sabbath Adventist, preach a sermon on the mortality of man and the need of a resurrection from the dead. This sermon spoiled his Methodist views. He began studying the scriptures and soon embraced the beautiful truths, of a coming King to establish a righteous government. Brothers Simonds and Hoyt were preaching in the neighborhood, and when for any reason they could not fill their appointment, he was called to fill the pulpit. From this beginning, he soon fell deep in love with the gospel and began preaching in different places.

About 1880 he was appointed state evangelist of Mich., which position he held until the infirmities of 80 odd years compelled



him to retire from active service. He was preaching in Hesperia and Millbrook more than 35 years ago, and from these points interested the people in the truths of the Restitution, where previously they received light only as far as the Crisis people carried them. The best years of his life were spent in gospel work in Mich., and many other states. Millbrook, near Blanchard, and vicinity, come in for a full share of his time. At one time, through the efforts of Bro. and Sr. Woodward, there were 125 members on the church roll there. It was always his pride to tell others, "If you want a good spiritual meeting, where 75 people will testify or pray in less than an hour, go to Millbrook."

Bro. Woodward made no pretensions to eloquence in his public work, but when he announced his subject, you knew from start to finish what he was aiming at, and when he said amen, he had made his subject so plain that as the colored minister expressed it, "Brudren, keep still now and I will make my subject so plain that even the women can understand it." And I might add, even the children could understand the argument and profit thereby. He never preached on but one subject at a time, while so many public speakers cannot make the point they wish to because they touch on every subject in the Bible and prove nothing.

Sr. Mary A. Woodward, his wife, took valuable lessons from him, beginning her preaching career by filling his appointments in Watson, in his absence, until after a few years, she was engaged with him as state evangelist of Mich., which position they filled for about 30 years. Sr. Woodward still keeps up the work in a few places, but cannot go from home as much as she would like to, as now in the elder's 86th year, he needs her care. However they both hope to attend the coming conference in Blanchard, hoping to meet again many they formerly learned to love as parents love their children. Sr. Woodward was born in Darrien, N. Y., July 5, 1849.

#### Where Will the Righteous Be Rewarded and the Wicked Punished?

Continued from last week.

Please read v. 14 and Paul will tell you why they did not receive the promises. "And these all having obtained a good report through faith, received not the promises, God having provided some better thing for us, that they without us should not be made perfect." Do you not see from Paul's statement that it is God's plan to perfect all his people at the same time? That



S. J. Lindsay, Oregon, Illinois, who will have charge of the Bible School, the Lord willing, wishes to announce that the study will be on the Gospel and the power of God unto salvation and on the book of Revelation as far as time will permit. Those who expect to attend will find it to their profit to read up on these lines before coming to the school.

is, they will all be made perfect, —given immortality and made incorruptible at the time of the first resurrection. It is at this time they will receive a deathless nature, and not before. That is the time when they will be given possession of their inheritance. Christ said to the Sadducees, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more, (why), for they are equal unto the angels, and are the children of God, being the children of the resurrection." This is the better resurrection which Paul mentions in Heb. 11:35 where he says, "Women received their dead to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection." Through faith those people looked forward and saw their reward afar off beyond the tomb, and at the time the seventh trumpet shall sound, and the dead shall be raised. We read, "And the seventh angel sounded and there were great voices in heaven, saying. The kingdoms of this world are become the kingdoms of our Lord and his Christ: and he shall reign forever and ever. 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 to thy servants the prophets, and to them that fear thy name small and great." Rev. 11:15-18. If the prophets, God's servants, his saints small and great do not receive their reward until the seventh trumpet shall sound, how can we expect

to go to heaven at death to receive ours?

Paul says the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23. Jesus said to Peter, "Verily I say unto you, there is no man that hath left house or brethren, or sisters or father, or mother, or wife or children, or lands, for my sake, and the gospel's but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers and children, and lands with persecutions, and in the world to come eternal life." Mark 10:29, 30. Paul has said that eternal life is a gift of God, and Jesus told Peter it would be given in the world to come. We therefore conclude that none are in possession of it now and will not be until Christ ushers in the age of his coming glory. In order for us to enjoy an eternal reward or one that will last eternally it will be necessary that we be given a life that will run equal with the reward. For this reason it is plain that eternal life will not be given until the revelation of the righteous judgments of God.

Paul says, "Or despiseth thou the riches of his goodness, and forbearance, and longsuffering, not knowing that the goodness of God leadeth thee to repentance? But after the hardness and impenitent heart treasures up unto thyself wrath against the day of wrath and revelation of the righteous judgments of God. Who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life." Rom. 2:4-7. Why seek for immortality if we now possess it? Paul further states, "In hope of eternal life which God that can not lie, promised before the world began; that being justified by his grace, we should be heirs according to the hope of eternal life." Titus 1:2; 3:7. Hope never looks backward. The things hoped for do not belong to the past or present, but to the future. It is always based upon a promise or agreement to be fulfilled in the future, which Paul makes clear when he said, "For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Rom. 8:24, 25. By this we learn that we do not possess eternal life, but we must wait patiently for it until the revelation of Christ who will render (or give) to every man according to his works. "When Christ who is our life shall appear, then shall we appear with him in glory." Col. 3:4. Thus our hope of reward is based upon the promise which will be fulfilled

when Christ the life-giver shall come. Christ said in his prayer, "Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." As the Father has not yet given all men to his Son, it is plain that all do not now possess it, for it was not to be given to any except those whom the Father has given to his Son, hence the others have no eternal life dwelling in them.

When Paul had drawn near to the close of his eventful career, he said, "I have fought a good fight, I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8. This shows that Paul did not expect his crown until the appearing of the righteous Judge. Peter entertained the very same hope and looked forward to Christ's coming and called him the Chief Shepherd. He says, "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. We have not yet obtained immortality, but it is a matter of promise—of hope, and will be given to none except those who properly seek for it. "This is the promise that he hath promised us eternal life." 1 John 2:25.

Lyman Booth.

A reckless man in a Zoological Garden, once seized a venomous serpent by the nape of the neck, and held it up before his companions. The man thought he had the serpent wholly in his power. But it began to coil its long body about his arm, and then slowly tighten its grasp till the man in agony was obliged to drop his hold of its neck. Quickly then it turned and bit him, and soon the man was dead. He thought he was strong enough to play with the serpent and then thrust it from him when wearied of the play. Many think they are strong enough to play with temptation of any sort but they find sooner or later that the temptation has mastered them.

"Watch and pray that ye enter not into temptation," said Christ. It is entering into temptation which is to be guarded against.—Tarbell.

It is important that every man should pull a little more than his own weight in this world.

Let us remember that every unpleasant thought is a bad thing literally put into the body.—Mulford.

Real humility is true nobility.

**THE RESTITUTION HERALD.**

S. J. Lindsay, Editor and Manager

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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.

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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.

Again we call attention to the fact that we have no fund from which to pay postage on the tract, "Where Are the Dead?" The postage on these tracts is 8c per pound and a pound contains a dozen of them. Unless you were a contributor to the fund for publishing these, be sure to send postage enough to cover the number you want.

Mrs. Seymour of Nuncia, Mich wishes us to say that as she is 81 years of age, she does not wish to entertain correspondence relating to the Sanderlin Academy recently spoken of by her in our columns. The address of the president of this institution is A. J. Sanderlin, Buntyn, Tenn., Rfd. 5. Personally we know nothing of this institution and leave the matter to the judgment of our readers to decide for themselves what their action shall be.

If our replies to correspondents seem brief and hastily written, you may know that it is because we are rushed with work which must be gotten out on time.

We are almost daily having calls for the tract, "Where Are The Dead?" This tract contains an exposition of many texts that are often under discussion. Send 1c stamp for sample, or 8c for a pound.

Bro. John Neusch of Malvern, Ark., has issued a book or pamphlet of about 125 pages on "Christianity in the Light of Reason." We are in receipt of a copy at this office, but have not yet had the time to read it. It looks as though it might be very interesting reading, judging from the list of sub-topics he uses. Write him.

**Baptisms.**

Jennie A. Canaan was baptized at the Plymouth baptistry at 9:30 a. m., May 28, 1916, and was received into the church at the morning service. Sr. Canaan is the daughter of Bro. Anderson of Inwood, Ind., and has been taught the truth in her home life. May she find a fruitful field for the exercise of her powers in the church, and may the church give her that encouragement needed to the end that the work of the age be accomplished and the Savior find faith on the earth when he comes. May there come to her life enough of the chastisements of the Father to perfect and fit her for a place in that kingdom where righteousness dwells.

D. E. VanVactor.

**Letters.**

Dear Editor:

Enclosed you will find a money order for \$1.50 for my renewal to the Restitution Herald. I am sorry I couldn't respond sooner. I sure enjoy reading the many good things it contains. I do wish more of the Gospel Trumpet brothers and sisters would write.

I want to say to all the dear brothers and sisters that I am still in the one faith, waiting and hoping for the dear Lord to come to redeem that which was lost in Adam.

I thank you very much for sending the paper after my time expired.

Asking you all to remember me in your prayers, I remain,

Your sister in Christ,

Mrs. Naomi Capps. Checotah, Okla.

**The Sunday School.**

By Anna E. Drew.

**The Philippian Christians.**

June 25, 1916. Review. Reading Lesson, Phil. 1:1-11; 4:1-9.

Golden Text.—Finally, brethren, whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any praise, think on these things. Phil. 4:8.

**Questions.**

**Lesson 1.—Acts 9:1-31.**

Where do we first learn of Saul (Paul) and what was he doing? Acts 7:38; Acts 8:1, 3. What do we know of his life up to this time? Acts 22:1. Tell the story of his conversion. Acts 9:1-19.

**Lesson 2.—Acts 9:32-43.**

Tell of the healing of Aeneas by Peter? Acts 9:32, 35. Who sent for Peter from Joppa and for what purpose? Acts 9:36-39. What resulted? vs. 40-42. What kind of "good works" can we do that may lead others to believe on the Lord? (believing epistles), 2 Cor. 3:3; 1 Pet. 3:15, 16, R. V.

**Lesson 3.—Acts 10:1-23; Acts 10:24-48.**

Tell of the vision seen by Cornelius and Peter. What was the lesson of Peter's vision? Acts 10:28-35. Point out six truths of the gospel, preached by Peter in his sermon.

**Lesson 4.—1 Cor. 15:1-28.**

What is the first proof in Paul's argument in 1 Cor. 15, that Christ really rose from the dead? vs. 4-9. How does Christ's resurrection involve our resurrection? vs. 13-18. Who brought death into the world and how? Through whom is life and how? What is the order of the resurrection?

**Lesson 5.—Acts 12:1-19.**

Tell the story of why Peter was put in prison and of his deliverance? Acts 12:1-19. What is said of those who unflinchingly

trust in God? Psa. 34:7; 91:9-11. Lesson 6.—Acts 11:19-30; 12:25-13:12.

Where were the disciples first called Christians? Acts 11:26. What caused the scattering of the disciples so that the word of God was taught many people? Actts 11:19-21. Tell the story of the sorcerer at Paphos.

**Lesson 7.—Acts 13:13-52.**

Give an outline of Paul's sermon at Antioch in Pisidia, pointing out the important truths and show wherein lay salvation to the Jews. Acts 13:16-39. To whom was the way of salvation now opened? vs. 46-48.

**Lesson 8.—Acts 14.**

Tell the story of the cripple at Lystra. Acts 14:8-18. What persecution did Paul meet with here? vs. 19. What was the exhortation given by him to the churches he visited? v. 22.

**Lesson 9.—Acts 15:1-35.**

For what purpose was the council held at Jerusalem? Acts 15:1, 2. Four speakers give their testimony,—who were they and what special points did each one emphasize? vs. 7-20.

**Lesson 10.—Acts 15:36-16:15.**

What was the object of Paul's second missionary journey? Acts 14:36. What call did he receive on this journey? 16:9, 10. What conversion at Philippi? 16:13-15.

**Lesson 11.—Gal. 6.**

In this temperance lesson what are some of the burdens we can help others bear? What of the burdens we must bear ourselves?

What are some of the burdens the saloon places upon men and nations? What are the fruits if we sow to the flesh? What in sowing to the spirit? When is the time of reaping?

**Lesson 12.—Acts 16:16-40.**

Tell the story of how Paul and Silas came to be imprisoned at Philippi. How were they delivered? In the conversion of the jailer, what were the steps necessary before he was in a condition for salvation? After a person has put on Christ, what must follow? Titus 2:11-14. Jas. 1:21, 22, 25, 27; 2 Pet. 3:18.

**Obituary.**

**Elizabeth Beard.**

At the home of her son, David, Mrs. Elizabeth Beard passed away in death Saturday evening, June 3, 1916, at seven o'clock. She was stricken with apoplexy Friday morning, a stroke of paralysis following, from which she never rallied.

The deceased, whose maiden name was Elizabeth Bauby, was born at Erie, Pa., Sept. 3, 1847, coming west with her parents when a mere child. She has always lived in this vicinity and her death marks the passing of one of the old settlers.

On Sept. 3, 1868, she was mar-

ried to Martin Beard who died 9 years ago. This union was blessed with 3 children, David, Elsie (Mrs. Cy. Camling), and Charlot, Elsie and Charlot preceding their parents in death.

Mrs. Beard is survived by an only son, 5 grandchildren, a sister, Mrs. Frank Lampert, of Forreston, 2 brothers, Fred Bauby of Chicago, and Henry Bauby, of Aitkin, Minn.

Some thirty or more years ago she was baptized by Eld. J. August Smith, near the home where her life has been spent. She has kept the faith and we laid her away in the nearby cemetery to await the coming of the Lord.

The following little poem expresses the reverence and esteem of her children.

**To My Mother.**

You gave the best years of your life with joy for me,  
And robbed yourself with loving heart unstintingly,  
For me with willing hands you toiled from day to day,  
For me you prayed when headstrong youth would have its way.  
Your gentle arms, my cradle once, are weary now;  
And time has set the seal of care upon your brow;  
And though no other eyes than mine their meaning trace,  
I read my hist'ry in the lines of your dear face;  
And 'mid His gems, who showers gifts as shining sand,  
I count your days as pearls, that fall from His kind hand.

S. J. Lindsay.

**Linda Hammond.**

I will write a few lines in memory of my dear sister, Linda Hammond, She died on the 4th of May, 1916, but thank God, I do not mourn as those that have no hope, for she was strong in the Abrahamic faith and looking for the coming of the Lord to set up his everlasting kingdom on this earth and make all things new. I went to see her, it will be four years the first of August and we had sweet communion on the promises God preached to Abraham that in him and his seed all the families of the earth would be blessed. Since I have seen her she wrote me a letter, and said she wanted us to live such lives that in the z wage we would be blessed to meet together and walk hand in hand over the vine-clad hills of paradise restored. In that blessed new age we will never suffer any more pain or have any sorrow, neither shall we cry any more for God will wipe away all tears from our eyes, and praise the Lord, we will not have to die any more. Praise his holy name. For God will dwell with his people and brethren, God and we will see Jesus who died for us that

we might have eternal life.

May God bless the editor and readers of the Restitution Herald.

Your sister in Christ,  
Emma C. Sharpton.

Editor of the Restitution Herald,  
Dear Editor:

(continued from last week)

The next point in your article I wish to notice is the appeal to your church in these words, "Let our brethren of the Methodist church who are following after this error digest this article of religion. Take the service of the burial of the dead which is in the same Discipline used by all Methodist preachers. (how extensive) when they stand before the open grave and we will note the same thing, namely; that it is impossible to read into that beautiful (there are many beautiful things in this world of but little value) service the tenets of Premillenarianism and of a first and second resurrection or more than one judgment."

Well, that may all be, Mr. Cary, I am not trying to harmonize your creed with the Bible. It would be impossible for any man to do that.

Again you say, "The fact of it is that if what the Premillenarianism teaches is the true doctrine of the resurrection and of Christ's second coming, then we will have to change our burial service and make it to say not at the general resurrection at the last day, but at the first resurrection when Christ shall come to save the righteous dead and to reign personally on earth."

Well now, if "we adopt the Bible view we will have to change our present ideas and teachings. What a sad, hard and humiliating act it is for some people to acknowledge they are wrong and accept the truth and get right with God. Shame for you to say if our ideas be correct, "then we will have to change our burial service." The world and you too, would be just as well off in all time to come should you dump the whole burial service into the grave with the dead, Mr. Cary.

Again you ask, "Why put into the burial service the teaching about the general resurrection but two resurrections,—one of the righteous dead when Christ comes and then a thousand years afterwards the resurrection of the wicked dead. The truth of Methodism knows nothing about a first and second resurrection."

Well then, you certainly have something to learn. I will accept this last statement you have uttered as the plainest, the most complete statement of truth that can be found in your whole article in the Advocate of May 22, 1915. "The truth of Methodism knows absolutely nothing about a first and second resurrection."

Think of that statement for a moment. The saddest thought of all is what might have been had you read your Bible more and spent less time over your Discipline and that beautiful burial service for the dead.

Again you appear troubled with your Discipline and say, "In the same Discipline we have a form for baptizing candidates and certain questions are propounded publicly to those seeking water baptism—what if they are so small as not to be able to answer your questions?—, and after answering them affirmatively, they are baptized." One of these questions, you say, covers the leading doctrines of the Apostle's Creed. Of what value let me ask is that question to a child, that cannot speak or understand, and is answered neither pro or con by the infant?

Another question right here, before going farther with the examination of your article that has been troubling me for several years, and perhaps you will inform me and set my mind forever at rest. It is this: Where did the Apostle's Creed come from? They never had or used one in the scriptures. Great stress is often placed upon the Apostle's Creed. The Bible says, "Holy men of God spoke as they were moved by the holy ghost." 2 Pet. 1:21, and not from some creed or discipline that some church held in great reverence. The Apostles knew nothing about the Apostles' Creed we hear so much about these days.

In 1 Cor. 2:2, Paul declares, I am determined to know nothing among you save Jesus Christ and him crucified." I should judge from this language that he relied but little upon the Apostles' Creed. But I pass.

Again you say, "Every candidate for baptism declares his belief in the view of Christ's second coming." I have seen many baptized that lacked several months of being old enough to talk, saying nothing as to their understanding of Christ's second coming. How do you fix up all that, Mr. Cary?

Again you say, "Here is another instance where the Methodist church places the seal of its endorsement on a view of Christ's coming which cannot possibly be harmonized with the view of Premillenarianism. If there is no conflict in the teaching of Methodism it is very strange that such language is allowed to stand uncorrected and unexplained. The Apostles' creed which is really the creed of Christendom as well as Methodism, plainly asserts that Christ will remain at the right hand of God till the end of the world, and the purpose of his coming will be to judge or rule, we say, the quick and dead, and not to reign a thousand years.

We have given you scripture in Rev. 20:4, 5, 10 where it says Christ is to reign a thousand years. Which shall we receive as authority, your statement or that of scripture on the subject?

In summing up your article you conclude by saying, "It is unnecessary to quote other church authority." Well, to me, I am frank to say it is quite unnecessary, for to me it is no authority of any value.

Yet again you say, "But if any one cares to go further he is referred to the Standard Hymn Book, Rollson's Element of Divinity, Watson's Institutes, Wesley's Sermons, etc. These are clear in stating views contrary to Premillenarianism." Now Mr. Cary, just look back over that authority you have just quoted to prove your religious faith, doctrine, and belief, and yet not once did you refer to the Bible, but to the Hymn book in which can be read, "A charge to keep I have: a God to glorify; a never dying soul to save and fit it for the sky." When the Bible states "the righteous shall never be removed but the wicked shall not inherit the earth." because they shall be destroyed.

Lastly you say, "One of the greatest things in this connection is that while so much is heard in these days affirming premillenarianism there are so few Methodist preachers who detect its error and who allow these hurtful and erroneous views of our Lord's second coming to go unchallenged." Mr. Cary, they go unchallenged because you and all others taking the Apostles' Creed, The Discipline, etc., instead of your Bible are not prepared to cope with those who know and understand the word of God and can use the sword of the spirit. Nothing strange to me that people paying far more attention to creeds, disciplines, etc., should be ignorant of its teachings and think it strange some thoughts go unchallenged.

Respectfully submitted for the sake of truth,

L. S. Bronson.

Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working day the cool evening hours are drawing near when you may rest from your labors, and then they will follow you. Do your duty, and trust God to give the seed you sow, "a body as it hath pleased him."—Dr. Maclaran.

Power is a fretful thing and hath its wings always spread for flight.—Wallace.

An opportunity unimproved is a coin thrown into the sea.

### Doing way With War.

There remains the hitherto untested plan of arbitration. True, certain nations have already arbitrated minor differences. Our own pacifist statesman succeeded in negotiating, during his tenure of office, treaties of arbitration with many governments. But such treaties are not general among the nations; and those which do exist have not been sufficiently tested to have proved their value. It is for the future to decide. Such treaties it is possible to believe, may come into general use, and may prove to be the desideratum that will be an effectual bulwark against war.

Would there be anything more sacred about such documents, I wonder, than about the present treaty forms? Would there ever arise a von Bethmann Hallweg to tear such a "scrap of paper" into shreds? Would a treaty of arbitration have saved Poland in 1793? How long would the armies of the Kaiser have bivouaced on the Belgian frontier waiting for their claim to violate Belgian neutrality to be arbitrated? All of which is to say that in moments of national passion the most enlightened of nations have shown a marked disregard of treaties; that there is no reason to anticipate anything different of a treaty of arbitration.

Then, too, the unmistakable trend of the present war is not toward arbitration. It is rather toward greater armaments. Witness the present administration's proposal to increase the national forces. Whichever coalition wins in Europe will realize that they won their advantage by force of arms; that they must retain it at the point of the sword. On the other hand, the worsted nations will know that their only hope of regaining their lost prestige and provinces is by straining every effort to outstrip their enemies in power, and biding their time, strike.

There is little to hope for from such visionary schemes as the Proposed International Police Force, or the vaunted League to Enforce Peace. The latter would be more truly named, a Society to Postpone War. War is not prevented by making the angry belligerents wait a few months before opening actual hostilities. A thousand Nobel prizes would be deserved by the council of conciliation that could have kept the hands of Austria off from Serbia in Aug. 1914. Exit, the League to Enforce Peace.

Altogether the outlook for war to be abolished by diplomatic means is no brighter than by the moral suasion of a pacifist propaganda. Wars and rumors of wars seem only begun. The

springs of war run deep in the very nature of men; too deep for altruistic motives to uproot. Neither great armies nor elaborate treaties give promise of effecting the expulsion of Mars from our planet.

Here is where the skeptic speaks. Is this all that Christianity has been able to do for the world? After all these centuries of the gospel of the Prince of Peace must wars continue? Do we behold the failure of Christianity? In the ruins of Louvain and of Rheims, in the light of burning villages, in the death moans of Armenian Christians do we hear the recall of "the God that failed"?

No. But we do read the failure of some folks' interpretations of Christianity. The religion of Christ was never meant to root war out of the world. He declared plainly enough that during the dispensation of the church nation would rise against nation and kingdom against kingdom. Not Christianity but Christianity's God, not the church of Christ, but Christ himself, is to put away war. This is

#### A Christian Answer

to the problem of abolishing war. When the Christian's God and the Christian's Christ make that final revelation of themselves to perfect the kingdom of God then shall the tares of war be cast into the fire along with every other evil with which the depravity of human nature has cursed the world.

"He maketh wars to cease from the ends of the earth." Psa. 46:9. Eternal peace is coming, and there shall be no thought of war from the equator to the poles. But Kaiser nor king, Congress nor council can avail to bring it about. God Almighty "maketh wars to cease."

"When, do you ask? "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4. We must defer our hopes of a permanent peace until God shall judge among the nations, punish the guilty, and assume the regal sway over the earth. We must wait for the dawn of the golden age of harmony until "the kingdoms of this earth are become the kingdoms of our Lord and of His Christ." Rev. 11:15.

But, the judgment past, the guilty destroyed, how is God to teach men to learn war no longer? In two ways. First, he will remove the cause. War is the offspring of corruption. But thank God, depraved human nature is not immortal. Peter tells us that God will make his children partakers of the divine nature having escaped the corruption that is in the world through lust. 2

Pet. 1:4. When this corruptible has then put on incorruption, war will be no more practiced. More over the corruption that is in the world through lust—the parent of war—will be consumed in the deleterious judgment fires, as the offal of Jerusalem was destroyed in the burning valley of Hinnom. Mark 9:43-48.

God will in the second place abolish war by overthrowing human governments and establishing a government of his own. Human government fosters war. The nation fosters agriculture because it must depend upon the tillage of the field to support the population. Governments nourish the art of war for a similar reason, because it is the prop and stay of their existence. So long as human governments continue we may with reason expect war to last.

The governments of men pass away. The old order changeth, yielding place to new." Divine governments supplants the human. The world returns to a theocracy. Daniel the seer foretells the advent of a kingdom of God that shall cast down the nations of the present day and rule in their stead. Dan. 2:44. The Revelator, John, in holy vision, sees the kingdoms of this world transformed into the kingdoms of our Lord and of his Christ. Rev. 11:15. "Alleluia, for the Lord God omnipotent reigneth." Hasten thy return, O absent Lord. Take unto thyself thy great power and reign. Jesus is indeed the Prince of Peace. He is absent from his domain, having gone to receive a kingdom. Wars continue. The nations cry, "We will not have this man to reign over us." But he will eventually return, bearing in his nail-pierced hands a royal decree to be crowned King of kings and Lord of lords. Then will he regenerate human nature, cause men to love peace rather than war, and establish forever and ever that throne whose motto is, "Peace on earth, good will toward men."—C. H. Hewitt in the World's Crisis.

#### To the Editor of the Apostolic Review.

(Continued).

You quote Eccl. 10:5-7 and ask, "If man (as materialists of all schools vainly claim) is wholly mortal, and dies like all other brutes; then (as nihilists claim) the finally wicked are at last killed again, or blotted out of existence, how is the order of things as seen and described by Solomon in above quotation to be reversed?"

To begin with, if you are going to terrify us by large epithets would you not do well first to spell them correctly? Where do you read that the above order is to be reversed?

Even if it is Jehovah's plan to do so the thing is simple enough, for Jesus and the prophets both depict a coming time when the sorrowful will be glad and the rejoicers in iniquity will weep and gnash their teeth. It is not when both classes die, however, but when the Lord comes back here to reward both the righteous and wicked according to their works. When the wicked are then raised from the dead, and judged together with the living wicked, what is to hinder the just Judge from reversing any such backward doings as are now unjust? We confess however, that an immortal, disembodied spirit of a prince who walked in this life would look strange riding a horse then.

When do you say it is to be reversed? When they die? And if so, will your soul ride a horse in heaven?

"How will God make good his promises recorded in Isa. 5:8; Rev. 20:14; Hosea 13:14 and 1 Cor. 15:25, 26-54, 55, if he kills the wicked a second time and leaves them dead to all eternity? I submit, death is not destroyed as long as a son or daughter of Adam remains in death. Do you see?"

By Isa. 5:8 you probably mean 25:8. Paul has answered your question and also told you when, in his language to which you refer, for 1 Cor. 15:54 is the holy spirit's comment on Isa. 25:8. Notice that the way death is swallowed up in victory is by resurrection, and the time, when Jesus comes, and not as you would have it, that people conquer death when they die, that is, when death conquers them. Even the ungodly who rise to judgment have conquered death for the time being, but that is not saying it could not conquer them again later, for after Israel were victorious over their enemies, their enemies often re-conquered them. But of the righteous who come into the "first resurrection" it is written, "On such the second death hath no power."

Tell us about the verse you omitted from your tirade, Rev. 20:13. Are the ones in hell said in this verse to be dead, or as you teach, alive? Will hell come to its end in the second death, or be endless, as you say it will? Is the lake of fire death or endless torment?

"When I read carefully Ezek. 3:16 and 32; 21-30, also read verses 31, 32, I ask myself the questions: If soul sleeping, or even no-soulism, is true, how could Pharaoh though dead be comforted over all his multitude and all his army slain? Perhaps the soul sleeper or no-soulist can answer, as every one of them are Hebrew and Greek scholars. But I must confess, the answer does not appear to me now."



By Ezek. 3:16 you probably refer to 31:16, as it is more in accord with the other references you give.

No knowledge of Hebrew and Greek is necessary to answer your question, which we will do in hope it may reach some who are willing to consider the scripture and who are consecrated enough to submit to the plain declaration of the Lord. For the three English words, 'hell,' 'grave,' and 'pit' into which the Hebrew 'sheol' is translated in the Bible are all given in the scriptures you cite and shown to be the same thing. What then is the hell of the Bible? The 'grave,' the 'pit.'

Then you ask, How could Pharaoh, while dead, be comforted if soul-sleeping or no-soulism is true?

The answer is, the same as Abel's blood could cry out from the ground. You probably do not believe a dead man's blood could talk and would likely say the language is strongly figurative. The same is evidently true of Pharaoh, for he and his fellow-nations are called trees of Eden in the scriptures you cite. While dead nations and buried in hell, the pit, the grave, they are all represented as waking from their sleep when a new bed-fellow is hewn down and cast into their bed. It is no more astonishing that a dead king and dead nation should be spoken of talking while dead in such figurative language as this, than that trees, rocks and blood should be represented as speaking, as they all are in scripture.

In Ezek. 32:27, cited by you, we find the hell of the Bible contains 'bones' and 'weapons' of war and they put their swords under their heads. And in similar scripture in Isa. 14, we find 'worms' and 'viols' of music there. Are these bones, swords, worms and musical instruments in your hell?

Then, too, in Acts 2 we find Peter quoting from David to the effect that Christ's soul was not left in hell. Did our Lord go to your endless hell? If so, where is your salvation?

By Psa. 139 we find God in hell. Is he in your hell? But David here sets forth that the Bible hell, the grave, is within God's presence and jurisdiction, so that no one can hide from Him even there.

Then in Rev. 20:13-14, we find that all who are in the Bible hell are "dead" and not endlessly alive, as you have them in your hell, and we also find here that all who are in the Bible hell will some day be taken out, whereas in your hell it is asserted they must stay endlessly. And lastly we find God's hell, after being emptied, is

cast into the lake of fire and comes to its end in the lake which, instead of endless torment for disembodied souls, is declared to be the second death. After this empty hell of Jehovah's is destroyed thus, we find no more of it in the Book. When He thus casts it into the lake, are you not willing to cast it out of your theology and come to the plain Bible teaching that hell is the pit, the grave, the place and condition of the dead?

J. W. Williams.

**A Reply.  
No. 5.**

Our letter-writer says: "Yes, the body is the only thing that will put on or be clothed with immortality, therefore it does reunite at the resurrection."

Then if man is made up of two parts which are equal—soul and body, he, the whole man, must be half mortal and half immortal. This writer carries the idea that after the reunion of soul and body, a judgment takes place. If this be true, for what purpose is such a judgment? The soul, already immortal by its very nature, has been accounted worthy of enjoying heaven for a longer or shorter time as the case may be, which fact would put it beyond the need of judgment. Is it possible for the soul to be judged worthy of heaven if the body is worthy of condemnation? Suppose this judgment should condemn the body, what about the soul? Will it go back to the reward it has already enjoyed, or will it be obliged to go to the place of torment with the body? If to torment, why? since it was at one time deemed worthy of heaven. If the soul does not go with the body to torment, what is left to suffer, since the soul is the conscious part? If the body is also worthy of heaven, why should it not have enjoyed heaven from the start as well as the soul? You say, "If we do not possess an immortal soul, then we are not above the brute creation." The fact is you do not possess an immortal soul, and in so far as our present life is concerned we are not a whit above the brute creation. It is only in the promise of a resurrection from the dead that we have the pre-eminence over the brute creation. At least this is what Solomon has to say in Eccl. 3:19-20. You say, "It was not God's will for Adam to transgress the commandment, but he did so, and the wages of sin is death, but the gift of God is eternal life through Jesus Christ. To which is this gift of eternal life made, the body or the soul? It is this gift of eternal life which cannot be had except through Jesus Christ in which we

are all interested. If Jesus never had existed, wouldn't your soul be immortal just the same by your way of thinking and wouldn't it go to heaven at death without any aid from him regardless of whether he ever lived or not? That is, if your theory is true. In other words, did the first advent of Christ into the world make souls immortal, or were they immortal before he came? If immortal, then what did he accomplish by his coming and death? You think the immortal soul of Moses is alive some where. If so, what did Jesus ever do for Moses, or what can he ever do for him as to giving him eternal life? Was it all of Moses that appeared on the mount of transfiguration, or just half of him? Was his body resurrected for the occasion, and if so, was it afterward returned to the grave?

You say, "Why a hog breathes the same air we do", etc. Yes it does. Now let us close up carefully all the passage ways by which the air reaches the hog's lungs, say for one hour, what would happen to the hog? What would be his state? You would say, He is dead. What killed him? Lack of air to feed his organism properly. Now if we close up the passage ways leading to a man's lungs in the same way, what would be the state of the man, say after an hour? You would say, He is dead. Now by what law governing the use of words do you say that dead in the case of the hog and dead in the case of the man do not mean the same thing? Solomon says, "As the one dieth, so dieth the other," and that in death man hath no pre-eminence over the beast. It is in the promise of a resurrection that man has the pre-eminence. Only when we learn that in respect to this present life we are as hopeless and helpless as the brute creation, and doomed to death as much as they are, and that Jesus Christ has been provided to redeem us from this condition—that our hope of ever having eternal life rests with him—then, and then only can we reach the degree of humility needful for our true Christian welfare. The idea of natural immortality is born of pride and the devil is its father. We have no respect for its ancestry.

You ask, "If Christ's soul was in the grave 3 days and 3 nights, how did he go and preach to the spirits in prison?" Answering your question which follows the above quotation, we will say the prison referred to is the grave and the spirits are the dead spirits occupying them, who were alive in the time of Noah who preached to them at that time by the same spirit which directed Christ in his preaching.

Now let us ask you, Were these spirits good or bad spirits? They were disobedient, therefore they were bad spirits. The prison, then, must have been what you call hell. What could have been the purpose of Christ's carrying on a revival in hell? Do you mean to say that his preaching was of a nature to give them a hope of escaping its torments or did he just go there to taunt them?

Do you believe what Christ told the Pharisees in Matt. 12:40-41? Do you think he, Christ was three days and three nights in the heart of the earth? Do you think he told the truth when he said to John on Patmos, I am he that liveth and was dead? Do you think the angel in the empty tomb meant what he said to the women, Come, see where your Lord lay? Do you get the force of these questions? Now do some thinking. Think and act. Paul says a right decision on this very question has life in it. It was the "first of all" thing (1 Cor. 15:3) in the gospel which is the power of God unto salvation, to all that believe it. Rom. 1:16. You are in danger of losing everlasting life by the wrong view you take. As you value the hope of everlasting life, bestir yourself to search for truth.

S. J. Lindsay.

**Aspiration.**

Thy daily duty rightly done,  
No matter what the station,  
Is preparation well begun  
For future coronation.

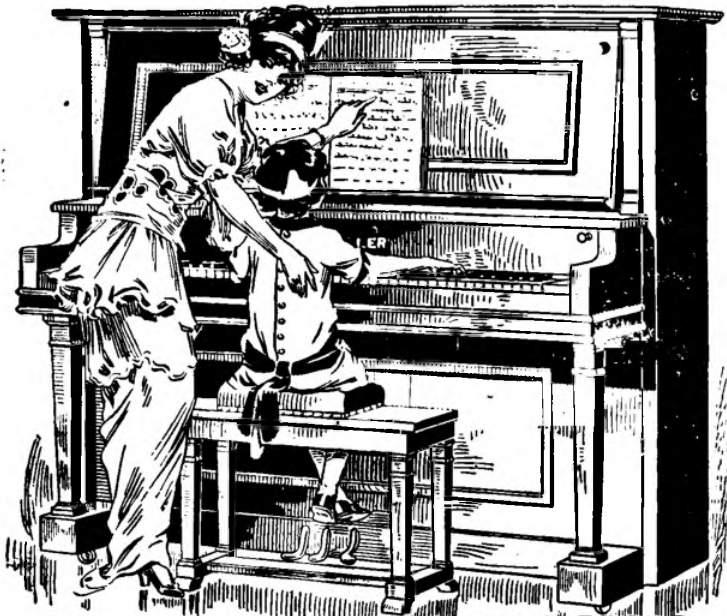
To do thy part and do it well,  
Though humble toil may bind  
you,  
Will train the virtues that excel  
Till nobler spheres shall find  
you.

'Tis not by sudden bounds we  
reach  
The goal we often sigh for.  
'Tis not the dreams we lightly  
preach  
That we would care to die for.

We slowly climb the upward way  
And scale each opposition;  
We turn the darkness into day  
And win by transposition.

And every honest labor brings  
Us nearer our endeavor,  
And all our glad awakenings  
Have songs of the forever.—Sel.

God is in our happiness; and because he has let us know of his being in it. He will be in it for us forever. For the Father would not have let us know that his gifts are from above, and out of an infinite treasury, if he did not intend us more than we have, much more, infinitely more.—William Mountford.



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lent uprooting of old habits and severing of dear familiar ties. The affections may not be so easily wounded as the passions, but their hurts are deeper and more lasting.—Dickens.

Agitation and anxiety of mind scatter wrinkles and gray hairs with no unsparing hand, but deeper traces follow on the si-

Speak out the appreciation which is in your heart. Let your friends know your love and gratitude. For appreciation is to helpfulness what rain is to flowers.

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**Great Men on the Greatest Book.**

Giuseppe Garibaldi: The best of allies you can procure for us is the Bible. That will bring us the reality of freedom.

Woodrow Wilson: A man has deprived himself of the best there is in the world who has deprived himself of this, (a knowledge of the Bible).

Cardinal John Henry Newman: Its light is like the body of heaven in its clearness; its vastness like the bosom of the sea; its variety like scenes of nature.

Immanuel Kant: The existence of the Bible as a Book for the people is the greatest benefit which the human race has ever experienced.

Abraham Lincoln: I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance by faith, and you will live and die a better man.

John Ruskin: Read your Bible—make it your daily business to obey it in all you understand. To my early knowledge of the Bible I owe the best part of my taste in literature.

Theodore Roosevelt: Almost every man who has by his life work added to the sum of human achievement of which the race is proud, almost every such man has based his life work largely upon the teachings of the Bible.

John Quincy Adams: The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world and I say to you, Search the Scriptures.

Jean Rousseau: I must confess to you that the majesty of the Scriptures astonishes me;..... if it had been the invention of men, the inventor would have been greater than the greatest of heroes.

Charles A. Dana: Of all the books, the most indispensable and the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned.

Frederick Wm. Faber: It is

the representative of a man's best moments; all that there has been about him of soft and gentle and pure and patient and good, speaks to him forever out of his English Bible.

Kaiser Wilhelm: I read the Bible often and with pleasure. A Bible lies beside me at night in which most of the precious thoughts are underlined. The Bible is to me the source from which I draw strength and light.

Jacob Gould Schurman: The Bible is the most important document in the world's history. No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it.—Sel.

**The Throne of God.**

In Rev. 4:12 we have these words: After this I looked and behold, a door was opened in heaven, and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit and behold a throne was set in heaven and one sat on the throne.

Dear brethren, did you know we are to sit upon God's throne when the Lord Jesus comes? Rev. 7:9. 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. v. 10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb. Rev. 21:1, 2: And I saw a new heaven and a new earth for the first heaven and the first earth were passed away and there was no more sea. And I, John, saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

Dear brethren, when the new Jerusalem comes, the bride, or God's chosen ones; he will sit on his throne judging the twelve tribes of Israel. In that day, the throne of God shall be established in the top of the mountains and the people shall say, Come, and let us go up unto the throne of God.

Now dear brethren, let us lay aside every weight and sin and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; and let us prepare our robes and wash away every sin and get ready to sit on that great white throne when Jesus comes.

Your brother in Jesus,  
 Ora L. Worley.

# THE RESTITUTION HERALD.

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## Holding a Grudge.

Some people have an unlimited capacity for holding a grudge. They hold on to a grudge with the tenacity of a bulldog holding on to a bone. And they seem to get a peculiar kind of pleasure out of doing so. At least when people against whom they hold things apologize and seek to set things right, they refuse to forgive or to reason about the matter.

If one persists in holding a grudge and does, he sets very little value upon his own happiness and has not journeyed many paces from primitive conceptions of nature. There are many church folks who make it a business to hold a grudge toward some fellow member who, perhaps, crossed their path some time, intentionally or accidentally. They nourish the grudge for years and every pastor must work with less results because of the friction it produces.

People who hold a grudge are, on that point, their own enemies. It makes it impossible for them to unfold the finer qualities of the soul. The heart grows broad and sympathetic, open and tolerant by holding thoughts of love toward every one. When we try to "get back" at the one who offends us, we immediately release forces in the soul that drag us down beneath their level. And another thing; people against whom we hold a grudge seldom care. So every thought we throw out against them is bound to come back, and warp our own souls.

Overcoming a grudge is not an easy task, and some people never do succeed in it. One would think religion would be a sure cure for such a malady, but many religious people do not have a feeling of love for every one. We can not overcome it until we realize it is not a paying business, that the reaction is harmful to our physical, moral and spiritual welfare, and that when we harbor it we consent to be something less than culture and refinement would make of us.—*Evangelical Messenger.*

## Lost Opportunities.

Opportunity, what is it? A fit time to do a thing. That we have opportunities, a time and place to do things for God and our fellowmen, we cannot deny. But so often we just let them

## AN EXHORTATION

**A**RE you waiting for the coming Of the promised Prince of Life? Do you know that His appearing Ends the years of Gentile strife?

Do you face the Holy City? Are your windows open wide? Do you ask the Lord, in pity, Soon to claim His waiting Bride?

The command is, 'Watch ye daily,' Lest He cometh unawares, While your lamp is burning dimly And you're deep in world affairs.

'Be ye separate, my people,' Seek ye not the praise of men; For their friendship will be futile, When the Saviour comes again.

Is your 'talent' doing service? Have you changed the 'one' to 'two'? Can you claim the blessed promise Of a rulership for you?

You must wear the 'wedding garment,' Whether greatest guest or least, To receive a welcome plaudit At the Saviour's marriage feast.

Oh! His promises are certain, Have no doubt nor any fear. Just beyond the rising curtain Scenes of glory will appear.

We shall share the 'many mansions,' We shall walk 'the streets of gold,' We shall see the gathered nations, And the judgment scenes unfold.

Brother, sister, let's be careful, The remaining days are few. Let us watch, be sober, prayerful, To the Master always true.

Listen,-- 'Blessed of my Father, You have kept His precious word. With the saints and sages gather, Reign forever with your Lord.'

---J. J. Bronson.

pass, without doing the thing, that is a lost opportunity.

Perhaps there is no place where our opportunities are so easily slighted, or put off until another time, as in the work for God. We may to-day write the sympathizing letter, or say the word of encouragement, or pass out the paper or tract, or Scriptural card, to the oppressed, sad and lonely, but if we do not do it, we lose the opportunity.

How sad to contemplate the awful results. We have no means to measure what we have missed, or the entailed sadness on other lives that we might have brightened. Somehow we cannot escape; we are our brother's keeper.

This is an evil day, there are many allurements of the devil to deceive the unwary, therefore we are to redeem the time." Eph. 5:16. Paul says, Col. 4:5: "Walk in wisdom toward them that are without, redeeming the time." Yes, brother, it takes wisdom—we cannot be careless or inactive for a single day without losing our opportunity.

Let each reader of the Sword of the Spirit say, "By the grace given I will lose no opportunity whereby I can glorify God and help my fellow men." Let it be said of every missionary of Faith Tabernacle, "I will lose no opportunity to push out the whole gospel truth."—Sel.

## The Art of Giving Happiness.

Remember that happiness is one thing, and joy, which we

so often confuse with it, another. We are so apt to take those words that differ, like fancy and imagination, merriment and gladness, and use them indiscriminately in our talk. But joy is a serious, sober, inward thing. I question if any but God can create joy. It springs from the depths of this mysterious soul which only the finger of deity can touch.

True joy is often far too deep for laughter; but often it is not too deep for tears. But happiness is that which happens to us. It haps on us, lights on us from without. Joy rises in the soul like a spring of water. Happiness comes like a swallow to the eaves. Joy grows from a hidden seed planted within; happiness meets us like music, like a friend. Hence to create joy is the great science of God; but to foster happiness may be the art of man. And this is what the professor says of it: "It is the most beautiful and the most difficult of the fine arts." And, after all, if the greatness of an art some what depends on the kind of material the artist works in, there may be no exaggeration in his words. For sound is mysterious, and color is wonderful, but the human heart is more wonderful than both. And it is the material of the heart I work in, whenever I try to make another happy.

Of course, in this gentle art of giving happiness, we are really fellow workers with God. The longer we live, the more convinced we are that God is at infinite pains to make us happy.—Sel.

## The Worry Book.

Worry has been called "the rust of life," and a rusty tool is the disgust of the workman. What must God think when he has to use a worrying worker? The little girl in the following story was a philosopher, and better. By the alchemy of trust her trials are likely to be transformed into the pure gold of contentment.

"What are you writing, dear?" asked Cousin Fanny, coming into the room where Kathie sat scribbling. "You needn't answer, you know, if you don't want to," she added, laughing, as the little girl blushed, and closed the book quickly.

"Oh, I do not mind," said Kathie, opening it again, and turning the pages. "It's my Worry Book. Everything that plagues me I put in it. It's such fun to get rid of them."

Cousin Fanny looked amused and a little curious.

"What a funny idea. And then what do you do?"

"Wait and see what becomes of them," said Kathie promptly. "You've no idea how they melt away, five times out of six, and the other one I don't care half so much about as I thought I should, by the time it gets to me."—Sel.

## Five Resolutions.

Jonathan Edwards, who was a great and useful man, made five resolutions for himself in his youth, and lived by them faithfully. They are worth studying. Any one who will adopt and follow them will greatly increase his usefulness. The resolutions are as follows:

1. Resolved: To live with all my might while I do live.
2. Resolved: Never to lose one moment of time, but to improve it in the most profitable way I possibly can.
3. Resolved: Never to do anything which I should despise or think meanly of in another.
4. Resolved: Never to do anything out of revenge.
5. Resolved: Never to do anything which I should be afraid to do if it were the last hour of my life.

These are the resolutions of a young man who saw the possibilities and the dangers of life, and was determined to make the most of his powers and opportunities.—Ohio S. S. Worker.

## Illinois Bible School.

Inquiries are coming in relative to the Illinois Bible School and we announce that it will begin on Tuesday morning, Aug. 8, and continue up to noon of Thursday, Aug. 17. We are planning to make every minute of this time count for those who attend. Bro. F. E. Siple will assist in the work this year. Watch for the Illinois Conference and Bible School edition of the Restitution Herald in which all necessary information will be given.

## A REVIEW.

## "The Call of the Carpenter."

By Bouck White, Head Resident, Trinity House, New York.

The above titled book having been handed the writer for criticism, the following few thoughts are offered for the possible benefit of others.

The book is an exponent of present day socialism, or "democracy," as the author words it. There is considerable of good in it, but more of virulent evil. Like other atheistic productions it is an attack on present day religion, which embodies the supposed, but not the real, teachings and practices of scripture, and therefore his attack on religion misses the real mark, although it exposes some of the chief theological errors of our times, such as the trinity, p. 283, the heaven of the modern preacher as a listless, do-nothing place for the redeemed. 286-7 the evils of hypocrisy, extortion, oppression and murder that have come out of the union of false religion and tyrannical state, named "The Holy Roman Empire,"—thus the book is but added fuel for the judgment poured out on Rome—the sham of the modern church's efforts at a "Department of Church and Labour," p. 278, such efforts at evangelism as "expensive outlay, studied notoriety, display of statistics, newspaper advertising, and systematic puffing, spectacular sensationalism, dramatic novelties," p. 287, the economic evils of the time of Christ, 63-64, and the ludicrous superstitions held by the false church in the past, such as the portent of comets, 271-272.

But here are some of his own applications and interpretations of scriptures: That the deliverance to captives Jesus preached was political freedom from slavery, and the taking of one and leaving of another, by Jesus at his second coming, was the capture into or escape from slavery of Jews at Titus' capture of Jerusalem, 47. That the stone on whom stumblers would fall, or which would fall on and crush opposers, was democracy,

153. He applies the fall of Lucifer from heaven to the conquering of the democracy of Jesus by the religious Roman empire, 262, and that James, in exhorting to receive with meekness the engrafted word, is pleading with the proletariat to submit to governmental oppression. "Ye shall know the truth and the truth shall make you free," means that by political education the proletariat will be free in democracy, 263. "Take heed lest any man deceive you," not as to Christ's return, but as to friendliness with the oligarchy, being impressed by their riches and splendor, 308. That Solomon's figure of old age in Eccl. 12 is a vision of different prophets of the modern condition of the decadence of religion. 329. "I am come to bring fire no the earth means the welcome light of awakening the masses to political deliverance, 332. "A workman that needeth not to be ashamed," was Jesus as a carpenter. The rich man in hell was "the anti-social," severed politically from the Lazarus class who were the redeemed proletariat in political liberty. 152.

That the woman of Rev. 12 is Mary, and the two grand themes of John's Revelation are the vengeful burning of Rome, by the Christians, truly, and the coming of his new order of political society, democracy, 217, 219-220.

The keyword of the book is "democracy." In his introduction he notes two great, noticeable events of our times, the rise of democracy and the decline of religion. He says democracy and religion should not be divorced, and that Jesus unites them. Jesus is to him no less, and no more,—than a great labor leader, now dead and alive not personally but in the spirit of his teachings that inspires the movement of democracy. The sin Jesus would rectify is the abnormal economic and social conditions, and the means of rectifying it is democracy, 152-3.

Democracy is to him the beauty of the spectrum which gives the golden hue to all his dreams. Jesus is "The Insurgent of Galilee," 340, and "The Revolutionist of Galilee," 317, a fighter of "the system" by pre-natal bent, believing in "an ennobled militancy," 109, the two swords he bids them carry to the garden are for war-like defense, 168, 175, when he leaves the disciples alone it is not to pray, but to go to high ground and watch lest he be trapped, and the disciples are not left behind to pray and to watch themselves, lest they enter into temptation, but to serve as look-outs for his safety, 175. He "sought to breed a type of man that would look oppression in the face and wring its neck," 107. The upper room was

chosen for defense, 169, and each disciple while preaching democracy carried a staff,—to lean on?—no, they are no weak backed, trembling-kneed demagogues, for each carried his staff to crack the skulls of all opposers, 107, and the only reason their Captain did not himself spread his politics by the sword was that by peaceable teaching he might do better, even sow "the seeds of a hundred armies," 107. His submission to death is therefore but John's stage-play, 171, and John is an interpolator. For the author is a "Higher Critic," he takes the scripture that suits his views and all else is corruption and interpolation. So Jesus was not rejected by his nation. That is Paul's theory to please the Roman oligarchy of wealth and monarchy, 162-3. For Paul was one of this ruling class, and therefore Paul is given a whole chapter, No. 14, to expose him, for he is "the false prophet" of John's Apocalypse, 242-243. When Paul teaches submission to the powers that be it is because he is well paid for it, being a Pharisee, but when Peter, who was a Galilean and a partner with Jesus in introducing democracy, teaches the same thing as Paul, it is an interpolation in Peter's epistle, 241.

Since Jesus did not die, according to John's stage-play ideas, therefore Judas did not betray him at all, 172-3, he was an able man, and Jesus being "highly clairvoyant" knew this and made him treasurer. So he informs us Jesus died because he lifted up his voice against the industrial oppression," 350, and his opposition to the Pharisees was because they were not in harmony with his political ideas, 117.

The kingdom Jesus preached is to him "the kingdom of self respect," that laborers by being freed from oppression of wealth and power should look more highly upon their worthiness and this would free them, 84-85. He correctly locates this kingdom of God in space, earthly, 83, but puts the time as being whenever self respect is strong enough with cudgels, swords and the like, to overtopple their oppressors, the cause being man and the means, his panacea, "democracy" whereas Jesus held his own second coming as the time, cause and means of relief to the oppressed. So with him the correct paraphrases are, "The kingdom of self respect is at hand," and, "Lord, wilt thou at this time restore again the self respect to Israel,?" which oppression had so crushed out. Self respect is, then, the idea in the parables of the mustard tree, the leaven and the pearl, and the kingdom which is within you. Also "blessed is he that shall eat bread" in this condition of self respect, 86. Jesus was thus interiorizing the

kingdom idea. He also internationalized it, 86, from a Jewish political idea of one of world-wide scope. Indeed, we are informed that Messiah's contemplated ascent to heaven was really a prospective political tour of the world, 154, and the hour of his sacrifice, Jno. 12:23, is his astute perception that now when the Greeks are seeking him is the psychological moment of making his contemplated world tour, 155.

So despite such scriptures as Matt. 6:33 and Jno. 6:38-40, he tells us, 93, 95, that religion was not the carpenter's main idea, but that he used religion only as a means to spread and win his political purposes, 92-93. That he realized the force of Messianic hope and shrewdly turned the kingdom vision of the prophets into this kingdom of self respect, eating bread in which would be in even an earth-blessed condition when, yielding to labor the full increase of the soil, the earth should, even in its deserts, blossom as the rose. Another sample of this carpenter leader's astuteness is given that as Rome had succeeded so well politically by making this appeal to religion in representing the Caesars as sons of the gods, so would the carpenter counteract Rome by claiming divine sonship and that is the reason why, scripturally, Jesus is the son of God. 150-151.

He admits the possibility that some day science may be able to explain real miracles as Jesus worked them, when science shall understand how the thing is done and that quite probably the carpenter's presence did heal people through joy caused by his strong personality, laughter and cheery message, 100-102 and chap. 7. No religious ideas for your modern, scientific, political, rationalist except those which can be encompassed within the nutshell of the skull. In religion he will believe nothing his reason and understanding cannot fathom and which has not been demonstrated as absolutely "knowable" but in science and politics, he has been persuaded that there is a fountain of youth, a "philosopher's stone," and a monkey made man who will evolve politically into a perfect state as he has evolved physically into the wonder and acme of the universe, man. For to 20th century religion, there is nothing in the universe greater than man and human reason is superior to the Bible. But rationalism is really no religion at all. Only the pride of man who thinks he can be his own Savior.

So our author tells us that just as "No person ever lived who needed a father over him; but all need an elder brother over them" in the human family life, 290-291, so in religion, what he would have is God as man's eld-



er brother, 289. See the pride and blasphemy? And this God is just Jesus the carpenter and labor leader, only an every day man, as far as the author personalizes God, 286, for labor and democracy, in rejecting God and Bible religion still hail Jesus with acclaim if you will let him be no more than a carpenter and labor leader. XXI and XXII and 280.

Now listen to this brazen, startling blasphemy, pride and atheism: "We find leaders of the social democracy stating openly and with uttermost stress that the idea of "God"—as they name this first person in the trinity—is the enemy which must be attacked first of all. Says one of them: "We open war upon God, because he is the greatest evil in the world." Still another: "God is dying without posterity; the terrestrial despot will drag down in his fall the celestial bugbear." Karl Marx was one of them. And said Bakunin: "The idea of God must be destroyed; it is the cornerstone of a perverted civilization."

And still another affirms: "The beginning of all those lies which have ground down the poor world in slavery is God." 279. And it is not only the God of the trinity that the author and his fellows deny, but all idea of God as the Father and Ruler. He offers their three reasons for this: First that the idea of a Father God is unscriptural in the Hebrew sense, and was interpolated by the Greek mind; second, that nature is fixed and merciless and does not operate as by a Father; and third, that such an idea makes for despotism, because a despot in the skies justifies human despots in their oppression, 280-300. He tells us the reason all efforts at "Christian Socialism" failed: because they were all based on the fundamental idea of a heavenly despot. 297. That is, if you are a real, successful socialist, you cannot be a Christian nor believe in God. See? I hope any of the brethren who are looking to the arm of flesh to bring in the kingdom by socialism or any other form of politics will take notice of what your man here says.

Now listen to the avowed origin of socialism:—

"Darwinism, wresting as it does scientific support from the idea of a "God the father almighty," and explaining the universe without him, has been heralded by the democracy as a deliverer and a prophet. Said Karl Marx: "Nothing gives me greater pleasure than to have my name thus linked onto Darwin's. His wonderful work makes my own absolutely impregnable. Darwin may not know it, but he belongs to the Social Revolution." 296. Karl Marx was the founder of socialism, and he connects

himself with Darwin the atheist. And just as Darwinism argues man sufficient of himself to evolve to physical perfection, so Marx argues man sufficient, without God, to make a perfect state. Socialism is avowedly political evolution, and atheistic. The only god it regards or acknowledges is science. "The democracy's god is the industrial Not-ourselves, captain of the workers in their march of conquest over nature." 285. "The Not-ourselves" is an Industrialist. 283. He thus quotes Mc Giffert: "Science finds no God in nature. To put him within the universe and connect him with the processes of nature is to invite science to exclude him altogether as it has excluded the old, miracle-working God of other days. Not in the physical world, the world of science, but in the realm of purpose, the realm of ethical and spiritual values, is God to be sought. The universe which science knows is sufficient unto itself, and needs no God within or without;" and the Hilbert Journal: "If the church is ever to be a real power in the world again, she must jettison the Pauline metaphysics and seek inspiration from the best thought of our own time." 316.

It is not hard to see in all these representative utterances that we are about to the fulfillment of Daniel's and Paul's prophecies and all we can do is to call the student's attention to the evident beginning of their fulfillment. But Daniel and Paul both show a blasphemous pride and speaking against the God of heaven, which these utterances surely fulfill. It would be hard to frame harder words against the Most High. And both men prophesy a strange god, worshipped, never before known, "the god of forces," and the above quotations exhibit a marked fulfillment of this. Industrial forces conquering nature.

The author realizes that religion is absolutely essential to their efforts, as essential to any effort, 302, so while discarding God and so much Bible, your man of sin still wants to be religious, else he will fail, he says, so he worships a god never before heard of. After discarding Jehovah he still says, 'Maker,' 331, and 'God,' 335.

Mr. White, the scripture shows pride is the cause of all unbelief, so your case is correctly diagnosed in holy writ: your exaltation of man, science and all such abomination is in direct proportion with your resulting denial of God and is therefore the cause of your virulent atheism. On page 287 you confess your ignorance of your origin, because you say, "The whence of the infinite and eternal energy out of which the universal has been

spun, is by its very nature shrouded from knowledge." How then, can you even be an evolutionist and say the "whence" was relatively a monkey, or believe in electricity or any other of the forces which are your god since rationalism denies all religion that is non-understandable?

In conclusion, we commend the book to all brethren who have been infected with higher criticism. By taking again such a good, big infection of it as this author advocates you will likely either be cured by the anti-toxic auto-infection or else become one of the complete advocates of the god of forces and trouble the church no more with the contagion.

And to all who advocate socialism, democracy, or any other form of political salvation, we would say, Be either a Christian or a worshipper of this last day god.

J. W. Williams.

The Works of the Flesh.

Whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance for ye serve the Lord Christ. Col. 3:23, 24. 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 sometimes 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. 5:6-11.

Now the question arises, what are the unfruitful works of darkness, or the lusts of the flesh? If we would take the commandments of men for our answer, one would begin the list of the lusts of the flesh with tobacco; another with the appetite; one would say chocolates, another, apples, and so on. Of course this sounds like foolishness, but we have heard it talked and written while God's word was being neglected.

Let us see what the Bible lists, as the lusts of the flesh. What does Paul say are the manifest lusts of the flesh? "Now the works of the flesh are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like, of the 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."

If we would abstain from to-

bacco, apples, chocolates, and many other things that we decide not good for our health let us be careful not to make our list more manifest, than that given in Gal. 5:19-21, which God has made manifest.

If the question is asked of us, what are the lusts of the flesh, we must not make the mistake of saying the appetite, (for things that do not cause drunkenness), "but those things which proceed out of the mouth, come forth from the heart, and they defile the man." (or the temple of God). "And he (Christ) said, that which cometh out of the man, that defileth the man, for from within, out of the heart of men 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."

This list is 'such like', or much like the one in Gal. 5:19-21.

Paul says ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe, as you know how we exhorted and comforted and charged every one of you as a father doth his children, that ye would walk worthy of God who hath called you unto his kingdom and glory; for this cause also, thank we God without ceasing because when ye received it not as the word of men, but as it is, in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:10-13.

"Having these promises dearly beloved, let us cleanse ourselves (something for us to do) from all filthiness of the flesh, and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. Let us take what God has spoken as complete, we dare not add too, or take from it. See Rev. 22:18-19. "He which saith these things, saith, surely I come quickly. Amen, even so come Lord Jesus."

Your sister in hope,  
Laura Skeels.  
Brunfield, Ky.

According to Worth.

God has the biggest things in life  
For the few who dare to stand the test;  
God has his second choice  
For those who will not have the best;  
And some there are who never make the highest choice,  
And when by trials pressed,  
They shrink, they yield, they shun the cross,  
And so they lose the best.  
I want in this short life of mine  
Just as much as may be pressed  
Of service true to God and man,  
So help me, Lord to be my best.  
—Sel.

**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.

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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.

We have information to the effect that Bro. J. H. Anderson, of Troy, Ohio, will locate in Virginia after his year is up where he is now located. Bro. A. is firm in the faith and is not easily shaken. We are sorry that Ohio brethren are to lose him but we regard the Virginia brethren as very fortunate in getting him.

Brethren will do us a kindness to see that their money orders are written in the right name. Just recently in getting a bunch of P. O. orders cashed, we were obliged to write our name in four different ways. You can get the correct initials and spelling from the editorial column.

The brethren at Adeline, Ill., organized a Sunday School on Sunday, June 11, by electing the following named officers:

George Lindsay, Supt., Earl Koontz, Ass't. Supt.; Mrs. Marie Coffman, Sec.-Treas., and Mrs. Earl Koontz, Organist. We trust that this work may be pushed with vigor.

There will be no paper next week, or bearing date of June 28. This is our vacation week at work in Michigan Bible School—so do not write the office asking why your paper didn't come or we'll know you never read these editorials.

We have many times been requested to write an article on The Rich Man and Lazarus. We have from time to time written short articles, but we hope soon to write on it more fully, and if the effort proves worthy, we may later publish it in tract form for general distribution.

**HELPING FUND.**

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

- C. T. Stevenson, 1.00
- H. H. Chamberlin, 1.00
- Mr. and Mrs. Joe Couch, 2.00

**Announcements.**

The annual conference of the Churches of God in Christ Jesus in Nebraska, will be held at Holbrook, July, 29, to Aug. 6, inclusive.

Bros. J. W. Williams and O. J. Allard and other good speakers will be in attendance.

Come and let us reason together. May God put it into the heart of every member of the church to feel it his duty to lend a helping hand to make this a season of refreshing.

Zoe Adams, Cor. Sec.

National Berean Conference at Waterloo, Iowa, Aug. 24, 1916.

Bereans, you cannot afford to miss it. Four great pleasures for ONE fare, if you come from east and north.

- 1st. Illinois Bible School, Aug. 10-17.
- 2nd. Illinois Conference, Aug. 17-20.
- 3rd. Iowa Conference, Aug. 20-27.
- 4th. National Berean Confer-

ence, Aug. 24.

The fare from Chicago is \$6.66, but by way of Oregon, it is \$5.98. So you save money by taking in the Illinois Bible School. Make this your summer trip and you will feel more than repaid in the good times you will have, the extended acquaintance among the brethren and your growth in knowledge and spiritual grace. Come we need you. Let each society send a delegate, if possible.

**Argos Bible Conference.**

The Church of God at Argos, Ind., will hold a Bible conference Aug. 9-13, 1916. A very interesting program is being prepared and it is the desire of the brethren that as many as can will try and attend. The Bible conference will be followed by a series of evangelistic meetings.

Mrs. Frank Boggs, Sec'y.

**Reports.**

On May 25, the writer began a meeting at the Maurertown, Va., Church of God. The meeting continued up to May 30. The attendance was not very good owing to another meeting in the neighborhood and the commencement of the high school at Woodstock. However we had the pleasure of meeting with a number of the faithful ones. On Wed., May 31, Bro. Willie Boyer took us over to Bro. S. E. Boyer's, and that evening we began a meeting at Dry Run. The attendance the first evening was 55. The average attendance at Dry Run was 108. On Sunday evening there were more than 200 present and as our church house would not hold the people, we were invited to use the Progressive church house, which we did. After the discourse many of the members of that church expressed themselves as being well pleased with the thoughts presented. The meeting closed June 7th. On the last day of the meeting, the following persons were baptized:—Bro. H. J. Andrews, father of Bro. John Andrews, Perry Garnett Coverston, son of Bro. Edward Coverston, Earnest Boyer, son of Bro. S. E. Boyer, Ezra E. Boyer, Mary Isabel Boyer, son and daughter of Bro. Sylvanus Boyer, and Mary Catherine Coverston, of 608 Chartier Ave., McKees Rocks, Pa. Sr. Coverston who is a daughter of Bro. Edward Coverston, came home to attend the meeting and united herself with the vine, the Lord Jesus. May God's blessing go with these dear ones and may we meet in the kingdom fo God.

We reached home June the 9th, just in time for the annual June meeting, which is held at Brush Creek over the second Sunday in

June. We had with us quite a number from Roll, Ind., Springfield, Ohio, and Sr. Hudson and son, of Cleveland. The Springfield church which has been meeting in a hall in Springfield has bought a large school house at Lawrenceville, five miles from the city on the P. T. & S. The Lord willing, the house will be dedicated to the Lord the first Sunday in July. Bro. and Sr. Robison are expected to be with us in the service and assist us in a week's meeting. Bro. and Sr. Robison have done quite a lot of work at Jacksonville near our new church and we feel sure they will rejoice with us when they see our good house. Bro. and Sr. A. E. Overholser deserve the honor for securing the new building.

J. H. Anderson.

**Report for May.**

Days worked in Iowa,	16
Services, held in Iowa,	17
(Lessons 4; sermons, 13)	
Days worked in Neb.,	4
Sermons in Neb.,	3
Days spent in Ind.,	11
Services in Ind., funerals,	2
Financial statement:—	
Receipts from conference,	\$55.00
F. W. Clark,	5.00
Overdraft for April,	71.41
	131.41
Expenditures:—	
Salary 16 days,	40.00
Expenses,	11.23
Overdraft,	80.18
	131.41

The first four days of May I finished the meeting at Moorefield, Neb., and returned home. A telegram awaited me to go to Indiana and preach at the funeral of Bro. Cole. So the appointments at Marathon and at Sac City were missed, but on returning I gave five sermons in Sac City. The other appointments were kept, except that we had only one lesson at Ft. Dodge instead of two. I also gave four sermons and a lesson at Gladbrook over the third Sunday. Here we found the brethren as faithful as ever. Sickness hindered two members from attending, for the most part.

The fourth Sunday, regular appointment was kept at Pleasant Prairie. We had a little better meeting than usual. The last three days of May I was again in Indiana for Bro. Finney's funeral.

At present I am resting my nerves and working out doors to make the family comfortable during my absence. I was to go to Eagle Grove this week, but was permitted to dispense with it so as to build up strength. Regular preaching and loss of sleep on trips told on my nerve force. At present I am regaining it at

home in the country.

J. W. Williams.

## Marriages.

"Ruth Alice VanAntwerp of Vermont, Ill., and Lester M. Miller of Eldorado Township were married at the Christian parsonage in Macomb, Ill., at 10:30. Sat., May 20, accompanied by Dan'l L. Van Antwerp, father of the bride, and Mrs. G. R. Mercer and Maude L. Van Antwerp, sisters of the bride, after which a sumptuous dinner was served at the home of Mr. and Mrs. G. R. Mercer. On Sunday, May 28, another sister of the bride, Mrs. Clara Venard, presided at a quiet infair dinner at her home in Vermont, Ill. Mr. and Mrs. Miller will for the present reside on a farm in Eldorado Township."

The foregoing news has been furnished us by a friend. We surely extend congratulations to Sr. Ruth and pray that life may contain many sweets for her.—Ed.

## The Sunday School.

By Anna E. Drew.

Paul At Thessalonica and Berea. July 2, 1916: Acts 17:1-15.

Golden Text.—Him did God exalt with his right hand to be a Prince and a Saviour. Acts 5:31.

Time.—Paul reached Thessalonica about A. D. 50 or 51. About 20 years after the beginning of the Christian church. According to Professor Ramsey, Paul was in Thessalonica five or six months, and in Berea about three.

Place.—Thessalonica, the modern Saloniki, was the capital of the Roman province of Macedonia. It was on the great Roman military road, called the Egnation way. It has been a most thriving city till the late war between the Balkan states and Turkey.

### Questions.

Paul was on his second missionary trip,—what two companions were with him? Acts 17: 14. From what city had they been driven?—Philippi. Through what cities did they pass on their way from Philippi? v. 1. Amphipolis was 33 miles from Philippi, and Apollonia, 30 miles farther on. Thirty-seven miles further brought them to Thessalonica, about 100 miles from Philippi. What opportunity at Thessal-

onica to present the gospel? vs. 1, 2. (Because of a synagogue in the city). He reasoned with them.—does this imply interchange of speech? That such conversation could take place in the synagogue we learn from Matt. 12:9-12.

Upon what were Paul's reasonings based? What truths did he open up from the scriptures to them? v. 3. From what prophecies are taught Christ's sufferings? Isa. 53; Psa. 22:16-18; Lu. 24:25-27. Why was Christ's death necessary? Heb. 9:11-15, 26; 2:9, 10, 14, 15. How could he accomplish his mission of salvation? Through his resurrection from the dead. Heb. 9:24, 28, 28; tus 2:11-14. What promises will then be fulfilled by the coming Messiah? Psa. 2:6-9; Psa. 72; Isa. 35. Quote others. How could Paul show that Jesus whom he preached was Christ?

"Paul set beside the promises in the old testament, the facts of Jesus' life and teachings and showed that Jesus fulfilled the promises on which they based their ideas and their hopes of a Messiah deliver.

What success resulted from Paul's reasonings? v.4. What do we know of Paul's manner of life while in Thessalonica? 1 Thess. 3:8; 1 Thess. 2:5-11. What of the unbelieving Jews? v. 5. Where did they seek for Paul? (Jason was a kinsman of Paul. See Rom. 16:21). With what did they charge Paul and his companions v. 6. Why did they molest Jason? v. 7. This was a skillfully planned charge. At that time treason was interpreted in a wide sense and was severely punished; anything that could be construed as disrespect to the emperor was treason, and to speak of another emperor or king, was an unpardonable crime. What was done? vs. 8, 9, 10. What was Paul and Silas' first act on reaching Berea? In what respect were the Bereans more noble than the Thessalonians? v. 11. Is openmindedness a noble trait? In accepting scriptural truths, of what must we be sure? Isa. 8:20. 2 Tim. 2:15. Give at least two reasons why a daily searching of the scriptures should be practiced by every follower of Christ. See also 2 Tim. 3:16, 17. Were those who heard Paul at Berea of the same classes that heard him at Thessalonica? v. 12. Who was it that caused trouble at Berea? v. 13. Where did Paul go on account of this trouble? vs. 14, 15. To whom does our Golden Text refer? What connection with this lesson?

### The Thessalonian Christians.

July 9, 1916. 1 Thess. 1; 2:17-20; 4:13-18.

Lesson Text: 1 Thess. 1; 4:13-18.

Golden Text.—If we believe that Jesus died and rose again even so them also that are fallen asleep in Jesus will God bring with him. 1 Thess. 4:14.

Paul was a missionary in Thessalonica 5 or 6 months (Ramsey) or three months according to others. A. D. 50, 51. This epistle was written about 6 months after he had been driven from the city.

Place.—Written at Corinth, Acts 18:11, during his residence there of a year and a half.

Paul, Silas and Timothy had been driven from Thessalonica before their work had been finished. Paul having been prevented from again visiting them (chap. 2:17, 18), sent Timothy in his stead to see how they were prospering. chap. 3:2, 5, who on his return to Paul at Corinth, gave such a favorable report of their condition as to fill him with joy and gratitude. chap. 3:6, 7, 9. He then writes this epistle to comfort and confirm them in their faith.

### Questions.

Chapter 1. Is the greeting of Paul in this letter, the usual one? See openings of other epistles written by him. Name the good things said by Paul of the Thessalonica Christians. vs. 3, 7, 8. What difference in the terms 'work of faith' and 'labour of love'? See Jas. 2:17; Gal 5:6. R. V. "Labour is stronger word than work. Work points to the thing done, labor to the pains spent in doing it. Love is the greatest motive power to urge us on to labor for Christ and the good of mankind.

What is meant by their patience of hope? 2 Thess. 1:3-5. In what manner had the gospel come to them? v. 5; 2:4-7. What did this cause them to do? 1:9. Mention 4 gospel truths found in v. 10 of chap. 1. What were some of the exhortations given this church? chap. 4:1, 2, 7, 9-11. For what purpose were they commanded to work? 4:12; Eph. 4:5. Are we giving as earnest heed to them as we should? What seemed to trouble some of the church? 4:13. What are among the "first things upon which the hope of the church was built? 4:14; 1 Cor. 15:1-4, 13, 20, 22. Where are those who have fallen asleep? Job 14:12; 17:13, 14, 16. What is the condition there? Eccl. 9:5, 6, 10. Psa. 146:4. How and when does the resurrection take place? 4:15-17; 1 Cor. 15:23, 51-54. Have we Jesus' testimony that the dead will be raised and the living changed, when he comes? John 11:25, 26. This verse 26 is often quoted as proof that man is immortal—show why this cannot be so interpreted? What should this-

faith in the resurrection bring to those who have lost loved ones? v. 18. What did Paul say regarding Christ's second coming? chap. 5:1, 2. In what sense is Christ's coming to be like a thief? Matt. 24:42-44. What is the condition of those who are children of light—of the day? 5:6, 8; Luke 12:35-40. How is salvation obtained? 5:9, 10. Study the exhortation in verses 14, 15. See the revised rendering. If we earnestly strive to do all these things, will it not help us greatly to grow up into him who is the head, even Christ? What does it mean to pray without ceasing? How can we prove all things? The church is exhorted to abstain from all appearance of evil. Give some examples of certain acts, the motive of which may not be evil, yet might be so credited by others, or which by our doing might lead others into into evil. In what should we watch ourselves? Rom. 14:13, 19, 21. How many times do we find the second coming of Christ mentioned in this letter to the Thessalonians?

## Obituary.

William F. Finney.

Bro. Finney, one of our staunchest soldiers of the church at Hillisburg, Ind., fell asleep in the Lord, May 29, 1916, aged 73 years. He was born in Henry Co., Ind., Apr. 19, 1843, from whence he came to Clinton Co., when a small boy. Most of his life was spent on a farm one mile north of Seircleville, until his wife's death a few years ago, since which he has lived with his children. His death occurred at the home of his daughter, Mrs. Orpha Huffer, May 29, 1916.

When the Civil War broke out he joined the 10th Ind. Vol. Infantry, Co. C, serving for 3 years and seeing much hard service.

He married Alwilda A. Spencer, Dec. 31, 1869. One child, Bertha, died in youth, and one, Eva, in childhood. Their remaining children are Albert, George, Mrs. Emma Munsey, of Cincinnati, and Mrs. Hugh Huffer.

All these were present at the funeral except Mrs. Munsey, who was prevented by illness.

He was baptized by Bro. Hatch many years ago and always lived consistently and faithfully in the truth. In attendance, exhortation and financial ministration he was ever faithful.

His illness was short. He was stricken with apoplexy Saturday evening and died the following Monday.

The writer was summoned by telegram from his home and the funeral service was held in the church where he was so often

seen. It was hard to preach as he seemed to the speaker like a father.

He was laid to rest beside his wife in the Whitman cemetery near Michigantown to await the last trumpet.

J. W. Williams.

**Cynthia Thompson.**

Cynthia Jane Smith was born Mar. 30, 1863, in Jordon Township, Warren Co., Ind. She was married Sept. 25, 1884 to Wells H. Thompson, to which union were born three children, Carl, Earle and Edith. These with her husband and four grandchildren, are left to mourn her loss.

She united with the Pleasant View Church in 1882 and has remained faithful to her church and its teachings until the close of her life.

After several years of suffering and pain she fell asleep in Jesus as the day ended, on June 6, 1916, at the age of 53 yrs., 2 mos., and 6 days.

Funeral services were held from the Presbyterian church at West Lebanon, Friday afternoon, June 9, after which she was laid away in the West Lebanon cemetery.

C. C. Maple.

**Eliza Moyer.**

Eliza Rockenfield Moyer, wife of James Moyer, died at her home in Pence, Ind., June 3rd, 1916; aged 68 yrs. 4 mos., and 9 days.

For twenty years she was a faithful member of the Pleasant View church. Her death came very suddenly while at the dinner table with friends. Funeral services were conducted by Eld. C. C. Maple at the M. E. church at Pence, Ind., after which she was laid to rest in the resurrection hope.

C. C. Maple.

**Of a Different Kind.**

—, Mich., May 29, '16.

Mr. Lindsay,  
Kiend sir

I have Received your Papper Herald three tiemes now and I wish you would never send it no more and oblige so Race my Name of your Rool I am against your doctrin for it is not Bible and so I wish you would Get the Light of God throwe Christ I stand for truth and Righteousness

Eldr — in the work of God.

We publish the foregoing letter to show that not ALL the letters received at this office are favorable and lovely. One of the very best friends the editor has, sent the Herald to this Elder out of a pure desire to have him come in contact with truth, and now see what has happened. We give the letter, spelling, punctuations, and all, as nearly as it was written as possible so that the Elder, having

declared himself against us, may not truthfully claim that we have misrepresented him in any way by withholding or adding to in its publication. And we publish it simply to ask the Elder some questions. Here they are:

• You say our doctrines are not Bible. We teach that the Lord Jesus Christ is coming back to this earth again. Don't you believe that? Is that bad doctrine? Jesus said to his disciples, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. We believe that as coming from the Bible, don't you? Paul, in Rom. 6, says that baptism is a symbolical burial and planting in the likeness of Christ's death, burial and resurrection, from which saints arise to walk in a newness of life. Isn't that sound?

We believe that the saints in their glorified state are to be immortal and to reign with Christ on the earth. "Thou hast made us to our God kings and priests and we shall reign on the earth." Rev. 5:10. Read Rom. 8 and there you will find Paul telling us that if faithful we are heirs of God. Not only so, but that we are to be joint heirs with Christ. Christ's inheritance is summed up as follows: Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. This is Bible, dear Elder, and if you can find one plain statement in the Bible that the inheritance of saints is to be anywhere else than right here on the earth made new and free from sin, we'll be glad to publish it to the world.

Since one of your kind, personal friends sent you our paper, thinking only of doing you a kindness, don't you think that it would have made us all feel better if you had used a little more of the spirit of Christ in your rejection of the kindness? Your tone is that of self righteousness, a characteristic of which you should rid yourself, for, no matter how near you may stand to the truth, that sort of spirit will certainly separate you from Christ.

Better look to these things that are written for they are truth and it is the truth that makes us free.—Editor.

**Jehoshaphat.**

Jehoshaphat was the son of Asa and the fourth king of Judah. He walked in the commandments of the Lord, took away the groves and high places and sent Levites with the book of the law to teach the people throughout the country. He did one thing that displeased the Lord which was to join in with the wicked Israel-

ites to fight against Syria, but after the war the prophet Jehu rebuked him and then he again walked in the ways of the Lord.

When the children of Ammon, Moaband. Mount Sier came to fight against the kingdom of Judah, Jehosaphat and the people of Jerusalem prayed to the Lord to help them. When they went out to battle he had singers to sing and praise God and while they were marching, the nations heard them and slew one another and thus God saved the land of Judah.

Jehoshaphat had seven sons and the oldest became king when Jehoshaphat died, but he was so wicked and slew all of his brothers and other princes and did wickedly all the days of his life because he had married a daughter of Ahab, the wicked king of Israel.

Thelma Railsback, age 12. South Bend, Ind.

**God Manifest in the Flesh.**

In your May number of the Pentecostal Herald, and under the above caption, page 3, I have read a fairly readable article from Evangelist McCafferty, of Trenton, Missouri. It is not in my heart to criticise the dear brother in Christ for any misconception of his own, but rather to say that if he desires to teach the Missourians, he must be very explicit in all his demonstrations, and be careful not to contradict himself. I was once a Jackson County teacher, and helped to move the educational band wagon along, thus having a good chance to observe Missourialites.

The article referred to contains many scripture citations used in such a way—some of them—as to invite the thought or censure of apparent contradictions, to wit: "We have always understood the scripture to teach that Jesus Christ the son was God even as the Father"—was, or is God. Of course we are dealing with mystery, having the Bible as the only guide. It is evident, however, that if Christ the son ever was God, and the Father was God also, and these two were one and the same person; then it is plain and follows that Jesus was not hypothetical when he answered Philip, John 14:9, "he that hath seen me hath seen the Father."

Standing alone and without any comparison with other scripture, this citation must prove conclusively, that God—the Father himself in the form of a man—has been on the earth among men and has been seen by many natural human eyes. Moreover, under this view of the case, God was nailed to the cross, suffered, died, and rose again; and so this fallacious argument might go on, although some try to soften the

difficulty by telling us that Christ was God's humanity, but this does not help us out, or in any way solve this profound question. The Missourians will relish anything good, yet Bro. McCafferty will find, no doubt, that many of them would refuse to partake of such theological stuff as this paragraph here, which I have written, would seem to indicate.

It might be well, at this juncture to state a proposition or two:—That when the name God is used in scripture, without qualifying terms of explanation, it always means God the Father over all. Second, we may say that Christ never was God, and never will be. Third, that Christ came out from the Father to show, or "manifest in these last days," (Heb. 1:2, 10; 9:10, 21) the mystery (Rom. 16:25-27) of the will of God, and to do it. Fourth, that Christ is not in the world now with the church, in as much as the Holy Ghost was sent and appointed to do this work. Fifth, Christ is now within (Heb. 6:19, 20; 9:24-28; 1 John 2:1, 2) the veil in the very heaven itself for us. Sixth, Christ will not return here (Acts 3:20, 21) until the time appointed. Seventh, Jesus Christ is not a spirit (Lu. 24:36-44) being, but is now in his own glorified human body, such as (Rev. 19:9) we shall have (John 3:2) at the wedding. Eight, that when (Lu. 19:12) our Lord shall return, he will not set up a spiritual kingdom, (Dan. 7:14), but a literal one on the earth. Nine, that the world and the nations thereof, (Psa. 2:6-9; 1 Cor. 15:24-28) will eventually come under the perfect rule of Christ. Ten, that finally the new (2 Pet. 3:13; Isa. 63:17) heavens and a new earth—this same one on which we live brought to perfection—without sin or death will appear, when the plan will be complete (Isa. 11:9; Hab. 2:14; Rev. 11:15; Matt. 6:10), and the righteous rule of God the Father will be manifested over all, and the eternal ages of God shall begin.

Bro. M. tells us that "God manifest in the flesh" simply means that Deity was seen in the form of man." This savors very much of heresy, though not so meant; for I am sure the brother is not an anthropomorphist. The use of the word manifest in this passage does not necessarily prove that God was within the body of the Lord Jesus Christ, and dwelt there. Manifest means to show, to reveal, to make plain to the eye, or the understanding. Christ did this very thing, and in this special sense did fully demonstrate the plan, purpose, power and will of the Father. John says that he handled the word of life, and that this life "was manifested to us," or



shown to us. The prayer (John 17) of Christ is a perfect explanation of the spiritual unity; but if we use this lesson in an improper sense, and let the personal individuality of Christ sink out of sight, as some are teaching, we destroy the hope of the kingdom itself. God is manifest (Psa. 19) throughout nature; but God is not nature, nor in nature. To say so is pantheism. Jesus said (John 20:17), "I ascend unto my Father, and your Father, and to my God, and your God."

Why this statement to Mary, if it be not a disclaimer that Christ was God. Later it is (Eph. 1:19-23) stated, that God himself gave Christ a place at the right hand of power, and "Far above all principality, and might and dominion," that Mary be called divine or human. No marvel then that the Father should say (Heb. 1) to the son: "Thy throne, O God, is for ever and ever." In John 1:10 it says, "He was in the world, and the world was made by him." The same truth is stated in different language (Eph. 3:9; Col. 1:16, 17; 1 Cor. 8:6; Heb. 1:1-4; Rev. 3:14) in other places, showing that Jesus Christ the son of God has been, and is, an important factor in all creation, and that the true official relationship of each has not been changed.

It is true that the son has been called (Isa. 9:6; John 20:28 Titus 2:13; Rev. 1:5-8) God, and the Almighty Father, when representing that official capacity; but Jesus said, "My Father is greater than all—is greater than I," and so "this same Jesus (Acts 1:11; 3:20, 21) will come again (Zech. 14:4, 9) and under God the Father will be the King of the earth. The writer quotes Paul (Col. 1:26-27), "which is Christ in you, the hope of glory." The truth is, Christ is in his own body now, and not in any other, nor ever has been since his holy birth from the body of the virgin Mary."

There is an inexcusable conglomeration of nonsense coming from the pulpit today, which needs correction by the scripture. Paul speaks of this mystery (v. 26), which is no longer a mystery, but is now "made manifest to his saints," or made perfectly plain. Where is the saved man or woman, who does not know it by the divine revelation of the Holy Spirit? This assurance by the Spirit—"the hope of glory"—is the "Christ in you." In Jno. 14-16 chapters the whole matter is well exemplified. Christ speaks of the same thing in Rev. 3:20. In keeping with the work and assurance of the Holy Spirit, Paul says (Rom. 14:17), "For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost." And so the mystery

"hid for ages" is now made plain in the gospel, being manifested in the life and vicarious atonement of the Lord Jesus Christ.

The Master said (Jno. 5:37),—"Ye have neither heard his voice at any time, nor seen his shape." This statement was not intended to be sweeping in its character, but applies to the Jews directly with whom Christ was talking. Truly they had not heard the voice, nor were they entitled to such an honor; but not withstanding all this, the real voice of God has been heard many times by natural human ears. This voice was heard at the baptism (Lu. 3:22) of Christ, at the transfiguration (9:35) on the mount, and at (Jno. 12:28) another time, when Christ was teaching the multitude.

It was heard by men of the age and the working time of the Holy Ghost. 'The voice of words'—the real voice of the Almighty God and Father—was heard by Moses (Deut. 4) and three millions of people at the time of the giving of the law. My Bible tells me all this and I believe it. As the brother has said in his last paragraph, "let the word be its own interpreter," and let us take it as it reads, and not try (2 Pet. 1:20) to improve it by some invention or "private interpretation" of our own.

Anson Elliott Buckley.  
Plymouth, Ind.

We publish the foregoing by request to show that people of other denominations have their differences and that now and then we will find one getting close to truth as this one has done.—Ed.

#### Is Natural Immortality True?

A popular minister in a nearby city said recently at a funeral service, The immortality of the soul is as easily proved in the Bible as any other doctrine taught therein; but he did not give one text as proof. In searching the scriptures for such proof I find but one text and that is exceedingly questionable. Gen. 3:4 as the Christ in pointing out the qualities of said person in Jno. 8:44 says 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. Not very good authority to establish a faith on.

The Romans were admonished to seek for glory, honor, immortality, by patient continuance in well doing. Why should they or any one since then spend their time seeking for that which wise divines tell us we already have? We read in 1 Tim. 6:16, The King of Kings and Lord of lords only hath immortality. If he is

the only one who is in possession of so valuable a thing, how is it possible for our 20th century divines to have it? The word immortality occurs only five times in the entire Bible, and Paul is the author of the word. Here they are: 1 Tim. 6:16; 2 Tim. 1:10; 1 Cor. 15:53-54. The word immortal can be found only once. 1 Tim. 1:17 never applied to man only as a gift from God, given when death is swallowed up in victory; when this mortal shall put on immortality. 1 Cor. 15:54. How could immortality be given us if we already have it? In Gen. 2:7 we read, 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 one word about man's having an immortal soul. The minister tells his listeners man has an immortal soul that cannot die; the Bible tells us, Ezek. 18:4, and 20, The soul that sinneth it shall die. Whom will we believe, God or man?

Ecc. 12:7 says, Then shall the dust return to the earth as it was,—how was it?—and the spirit (breath) shall return unto God who gave it;—not an immortal spirit, but breath of life. We are willing to take Bible proof and believe we are mortal, with the bright hope of immortality by complying with the gospel conditions, waiting for the proof of God's power to give immortality when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first."

If we are immortal and at death go to our reward, why do we need a resurrection? Surely nothing could be more glorious than to be in heaven with God, Christ, angels and saints of all ages, but that is not God's plan. The son of God has the honor of giving life to whom he will. Jno. 5:21. He will give it to those who by patient continuance in well doing, seek for glory, and honor and immortality, ever lasting life. Praise God for his ———to conquer mortality and death.

M. A. Woodward.

#### Which Shall We Believe?

The Jew is a persecuted, driven, helpless victim. Long centuries ago he called for vengeance: "His blood be on us."

Now he is a sufferer, victimized by king and peasant, priest or prelate; the loot of the bandit; the butt of the Gens d'armes. Poor Jew.

The return of the Jew is a doctrinal fallacy. He can not return except spiritually. He must renounce Judaism and get converted. Then let him stay right here in America and live a god-

ly life and be ready for Christ's return.

Jerusalem is abandoned as a spiritual house. It is now the New Jerusalem we are interested in. Praise God, it is near at hand, we verily believe.—"The Burning Bush."

Is it not strange that men who claim to believe and teach the word of God, should display their ignorance or prejudice so far as to give utterance to such foolishness as the foregoing?

So "the return of the Jew is a doctrinal error" is it? And it is best that the Jew should get converted and stay right here in America...for Jerusalem is abandoned, and the New Jerusalem is what this editor is looking for and is near at hand. God says: "Thus saith Jehovah of hosts, Behold I will save my people (the Jews) from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem (in Palestine) and they shall be my people, and I will be their God in truth and in righteousness."

"And it shall come to pass that as ye were a curse among the heathen, O house of Judah and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong."

"For thus saith Jehovah of hosts: As I thought to punish you, when your fathers provoked me to wrath, saith Jehovah of hosts, and I repented not; so again have I thought in these days to do well unto Jerusalem (is this the new Jerusalem that comes down from God out of heaven?—Editor) and to the house of Judah: fear ye not."

"Thus saith Jehovah of hosts: In those days it shall come to pass that ten men out of all languages of the nations, even shall take hold of him that is a Jew, saying, We will go with you, for we have heard that God is with you."

Who knows but that the editor of the "Burning Bush" and editors of Adventist papers and other unbelievers of the return of Israel, may be among the number who will hang on to the skirts of Jews when they see God's favor returning to them?—The Last Days.

An idea gains force by the energy with which it is expressed. It strikes where the brain sends it, by a law as mathematically exact as the law that determines the course of a shell from a mortar.—Balzac.

Praying in church on Sunday will not cleanse the soul of the stains put on by preying on man kind all the rest of the week

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A man's time when well husbanded, is like a cultivated field of which a few acres produce more of what is useful to life than extensive promises, even of the richest soil, when over-

run with weeds and brambles.—Hume.

The world is full of people who want to do good, but they are in no hurry to make a start.

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"Nearer, My God, To Thee,"  
Sings the Convicted Murderer.

And he believes it. He has no doubt that he is going straight to heaven.

Arthur Waite, now a sentenced murderer, went to the prison chapel last Sunday with his sentence hanging over him. He said, "I don't want to sit in the front row because music affects me and sometimes makes me cry."

He did not want the other prisoners to think that he was crying merely because he was on his way to the electric chair.

Sitting in a back row, Waite sang with great fervor, "Nearer My God, to Thee," and other hymns, shedding a tear or two of sincere sympathy for himself.

This picture of the most cynical and brutal murderer of recent years, singing hymns with tear-filled eyes, sincerely believing that he is going straight to heaven as soon as justice shall have done with him, emphasizes the question, "What is insanity?" And it also raises this question: "Has the age long belief in a hell of fire and brimstone really been as useful as people have thought it?"

For centuries everybody, excepting the few intelligent enough to respect their Creator, believed in a material hell where sinners were burned alive forever. They believed that an all-powerful God, creating every thing, knowing in advance exactly what would happen to each being, went on creating those destined to sin and destined to hell, although a simple exercise of His omnipotent will would have made sin impossible, and hell unnecessary.

More recently the belief in hell has been largely confined to what may be described as the intellectual lower classes. Those capable of understanding ANYTHING of importance begin to realize that the Creator of the

Universe could not be guilty of cruelty more vile than that of the worst of murderers.

Nevertheless, belief in hell has been kept alive not only by those who have made a profession of teaching belief in hell-fire, and providing means of avoiding it, but also by the well meaning who have said: "A belief in hell is necessary to keep men good. If there were no such belief there is no knowing what the vulgar would do."

Mr. Waite, the murderer, illustrates interestingly the fact that you can believe in hell and in heaven—and still be a murderer, simply because each man thinks that he is to be the exception and that heaven is for him. Of all the misshapen and twisted minds that have been killed at Sing Sing it is quite certain that not one doubted that he would be in heaven five minutes after the current was turned on.

Since that is so, does belief in hell really do good? And is it necessary to continue teaching the monstrous belief that an all-merciful God, knowing in advance what will happen, able by a mere exercise of the will to save all mankind, continues manufacturing deliberately millions of sinners and sending them to a torture that never ends?

If even the murderers believe that they are going to heaven, why not cease teaching belief in a God so monstrously cruel as to be below the god worshipped by any pagan?

We have ceased telling children about ghosts and bogie men and the big black man in the woods to frighten them into goodness.

Why not follow the same plan with adult human beings? Why not teach them that the Ruler of the Universe is free from cruelty, and that man's duty is to obey divine law practicing justice and kindness, not for fear of eternal fire, but through love of God and of humanity?

We offer this suggestion diffidently to clergymen, of whom many preach eternal torment and a cruel, torturing God, much against their will, because they think it is their duty to keep the sinner in a state of terror.—Chicago American Editorial, Tues., June 6, 1916.

Whatever may be said of the Chicago American on other matters, the editor of the Herald has much respect for its editorials generally and for the foregoing in particular.

It ain' no use to grumble and complain,  
It's jest as cheap and easy to rejoice;  
When God sorts out the weather and sends rain,  
W'y, rain's my choce.—Riley.

# THE RESTITUTION HERALD.

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## Three Kinds of Friends.

How many kinds of friends have you? Not counting the members of your own family, you can think of many different persons whom you would call friends, and of course you know some of them much more intimately than others, and from some get a very different sort of help from that given by others.

Every one of us needs good friends of our own age. They are our daily companions and without them we should have a very lonesome time of it. These are the friends who are to be with us the longest and who will always be most interested in what we are planning and doing. Possibly they are the ones with whom we played in childhood and with whom we entered upon the first momentous year of school. In growing older with a whole fund of happy recollections behind us, we shall find our greatest pleasure in being with these friends of childhood.

Then there are the ones who are younger than ourselves. They make us remember some of the things we should otherwise forget, and much is to be gained from taking a sympathetic interest in the sayings and doings of the youngsters who are so happy and proud to confide their secrets in an older friend. Knowing and keeping in close touch with those who are younger is the surest way to keep from growing mature beyond one's years.

But even more do we need older friends, those who will be our counselors and who will gladly pass on to us much of the ripe experience with which the years have enriched them, and who, if we will but let them, will save us many a mistake and heartache.

To touch life on all sides through both young and old is to enjoy to the full all of the blessings of companionship with which we may enrich ourselves if we will.—Ruth Davis Stevens.

## The Best Words.

A loving word is always a safe word. It may, or it may not be, a helpful word to the one who hears it but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted. But there will never come into our hearts at such a time a single pang of regret over any word of

## LIFE'S JOURNEY

**L**IFE'S journey stretches o'er its mead;  
And few may heed or know  
The end to which their footsteps lead,  
As on and on they go.  
Still God provides for every need,  
'Tis well to find it so.

Life's meter ticks away the year,  
In minutes, day by day;  
The listless spend their time in fear,  
The strong are brave and gay;  
Their pathways wander far and near,  
Through many a weary way.

Thus some to lofty places hie,  
And some to stations low;  
But which of them shall joy or sigh  
Is not for them to know;  
God keeps such secrets safe on high,  
The scroll unwindeth slow.

And all mankind on bended knee,  
Bespeak joy's heavenly boon;  
May they no time of sorrow see,  
Life always be in tune;  
Their hours of joy as plenteous be,  
As rosebuds are in June.

But sorrow comes to chasten all,  
Who roam this wide earth o'er;  
Hope guides us to that heavenly goal,  
Where sin shall come no more;  
The trump shall sound the final call,  
To Eden's blissful shore.—John E. Hogarth.

impulsive or deliberate affection which passed our lips at any time. We have reason to be on our guard in our speech in most directions; but we can be fearlessly free in our loving utterances. Apart from any question of the good we do to others by our words of love, we are personally the gainers, for now and hereafter, by every such word which we speak out explicitly; and we are sure to be the losers now and by and by, from every such word which we ought to have spoken and failed to speak.—Sunday School Times.

Manners that are assumed for an occasion, ways that are imitative, never have the effect the one who puts them on fondly expects. The silversmith stamps "sterling" on his work, and Nature writes sterling on the characteristics that are really our own and not assumed. An artificial flower may be such a clever imitation that people will admire it, but they cannot love it as they love the freshly picked violet or the opening rose. You must be yourself or lose your chiefest charm.—Sel.

## Friends.

"In-a-Minute" is a bad friend. He makes you put off what you ought to do at once, and so he

gets you into a great deal of trouble.

"Right-Away" is a good friend. He helps you to do pleasantly and quickly what you are asked to do, and he never gets you into trouble.—Sel.

## Find Your Place and Fill It.

Do not let your wish to be obliging and helpful lead you into the mistake of attempting half a dozen things when you have only time and strength for two or three. It is better to make a success of something than a failure of twenty, or a half-success of two, for that matter. Do not fritter away your life in a multitude of interests. Find your place and fill it.

## Ways of Happiness.

There is always some one to smile at, somebody to give your chair to, somebody to whom a book, a flower, or even an old paper, would be a boon. These small attentions will open the way to confidence; will make it possible that in need these friends will give you opportunities to help them, which, unless you had shown thoughtfulness and regard for them, they could never have done. A quiet, sympathetic look or smile many a time unbars a heart that needs help

which you can give.—Pollard.

## Learn To Forget.

A good memory is a blessing, but if it is too good it is not a blessing. There are things we ought to remember, and others that it is our duty to forget.

Train your mind to forget all cross words, all gossip, and slander, all unkind looks and the invitation you did not get. Forget the seeming carelessness of those who love you; they are sometimes too busy or too troubled to do all you desire.

Forget unpleasant things. Do not allow the wreckage of a month or a year to fill your mind with mental junk.

Train your memory for good things only and train your forgettery for things which do you harm. Bad memories hurt us. Memories of good things build us up.

Learn to forget what should be forgotten.—Sel.

None of us ought to need flattery and praise and admiration to keep us up to the mark. If we are conscious of the fact that we lose interest in our work, unless the odor of such incense is constantly rising to our nostrils, we need to take ourselves in hand. Our own self respect should be sufficient reward for right endeavor, without praise from outsiders.

Meet people halfway in kindness and cordiality, but do not be too particular about drawing the line in the exact middle, for that would spoil it all. In friendliness even more than in other things, it pays to give generous measure. If your determination to make life a little sweeter and sunnier for others carries you over the line, no harm is done.

Before laying the blame on another, it is well to question ourselves as to our own share of responsibility for what has gone wrong.

Remarkable how very successful most of us are in concealing our good habits.

Regrets for yesterday are the spades with which we dig the grave of today's happiness.

There are some wounds for which there is no panacea but the milk of human kindness.

### Where Will the Righteous Be Rewarded and the Wicked Punished?

An eternal inheritance would necessitate an eternal life in order that the heir might enjoy the inheritance. Hence Paul said, "And for this cause he, Christ, is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of the eternal inheritance." Heb. 9:15. In our present condition men die and leave their estates to others. The deeds which we write do not give any assurance of life nor possession of property beyond our allotted time. Paul speaks of an eternal inheritance; and David says, "The Lord knoweth the days of the upright: and their inheritance shall be forever." Psa. 37:18.

Paul in speaking of the ancient worthies said, They sought a country, and if they had been mindful of that country from whence they came out, they might have had opportunity to have returned, but 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." Heb. 11:15, 16. He says he was sent to the Gentiles, 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 an inheritance among them which are sanctified by faith that is in me."

Hence this inheritance will be among the sanctified. It will also be in light. Giving thanks unto the Father which hath made us meet (worthy) to be partakers of the inheritance of the saints in light. How we appreciate the bright sunshine and balmy weather after a few days of clouds and mists; but our delight is nothing which will spread over the world when the gross darkness, which now covers the people shall have been removed and all shall know the Lord from the least to the greatest. David said, "Light is sown for the righteous, and gladness for the upright in heart." Psa. 97:11. Here our associates may be quarrelsome, but the time will come when our inheritance will be among the sanctified, in a land of plenty, of beauty, filled with the abundance of peace. There the inhabitants will be real and tangible beings, whose society will be perfect, and free from all petty annoyances which cause so much trouble in this life.

The voice of wisdom hath said, "I love them that love me; and those that seek me early shall find me. Riches and honor are with me; yea, durable riches

and righteousness. My fruit is better than gold, yea than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance; and I will fill their treasures." Prov. 8:17-21.

Reader can you tell how there could be tangible, resurrected bodies without a tangible substance or territory upon which to dwell? The Savior has proven by his resurrection that the redeemed will have bodies which can be seen and handled for they are to be like him. "Beloved now are we the sons of God, and it doth not 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 Jno. 3:2. We shall also bear his image. Speaking of the first and second Adam Paul says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15:49. And their bodies shall be changed so that they will appear like his, for Paul says, "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 shaped like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:21. This does not sound much like the doctrine of some of our present day teachers who claim that Christ's body was never raised but that it may have decayed and passed away in gases and they do not know where it is. That he exists only in a spiritual sense, immaterial, and intangible. Such a belief amounts to nothing more than the doctrine of the immortality of the soul. Please compare such a faith with that of Job and decide which you prefer. He 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 my eyes shall behold and not another; though my reins be consumed within me." Job 19:25, 26, 27.

Reader, where do you stand, with Job or with the other class? As for me, I have no patience with a theory which destroys my body and gives me no bodily existence in that day when the righteous shall come forth from their graves clad in immortality and incorruptibility. People in this age grow old and change, but our bodies when fashioned anew will never change, for being incorruptible they will be indestructible. But many people object to the theory of "Materiality" and hold to the idea of entire immateriality. But will some

one come forward with a clear explanation of just where materiality ceases and immateriality begins? To deny the tangibility of the future existence would be to deny the reality of the resurrected body. If the saints' bodies are to be like tangible bodies, after he rose from the dead, they will certainly be real tangible bodies, for the beloved disciple John said "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." 1 Jno. 1:1. This is proof that Christ's body could be seen and handled after he rose from the dead. Peter has said, "Him God raised up the third day, and shewed him openly; not to all people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." Acts 10:40, 41. If he was a tangible being before his crucifixion he certainly was after, for he ate and drank with him the same as before.

But there was one Thomas who doubted the real, tangible resurrection of our Lord, and could not believe that it was he, and 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." John 20:25. Eight days afterward Christ appeared to his disciples and Thomas had all doubts removed from his mind, by putting his finger into the print of the nails and thrusting his hand into his side. Christ's resurrection did not lessen his materiality or tangibility, for Thomas could see and feel for himself, and being thoroughly convinced that the person whom he had tested was really his Master, he exclaimed, "My Lord and my God." John 20:25-28. Our mortal bodies, although material and tangible, are very frail and as James says, "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4:14. If the saints are to be given bodies in the resurrection like unto Christ's glorious body, they will have literal, tangible, deathless bodies, for the Revelator says of Christ "I am he that liveth and was dead; and behold I am alive forevermore, amen; and have the keys of hell and death." Rev. 1:18. From this we learn that the resurrected body will be more real and enduring than the mortal was for it will be capable of living forevermore. I can find no proof in Holy Writ to warrant the belief that the spirit body will be invisible, or less real than the mortal body. The same material that constitutes the

one, can the other, but will have to undergo a change of which Paul wrote; "Behold I show you a mystery, we shall not all sleep, but we shall all be changed." 1 Cor. 15:51.

The nature or condition which constitutes an object can be changed without loss to the object changed. Wood has been petrified. The writer knows of an instance where human flesh was petrified. Chemists claim that a diamond is carbon in its pure and perfect state, while charcoal is carbon. The difference being in the combination of the substance contained in each. The carbon which forms the basis of charcoal is unsightly and soils everything with which it comes in contact, is easily destroyed by fire and is of comparatively little value. In the diamond we see it in its pure and crystallized condition, sending forth its sparkling rays of light, which dazzle the eye. The difference between mortal and immortal bodies will be even greater than between the charcoal and the diamond, which was demonstrated in the Mount of Transfiguration, when Christ appeared before his disciples with his face shining as the sun and his raiment white as the light. This transcendent glory shall be given all the saints for Paul says, "For we look for the Lord Jesus Christ, who shall judge our vile body, that it may be fashioned like unto his glorious body." When the saints shall be given the spirit life it will vivify them and they will glow with a brilliancy like that experienced by the apostles on the day of Pentecost, when there appeared unto them cloven tongues like as of fire, and it sat upon each of them. Acts 2:3. The future glory of the redeemed is compared to the sun and stars, by the prophet Daniel. "And they that be wise (teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever." Dan. 12:3. Our Saviour gives similar testimony. He says, "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear." Paul said to the Corinthians, "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. Imagine, dear reader, that this mortal body were to be changed into a spirit body, and that it could shine with the brilliancy of the diamond, more beautiful than the ruby, and bright as the sun and stars, would not such a perfect state of existence, such a destiny be worth far more than it will ever cost one in the way of obedience, service, sacrifice, and even death, to obtain? If



such bodies can display such effulgent glory, think you they could be seen? Would they be real tangible? Would they be material and enduring? It appears that all candid people would answer, Yes. Then would it not be necessary for them to have a perfect and substantial abode? What better place in all the illimitable universe could be found than the earth when the great restorer, Christ, shall remove the curse, and when it shall be clothed with the transcendent beauty and loveliness of Eden?

Now let us consider carefully the abode of the saints and see if we can determine by scripture where their abode or inheritance will be. When they will gain possession of it, and through what means. We gain possession of property in a number of ways. Some by purchase and some by gift. We seldom receive anything by gift unless we are deserving. We gain favor either because we have shown some kindness to the giver, or our poverty prompts them to supply our need. A gift, in the popular and also in the legal sense, is that which is bestowed voluntarily without expectation of return or compensation. Hence we read in Rom. 6:23 that "the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." Think of the difference. Sin pays its servants with death, while eternal life is given freely and voluntarily to those who walk not in the paths of sin. Jesus says, My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. John 10:27, 28.

To be continued.

Lyman Booth.

## Berean Column.

Edited by  
NATIONAL BEREAN  
SOCIETY,

Leota B. Hanson, . . . Editor,  
3401 Magnolia Ave., St. Louis, Mo

### Jehu.

Jehu was the son of Jehoshaphat and captain in the army at Ramoth Gilead. He was appointed king of Israel by a young prophet sent by Elisha.

At this time Jehoram or Joram (king of Israel) was engaged in war with Syria and was wounded and had gone to Jezreel to be healed. While there, Ahaziah, king of Judah, came to see Joram and Jehu with his army conspired against them.

The watchman on the tower in Jezreel saw them approach-

ing and a messenger was sent by king Joram to ask, "Is it peace?" But he did not return and a second messenger was sent with the same result.

Jehu and his army came on to Jezreel and smote Joram and he died in his chariot. The time had now arrived, which God had promised Ahab. 1 Kings 21:29. "Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house."

Ahaziah fled when he saw this but was followed and smote in his chariot; he fled to Megiddo and died there.

Jezebel (Joram's mother) disguised herself when she saw Jehu and asked him, "Had Zimri peace, who slew his master?" and Jehu answered and said, "Who is on my side?" And Jezebel was thrown from the window by two servants and killed. Jehu gave orders for her to be buried but they found only her skull and palms of her hands. Thus the prophecy of Elijah was fulfilled. 1 Kings 21:23. "And of Jezebel also spake the Lord saying, The dogs shall eat of Jezebel by the wall of Jezreel." Jezebel was the type of any church or people that have cast off the true worship of God. The rest of Ahab's family were all beheaded.

After Jezebel had been killed all of the worshippers of Baal were called and when they were all assembled for the purpose of offering sacrifices, they were slain and the images of Baal were all burned. Thus Jehu destroyed Baal out of Israel. For this act Jehu was given the promise that his children for four generations should sit on the throne of Israel.

While Jehu destroyed all worship of Baal, he did not destroy the golden calves of Bethel and Dan and therefore walked in the ways of Jereboam.

This should teach us to be thoroughly sound in our Christian belief.

Jehu reigned over Israel twenty-eight years and was buried in Samaria.

Miss Florence Reed.  
South Bend, Ind.

### Can You Believe It?

Believe what? The popular notion, that personality inheres in an immaterial, intangible something in which moral character is developed, and that inhabits the body during natural life as a tenant inhabits a house and at death is wafted away by angels to worlds on high, there to join the angelic choir in ascriptions of praise to an immaterial God, surrounded by immaterial angels in an immaterial world. Or, if the character developed by this

immaterial (and I might add, imaginary or utopian) personality was had instead of good, it would be thrust down to an ever burning hell where the "Hollow moans and piteous groans" reverberate through the dismal abode of the lost, throughout the endless cycles of eternity. As belief is the assent of the mind, to doctrines or statements made by another we cannot be too careful about the source of the information, that is to be the basis of our faith, the foundation of our hope, and the moulder of our destiny. If it is contrary to enlightened reason, and the inspired declarations of the Bible to hold such traditional views, we should be willing and anxious to discard them, and reason together with the Lord. He does not ask us to stultify our reason, but to use it. Isa. 1:18. The plea of inspired men has been "Judge ye what I say." 1 Cor. 10:15.

Truth is always fearless and courts investigation.

"Truth, crushed to earth, will rise again,

The eternal years of God are hers;

Whilst Error, sinking, writhes in pain,

And dies amidst her worshippers.

David's petition should be ours, "O send out thy light and thy truth: let them lead me, let them bring me unto thy holy hill and to thy tabernacles." Psa. 40:11; 43:3. It is too hazardous to follow blind guides, for "If the blind lead the blind, both shall fall into the ditch." Matt. 15:14; 23:16, 24.

The unity of man's nature is taught in the Bible, from the opening pages of Genesis, to the closing of the Apocalypse. The Bible clearly teaches man's personality inheres in his physical organization. His mental phenomena, is dependent upon his brain, just as truly as sight is dependent upon the eye, hearing upon the ears, or feeling upon the nerves. The science of physiology demonstrates this point too clearly, to be successfully controverted. Between the Bible and true science, there is no conflict. The latter confirms the former. If it is not the physical, organized man in which personality inheres, and that develops moral character, how misleading would be the Master's words recorded in John 5:28 29: "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

God's word declares of this physical personality, that he recognizes as man, that he is mortal. Job 4:17, corruptible, Rom. 1:23, and perishable, John 3:14-16, and that he dieth and wast-

eth away, Job 14:10, and shall turn again unto dust, Job 34:14, 15. And to die is to cease to live, or not live. Isa. 38:1. In death his thoughts perish. Psa. 146:4. In the dreamless sleep of death he knows not anything. Eccl. 9:5. They go to the dead. v. 3. Their love and their hatred and their envy is now perished. v. 6. Being deprived of knowledge by death, v. 10; the dead praise not the Lord. Psa. 115:17; 30:9; 88:10-12.

Death so completely paralyzes and decomposes the brain that man's remembrance, even of his maker, is completely obliterated. Psa. 6:5. As it is the real personality represented by the pronoun thou, that God formed of the dust of the ground, Gen. 2:7, and remanded back to dust again, in the great realm of sheol or death because of sin. Gen. 2:16, 17; 3:17-19; Rom. 12:5, 18, Eccl. 9:10, is it not imperatively needful that there shall be a resurrection of the dead, if these persons are ever to live again? Acts 24:14, 15 Job 14:14; 1 Cor. 15:12-23. As I began this article with a question, I will close it by propounding other questions:—

"Why should it be thought a thing incredible with you, that God should raise the dead?"

Acts 26:8. "He that is our God is the God of salvation, and unto God the Lord belong the issues from death. Psa. 68:20, Rev. 1:18. I will ransom them from the power of the grave; I will redeem them from death," is the Creator's challenge, to unbelief. Hosea 13:14. "God is not a man, that he should lie, neither the son of man that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" Num. 23:19. Let us not follow the example of Israel of old:—they "limited the Holy One of Israel," and tempted God and turned back. Psa. 78:41.

Rufus A. Curtis.

I stand near the end of my life's course. And what a wholly different measuring rod will be used upon our earthly careers in the future from that used in this. The value of a human life will be determined, not by the glory of success, but by the purity of motive and the faithful perseverance in one's duty, even where the events have seemed of little consequence. What a wonderful rearrangement of the high and the low will take place at the great review. —Moltke on his 80th birthday.

There is no greater blockhead than the one whose mistakes never teach him anything.

He is not worthy of the honey comb that shuns the hive because the bees have stings.

**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.
- Adeline, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

The sudden death of Sister M. E. Thompson, of Rensselaer, Ind., on Monday, June 12, is to be greatly regretted. Though ripe in years, her activity and faithfulness were of a remarkable sort. Though she was not able to hear a word spoken by the speaker, yet she was to be found in her place in the morning service that the force of her ex-

ample might help others. May the morning soon dawn when she will be awakened to hear the angelic throng sing their sweet music.

Bro. Chas. Simpson, of the Grand Rapids, Mich., church is now undergoing the Pasteur treatment at Ann Arbor for a bite received from a dog with rabies. He is reported doing well and it is sincerely hoped that he may fully recover.

Word comes to this office of the death of Bro. Charles Williams, of the Antioch (Ill.) church, on Wednesday, June 21, 1916. Funeral service was held Sunday, June 25, 1916. Bro. L. E. Conner officiating. Obituary later.

**HELPING FUND.**

By means of this fund the Restitution Herald is sent to many who otherwise could not have it. H. H. Chamberlin, 3.00

**Announcements.**

**Argos Bible Conference.**

The Church of God at Argos, Ind., will hold a Bible conference Aug. 9-13, 1916. A very interesting program is being prepared and it is the desire of the brethren that as many as can will try and attend. The Bible conference will be followed by a series of evangelistic meetings.

Mrs. Frank Boggs, Sec'y.

The annual conference of the Churches of God in Christ Jesus in Nebraska, will be held at Holbrook, July, 29, to Aug. 6, inclusive.

Bros. J. W. Williams and O. J. Allard and other good speakers will be in attendance.

Come and let us reason together. May God put it into the heart of every member of the church to feel it his duty to lend a helping hand to make this a season of refreshing.

Zoe Adams, Cor. Sec.

**Illinois Bible School**

Inquiries are coming in relative to the Illinois Bible School and we announce that it will begin on Tuesday morning, Aug. 8, and continue up to noon of Thursday, Aug. 17. We are planning to make every minute of this time count for those who attend. Bro. F. E. Siple will assist in the work this year. Watch for the Illinois Conference and Bible School edition of the Restitution Herald in which all necessary information will be given.

**National Berean Conference at Waterloo, Iowa, Aug. 24, 1916.**

Bereans, you cannot afford

to miss it. Four great pleasures for ONE fare, if you come from east and north.

1st. Illinois Bible School, Aug. 10-17.

2nd. Illinois Conference, Aug. 17-20.

3rd. Iowa Conference, Aug. 20-27.

4th. National Berean Conference, Aug. 24.

The fare from Chicago is \$6.66, but by way of Oregon, it is \$5.98. So you save money by taking in the Illinois Bible School. Make this your summer trip and you will feel more than repaid in the good times you will have, the extended acquaintance among the brethren and your growth in knowledge and spiritual grace. Come we need you. Let each society send a delegate, if possible.

**Reports.**

**Pleasant View, Ind.**

A series of revival meetings closed at the Pleasant View church on June 20th. We had much rain during the meeting keeping many away yet the attendance was good. The Church of Christ brethren came in and assisted in the services. Two were baptized and arrangements made for a Bible School for the summer and regular preaching services once each month.

One week was spent with the Argos church with good attendance. Bro. Ora Railsback of this church assisted us in the Pleasant View meeting as song leader.

Argos will hold a Bible Conference, Aug. 9 to 13, with evangelistic services to continue for some time. Mrs. Clara Chaffee of Chicago will assist in the Argos Bible Conference.

We failed to mention that Bro. and Sr. R. C. Railsback, of So. Bend were at Pleasant View and rendered valuable assistance during the meeting.

I would say to our correspondents that my proper address is now Elyria, Ohio.

Yours in the blessed hope,  
C. C. Maple.

**Notices.**

**Books for Bible Study.**

A supply of new books on many of the important subjects are on hand and will be sent to any one sending one dollar for the same. They are in the form of booklets and tracts put up in packages of one each postpaid for the dollar. Among other subjects,—

- Pre and Post Millennialism.
- The Kingdom Idea, or Can the Kingdom Come before the coming of the King?
- The Sabbath.

The Characteristics of the Age. The Exaltation of Human Wisdom above the Word of God. Bible Outlines on the Second Coming.

Is the World Getting Better? Jude's Certain Men.

These and many others will be of much help to the Bible student.

Address,  
C. C. Maple, Evang. Elyria, Ohio.

**The Sunday School.**

By Anna E. Drew.

Paul at Athens.

July 16, 1916: Acts 17:16-34  
Lesson Text: Acts 17:22-34.

Golden Text.—In him we live and move and have our being. Acts 17:28.

Time.—Paul reached Athens a few days after the last lesson, giving time for his journey from Berea to Athens. He probably remained there three or four weeks.

Place.—Athens the capital of Greece, one of the three most renowned and influential cities in the ancient world, each of them still existing.

**Questions.**

Why had Paul left Berea, and to what city did he go? Acts 17:13-15. While waiting for his companions to join him at Athens, how was Paul impressed? v. 16.

"Athens was one of the three most renowned cities in the history of the world,—Jerusalem, the most influential city for religion; Rome, for power and law; Athens for literature and art. It had one of the most beautiful situations in the world, four famous mountains lie around it and four famous hills within the city. At the time of Nero it contained over 3000 public statues, besides countless number of lesser images within the walls of private houses. Underlying all the splendor and artistic beauty, forming the very life and spirit of the scene, was the demon of idolatry."

In his efforts to save the Athenians from the hopelessness of idolatry, what did Paul do? v. 17. Who did he meet in the marketplace? v. 18.

The marketplace was an open square in the center of the city. Around it were grouped the public buildings. Here came all who wanted an audience. The Epicureans were followers of Epicurus, a heathen philosopher. They denied the being and providence of God, and maintained that happiness consisted in the pleasures

of the senses. Epicurus himself intended to be understood as meaning rational pleasures, but his disciples abused the doctrine by interpreting it as encouraging the full indulgence of every fleshly appetite. The Stoics, followers of Zeno, held that all human affairs were governed by fate.

What was the subject of Paul's talk? v. 18. What did his hearers consider his topics? (foreign gods). Where was Paul taken and for what purpose? vs. 19-21. (Areopagus is the same word as Mars Hill. See R. V. for v. 22 and margin for v. 19).

How did Paul open his address? v. 22. See R. V. "Somewhat religious" instead of "too superstitious;" probably Paul alluded to the great number of idols in the city. What had Paul noticed in his wanderings through the city? v. 23. R. V. How does Paul "set forth" the true God? v. 24. See R. V. Did the gods the Athenians worshipped dwell in temples made with hands? What else was necessary to their gods? v. 25. See R. V.

"The 3000 idols and statues were made and cared for by the hands of man. The heathen clothed them with costly garments, overlaid them with silver and gold, brought them costly offerings of food and drink."

What of the true and living God? How does v. 26 oppose the faith of Paul's hearers?

"The Athenians considered less cultured people than themselves as barbarians, and the Epicurean referred all events to chance and accident and the Stoics attributed all to fate, while Paul refers all things to the determination of an infinitely wise and good God."

What is God's desire in his dealings with mankind? vs. 27, 28. How may we 'find' God? Jno. 6:40, 44, 45, 57, 63; Jno. 14:6; 3:16, 34-36. How does Paul apply the truths he had spoken? vs. 29-31. See R. V. for v. 30, also Acts 14:16; 1 Pet. 1:14 R. V. "But now,"—what had made the difference? (Christ had come with new light, new message from God). What motive for repentance? v. 31. What assurance that Jesus will judge the world? (His resurrection). Acts 10:40-42. When is the time of judgment? 2 Tim. 4:1. Why was Paul's address cut short? v. 32. Was Paul's talk in vain? v. 34. (Dionysius was a member of the council of Areopagus. The woman must have been some one of distinction). Is any work for the Savior ever in vain? 1 Cor. 15:58.

It isn't merely doing a thing  
That is going to tell,  
Whether you build or whether  
you sing—  
It is doing it well.

## Marriages.

Mr. George F. Wiseley and Miss Rosa E. Roose were married at their own home near Argos, Ind., June 14, 1916, at 8 o'clock p. m., in the presence of near relatives and a few invited guests. After the ceremony there was served a fine supper in honor of the bride and bridegroom from a table spread with the bounties of life and tastefully lighted with burning tapers.

The contracting parties are excellent young people of this community. The bridegroom is the son of George Wiseley, a well to do and prominent farmer. He has been industriously engaged in fitting up a home for the newly established household, and has thus displayed the sterling qualities of manhood that counts for substantial citizenship.

The bride is the daughter of Mr. and Mrs. Asa O. Roose, well and favorably known residents. She is a member of the Argos Church of God and is actively engaged in the Sunday School, Church and Berean work. She brings to the new home those qualities of womanhood that insure success.

May peace and prosperity attend them throughout their journey of life. May the blessings of heaven rest upon them and the good will of many friends comfort them.

D. E. VanVactor

Miss Sue Ethel DeCounter  
Mr. Roy Montrose Hunter  
Married

Monday, June the nineteenth  
Nineteen hundred and sixteen  
Saint Louis

At Home

410 South Elgin Avenue  
Tulsa, Oklahoma.

We congratulate our sister upon the happy event and join many friends in wishing a prosperous and happy wedded life.

## Obituary.

Mrs. Mary E. Thompson.

Mary Ellen Travis was the third of thirteen children born to Frances McCune Travis, of Lee Co., Virginia, and Stephen Travis of Pennsylvania. She was born in Clarion Co., Pa., Nov. 19, 1830. In one of her club papers she described her schooling in these words: "Two books were all I ever used in school—Cob's spelling book and the old English Reader—and to spell out of the one and read out of the other was all they ever gave us to do. I read and spelled and spelled and read until I could repeat everything in them, and as there was nothing more for

me to learn, they took me out of school at thirteen."

After the father's death in 1851, the family moved to New Lisbon, Ohio, and a few years later, to Prairie Bird, Ill., where on June 12, 1855, she was married to Alfred Thompson, of New Lisbon, and returned there to stay until Oct., 1855, when they came to Rensselaer, then a village of five hundred people to make their permanent home.

Throughout three score years of devotion to her husband and children, her death being the 61st anniversary of her marriage, she retained a remarkable youthfulness, which found expression in a tireless effort to make her home a haven of cheerfulness and welcome for them, as well as for her friends.

She was identified with many social, charitable and religious activities, and was a leader in civic improvements. She was a Charter member of the Ladies' Literary Club, which was founded Nov. 26, 1877, the second oldest in the state, and was the first president of the Woman's Suffrage Club founded in Nov. 1878. She was a member of the Church of God from its time of organization in Rensselaer, Ind.

Her spirit was modern and progressive, her mind liberal and open, her heart, generous and brave, her hands always ready to work for others.

She loved flowers and sunlight and trees and gardens, children and friends and home.

She died at noon, June 12, 1916 at the age of 85 yrs., 6 mos., 23 days.

Her husband, Alfred Thompson, died in 1896, and her oldest child, Florence Thompson Sears, died in 1899. The survivors are a son, Delos Thompson, and a daughter, Ora Thompson Ross; six grandchildren, Thompson, Bradley and Livingston Ross; Alfred and Emily Thompson, and Lois Thompson Kirk, and a great grandchild, Kennedy Paul Ross.

The older members of the church in Indiana will remember Sr. Thompson as a gentle, modest, Christian woman, of sweet and cheerful disposition. Many have been entertained in her commodious home in past years, where a hearty welcome was always extended.

She was a woman of intelligence, sound in the faith of the gospel, and when her health permitted, she was regular in her attendance at the church services. She now sleeps in Jesus. She passed from life into death quietly and with scarcely a struggle, having been in her usual health until within two days of the time of her death.

Short and simple funeral services were held in her home, where many of her long time

friends assembled to pay tribute to the memory of one whose useful life had been spent in their midst, after which we laid her to rest, waiting the return of the Master whom she loved and served in life.

L. E. Conner.

Martha Ann Carr

Was born at Kokomo, Ind., Sept. 13, 1839, and died at her home in Oxford, Neb., June 5, 1916, having passed the 73rd anniversary of her birth. She was married to Bro. John T. Prime on Sept. 20, 1860. Four years later Mr. and Mrs. Prime moved to Iowa and located on a farm near Nevada. Here they continued to reside until 1880 when in pioneer fashion they placed their household effects in a covered wagon and made the long and wearisome journey overland to Furnace Co., Neb. Trading their wagon for a farm they again engaged in agriculture.

Early in life Sr. Prime united with the Church of God of which her husband was a minister and early evangelist. During his frequent and prolonged absences on preaching tours she assumed entire charge and care of both home and farm, willingly enduring the hardships and privations attendant on pioneer life in order that Bro. Prime might continue to carry forward the truth concerning the coming and kingdom of our Lord.

Eleven years ago they retired from the farm and moved to Oxford, Neb., where they have since made their home.

Eleven children were born to them, all of whom were present at the funeral with the exception of one, who died in infancy. The children are as follows: Wm. F. Prime, of Salem, Oregon, Mrs. Ida Marsh of Ames, Ia., Mrs. Elizabeth Adams of Belle Plaine, Ia., Dr. James M. Prime of Omaha, Neb., Mrs. May Horton and Carr S. Prime of Oxford, Neb. She is also survived by fifteen grandchildren and four great grandchildren.

A short service was held by the Presbyterian minister at the home in Oxford, after which the funeral party came to Nevada, Ia., where the final services were conducted by G. Eldred Marsh from the home of Bro. S. M. White. Bro. and Sr. Prime are so widely known and respected that the entire church will unite in sorrow with the bereaved family.

G. Eldred Marsh.

Manners without good motives are a thin disguise for meanness. White lies sometimes make black spots on the reputation.

Self is a terrible tyrant that once given rein, rides ruthlessly over all that is best in the life of man or woman.

## Letters.

The Restitution Herald:

Dear friend and brother,

I am writing you to let you know that I want you to send the Herald to me for another year. Enclosed find check for same, Yes, Bro. Lindsay, the Herald is good enough for me; it is a prop and support to me; is always full of good things for the inner man to feast on. Yes, we poor frail mortals need its mild rebuke, and its spiritual admonitions. My desire is that the Lord will bless you, and the brethren will hold up your hand, while you cry aloud on the walls of Sion, and proclaim aloud the coming of our king; for we are commanded to watch and pray, lest we faint; for in the hour we think not, the Son of man cometh for the heavens must receive him until the times of restitution spoken by the mouths of all the prophets since the world began.

Then we can see the good in a paper like the Herald. We have a host of the best Bible students to search out prophecy, regarding our best welfare; and scan the horizon for the fulfillment of the signs of the times. There are great things happening in this age of the world. The Scriptures apply pretty well.

Men's hearts failing them for fear of those things; the sea and the waves roaring. Here we have no continuing city, but we seek one to come where there will be peace and quietude, and where the wolf and the lamb will lie down together and the lion will eat straw like the ox. Yes, brother, I want to be in that kingdom where there will be beasts in it. And the lamb will leap like an hart, and the tongue of the dumb will speak plainly. Then every man can sit under his vine and fig tree. No one will molest or make afraid; that is the heaven that the Revelator tells about, "And I saw a new heaven and a new earth."

G. A. Driskill.

Dear Bro. Lindsay:

I have thought many times I would write something for the paper and this morning I decided to put my thoughts into action. I was reading in 1 Peter 4th chap., and the 8th v. reads, And above all things have fervent charity among yourselves for charity shall cover a multitude of sins. And in the 3rd chap. of Col. and 14th v., it says, And above all these things put on charity, which is the bond of perfection. 1 Cor. 13:7-8: Beareth all things, believeth all things, hopeth all things, endureth all things. Charity 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.

Let us each and every one study the word charity more and try to have more charity and love for our fellow men and especially for the household of faith. Let us ever be ready to speak a loving word to those around us.

Your sister in the faith and hope of the soon coming Savior.  
Lola Clark.

Dear Bro. Lindsay:

I have just read your 4th "Reply," and think it good. And following it is a fine article by Bro. Lymna Booth, regarding when and where the righteous are to be rewarded. I often think about how some people seek to pervert the truth. Some are very honest in their faith, however, but some are not.

Many are swiftly passing through this life ignoring the overtures of divine mercy that are extended toward them, in order that they may be saved when Jesus comes.

Some of these days men are to be taken unawares. What will they do?

May the love of God lead, guide and protect his people during the perilous times of these last days of human rule.

May we as a people stand firm and fight the good fight of faith, thereby laying hold upon the promise of eternal life which Christ will gladly give to all his faithful servants when he comes. For my part, I offer all my assistance to those who fight for God, but if they are not fighting for the cause of the Creator, they need not ask my help. I am for God and him alone. If I can't fight for him and the truth I'll lay down my weapons of warfare. I simply refuse to surrender to the enemy, thus betraying my Master into wicked hands. I further refuse to compromise truth with error. If the enemy doesn't like what I preach and advocate, they will have to do the best they can for I will not give up the flag of truth that proudly waves over a sin-cursed world.

Brethren stand true to your calling. Don't go to the enemy and surrender. Preach the truth and stay with it if the whole world stands against you.

Jesus died that you might live; hence we should serve him that when he comes a reward of life will be given us.

Yours in the Christ,

T. A. Drinkard.  
Cleveland, Ark.

### Baptism.

There appears to be as much difference of opinion on baptism as any other subject taught in

the Bible. Some claim that it is a "non-essential;" man can be saved as well without it, as by obeying the command. Many claim that there are three modes; some denominations give the candiditate their choice of the mode, claiming that one is equally as good as the other. The translators of the authorized Bible must have had preconceived notions or they would have translated the original word, baptiso, into English, instead of giving the word an English form, baptize. If they had translated it to emerge, all would have been plain; no room for a dispute. The Roman Catholics admit that emersion was the original mode, and that the pope changed it. Being infallible, he had the right to do so. This we have a right to dispute, as he is not infallible by any means. God does not sanction the right of any man to change any of his commands. Rev. 22:18-19. 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 prophesy, God shall take away his part out of the book of life. So people need to be careful in changing what has been written for our instructions. If the three words, dip, pour and sprinkle, all had the same meaning, why use more than one word? As an illustration take Leviticus 14:15, 16. And the priest shall take some of the log of oil, and "pour" it into the palm of his left hand; and the priest shall "dip" his right finger in the oil that is in his left hand and "sprinkle" of the oil with his finger seven times before the Lord. Here we see that the three words are used, all having a different meaning. If they all had the same meaning, why use more than one word? The answer is plain; they all have different meanings. The word baptize has a meaning of its own, dip, plunge or emerge, to go under the water and be raised out of it, an emblem of Christ's death, burial and resurrection. Neither will sprinkling or pouring fill the requirements of baptism. Those who change the ordinance, forfeit their right to salvation.

Those who realize that obedience to the will of God is a necessary qualification for admission into the kingdom of heaven will readily perceive that a correct understanding of the divine law is of great consequence to them that they may know the way of life; and no one who comprehends this truth and has an earnest desire for salvation will turn from an intelligent and thorough investigation of this important subject.

The Lord Jesus Christ occupies the exalted position of Redeem-

er and Savior of mankind; there is none other name given whereby man can be saved. Therefore, it is to his gospel, and not to the plans and theories of men, that we must look for the only means of salvation. He taught men and women to come to him by faith and repentance and baptism, and thus be numbered with his people. His promise of salvation is made to the baptized believer; "He that believeth and is baptized shall be saved;" Mark 16:16, and he commanded his apostles to baptize all who received their teachings. Matt. 28:19.

The mode of baptism was also designated by the Lord, and his instructions were strictly obeyed by his servants. The Apostle Paul testifies that there is "one Lord, one faith, one baptism." Eph. 4:5, and those who received that baptism thereby put on Christ. Gal. 3:27. He describes the manner in which the ordinance was performed, by comparing it to a burial and to a planting: "Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:4, 5. As the Lord had been buried in the waters of the river Jordan, coming up out of the water, Mark 1:10, so also were the saints buried with him in baptism; Col. 2:12; they received the ordinance by immersion in water according to the prescribed method, and thus were "with him in baptism." This is the divine principle that was observed by the emerser, John, when he was baptizing in Aenon near to Salim, because there was much water John 3:23.

The Divine Master, in his conversation with Nicodemus, emphatically declares the law of God respecting the form of baptism—that it is to be performed in water. He says, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. This declaration he exemplified in his own action. John the Baptist was sent of God to baptize with water, John 1:6, 33, and Jesus insisted on receiving that ordinance at his hands, "to fulfill all righteousness." When he had been born of the water, and had come up out of the water, the Spirit of God came upon him, and the voice of God was heard: "This is my beloved Son, in whom I am well pleased." Matt. 3:13-17.

This is the pattern that the Lord gave as the requirement made by his Father; for he bears



witness that the ordinance administered by John the Baptist is the counsel of God. Lu. 7:30. Under this the repentant believer goes down into the water, with the one sent of God to baptize, is buried therein and raised up again in the likeness of Christ's resurrection. He is thus born of the water, receiving the baptism appointed by the Lord. The remission of his sins then comes from God by his Son Jesus Christ, and is given through baptism. He is cleansed and purified; his past sins are blotted out; he is a new born babe before God.

Thus do the Scriptures teach how the ordinance of baptism is administered—its mode, as well as its object and necessity. They also teach that, in order for the ordinance to be effectual, it must be performed by one authorized to act in the name of the Lord. Those who do not repent of their sins are not eligible for baptism. Matt. 3:7, 17, nor are the acts of unauthorized persons ratified by the Lord; for "no man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. 5:4. Aaron was called by the voice of God, through Moses. Ex. 4:14, 15.

This principle is clearly set forth by the Savior. He commanded his apostles to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19. But long before this he gave them the divine commission to act in his name wheresoever he should send them. "He ordained twelve that they should be with him and that he might send them forth to preach." Mk. 3:14. The divine authority which they possessed was the source of their power. This fact he impressed upon them, saying, "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." Jn. 15:16. If they had started out on their own authority without being chosen, would God have recognized ordinances performed by them in his name? Certainly not, for the reason he had chosen and ordained them was that they might be qualified to "go and bring forth fruit." The Holy Ghost came on them; and they spake with tongues, and prophesied. Acts 19:1-6. When the servant of the Lord officiated in the ordinances of the gospel, the repentant believers were born of water, and the word was confirmed in them by the workings of the power of God. The birth, the burial, the planting in water, without which ordinance the Lord has said that no man can enter the kingdom of heaven.

"Enter ye in at the strait gate," that leads to life eternal. J. E. Hogarth.

**Sanctimonious Criminality.**

"The sacred volume tells us that there is a time and place for everything, but so many religiously inclined people do not seem to understand the proprieties of a house of worship.

We realized this fact with a vengeance last Sunday, for we attended church twice, as editors sometimes do. We visited two different churches. We were impressed with the piety and the earnestness of the ministers, for they preached intensely interesting and practical sermons.

But now to the point. When we entered the sacred portals, our hearts were filled with the spirit of worship, and we naturally felt that we loved everybody. But to our astonishment—and we say astonishment because the good people of our city know better—we saw a beautiful sight, but one which was decidedly out of place in the house of God. There were hats galore, large, oh so large and perfectly exquisite.

There were wagon wheels, ind wash tubs, church steeples, belfrys, tree tops, shrubbery in great profusion—almost every size and shape imaginable. In fact it was a dazzling sight to behold. We thought at first perhaps that we had by mistake stepped into a vanity fair. We knew for certain we were not in an opera house, for people use common sense when they go there.

Now if there is anything in all the world we love, it is the beautiful in everything. A beautiful woman, with a divine creation on her head is worthy of the gods, and always makes our hearts flutter, but when you put an exaggerated creation on any kind of a woman, it makes our heart almost stand still—because of disgust.

Now back to the question of worship. We decided to stay it out, and see and hear it all. We heard some delightful music but for some reason the singers were beyond our range of vision. We did manage to get a glimpse or two when the shrubbery in front of us parted for a second. At this juncture we thought something of standing up awhile, but not desiring to attract unusual attention, we kept our seat and decided to make the best of an exceedingly unpleasant situation, not unpleasant because we disliked the beautiful, but because we were there to worship and try to forget the trivial things of this old world.

Another thing which attracted our attention was the scarcity of men as compared to the number of women present. We pondered

that there must be some good reason for this disparity of the sexes. We knew it was not the fault of the ministers, for they were eloquent and interesting. It could not be the church buildings for they were artistic, modest and restful. It was not the seats for they were delightfully comfortable. The music was entrancing, and led the heart to the very throne of God. In desperation we asked ourselves, "What is the cause of it all?"

While in this delirious state of mind, we heard a voice speaking. We could not see the speaker, but we guessed that it was the minister. This made us frenzied for if there is anything which unsettles us, it is to be able to hear but not see the speaker. Finally we began a series of contortions which would do justice to a vaudeville stage. We twisted both neck and body until we were almost exhausted. We tiptoed and squatted by turns and performed all kinds of gymnastic feats in order to hear and see a minister of the gospel preach the unsearchable riches of Christ. Just think of it.

We can now see as never before, the application of the words of Paul when he said, "Work out your own salvation with fear and trembling." Any man who can attend the average church today and stay with it, when he is compelled to work so hard during the services, and then be driven to fear and trembling when reference is made to the hat proposition at home, is certainly deserving of salvation.

There is no good reason for such a condition of affairs in our churches. Common sense and decency demand that the house of God be not turned into a place of millinery display, which is as disastrous in its effects upon public worship. If there is any place in all the world which ought to be free from pride, selfishness, display and the frivolities of this world, it is the house of prayer. The inspired volume says "God is a spirit: and they that worship him must worship him in spirit and in truth."—An editorial in a secular paper.—Sel. by L. S. B.

**There Will Be a New Order of Things.**

Dear brothers and sisters:

When Christ comes and sits on the throne of his glory there will be a new order of things. The offer that is now being extended to become heirs with the royal family through the gospel that is now being preached will be closed. The glad tidings about Christ's second coming will be filled. The good news about the resurrection of the righteous dead and giving them and the living saints everlasting

life and their gathering together unto him will have its fulfillment. The good news concerning the gathering of God's chosen people (Israel) back to the Holy Land and uniting them into one nation again will be fulfilled. The good news of the inheritance of the saints will be filled, so you see the present gospel's mission will be filled and could not be preached as a matter of faith and hope. To become members of the royal family and to become kings and priests (rulers or officers) in the kingdom of God was first offered to Israel, Ex. 19:5-6, but Israel failing on their part, Rom. 11:11, God turned to the Gentiles, Acts 15:14, and gave them a chance to become members of this royal family and share in the official work of that age, 1 Pet. 2:9, so you see if Israel had observed God's laws and kept his statutes, the Gentiles would not have had any part in the rulership in the age to come. Eph. 2:7. Now every man and woman that has had a fair opportunity to become a member of that royal family and become rulers in the coming kingdom and did not accept it will be condemned, therefore, will never have another chance. To have an everlasting kingdom without any death in it, the subjects must have everlasting life, so that will be a part of the work in the age to come. Yes there will be an opportunity offered to the people in that age to become subjects in the kingdom of God with everlasting life and this will continue until all have had a chance, and every one that will not accept will be destroyed from among the people, Acts 3:23. There will be a new order of things. Then people will quit dying, for Adam's sins. Isa. 65:20. Therefore they will live until they are ready for judgment, so then if any one dies it will be for his own sins. Yes, there will be many changes in the order of things in the age to come.

I am such a poor writer, I will not write any more, but want to hear from some of the brethren on this subject who can write.

Yours in the Abrahamic faith,  
T. J. Coleman.

Those love truth best who to themselves are true, And what they dare to dream of dare to do.—Lowell.

No trouble about beginning at the bottom, but how are we to keep from getting below it?

Character is always writing its name on the face in indelible ink.

They are great who are truly good.



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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 Sunday (except 1st) at Miller's Hall at 10:45.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mr. Roy Cufel, 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.

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.

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.

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.

The Church of God at Hickory Grove Iowa, meet every Sunday in their new house of worship for the following services: Berean Meeting or Sunday School every Sunday at 11 o'clock; preaching service morning and evening on the first Sunday of each month by G. Eldred Marsh.

Park Hill Church of God, Gladbrook, Iowa. Bible Class and Sunday School each Sunday morning at 10 o'clock; preaching services on the third Sunday of each month by G. Eldred Marsh.

Eagle Grove Church of God. Sunday School each Sunday morning at 10 o'clock; preaching morning

and evening on the fourth Sunday of the month. G. Eldred Marsh, Pastor.

Marathon, Iowa. Preaching regularly over the first Sunday in each month, including Saturday night. J. W. Williams, Pastor.

Lake Mills, Iowa. Regular appointment for preaching the second Sunday in each month. J. W. Williams, Pastor.

Pleasant Prairie, Iowa. Bible study at 10:30 a. m. each Sunday. Preaching at 11 a. m. and 7:30 p. m. every fourth Sunday in each month by J. W. Williams.

Sac City, Iowa. Berean study every Thursday night. Preaching Friday night before the first Sunday in each month by J. W. Williams.

Salem church, near Marshall, Ill. Sunday School each Sunday at 10:30. Bro. Silas Murphy, Supt. Opher Claypool, Sec.

Springfield, Ohio— Preaching first Sunday in each month, 10:35 a. m. Sunday School each Sunday, 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Brush Creek, Ohio— Preaching second and fourth 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.

Roll, Ind. Church of God.— Preaching each third Sunday, Saturday evening before, also Sunday evening. J. H. Anderson, Pastor.

Church of God, Argos, Indiana. — Sunday School, 9:30. Berean study each Wednesday evening. Preaching only occasionally.

Waterloo, Iowa. Preaching at 10:30 a. m. and 7:30 p. m. on the second Sunday of each month by G. E. Marsh. Berean class at 6:30 p. m. on the same evening and at 7:30 p. m. on the 1st, 3rd and 4th Tuesdays of each month, at Kistner's Chapel, 316 W Third Ave.

Ft. Dodge, Iowa. Brethren meet for Bible study on Monday and Tuesday evenings next after the second Sunday in each month at the home of Bro. and Sister G. P. Alford, 1229 6th Ave., N. Bro. J. W. Williams, teacher.

The church near Moriah, Ill., have preaching the Saturday evening before, and on the 2nd Sunday, morning and evening, of each month, Sunday School at the usual hour. Bro. L. E. Conner, pastor. Mrs. Amy V. Weaver, Sec

Church of God, Los Angeles, Cal., meet 1st and 3rd Sundays of each month at Taft Hall, 730 S. Grand Ave.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mrs. E. C. Railsback, 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. Preaching each first Sunday by Elder D. E. Vanvactor.

It is with the scythe Father Time provides that we reap our crops of wild oats.

He gains enough who is rid of a sorrow.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, July 12, 1916.

Number 39.

## IMMORTALITY.

### Voice of Well-Known Men On Life and Death.

The true faith putteth (set-teth forth) the resurrection, which we be warned to look for every hour. The heathen philosopher, denying this, did put (set forth) that the souls did ever live. And ye, in putting them (the souls of the dead) in heaven and hell and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection....If their souls be in heaven, tell me why they be not in as good case as the angels be; and then what cause is there of the resurrection?—Wm. Tyndale.

The immortality of the soul is neither argued nor affirmed in the Old Testament.—Bishop Perowne.

The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible.—Olshausen.

In fact no such doctrine is revealed to us. The wicked are never spoken of as being kept alive, but as forfeiting life.—Archbishop Whately.

Eternal fixity and duration belong only to those who are in accordance with God.—Dean Alford.

I wish with the greatest possible emphasis to state that in my own experience, the reception of this doctrine (conditional immortality) has not only not enfeebled my belief in the great doctrines of the evangelical faith, and especially in the doctrines of incarnation, the atonement, and regeneration, but has given to all those doctrines a firmer hold on my intellect, my conscience, and my heart.—R. W. Dale.

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

With St. Peter for our guide we shall not readily be persuaded to accept the idea that the gospel has propounded to us the natural immortality of all human souls as a portion of the Christian religion.—Gladstone.

My mind fails to conceive a grosser misrepresentation of language than when five or six of the strongest words which the Greek tongue possesses, signifying destroy or destruction, are explained to mean maintaining and everlasting but wretched existence. To translate black as white is as nothing to this.—Dr. Weymouth.

## TEARS.

ALICE B. CURTIS

**O** MOTHER earth, fair mother earth,  
Thy face is drenched with tears,  
Dropped by thy children sorrowing,  
Throughout the passing years.

At sorrow's drops, by pain distilled,  
The bravest may not sneer;  
For whom has Grief so lightly touched,  
He has not shed a tear.

King David said the Lord doth keep  
A bottle with his tears,  
So precious in Jehovah's sight,  
The tear drop, pure, appears.

Good Jeremiah wept and prayed  
For people dear to him,  
The lustre of his faithfulness,  
Time's fingers may not dim.

The chief apostle wept and wrought  
To be the Gentiles' light,  
In pain and danger he pressed on,  
And fought a winning fight.

But the most precious of all tears  
Were those the Savior shed,  
Over fair Salem's tragic doom,  
Her captive, and her dead.

He saw adown the coming years  
Poor Judah's scattered race,  
Sifted among the nations wide,  
No land their resting place.

O haste we pray that blessed morn  
When Christ shall come to reign,  
As King of kings and Lord of Lords,  
Amen, and yet amen.

And so God's worthies wept and prayed  
Through the long, weary years, [day,  
And Truth's fair flower that blooms to-  
They watered with their tears.

O dream not tears a weakness vain;  
Their power none can tell;  
They melt and change the stony heart,  
Like a white hot crucible.

Though from the friend with loving word  
We sometimes turn away;  
Who can resist the broken voice,  
And tears he cannot stay.

The children of the Bridegroom mourn  
And lift their tear-dimmed eyes,  
To see the vision of their Lord,  
Burst from the glowing skies.

Have you the alabaster box  
Of love and homage sweet,  
Mingled with your repentant tears,  
Broken o'er Jesus' feet?

Now he who weeping goeth forth  
The precious seed to sow,  
With ample sheaves shall come again  
Fruition's joy to know.

For a bright day is coming soon,  
Sin's reign will then be o'er,  
When God shall wipe away all tears,  
And sorrow be no more.

Life to the godless must be the beginning of destruction since nothing but God and that which pleases him can permanently exist.—Dr. Thomson, Archbishop of York.

Hope in death can only spring from the principle of immortality, and this principle has no root save in Christ.—Prim. Tulloch.

Since I have reached and rested in the conclusion that the ultimate doom of the impenitent is death, and not eternal life in agony, a great black cloud seems to have rolled away from the face of God, and I see him, not only as my loving Father, but as the Father of all his creatures.—Prof. Butler.

For not far short of a quarter of a century now I have lived in the belief that the view which has been designated 'Life in Christ' is the real teaching of Scripture. That view is expressed in the words, taken not metaphorically but in a straightforward manner, 'The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ....The more I think of it, the more vain appear to me to be all attempts to establish

man's immortality on a physical or metaphorical basis.—Prof. Sir G. Strokes, Bart.

The advocates of what they call (conditional immortality have done good service exposing the baselessness of the popular doctrine of the intrinsic and endless permanence of the human soul. They have also done good service by demanding a reconsideration of the whole matter, and by protesting against a theory long dominant in the Christian pulpit, which as I believe goes far beyond the teaching of Holy Scripture.—Prof. J. Agar Beet.

All teaching which makes the soul immortal by virtue of a primitive essence is concealed pantheism.—Prof. E. Naville.

If we examine the writings of the earlier fathers, Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp, Justin, Theophilus of Antioch, Ireneus, and Clement of Alexandria, we find them all faithful to the apostolic doctrine of the final destruction of the wicked. The dogma of everlasting torment did not creep into the church until she yielded to the influence of Platonic philosophy.—E. Petavel, D. D.—World's Crisis.

## Decatur All Wrong?

(Pastor's wife pens a poem condemning Tribune's motto on patriotism).

The Tribune's motto, "Our Country. In her intercourse with foreign nations may she always be right; but our country, right or wrong," was made the subject of a poem written by Mrs. Hattie Wells Boynton, wife of the Rev. M. P. Boynton, and sung following Dr. Boynton's sermon last evening in the Woodlawn Baptist church. The song had five verses. Here are three:

Our country right—how dare we say,  
"Our country right or wrong,"  
When nations perish from the way,  
That lift such battle song?  
One slogan thrills us with its might,  
One cry our lips prolong—  
Our country right as God is right  
And strong as God is strong.

Our strength is not in armor  
plate,  
In craft of wave or air.  
With powers unseen we link our  
fate,  
And in their might we dare.  
Strong love unarmed shall vindicate

Her power to shield the brave.  
For lands that hate must die of  
hate—  
For God himself can save.

O motherland, heed thou their  
call,  
Act for the coming years,  
Let not the past thy soul enthrall,  
Nor map thy path with fears.  
No spectral phantoms, grim and  
tall,  
Shall dominate thy way,  
But regnant love shall conquer  
all,  
And brotherhood have sway.

Dr. Boynton's sermon prelude was on the subject, "The Mad Dogs of War." He consigned to the bottomless pit all who were responsible for the present war and declared President Wilson was acting against his real beliefs in his program of preparedness.

It is a duty which life imposes upon us all to cast a light about us wherever we are led, to make friends of the people with whom we are thrown; to be agreeable to our associates, and to make the most of their virtues.

## Obituary.

### Emma Chapman,

Oldest child of Dr. Clark Chapman and Bithiah Chapman, was born Dec. 23, 1848, near Argos, Ind., and died July 2, 1916, aged 68 yrs., 6 mos., 9 days.

She was united in marriage to B. F. Taylor, Dec. 5, 1867. She was the mother of four children, Effie, George, Florence and Lura. Effie died at the age of four years.

She was obedient to the gospel message and was baptized by Eld. S. A. Chaplin, Mar. 19, 1868, and united with the Antioch church. Sr. Taylor has been a good wife and faithful mother. She was especially untiring in the care of her mother Taylor in her old age, sickness, and death some years ago. She was an accommodating neighbor, ever ready to lend a helping hand to those in distress. She was a student of the Bible and a regular attendant at church services when able. She has been sick for five years, but bore her afflictions with great patience. She rested her hope upon a resurrection from the death state to a condition of freedom from the ills of the flesh.

Of her father's family, she leaves three brothers and five sisters. And of her own household she leaves her husband, B. F. Taylor, three children, George, of Argos, Mrs. Florence Cordill, and Miss Lura, both of Mishawaka, Ind., and three grandchildren and one great grandchild. She's laid to rest from toil and pain,

To wait her Savior's rule and reign.

We drop the sympathizing tear,  
We'll miss her voice, and her good cheer.

But, there will come a fairer day,  
When life will come, and come to stay.

Funeral services were held from the residence, Wednesday, July 5, 1916, at 2:30 p. m. Many floral gifts expressed the love and esteem in which our sister was held. We spoke words of comfort to the bereaved friends from Jno. 14:19. Burial was made in Maple Grove cemetery.

D. E. VanVactor.

### Where Will the Righteous Be Rewarded and the Wicked Punished?

In all transactions whereby real estate changes owners, there are formal agreements, contracts or covenants entered into by and between the interested parties, and are usually in writing. A valuable consideration or compensation, is essential to convert an agreement into a contract. A contract may be

or written. If written, the instrument is sufficient evidence of its validity. If oral it will require the testimony of two or more witnesses to establish its validity. A covenant in law, is a written contract under seal. Such seals are authorized by law and used in authenticating written instruments. The forms and means of sealing instruments have been changed many times since the days of Abraham. I believe the primitive seal as used by the ancients, was made in the blood of one of the parties or of both of the parties to the covenant. It was applied by putting a few drops of their blood upon the ball of the right thumb and then pressing the thumb upon the margin of the parchment or scroll, which made an impression, in much the same manner as the Bertillion system used in the detection of criminals of our time. The ancients called this method, the sealing, ratifying or confirming of the covenant in their own blood. By this act they showed to the world that they would defend and warrant the title they were giving, at all hazards, even to the shedding of their own blood. This was the highest type of ratification or confirmation possible for them to make. What more could they give than their own life's blood in defense of their rights? What more could our Savior do to guarantee the eternal inheritance to his saints than to seal the new covenant with his own blood by shedding it upon the cross? What greater sacrifice could he make to defend our title which has been warranted to us, in the inheritance as expressed in the covenant of promise? Paul in addressing the Galatians, said, "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. 3:17. To the Hebrews he said "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 of the New Testament, that by means of death, the redemption of the transgressions that were under the first testament, they which are called, might receive the promise of eternal inheritance.

This portion of our subject, "Where will the inheritance be?" will be discussed under the terms or meaning of a covenant, testament or will. Under a will or testament the heirs do not come into possession of the bequests made therein so long as the testator liveth, but there are certain prescribed conditions which must be agreed to and complied

with or they will forfeit their inheritance. An inheritance implies the existence of a will, covenant or testament. If we wish to find the inheritance for which we are striving, we must find the will or testament which describes it. Paul has written concerning two testaments. One he calls the Abrahamic; the other, the Mosaic. The Mosaic, he calls the first or old testament, because it was put in operation before the other. He styled it the Old Testament because it had served its purpose and was about to pass away and give place to another. Paul says, "In that he sayeth a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:13. While the Mosaic was glorious, the other is much more so. He says, "For that which was done away was glorious, much more that which remaineth is glorious." 2 Cor. 3:11. The one that passed away was the ministration of the letter of the law; the other the ministration of the spirit. The letter killeth, the spirit giveth life. v. 6. Paul, as an able minister of the new testament, continues his comparison of the two and demonstrates the difference between them. He refers to the Mosaic as the ministration of death written and engraven in stones, and asks the question, "If it was so glorious that the children of Israel could not look steadfastly on Moses' face because of the glory (or brightness) of his countenance, and the glory of this covenant was to pass away, would not the ministration of the spirit be more glorious? He reasons that if the ministrations of condemnation (or that which killeth, or rather that which could not give life) be glorious, much more doth the ministration of righteousness (or that which giveth life), exceed in glory. The Mosaic could not give life; the other could, and in this respect the other was far more excellent, and although the Mosaic had been made glorious, yet in respect of giving life it had no glory. Paul says, "For even that which was made glorious had no glory in this respect (in respect of giving life) by reason of the glory that excelleth." v. 10. The Mosaic has passed away and the Abrahamic remaineth, hence he says, "For if that which is done away was glorious, much more that which remaineth is glorious. v. 11. Because of the excellency of the Abrahamic over the Mosaic, Paul could speak boldly, for he says, "Seeing then that we use great plainness of speech." v. 12. The Mosaic condemned the sinner and could not justify him unto life; the gospel or the Abrahamic covenant justifies through faith, and cannot condemn the one who

believes in Jesus Christ. Through the Mosaic, God appears in terrible threatening as of death; in the gospel he manifests himself through grace in promises of eternal life. The one presents a throne of judgment; the other a throne of grace. While the sentence of condemnation belonged to the law, the sentence of justification to life forms a part of the gospel. Under the law a sinner was condemned for his first offense; but under the gospel he is offered the forgiveness of all his offenses. Thus it is easy to see why the Mosaic "had no glory in this respect," although it had been made glorious, the glory of the Abrahamic is much greater.

In the 13th v., Paul refers the Corinthians to the time when Moses came down from the mountain after having been with the Lord for forty days and nights, at which time his face shown with such brightness that he put a veil over his face while talking to Israel. Some consider this as a type of the veil of blindness which has been placed over the eyes of Israel, as Paul told the church at Rome. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part hath happened to Israel, until the fulness of the Gentile times be come in." Rom. 11:25. Paul spoke with a joyful confidence, because the veil had been removed from his eyes and his vision was clear, and his speech as free as the truth which had made him free. To the elders of the church he said, "I kept back nothing that was profitable unto you, but having shewed you, and having taught you publicly, and from house to house." "For I have not shunned to declare unto you all the whole counsel of God." From Paul's own testimony it appears that his purpose was to manifest a frankness and boldness of speech which should be the chief element in the character of a minister of Christianity. By referring to the veil which Moses wore after he came forth from talking with God, he pictures the old dispensation as a partial revelation, a dim, indistinct picture shining through a veil, showing through symbols and illustrated in types and ceremonial rites, which was their schoolmaster, under which they were kept, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." See Gal. 3:23, 24.

Some 1500 years had passed since Moses had talked with God on Sinai's glorious mountain, but still in Paul's day, the face of Moses was hid from Israel by the same veil and they saw his



glory but dimly, but they could not look to the end (or fulfillment) of that which is abolished. The blindness which was caused by this veil was not to last always for Paul says, 'But even to this day (Paul's day), when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away.' vs. 15. 16. He continues and explains that where the veil is taken away, then liberty in Christ will shine forth and we may behold the glory of the Lord. He says, "Now the Lord is that spirit (that giveth life, see v. 6), and where the spirit of the Lord is, there is Liberty. But we all with open face (face unveiled), beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." vs. 17-18. Paul would have us understand by his reasoning in the third chapter of 2 Cor., that if we have had the veil removed from before our eyes which darkened the spiritual intelligence of Israel, then we are standing in liberty, and being in liberty, we are supposed to avail ourselves of all the light which liberty can give us. He says, "Where the spirit of the Lord is there is liberty," and the spirit giveth life. Therefore we conclude that the spirit is the source of light, and as this light of the Mosaic was veiled and could not give the light that would lead to life we must look to the Abrahamic for our inheritance, since it alone giveth life and without life there can be no possession of an inheritance.

While Moses veiled the glory which shone upon his face, Paul preferred to stand with open face beholding as in a glass the glory of the Lord, and he shunned not to declare that glory to the world. By that glory Paul says, we are changed into the same image from glory to glory. The glory which shone on Moses' face soon faded away and left no change upon his countenance. If we are to be changed into the same image from glory to glory by the spirit of the Lord we must surely look into that perfect mirror, and by looking into that mirror we behold the untidiness of our dress (our Christian character), and we are thereby enabled to discover our defects and to correct them, and in this manner we may change into one like his. We must remember that it is not a mere passing glance into the mirror that will show our imperfections, but the continual look of love and trust that will change us into the likeness of his wondrous beauty. They who continually look toward heavenly matters are as the apostle tells us, changed by the image of perfect beau-

ty from one degree of glory to another. Those who look downward to earthly things, receive the impress of things beneath them and lose sight of every thing that ennobles human life. Moses veiled the face which shown with the radiance from God's glory, which had a momentary gleam, but we are to stand before the mirror of truth with unveiled face and reflect to all men the light we receive from the glory revealed therein.

Lyman Booth.

#### SERMONETTE NO. 77.

##### Why Attend the Conference?

Texts:—Ex. 23:14. Three times thou shalt keep a feast unto me in the year.

Heb. 10:24-25. Let us consider one another to provoke unto love and to good works not forsaking the assembling of ourselves together, as the manner of some is.

This sermonette is the condensed form of a discourse delivered at the hall of the Iowa camp ground on Sunday, June 25, 1916, to the class of faithful ones who meet at Waterloo, and is given here to encourage attendance at all our state conferences everywhere. Great good comes to those who attend these annual feasts, and all owe it to themselves and to their friends to attend and carry home some of the precious spiritual truths they receive.

God was the teacher of Israel. It is fair to suppose that such a teacher would bring to his pupils wise and wholesome instruction for their guidance. His pupils—all Israel—were called together three times during the year.

1. The first meeting was called the feast of the passover. Israel had been in bondage four hundred years. Their lords were the cruel Egyptians and it was only after a series of terrible plagues, the last of which was the death of all the first born that they allowed Israel to go free.

Upon certain conditions that God had prescribed the death angel passed over the houses of the Israelites, and it was in grateful remembrance of this deliverance, that the feast was called "The Passover."

2. The second feast to which Israel gathered yearly was the feast of Pentecost. This memorialized the giving of the law at Sinai. All Israel came together to hold a seven day feast, not only to eat together the luscious fruits of Canaan, but to hear the reading of that wonderful law, which is the standard of all morals.

3. The third was the feast of Tabernacles. All these feasts memorialized events in their national history. They unified the

nation, kept the language pure, and imparted vital instruction in governmental affairs and spiritual life.

We have only one annual meeting in the year in Iowa. Other states may have more, but whatever the number of meetings our object should be to grow stronger and more spiritual. If God thought necessary for Israel to come to Jerusalem three times in a year to receive instruction and be benefitted, is it too much for us to come together once? I look upon this as a duty we owe to ourselves and to the cause we represent.

4. A conference gives a live Christian an intimate knowledge of the advance thought that is developed among us as a body of believers. Many of us lack the time to study as we would like the great questions of these times, and by attending the conference, if we truly have a desire to learn we can soon pick up ideas of great value.

5. The information we can gain is valuable to the family and to the community in which we live. This is provided we use it afterward. The use of knowledge is where we reap its benefits.

6. I have no hesitancy in affirming that if any one attends the conference with a sincere desire to do good and get good, that it will make him or her a better Christian. It unifies us in thought by getting better acquainted with our people and their modes of thought, minimizes the differences between us, and all are advanced.

7. New ideas—those requiring much study are often gained from the labors of others. Thus time is saved and the hours spent together is an economy of time. Your few days spent at conference is really a saving of valuable time.

8. It will awaken your ambition and beget a desire to know more about God's plan of redemption and human needs in this life, and you will be more ready to help in every good work. Indifference does not always come from opposition to some good work, but often comes through ignorance of its needs. Besides adding to your sum of Bible Christianity such knowledge as you cannot acquire by reading.

9. It will give you a needed rest from your round of daily labor. You are worried about some duties or have not been well and a few days among wholehearted Christian people and the singing of birds and the talking, whispering crooning songs of the trees, and the evening concert of the katy-dids and crickets extended into the night, will put you into the restful sleep of childhood. And when the ten days

of conference are over you will be a new man or woman in Christ Jesus. It surely is so.

Only one thing don't do. Don't look for faults. There will be some there no doubt. Look for good. Sing with the birds and the music of nature and blend this with the psalms of praise to the Creator.

Bring a pencil and a small tablet and note all that is praise worthy. Join in the prayers and songs, and use your Bible. Be cheerful and helpful and I will guarantee happiness. Come.

A. J. Eychaner.

Happiness is the most accommodating of all things. It will come to a cottage as soon as to a palace. You never need wait for any outward pomp to come. As the sunshine of the Almighty will shine through a simple vine as richly as upon the velvet of a king, or upon the gilded dome of a temple, so happiness falls with equal sweetness upon all those whose hearts are at peace.

Down in the human heart,  
Crushed by the tempter,  
Feelings lie buried,  
That grace can restore;  
Touched by a loving heart,  
Wakened by kindness;  
Chords will vibrate once more.

Gold and silver may supply us with the necessaries of life, with food and drink, clothes and houses; but they cannot give the joy of a kind look.—Lord Avebury.

It is much easier to be contented without riches than it is with them.

How conscience must laugh at some of the apologies and excuses we make.

There is nothing so utterly hollow as a kind word that should have been spoken yesterday.

It's the routine drill of every day life that fits a man to cope with the crises.

Beating around the bush is a poor way to gather flowers of truth.

The man who "just knows he can't" and quits, loses all the glad joy of effort.

The father who does not put good reading matter in the hands of his children has never done any real praying for their salvation.

Temperance means the right use of right things. There can be no right use of wrong things.

Be true to your word and your work and your friend.

Common sense is the most valuable wisdom.

**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.

Will those who are expecting to attend the Illinois Bible School, Aug. 8-17, please drop a card to S. J. Lindsay, Oregon, Ill. to that effect.

The attendance at the Michigan Bible School this year numbered about 40. There was good interest all the way through. It was a school that we thorough-

ly enjoyed teaching and will long remember. The Blanchard brethren left no stone unturned to make it pleasant for us. May the Lord prosper them and may they present a solid front in proclaiming the glad tidings.

On our visit to the Michigan conference and Bible School we had the pleasure of Sr. Lindsay's company. It is not often that we have had this pleasure and it made the trip immensely enjoyable for both.

**HELPING FUND.**

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

- Mrs. McMillin, 1.00
- Mrs. Thos. Briggs, 1.50
- Mrs. Kelley, 1.50
- A. C. Boyer, 1.00
- Mrs. Emma Powell, 1.00

**Announcements.**

**Illinois Bible School.**

Inquiries are coming in relative to the Illinois Bible School and we announce that it will begin on Tuesday morning, Aug. 8, and continue up to noon of Thursday, Aug. 17. We are planning to make every minute of this time count for those who attend. Bro. F. E. Siple will assist in the work this year. Watch for the Illinois Conference and Bible School edition of the Restitution Herald in which all necessary information will be given.

**Argos Bible Conference.**

The Church of God at Argos, Ind., will hold a Bible conference Aug. 9-13, 1916. A very interesting program is being prepared and it is the desire of the brethren that as many as can will try and attend. The Bible conference will be followed by a series of evangelistic meetings.

Mrs. Frank Boggs, Sec'y.

The annual conference of the Churches of God in Christ Jesus in Nebraska, will be held at Holbrook, July, 29, to Aug. 6, inclusive.

Bros. J. W. Williams and O. J. Allard and other good speakers will be in attendance.

Come and let us reason together. May God put it into the heart of every member of the church to feel it his duty to lend a helping hand to make this a season of refreshing.

Zoe Adams, Cor. Sec.

**National Berean Conference at Waterloo, Iowa, Aug. 24, 1916.**

Bereans, you cannot afford to miss it. Four great pleasures for ONE fare, if you come from east and north.

- 1st. Illinois Bible School, Aug. 8-17.
- 2nd. Illinois Conference, Aug. 17-20.
- 3rd. Iowa Conference, Aug. 20-27.
- 4th. National Berean Conference, Aug. 24.

The fare from Chicago is \$6.66, but by way of Oregon, it is \$5.98. So you save money by taking in the Illinois Bible School. Make this your summer trip and you will feel more than repaid in the good times you will have, the extended acquaintance among the brethren and your growth in knowledge and spiritual grace. Come we need you. Let each society send a delegate, if possible.

**Reports.**

**June Report.**

Days served,	29
Services held,	26
Sermons, 19; lessons, 7.	
Baptisms,	1
Financial statement:—	
Overdraft from May,	\$80.18
Received from conf.,	53.85
Mrs. Dan. Martin,	1.00
	<hr/>
	135.03
Expense:—	
Car fare,	11.83
Hotel,	1.85
Bus,	.25
Telephone,	.10
	<hr/>
	14.03
Salary,	72.50
Present overdraft,	48.50

The first Sunday in the month Mr. Hoy D. Fales was baptized in Pickerel Lake at Marathon, and gives promise of activity and faithfulness. We pray the Lord's blessing and care for him, and that he with us all may rejoice in the crowning day.

About the usual attendance and interest have been shown at all places this month. The first day of the month we returned from Indiana, from the funeral of Bro. Finney.

Over the third Sunday was spent at Waterloo, where we had seven sermons and one lesson. The interest of the members was good, as is usual, and there were also present a few interested ones besides. Most of the time my home was pleasantly furnished with Bro. and Sr. Eychaner at Cedar Heights, with one night at the home of Bro. Hoar's family, where that evening the sermon was given. Sunday we had two sermons and a picnic dinner at the Camp Ground. We also had a picnic dinner at Pleasant Prairie the fourth Sunday. Here the meeting was better attended than usual on Sunday night.

Between the third and fourth Sundays we had two sermons

and two lessons at Eagle Grove, which were received with interest by the little band there who are so faithfully holding to the truth. We had a few of the outside public present, and the Allard family were over from Ft. Dodge on the first night, including our preacher and president, O. J. Allard. You should have seen this boy when he caught his first pickerel at Lake Mills. He hopes to repeat the deed now in a few days.

J. W. Williams

**Michigan Conference Report.**

The annual conference of the Church of God of the Abrahamic Faith in Michigan, met at Blanchard, Isabella Co., Thursday evening, June 22, 1916, and continued over Sunday. Meeting called to order at 7:30 p. m. Opening hymn, "To the Work." Lesson read by Sr. M. A. Woodward, John 15:1-18, "I am the true vine." Words of welcome by Bro. B. W. Woodward, with a short gospel sermon, Response by Sr. M. A. Woodward, and sermon, "Duty of the Hour." Jno. 5:17.

The meeting was held in the beautiful new church, which is large, well lighted, and convenient in every way. A motion made at the business meeting by Bro. Wm. McCrodon, that the conference cancel the loan of \$300.00 given at the Adrian Quarterly Conference to the church at Blanchard, and also that the \$100.00 received from the sale of the Watson church be presented to their church, was unanimously carried. This decision of the conference greatly rejoiced the hearts of the Blanchard brethren who had made such efforts to build their church.

We were royally entertained by the brethren and friends and we thank them for all their kindness and hospitality and wish them success in every way.

Ministers present: Bro. S. J. Lindsay of Oregon, Ill., Bro. F. V. Blakely, of Grand Rapids, Mich., Bro. B. W. and Sr. M. A. Woodward, of Dutton, Mich. Bro. and Sr. Lindsay of Oregon, Ill., were the only ones from a distance. It was a pleasure to us that dear Sr. Lindsay could meet with us. The attendance was very good, brethren coming from all parts of the state.

The following officers were elected for the ensuing year:

- Pres. F. V. Blakely, 1037 So. Lafayette Ave., Grand Rapids, Mich., first vice pres., L. D. Decker, Blanchard, Mich., second vice pres., Sr. Fletcher, Kalamazoo, Mich., Sec., Emma Jackman, R. F. D. 11, Burton St., Grand Rapids, Mich., treasurer, L. Bridgman, 2035 Horton Ave., Grand Rapids, Mich.

Auditing Committee: Sr. Blakely and Bro. A. K. Richardson.

A committee of three was appointed to arrange for the evangelistic work during the coming year. Bro. Edwin Coats, Sr. M. A. Woodward and Sr. Rosetta Hill were appointed to this committee, Sr. Woodward being made chairman.

June 23rd. Meeting called to order by Sr. Woodward. Sermon, Bro. S. J. Lindsay. Lesson, 1 Cor. 13. Subject, Charity. 2:00 p. m., sermon, Sr. Woodward. Jno. 21: 1-19, Lovest thou Me? 7:00 p. m., social meeting, led by Sr. Moses. Sermon, Bro. Lindsay. Lesson, Dam. 2:1-48. Subject, The Kingdom of God.

June 24th. 11:00 a. m., sermon, Bro. Blakely. Eph. 4. The Body of Christ. 7:00 p. m., social meeting, led by Sr. Woodward, A lesson on love and obedience, followed by a grand, good sermon by Bro. Lindsay. Lesson read, Gal. 3. Subject, Law vs. Gospel.

June 25th. 9:30 a. m., an interesting session of the Sunday School was held. Bro. George Scott is Supt. 10:30 a. m., sermon by Bro. Lindsay. Subject, Baptism.

On Sunday, Bro. Lindsay assisted five dear ones in putting on the all saving name of Jesus: Cecil Scott, Mrs. Frances Munn, Mrs. Ada Jane Daniels; Dale Bissel, May Robinson. At 2:00 p. m., sermon by Bro. Woodward, "I have kept the faith," followed by communion service, administered by Sr. Woodward and Bro. Blakely. At 6:30 p. m., a very interesting session of the Berean society was held, led by Bro. Blakely. Cecil Scott recited "The Vacation of a Minister," and Susie Lesh, "The Drinking House over the Way." At 7:30 p. m., an eloquent and instructive sermon from Bro. Lindsay, —A Picture of Hope. Isa. 56:17. "For behold, I create new heavens and a new earth and the former shall not be remembered nor come into mind." Subject, the Restoration Age. It was indeed inspiring and uplifting.

The Bible School which directly followed the conference was in charge of Bro. Lindsay, who gave us excellent lessons, which we pray may be with us through our lives. At the conclusion of the Bible School, two more made the good confession and on Sunday afternoon, July 2nd, were baptized. They are Sr. Lena Briggs and Sr. Oliva Adams.

May we in humiliation subdue all sin and conquer self and win a crown of life is my wish for each and all.

Emma Jackman, Sec.

It has been well remarked: It is not said that after keeping God's commandments, but in keeping them, there is great reward.

## The Sunday School.

By Anna E. Drew.

Paul at Corinth.

July 23, 1916. Acts 18:1-22.  
Lesson Text.— Acts 18:1-11.

Golden Text.—Be not afraid, but speak and hold not thy peace. Acts 18:9.

Date of arrival at Corinth, about Sept. A. D. 51.

Time spent in Corinth 18 months.

Place.—Corinth on the Isthmus that divided Greece. It was the commercial center of the Greek world, being on the route between Rome and the East.

### Questions.

Where did Paul go from Athens? Acts 18:1.

Corinth was about 55 miles from Athens. It was the capital of Achaia, the southern province of Greece. "A beautiful city, delightful for its climate and having the best situation in all Greece for a great commercial city." Its population was of a most mixed nature, and in its moral condition, it was "the seat of every kind of licentiousness and excess."

With whom did Paul find a home in Corinth? vs. 2, 3. Why did Paul support himself? 1 Cor. 9:11-15; 2 Cor. 11:6-9. How did he spend his sabbaths? v. 4. Who arrived to help him? v. 5. What is meant by Paul being pressed in the spirit? See R. V. v. 28. Some ancient copies read "was earnestly employed in the word." that is, in preaching. In Paul's preaching to the Jews, what did he always seek to prove to them? v. 5; v. 28; Acts 9:22; 17:3. How did the Jews at Corinth receive his efforts? v. 6. What command did Paul obey? Matt. 10:14. ("This was a sign that he was relieved of all responsibility for their failure to be saved."). Where did Paul then go to hold his meetings? v. 7. What noted convert from among the Jews? v. 8. He was: one of the few converts who was baptized by Paul himself. 1 Cor. 1:14.

What were the steps in conversion of those mentioned in v. 8? (Hearing the word, believing, obeying in baptism).

What special encouragement did Paul receive? v. 9, 10. "Never had the gospel been brought face to face with such extreme worldliness; never had it been assigned a more difficult task than to make its way in such a city among such a people." See Paul's words later in his

letter to the Corinthians. 1 Cor. 2:3. What was the result? v. 11.

No doubt some of the converts made during this period were those of whom he speaks in 1 Cor. 6:9-11. One of his largest and strongest churches was founded in the midst of this wicked city. Do we find in the great cities of our day, the same evils existing that disgraced the city of Corinth? What forms of idolatry do we have in this age? Is it our duty to send out the word of truth, that possibly some may be led in the path of righteousness? In what ways can we do this?

Was Paul left to preach in peace? v. 12. What was the charge against him? vs. 13-16.

"This change related to Jewish customs and laws, only incidentally touched the Roman law. Governor Gallio, without waiting for Paul's reply, took the accusation out of court, declaring they had no case."

What things was it that Gallio cared not for? v. 17. When did Paul leave Corinth and who left with him? vs. 18-19.

Many commentators consider that Aquilla, and not Paul, was the person who had the vow, and the naming of Aquilla after Priscilla, contrary to every other instance, favor this interpretation.

At what other points did Paul stop on his return home? vs. 20-22. This completed Paul's second missionary journey. Have we the same promise that God will be with us to help us in all our service for him? Find texts.

## Letters.

Dear Bro. Lindsay:

You will find enclosed one dollar to keep my paper coming until I can send in more. I could hardly get along without it. We have no preaching in these parts of the country. I mean no preaching of the true gospel.

Wishing you and the paper success,

J. C. Nixon.

Dear Bro. Lindsay:

Am sending my renewal at last. I did not really forget but had looked at my label often and just had the idea it was next year, when as I was looking one day. I realized that Apr. 1916 was past. I had so often said to myself when reading your items about such things, "I'll not let my subscription run over." While it may seem simple to some, yet it has made an impression on my mind, which is not to judge too harshly. I surely enjoy the good pieces the little paper brings and do hope to be able to take it as long as it is printed.

How full of truth Bro. Bron-

son's pieces were and so easy to understand.

I am sending \$2.50 to pay my subscription and the rest you may use to help get the paper. Wish I could help more, and you need not mention this. Amid opposition I am rejoicing in the truth, ever praying to be an overcomer.

Your sister looking for Christ and his kingdom. — —

### Bible Views.

Never before in the world's history was there such trouble and turmoil known among the nations of the earth. Such wholesale destruction of life and property, of suffering and anguish was never known in the annals of mankind. When and how it will end, no one knows, but the divine disposer of human events, who is working out his great purpose, and making the wrath of man to praise him.

The time for war and the rumors of war, with the failing of men's hearts in looking for troubles that are coming on the land, is here.

The voice of Jehovah is heard in the boom of great guns, and in the crash of falling thrones and the wails of expiring kingdoms. The Stone that is to strike the image of human government on the feet is being shaped and polished for its great purpose.

That long looked for concussion cannot be far off. What a crumbling of earthly powers that will be.

The Christ will soon be revealed in flaming fire with all the holy angels, when he comes to sit on the throne of his glory, in the fifth and last universal kingdom. He will chain satan, a prisoner, in the bottomless pit, so that he cannot deceive the nations for a thousand years. All human government will disappear as the chaff of the summer threshing floor, and his kingdom fill the whole earth. One Lord and one kingdom while the ages of eternity roll. The Lord's house shall then be established on the top of the mountains and all nations flow unto it.

Then the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf and the young lion and the fatling together and a little child shall lead them. The earth shall be so full of the glory of God that the cow and the bear shall feed and their young ones lie down together. Dimpled childhood shall play on the hole of the asp, and the weaned child on the basilisk's den, and nothing shall hurt nor destroy in all his holy kingdom. He shall judge among the nations, and they shall beat their swords into plow shares and their spears into pruning hooks, and nation shall not life up sword against na-

tion, neither shall they learn war any more. Oh Holy One, come, and on David's throne rule the world.

Even so, come Lord Jesus.

H. M. Lucas.

Will those who are expecting to attend the Illinois Bible School, Aug. 8-17, please drop a card to S. J. Lindsay, Oregon, Ill., to that effect.

### The Age to Come.

Recently, one of our "Advent Christian" friends sent me a booklet written by Elder William Sheldon, Brodhead, Wis. In his opening paragraph, he quotes Rev. 20:1, 10. Will quote his statement;

"The views entertained concerning a predicted millennium are multitudinous, yet all are based on Rev. 20:1, 10, which is differently interpreted, this being the only text containing a definite millennial prediction to be found in the whole Bible, though questionable inferences are deducted from several texts, corroborative of the various claims manufactured from Apocalyptic texts; but these inferences are found to be both untenable and illegitimate."

His statements are quite positive as well as wide of the truth. He does not confine himself to the subject, but mentions many different theories, pre-millennial and otherwise. He apparently has little use for Revelation. Probably too many statements in it contrary to his theory. On page 3 he states, "A theory of later date places the millennium after the second advent in the new earth, insisting on the binding of the literal devil at the coming of Christ. But this theory is open to serious objections. First, it presents the supreme inconsistency of having the literal devil bound to prevent him from deceiving the nations at a time when there are no nations in existence capable of being deceived, the saints all being immortal, and proof against evil forever, while all sinners remain dead during the 1000 years, and no living nations are left on earth for the devil to deceive.

The latter part of this statement is a fair representation of what the Advent Christian church advocates. Some that I have talked with claim that all will be immortal, and that they will reign over one another. This theory contradicts the Bible as the saints are to be kings and priests in the earth, and reign over the nations, joint rulers with Jesus. There are many passages that plainly state that there will be nations in the age to come.

Some of those Advent Christ-

ian people claim that the Jew has had all he will get as a nation, and that their only hope is in and through the gospel in this age of the world. But we can produce hundreds of passages of scripture both from the old and new testaments to prove that they will be gathered into their own land, and be one nation again. The fact that God has kept them a separate people during the last 2000 years, should be good evidence that he has a future destiny for them. See Matt. 19: 28-29. Then answered Peter and said unto him, Behold, we have forsaken all and followed thee, what shall we have therefore? 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 sit on twelve thrones judging the twelve tribes of Israel.

This should be good evidence that the Israelites are to be one nation again. The word regenerate means to make back again. Jesus came to restore all that was lost in Adam's fall. In the first part of the book of Gen., we have a description of the conditions that existed when God had finished his work and pronounced it very good. Man was sinless. All the animal creation was harmless, the garden which God planted produced all that man required. The regeneration will restore all to the same condition in the future. This no one can dispute, or prove to the contrary.

We will see what the Old Testament says about this future kingdom. Ezek. 37:16, 12, 22. The first verse mentions the two sticks that the prophet was to take; one for Judah, and one for Israel. They were to be joined in his hand. (Read please). v. 21. And say unto them, Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Will the A. C. church people claim that this prophecy has been fulfilled? This prophecy states that God will gather them on every side. When they came out of Babylon there was only a remnant gathered. They were not a nation, and had no king of their own: never had one since, nor been a nation; one king has never ruled over them as one nation since the days of Solomon. He was a type of Christ who is to rule over them, when they are one

nation again. He also shall rule over the nations of the earth. Psa. 2:6, to the end. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 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 anger is kindled but a little.

Our friends claim that all sin will be removed when Jesus comes. No nations left, but we see that they are to serve the Lord with fear and rejoice with trembling. They must exist to do those things. As further proof that there will be mortal nations during the 1000 years, see Zech. 14:17, 18, 19. And it shall come to pass that every one that is left of 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. And it shall be that who so will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord will smite the heathen that come not up to the feast of tabernacles.

Now we see there are to be nations; they are called heathen. Egypt is mentioned especially. If they come not up, on them there will be no rain. This shows that they are mortal; and dependent on crops to live on. The immortal saints cannot die any more, so would not need rain. And they are not called heathen.

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 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.

All must admit that this condition has never been on this earth. "When they say, Peace and safety, then sudden destruction cometh upon them." Human governments never have been a success, and never will be. But

when Jesus rules in Jerusalem, and the law goeth from his government, all will bow to his will; peace and harmony will prevail. Then the knowledge of the Lord shall cover the earth as the waters cover the sea. They shall not say, Know the Lord, for all shall know him from the least to the greatest.

Isa. 65:20-23. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old, but the sinner being an hundred years old shall be accursed. (So it appears that there are to be sinners in the age to come. Positive proof that all are not immortal). And they shall build houses and inhabit them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands. No poor people there; no money to lend, no borrowers. All have plenty and to spare. Probably this is enough for this time. Our Advent friends are invited to copy this into their papers, with comments. If they wish more on the same subject, there is plenty to follow.

Written in the defence of the truth,

J. E. Hogarth.

### Why I am a Christian.

Why am I a Christian, you enquire? The reasons why are so numerous that I feel tempted to reply with another question, Why are you not a Christian?

You can't afford to be, you say. You can't pay the price of giving up what you term 'fun.'

Just so, I cannot afford to be anything but a Christian, because it is the only life that really pays, speaking commercially; or in other words, it is the only life worth living.

"Fun." What is fun? Sensuous excitement, rollicking gaiety today—headaches, bodily weakness, mental depression and irritability tomorrow. Today's pleasure more than counterbalanced by tomorrow's sorrows, and an ever increasing list of entries on the debtor side of life's ledger against the account of the votary of worldly pleasures, ending in inevitable physical, mental, moral and spiritual bankruptcy. Truly, "what doth it profit a man if he gain the whole world and lose his own life?"

As a Christian I can enjoy all God-given pleasures. The world of nature and of art is mine; the rich fields of literature are open to me; the sweet companionships of the pure and the true are an unending source of enjoyment; the joy of ministering to those in distress has with it a



heavenly flavour that the selfish followers of the lusts of the flesh, the lusts of the eye, and the pride of life, never dreamed of. Added to all these pleasures is the inexpressible joy that comes from a quiet conscience and the peace that flows from communion with God.

I am a Christian, not only because I receive an hundred-fold in this life, but also because I shall receive in the world to come life everlasting. No sorrow fills my soul as I look across the dark valley of the shadow of death; for I can say with assurance, "Thou art with me, thy rod and thy staff they comfort me." The true Christian has found the key that opens the portals of immortality, and has discovered the fountain of perpetual youth. It is his privilege to live forever. To him death is but an incident, a sleep to be followed by a glorious awakening in a sunny and beautiful home, to enjoy the companionship of the pure and blest throughout eternity. Why do you cling so to this life? Because life is dear to you. Then why not take another step, and enter the way that leads unto life everlasting?

You do not believe that Christians are any better than other people; you have known them to do mean acts, cheat and abuse their neighbors. Do not be deceived, my friend. These people are not Christians. They are only imitation Christians, making a pretence, but are only sham. A real Christian is a follower of Christ, and you certainly cannot find fault with his pure life. You must look to Christ if you would learn what constitutes a Christian. "By their fruits ye shall know them," is the rule that Jesus gives as a test of discipleship; and another is that beautiful rule, "By this shall all men know that you are my disciples, if you have love one for another."

I am a Christian because the Christian teaching of love to God and to your fellow man is the highest conception possible of the ideal society. You say you are willing to admit that, but you are disgusted with the other features of Christian doctrine that prevent you from loving God, because you cannot love a being who would create another being, and then because he is too weak to comply with his severe laws, would condemn him to an eternity of misery. Well my friend, I honor you for the sentiment. I could not have respect for such a being, much less could I love him. But, let me tell you plainly, the God of the Bible is no such being, although the god of theology, as taught by some denominations, is. This is not a Christian conception of God, but a distorted view that has been

borrowed from heathen religion, and engrafted on the Christian system. Neither the Bible nor Christianity, is responsible for such a God. It is heathenism, pure and simple. The Christian's God is a God of love. He is an Heavenly Father, and "like as a father pitieth his children, so the Lord pitieth them that fear Him." "The Lord is merciful, because in the teachings of Christ, I find principles that, if applied to society, would bring a perfect heavenly condition upon earth. I find many beautiful sentiments in the teachings of philosophers, such as Socrates, Confucius, Gautama, or Zoroaster; but they are mostly grounded in selfishness, looking to the personal benefit of the individual; but Jesus' philosophy teaches mankind to seek their greatest good in ministering good to others. Such teaching is God-like; and I joyfully reverence and obey such a Leader, and am proud to take his name upon me.

I am a Christian, because I believe the Bible to be the inspired word of God; and among its many blessed lessons are those—that there is forgiveness of sins; regeneration, or begettal from above, that we may become, new, heavenly, spiritual and immortal beings; communion with God in this life, and a share in his loving providence as a Father; resurrection from the dead to a glorious and immortal existence, and eternity beyond. It also teaches me among other inspiring lessons that the Christ whose name I bear is coming again to this earth as the one of whom it is promised, "In thy seed shall all the families of the earth be blessed." He is coming to pour out the divine blessings without measure, and to bring about an era of peace, prosperity and happiness, such as the good and wise of all ages have longed to see, and laboured to introduce.

These are a few of the reasons why I am a Christian. Can you give any satisfactory reasons why you are not a Christian? And if not, is it not time that you turned your face toward him who will gladly receive you, and open for you his store house of blessings? He will give you joy; he will give you peace, he will give you love, he will mould your nature anew, and in the end he will give you life everlasting. —S. W.

**Kings and Priests.**

A sister asks, "Who are the saints to rule over at the first resurrection when Christ comes?"

Psa. 149:5-9. Let the saints be joyful in glory: let them sing aloud in 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 punishments 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 the saints. Praise ye the Lord.

Rev. 2:26-27. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 1 Cor. 6:2-3. Do ye not know that the saints shall judge the world?.....Know ye not that we shall judge angels?

**Who are these nations?**

Zech. 14:16. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, etc.

In Zech. 14:2, it is told when these nations come against Jerusalem.

This answers the sister's question from a Bible standpoint, but possibly it does not definitely answer the point which she wished made clear. If so, we will entertain still further questions. —Editor.

**Who Can Answer?**

1. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:7.

Does the word 'earth' as used above refer to the literal earth upon which we live? If so, will the promise, "For all the land which thou seest, to thee will I give it, and to thy seed forever," Gen. 13:15, ever be fulfilled? If God intends to fulfill this promise that he made to Abraham, can it be possible that the literal earth will be burned up?

2. Man is said to be a "new creature" when he gains an entrance into Christ; does that destroy the personality?

May not the expression, "new earth" refer to the same literal earth upon which we live, after the cloak of sin and corruption is taken off? If not, why not?

3. Is there any difference in the following expressions?

House of Jacob. Luke 1:33. Tabernacle of David. Acts 15:16.

Throne of his father David. Lu. 1:32.

4. Explain Jer. 51:39, 57.

Does this passage of scripture teach a perpetual sleep for the wicked dead before the coming of Christ or after? If before as many teach, please tell us when does Job 21:29-30 meet fulfillment?

Yours for truth,

T. A. Drinkard.

Old age as it comes in the orderly process of nature is a beautiful and majestic thing. It stands for experience, knowledge, wisdom, counsel.

For age is opportunity no less Than youth itself, though in another dress;

And as the evening twilight fades away,

The sky is filled with stars, invisible by day.

**Recipe For Good Manners.**

Of unselfishness three drachms. Of the tincture of good cheer, one ounce.

Of the spirit of love, two ounce-three drachms.

Of the extract of the rose of Sharon, four ounces.

Of the oil of charity, three drachms and no scruples.

Of the infusion of common sense and tact, one ounce.

Of the spirit of love, two ounces.

The mixture to be taken whenever there is a symptom of selfishness, exclusiveness, meanness, or I-am-better-than-you-ness. —Life.

**Try, Try Again.**

Time turns his glass. The sands full slowly run, Freightd, in each dropped grain, with memory—

The failures wrought, the few successes won.

I cry, "Oh time, what brings the new for men?"

The brave-tongued bells peal answer back to me,

"A chance to fail; a chance to try again."

A friend whom you have been gaining during your whole life you ought not to be displeased with in a moment. A stone is many years becoming a ruby. Take care that you do not destroy it in an instant against another stone.

A deep, unquenchable spirit of joy is at once the truest evidence that we believe in the beneficence of the Father, and that we have penetrated deep enough into life's mystery to see how best most economically, most courageously to take it.—Dresser.

The past we never, never can regain,

The present only can we make or mar.

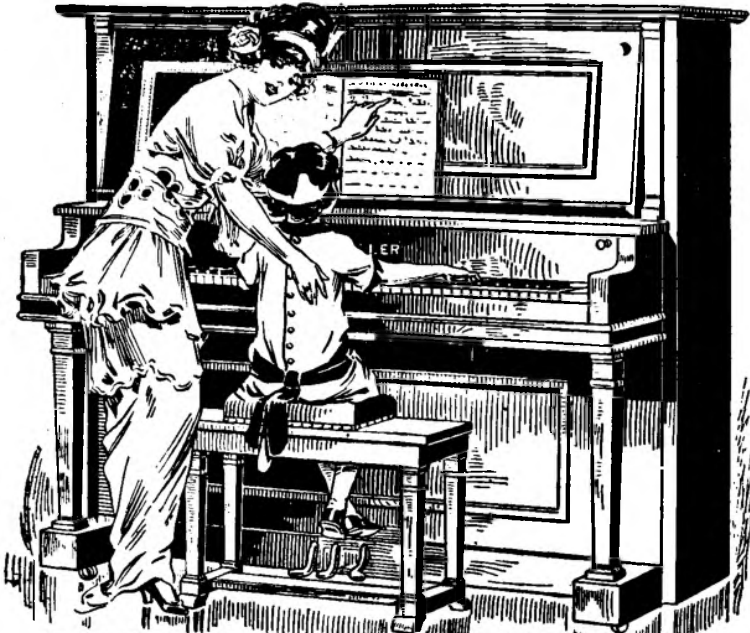
Who nobly lives shall not have lived in vain,

And lo, at last how sweet the treasures are.—Lovejoy.

The man who knows and knows he knows is always willing to listen to the other fellow.

It lightens a duty to resolve to perform it cheerfully.

Every time a person loses his temper he finds a lot of trouble.



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It is better to suffer wrong than do it, and happier to be sometimes cheated than not to trust. —Samuel Johnson.

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**The Signs of His Coming.**

Dear brethren in the Lord:

Did you know that Jesus is coming before long? In Acts 2: 16-20, we read, But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my spirit, and they shall prophesy. 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 come. St. Luke 21:7-11; 17:22-28, 31. And they asked him saying, Master but when shall these things be and what sign will there be when these things shall come to pass? And he said, Take heed, that ye be not deceived; for many shall come in my name, saying, I am Christ and the time draweth near: go ye not therefore, after them. But when ye shall hear of wars and commotions be not terrified, for these things must come to pass, but the end is not yet. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places and famine and pestilences, and fearful sights and great signs shall there be from heaven. And ye shall be hated of all men for my name's sake. For these be the days of vengeance that all things which are written may be fulfilled. But woe unto them that are with child and to them that give suck in those days, for there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled. And there shall be signs in the sun and in the moon and in the

stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring. And then shall they see the son of man coming in a cloud 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. So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Mark 13:1-2, 25, 27, 29. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here. And Jesus answered and said unto them, Seest thou here great buildings? There shall not be left one stone upon another that shall not be thrown down. 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 power and glory. And then shall he send his angels and shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven. So ye in like manner when ye shall see these things come to pass, know that it is nigh even at the doors. Matt. 24:21, 27, 29, 30, 32, 36-39. For then shall be great tribulation such as was not since the beginning of the world to this time, no nor ever shall be. 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. 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. 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. Now learn a parable of the fig tree: when his branch is yet tender and putteth forth leaves ye know that summer is nigh. But of that day and hour knoweth no man, no not the angels of heaven, but my Father only. But as the days of Noah 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 given 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.

Now my dear brethren, let us all get ready for the Lord's coming.

Pour brother in Jesus,  
Ora L. Worley.

# THE RESTITUTION HERALD.

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Number 40.

## The Jews Will Again Own Palestine.

The announcement was made a short time ago that there was every hope for the success of a move to induce the Turkish government to relinquish sovereignty over Palestine. The negotiations have been going on, the report states, for some months, and at last the Turkish officials have come to look upon the proposition with favor. ...If the reported project is carried through it will mean the return of Palestine to the hand of the Jews who have been wanderers from the home of their fathers for many centuries.

Though these people have found homes and made places for themselves in countries that recognize their worth as citizens, the traditions of their race have caused the hearts of every generation through the long exile to turn toward the land their holy writings tell was given to them by the Most High.

For twenty centuries the Jew has challenged the wonder of the world for the tenacity with which he has clung to the traditions and ideals of his race and religion when there was no land he could call his own. Worse than that, through many generations there was no land where he was not regarded as an unwelcome alien. Through all the centuries of persecution and oppression they held to their faith and their father's teaching, and never, apparently, wavered in the belief that the land that was once the heritage of the race would again be theirs. Places of trust and honor have been won and freely accorded to the Jew in most of the states of the civilized world. The old days of persecution are well nigh over, and are now possible in only a few of the dark corners of the earth. ...If the country is relinquished by the Turk it will, according to reports be erected into an independent republic or a state that will have the protection of the nations of Europe. From Oakland Enquirer in Last Days.

## Fireproof.

We must through much tribulation enter the kingdom of God. No servant ever came to glory but through the crucible of manifold trials. Let us not think it strange, therefore, concerning

## CHRIST AND HIS GIFTS

JOHN E. HOGARTH

**I**s there aught of good that I withhold?  
Rich gifts of jewels or grains of gold?  
Far richer treasures I have in store;  
Eternal life,—I can die no more.  
My best, my all I gave for thee;  
Wilt thou accept this gift from me?

'Twas I that was promised in days of old;  
Prophets and seers have oft foretold,  
The days of my life, and of my death;  
From my cradle to my parting breath.  
I gave my life, my all for thee,  
What hast thou given to man for me?

I trod o'er Canaan's hills and plains;  
I healed their sick, relieved their pains;  
I fed the hungry, raised the dead;  
I had no where to lay my head.  
I gave my life, my best for thee;  
The fruit of my labor I shall see.

On Calvary's cross my blood was shed;  
I am risen, your triumphant head;  
I to heaven, your high-priest, have gone.  
I am the first-born, God's only Son;  
My life, my all I gave for thee;  
Go spread my gospel o'er land and sea.

At the promised time I'll come again,  
On David's throne, a King to reign.  
My kingdom spread o'er all the earth;  
All made immortal in the new birth;  
Eternal life I'll give to thee,  
If thou in life hast followed me.

The harvest-home, the angels bring,  
Jewels for God and Christ our King;  
To heaven's high dome let praise ascend;  
Joy no more can have an end.  
My best, my all I gave for thee;  
I claim thy all in return to me.

the fiery trial that is to try us. God delights not in undesigned suffering. It is only because there needs to be some, that he says, "I have chosen thee in the furnace of affliction."

Our God is a consuming fire. Therefore, all that would walk in his fellowship and abide in his presence must endure the test of fire. The natural man with his faults and graces is perishable. Only the new man in Christ abides forever. We are placed in the furnace for the burning of the old man. As the wax melteth in the fire, so our pride, envy, selfishness, wilfulness, stubbornness are designed to perish before trial. We are prone to insist upon having our own way; to resent resistance; become sensitive to slights and determined in the face of opposition. But for all this we find ourselves overcome: and there is combustion among the inflammable emotions of our nature. The process is painful but wholesome.

If we really belong to Christ there is in us that which cannot be burned. The virtues of the hidden man shine out of the

fire. Meekness, humility, endurance, faith, hope and love are seen only amid fiery trials. It is only when the fire burns away the outer and natural traits that the inner and spiritual character is revealed. When the three Hebrew servants were cast into the furnace by Nebuchadnezzar, the fire consumed only their bonds; and they who were thrown in prisoners walked about as freemen amid the flames. It is only amid resistance, reproach, disappointment, etc., that we are set at liberty from the bond of self-will.

We are ever ready to admit this is a true theory. But what we need is to welcome it amid experience. Our character is tested and we go to pieces. Let us rejoice in our trial; it is threshing out the chaff. Our work also must undergo this test. All that is wood, hay, stubble, however beautiful and complimented, will burn. But the gold, silver and precious stones will be made the brighter in the trial of fire.

God help us that we may be fireproof in that day when the heavens shall pass away with a great noise, and the elements

shall melt with fervent heat: when the earth also and the works that are therein shall be burned up.—Sel.

## Seek the Bright Side.

Cheerfulness is a great virtue. It has an endearing quality. The one who greets you with a glad word or bright smile finds a cordial welcome. For each heart has its own bitterness, each soul knows its own trials and vexations; so we turn to the one who helps to lighten our sadness with a cheerful spirit with real pleasure.

Cheerfulness is largely a matter of cultivation. Few are so fortunate, as not to have met with misfortune at some time or another. The true philosophy of life is to bear grief cheerfully. The selfish sit down and brood over their sorrows. The world's greatest humorists have invariably been men who were conversant with the deepest human woe.

Cheerfulness is a matter which every one should lay to heart. It is a blessed contagion. It multiplies itself by itself. It is one of the prime factors of success in life. No matter what may happen, get and keep sunshine in the soul, for its reflections are bound to extend and widen, a perpetual source of sunshine to others. The one with sunshine in the soul will have every one for a friend, for "this sad old earth must borrow its mirth; it has sorrow enough of its own"—Sel.

## The Best Mother.

Five year old Willie often played with a neighbor boy, John. One rainy day the two were just starting across the clean kitchen floor at Willie's home, when the latter's mother, noting their muddy shoes, headed them off and sent them out to play on the porch. There the following conversation took place:

"My mother don't care how much I run over the kitchen floor," said John.

There was a long interval of silence. Then Willie said:

"I wish I had a nice dirty mother like you've got."—Pathfinder.

If a man only tries to do the best he knows, and talks what he believes, he will have as much power and influence at one point of experience as at another.

## Eternal Home of the Saints.

Now to Abraham and his seed were the promises made. Gal. 3:16. And the Lord said unto Abram after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward and southward, eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. Gen. 13:14, 15. When the Lord told Abram to look northward, southward, eastward and westward, Abram dwelt in the land of Canaan. Gen. 13:12. The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river Egypt unto the great river Euphrates. Has the Lord God given Abram and his seed this everlasting home yet? No, he has not. See Acts 7:5. And he gave him no 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 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. Those died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth. Heb. 11:9, 13-39. And those all, having obtained a good report through faith, received not the promise. 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, 29. Therefore Christ is the seed of Abraham, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise.

Dear brothers and sisters, when Christ shall come with all the holy angels with him, shall we appear with him, and he shall sit upon the throne of his father David in Jerusalem, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Lu. 1:32-33. 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. Before Jesus sits upon the throne in Jerusalem, they shall see him coming in the clouds with great power and glory. Mark 13:26, and then shall he send his angels and shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven. Mark 13:27. Then shall God fulfill his promise to Abram, for Abraham shall be one of the elect, for the Lord himself shall descend from

heaven with a shout, with the voice of the archangel and with the trump of God, 1 Thess. 4:16, and the dead in Christ shall rise first: and brother Abraham's dead soul shall be awakened. Oh yes, there shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out. Lu. 13:28. For Abraham shall come out of the grave where he was buried by his sons, Isaac, and Ishmael, Gen. 25:10, 49:31. And they shall come from the east and from the west and from the north and from the south, and shall sit down in the kingdom of God. Lu. 13:29. Harken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him? James 2:5. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:34. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Lu. 12:32. For the God of heaven shall 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 those kingdoms and it shall stand forever. Dan. 11:44. Behold one like the Son of man came with the clouds of heaven and came to the ancient of days, and they brought him near before him, and there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him, his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed Dan. 7:13, 14.

Daniel in vision saw four universal kingdoms that should be upon the earth. Dan. 7:23. Thus he said, the fourth beast shall be the fourth kingdom upon earth. Some people think that the saints dwell with Jesus up in heaven. But the saints of the most high shall take the kingdom (after the fourth kingdom has run its course) and possess the kingdom forever, even for ever and ever. Dan. 7:18. The God of heaven sets up only one kingdom. He does not set the kingdom up in heaven. He says, 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. Take notice, the kingdom is set up under the heaven, not in the heaven, Dan. 7:27, for the kingdom of God is upon the earth. 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. Rev. 11:15. The Lord God provided himself a king among the sons of Jesse. 1 Sam. 16:1, And David was anointed to be king by the prophet Samuel. 1 Sam. 16:13.

Saul the first king was removed by the Lord God. Then he raised up unto them David to be their king. Acts 13:22. The kingdom now is without a king, but the Gentile age shall come to an end. Then Jesus shall reign on the throne of his father David. 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. Lu. 1:32-33. This kingdom is an everlasting kingdom, and Christ the seed of Abraham shall reign as king forever and ever. If we be Christ's, then are we the seed of Abraham, therefore we being Christ's, and Christ the seed of Abraham. Consequently Christ and all his shall take the kingdom and possess the kingdom forever and ever. Then shall they sing 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. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. Rev. 20:6. But now Jesus our king is in heaven, sitting on the right side of his father. Before Jesus went to heaven he said unto the Jews, I go unto him that sent me. St. John 7:33. Ye shall seek me, and shall not find me, and where I am, thither ye cannot come. Jno. 7:34. But says one, those Jews did not believe in Jesus, and that was the reason they could not go to heaven. Listen to what Jesus said to his disciples, Little children, yet a little while I am with you, ye shall seek me and as I said unto the Jews, whither I go, ye cannot come, so now I say to you. Jno. 13:33.

Dear brother and sister, do we not reign with Jesus in the kingdom? And Jesus says we cannot go to heaven where he sits on the right hand of his Father. Surely then the kingdom must be here on this earth, and the seventh angel sounded and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever

and ever. Rev. 11:15. And it came to pass, that when he was returned, having received the kingdom, then he commanded those servants to be called unto him, to whom he had given the money (or talent), that he might know how much every man had gained by trading. Lu. 19:15. If we have walked in the straight and narrow way, we shall receive a reward, for Jesus has assured us to, Fear not little flock, for it is your Father's good pleasure to give you the kingdom Lu. 12:32.

John Burget.

A brother in New York writes:

I should like to ask you a question, Bro. Lindsay. Why is it that most all the noted evangelists of today make such a specialty of YELLING the word hell? I have kept in close touch with four during the winter and spring, one of them being only six miles from us. During the first week he stood on a chair and said, "Perhaps you think I am afraid to say hell;" so he yelled it three times as loudly as he could. Is this the way, I should like to know, to represent our dear Savior or to comply with the words in John 12:32?

Our reply is that the hell-fire doctrine is the chief stock in trade to scare people into the fold (that is, into the evangelist's fold). Popular evangelists know that unless they rake in the converts a new business must be provided. Evangelists are rated at the number of converts they get. This being the case, the means must be used that will provide them. Human kind seems to be so constituted that fear is a more effective element in their conduct than love is. The evangelists know this, and they make it a study to pour it into their ears red hot. Some years since a popular revival was under progress near where we were holding a meeting. The evangelist had stirred up the little old town quite a bit. He had 68 converts. He spent an afternoon with a mother and daughter, trying to persuade them to come out before the meeting closed. They had heard too much of truth and finally the mother asked why he should be so eager for them when he told her that 70 would look much better on a report than would 68.

There are some people who really believe this frightful nightmare of a doctrine. They have a purpose in believing it. If they were robbed of this hope they would be greatly disappointed because there are so many people they would like to see get into such a place. Whenever we hear one say, "If there isn't such a place, there ought to be one," we may conclude that we have



found one who would be disappointed if he knew there wasn't such a place. The story told of an old lady who was a believer in it will serve for most of them. Upon hearing the doctrine denounced by a minister who didn't believe such a thing, she said to a friend upon leaving the church. "These soul sleeping preachers will just keep on till they take out of the Bible all that is a comfort to one." There is so much comfort in thinking that the OTHER fellow is going to hell.

The great incentive to Christian activity as set forth in the Bible is love. John says that where there is fear there can be no perfect love. If a man cannot be reached upon hearing the great story of love, he will never amount to much if he is scared into the church by preaching brimstone.

There can be no true, gospel conversion where the gospel is left out and there can be found no real comfort in a falsehood. Therefore what does all such preaching amount to when it comes to reaching down into the great eternity?

S. J. Lindsay.

#### The Secret of it.

An old family cook who was as well known for her achievements in the culinary line as for her cross-grained, selfish nature, was often heard to declare, "I gives away my wares, but not my secrets," and the recipes of none of her mysterious and delectable viands were ever known to pass beyond her own kitchen door. She had the gift but she had not found the secret of enjoying it.

The gifts that each one of us possess are valued at a price high above rubies. Honor them enough to sometimes take them from under the bushel and let their light shine. Have a care lest not being used, the little moth of self glorification, or the rust of selfishness destroy them.

If you have a song in your heart, sing it. "Music's melting mystic secret" was never put within you to be left there. The next time you are asked to share it, let your lips sing, and see how it will swell the song in your heart. Or if the music is in your fingers, don't keep it there. It may be a very ordinary accomplishment, or it may be that you have the finger magic whose "golden touch could softer steel and stones;" in either case make use of your touch.

Can you talk well? It's a rare gift, but all the more in demand. You may hear with your ears, and understand with your heart, but if you do not speak with your lips your personal charm will be far to seek.

"The tongue is a little member, but tactfully used, it may many a time lift a veil of restraint and bring forth smiles and an easy self forgetfulness. Never make the mistake of keeping your mouth shut and allowing the conversation to drift past you, for the want of a little effort. Even if you can't dominate the conversation, join in, speak out your mind, and you will gain far more than you lose.

Even the outward things of joy and gladness that come our way are not our own. If we have had the ecstasy of receiving, let us pass them on, and perhaps it will open a rift in a cloud for some sad heart and show that the sun still shines.

Give away your secrets, and they will bring forth abundantly, above all that you could ask or think.—H. M. Fairlie, in East and West.

#### Take Your Hobbies in the Right Spirit.

The real object of a hobby should be recreation, not monetary gain. A pastime is intended to rest the mind after the business of the day. It may also provide muscular exercise of every healthy description, but the mental effect is the most important. Do not take up a hobby merely to kill time; much better take a nap instead.

Choose a hobby that is congenial—something that you can do for sheer love of the thing. It will probably be something quite different from your daily occupation, the more different the better, as it will be a greater rest to the mind. People have been known to take up the study of languages as a hobby, but this would scarcely appeal to a teacher of languages. Fretwork or photography, if suited to the individual's taste, would be far better in such a case.

A hobby is to a great extent, a channel through which one's character expresses itself. The precise nature of the pastime is a matter of secondary consideration, so long as it involves doing something for the love of the thing itself. But a hobby that is followed conscientiously, does more than express character; it helps to mold it. You cannot take a keen interest in a subject for long without being in some way influenced by it.—Sel.

#### The Timely Coming.

Text: "Come Before Winter." 2 Tim. 4:21.

1. It was Timothy's only chance to see Paul.

Timothy was at Ephesus. Paul was in prison at Rome. Paul loved him as his own life, and above all others preferred to have him with him in his last im-

prisonment and final martyrdom. But great as was his love and intense as was his anxiety to see Timothy, he could take no step toward Ephesus, where Timothy lived. His prison walls confine him. His thought and heart go out to Timothy, but if they ever met, Timothy must come to him. He is at liberty, while Paul is bound. The greater must wait upon the less. He cannot go to him; but from within his prison he sends the message to hasten Timothy's coming. "Come before winter."

Here is illustrated the relation of the sinner and Savior. The sinner must come to Christ if the two ever meet. The greater is bound, while the lesser is free. Christ has made all the advance that he can make. He has done all and reached the point where he can do no more. His own eternal principles and the sinner's sovereign will prevent him from nearer approach. They hold him from the sinner as the prison walls held Paul from Timothy. Sinner, despite all his love and solitude for your salvation, he must await your coming. He sends his love to you—sweet persuasives to induce you to do what he cannot do for you—yield your will and come unto him. "Him that cometh unto me I will in no wise cast out." Paul urging Timothy, he urges you to come before winter.

#### 2. The winter was advancing.

Each sunset left the time shorter and the possibilities less for these two to meet, who loved each other so dearly and Paul, anticipating, foreseeing the winter urges haste.

Such is true with each one hearing me now. The winter is advancing. It may be full summer time, now the full vigor of life, the warm flow of healthful blood, soul full of music and of merriment, but still winter is approaching. Anticipate, throw thought but a little way into the future, and the summer season is gone, and the sadness of autumn is upon the life. Like the forest, life is in the sear and yellow leaf. The swallows have gone, the sun is farther away, there is a chill in the air, a moaning in the leafless boughs. These things will soon be as familiar to you as the poetic surroundings of your present and buoyant youth.

#### 3. But what does winter mean?

It means change in heaven, earth and air. It means cutting off facilities, multiplying difficulties and increasing the dangers of travel. It means rough and dangerous roads. It was a journey to Rome that thickened with difficulties as winter advanced.....

How different in summertime. The forces within and the influences without are all positive.

Life bursts forth everywhere. Can we not feel the lesson, and the why we should come before winter?

#### 4. Come while the forces and influences are helpful.

There is in life's springtime an outflow of spiritual forces and a power in the outward gospel influences. As the flowers are responsive to the sunshine, so are childhood and youth responsive to holy influences. Many times the child heart is drawn out by gospel magnetism and desires to give itself to God, then perhaps the unwise parent will repress it. Better like the Chinese, bind the child's feet, or like the Indians, put its head in a clamp, and grow it flat and out of shape, rather than repress the growth of the spirit as it is unfolding toward God. Come while the winds waft you that way. Come before winter. Do not wait. When the winter of old age comes there will be a reversion. The influences which now move you toward Christ will set in the opposite direction....

Paul wished Timothy to come before winter, knowing that if he did not, that he would not likely come at all. How high this probability in your case. Winter may be so completed in your soul that no feeling can be awakened, and the sense of your life time disregard for the peril and prevent your being saved at that final hour.

However, allowing that you may escape all these things, what have you at such a late hour to offer to God? A body worn out and consumed by sin and the service of self and the world. No strength left to do anything for God or humanity. Truly this is a winter's offering. Such a picture is freezing to the spirit. Oh my friend, come to Christ now. Come while you have something of life's summertime to bring. "Come before winter."—Sel. by F. L. N.

Strength is the result of doing. As well developed muscle tells of exercise, well developed character means responsibilities accepted and discharged. The one who shrinks is growing up a weakling. Do not leave other people to do the thing you ought to do for yourself, and make the decisions you should make for your self. If you do, you will pay the price in moral weakness.

When you get to be old, much of your happiness will depend on what you remember. Many of your good times will have slipped out of your memory by then, but the kind things you have done will help to keep your heart glad when your heart is white. Doing kind things today is putting by treasure for the days that are coming.

**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.

The sad word comes to us of the death of Sr. Emma Forester of Casey, Ill., on Sunday morning, July 9, She has been ill for a long time and death has relieved her of all pain. Obituary notice later.

The editor is now making plans to be with Nebraska brethren in conference at Holbrook, July 29

to Aug. 6th. It will be a great pleasure to met these brethren again.

Word comes telling of the serious illness of Sr. DeWitt Dauntler, of the Dixon, Ill., church. Appendicitis is reported to be the trouble, but her condition is much improved.

Our next issue will be the Illinois Conference number. Plan to take in the Illinois conference by all means. Remember the date for Bible School, Aug. 8-17, and for conference, Aug. 17-20. We are planning for something good every bit of the time.

Will those who are expecting to attend the Illinois Bible School, Aug. 8-17, please drop a card to S. J. Lindsay, Oregon, Ill., to that effect.

**HELPING FUND.**

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

Mrs. Mary Eberhardt.	.50
A friend in Detroit,	.50

**Notices.**

**National Berean Conference at Waterloo, Iowa, Aug. 24, 1916.**

Bereans, you cannot afford to miss it. Four great pleasures for ONE fare, if you come from east and north.

1st. Illinois Bible School, Aug. 8-17.

2nd. Illinois Conference, Aug. 17-20.

3rd. Iowa Conference, Aug. 20-27.

4th. National Berean Conference, Aug. 24.

The fare from Chicago is \$6.66, but by way of Oregon, it is \$5.98. So you save money by taking in the Illinois Bible School. Make this your summer trip and you will feel more than repaid in the good times you will have, the extended acquaintance among the brethren and your growth in knowledge and spiritual grace. Come, we need you. Let each society send a delegate, if possible.

**Illinois Bible School.**

Inquiries are coming in relative to the Illinois Bible School and we announce that it will begin on Tuesday morning, Aug. 8, and continue up to noon of Thursday, Aug. 17. We are planning to make every minute of this time count for those who attend. Bro. F. E. Siple will assist in the work this year. Watch for the Illinois Conference and Bible School edition of the Restitution Herald in which all necessary information will be given.

The annual conference of the Churches of God in Christ Jesus

in Nebraska, will be held at Holbrook, July, 29, to Aug. 6, inclusive.

Bros. J. W. Williams and O. J. Allard and other good speakers will be in attendance.

Come and let us reason together. May God put it into the heart of every member of the church to feel it his duty to lend a helping hand to make this a season of refreshing.

Zoe Adams, Cor. Sec.

The church at Argos, Ind., will (D. V.) hold an Evangelistic and Bible Conference, Aug. 9-13, with the evangelistic services continuing until Aug. 22nd. The speakers will be Mrs. Clara Chaffee, Chicago, Ill. V. Reed, Magnolia Springs, Ala., Pastor L. E. Conner, Cleveland, Ohio, and Evangelist C. C. Maple, Elyria, Ohio. Mrs. Lydia Rainsback of South Bend, will have charge of the children's meeting. All friends of the word of truth are invited to attend.

Mrs. Frank Boggs, Sec'y.

**Obituary.**

**Samuel J. Elton**

Son of John and Caroline Elton, was born in Allington, Wiltshire, England, July 8, 1852.

When a child four years of age, he came with his parents to America, locating on a farm near Cleveland, where the family resided until 1864, when they came to Fulton Co., and founded a home in the forest, four miles south of Delta, where the children that blessed this home grew into manhood and womanhood.

In the strength of his young manhood, Mr. Elton heard the call of the West, and answered it by spending seven years in Iowa. Here he attended Taber College, graduating from that institution and taking up the profession of teaching which he followed successfully for many years. Many a man and woman who has attained success in this life, looks back to the days spent in the school room with Mr. Elton as teacher as the place where they caught the vision that led to their success.

On Dec. 9, 1883, Mr. Elton was united in marriage to Miss Jennie M. Robins. Into this home were born three children, Jesse, Marion and Monroe, the latter two of whom are left to cheer the mother in her lonely journey through life.

Mr. Elton is gone, and the community, the church and the state have lost a true friend, a devoted follower of truth and a loyal, patriotic citizen. He never sought public honor, but in the quietness of his way he was rendering valuable service to his fellow citizens. He was kind and sympathetic and no person in

distress ever came to his door without leaving it happier and better than when he came. To know him was to like him. He lived as he believed—a pure, honest Christian life.

For several years, Mr. Elton had not enjoyed good health but his illness was not considered serious. He had continued at his work until a few hours before the summons came. On the morning of June 24th, his life's work was ended, having attained the age of 63 years, 11 mos., and 16 days. Besides his companion, he leaves two sons, Monroe and Marion and his family, and seven brothers and sisters,—John of Geneva, Neb., Jabe, of Swanton, C. S., and William of Toledo; Mrs. Forest Gunn of Monclova, Mrs. John Harding of Neapolis, and Mrs. Carl Conklin of Peoria, Ill., and a host of friends and relatives.

He is gone but he left the world better for his having lived in it.

The above written by a neighbor who had known Bro. Elton for many years, tells the story of a life well spent, and the large audience composed of neighbors and friends, which filled the church building in which funeral services were held, bore further testimony as to the high esteem in which he was held by those with whom he had associated for so many years. He was firm in the faith of the gospel of Christ, and he was a faithful teacher of this truth by precept and example. In his death the little body of believers at old Raker has lost a faithful leader, the Sunday School a competent teacher, who was regularly at his post of duty, the community, a generous neighbor, and his family an inseparable loss and for whom our hearts go out in tender sympathy.

Funeral services were held in the Raker church near his home and he now sleeps in the silent city of the dead nearby, awaiting the return of the Master whom he loved and served in life, and in whom he sleeps in death.

L. E. Conner.

**Charles E. Williams**

Was born near Washington Grove, Ill., Jan. 8, 1837, and died June 22, 1916, aged 79 yrs., 5 mos., and 14 days.

He was united in marriage with Susan M. Moats, Feb. 9, 1860, with whom he lived in sweet harmony and true devotion until the time of his death.

There were two children born to them, both of whom, with their bereaved mother survive to mourn the loss of a devoted husband and father.

Bro. Williams became a member of the Church of God eighteen years ago, being baptized by Bro. H. V. Reed, July

10, 1898, since which time he had lived in faithful devotion to the truth and righteousness as he was able to discern the truth and walk in the ways of wisdom and Christian virtue.

With the exception of about six months when he was a young man, he has always resided in the same community, within three miles of the place of his birth. At the time of his death he was the oldest resident of Pine Rock township, having resided in that township longer than any other living man.

He leaves of his immediate family, his wife, his son, Jos. H. Williams, his daughter, Emma R. Drummond, and one sister Mrs. John P. Taylor, of St. Paul, Neb., with other more distant relatives to mourn his death.

Bro. Williams was a persistent searcher for truth, the Bible and its teachings being the common topic of his conversation generally. He was a man with whom it was a pleasure to visit. A warm welcome to his home was always extended, and his hand was always open and ready to assist in any cause which he believed to be worthy of assistance. Cheerful, neat and industrious in his habits we will miss him greatly in many ways.

A large congregation, composed of neighbors and friends assembled at the home and at the Washington Grove church house, where funeral services were conducted, bore silent testimony to the esteem in which he was held and the sorrow which his death had brought to the community. We laid him to rest in the neat little cemetery which his hands and means had done much to beautify and keep in order, there to wait for our Lord from heaven, for whose coming he had prepared himself in life. We sorrow, but not without hope.

L. E. Conner.

## The Sunday School.

By Anna E. Drew.

The Word of the Cross.  
July 30, 1916: 1 Cor. 1:1-2:5.  
Lesson Text: 1 Cor. 1:18-2:2.

Golden Text.—Far be it from me to glory, save in the cross of our Lord Jesus Christ. Gal 6:14.

Paul founded the church at Corinth about Sept. A. D. 51. He remained there 18 months and closed his second missionary tour there.

The epistle to the Corinthians was written in A. D. 56, some four or five years later at

Ephesus. The epistle was written in Greek.

"The establishment of the church of Corinth was the crowning work of Paul's second missionary journey. The work was so difficult, with so many obstacles in the way. Naturally there arose many puzzling questions as to what was right and what was wrong. Paul was not blind to the weaknesses and troubles in the church. The need of curing these was a heavy burden of his heart, so he writes to them."

### Questions.

Point out from verses 2-8, six expressions that Paul uses in favor of the Corinthians. What was their hope? vs. 8. 9. Is the coming of Christ and the desire to be blameless before Him in that day, still our hope? In what manner does Paul point out a difference of opinion among church members? v. 10. By whom had he been informed of this? v. 12. Who was Apollos and Cephas? Acts 18:24-26; Jno. 1:40-42. R. V. Do we find similar divisions among the church today? To whom should all belong? Acts 4:10-12; Col. 2:8-10. Does v. 17 imply that Paul did not deem baptism important? (Baptism was a part of the gospel which Paul preached. Gal. 3:8, 16. 26 27, 29. Acts 16:29-33 It was the abuse of its use which Paul condemns in this lesson).

Is the gospel and the preaching (word, R. V.) of the cross, one and the same thing? v. 18; Rom. 1:16. Is to preach Christ crucified, preaching the cross? What effect had this preaching upon the three classes mentioned? vs. 18, 22-24. What is meant by the phrase, "foolishness of preaching?" v. 21. (Preaching which men called foolishness).

Why was it a stumbling block to the Jews? Rom. 9:31-33; 1 Pet. 2:6-8. Why was it foolishness to the Greeks (Gentiles)? 1 Cor. 2:14; Rom. 8:5. How does Paul contrast his doctrine with that of the proud scribes, the disputers of the Jewish schools, and the worldly wisdom of the Greeks? vs. 22, 25-27. Do the "things" referred to in vs. 27-28, include persons? 1 Cor. 2:6, R. V. Jas. 2:5. R. V. To whom does 'him' in v. 30 refer? (God). In whom should those under the gospel, glory? v. 30-31. 2 Cor. 10:17-18. In what manner did Paul deliver the gospel? 1 Cor. 2:1-4. Do we find much of the preaching of today given in "excellency of speech or of wisdom"? What do you understand by Paul's saying in v. 2? Gal. 2:20; 5:24; 6:14. In the sacrifice on the cross, of what is it the highest proof? (Of the love of God to man. Jno. 3:16, Rom. 5:

8. "Christ proved the greatness of his love by what he was willing to suffer for those he loved.") What other lessons from the cross? Jno. 12:32, 33; Rom. 5:9; Eph. 2:13-16; Col. a 2:14; 1 Jno. 1:7; Rev. 5:9, 10.

## Berean Column.

Edited by  
NATIONAL BEREAN SOCIETY,

Leota B. Hanson, . . . Editor,  
3401 Magnolia Ave., St. Louis, Mo

Dear Bereans:

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Psa. 27:1.

A light is used to illumine our way, that we may see ahead and to prevent us from stumbling into danger.

All through the ages, different materials have been used to make light. At the present time electricity is found to be the best. The Bible speaks of a light that is better than all. It is Jesus. He spoke of himself and said: I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. Jno. 8:12.

Who would not follow Jesus the light of the world and receive the light of life? There are many who would rather grope and stumble in the darkness of the world than accept the most wonderful of all lights.

Paul, in 2 Tim. 2:10 says, Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. Salvation is obtained through Jesus, who is "the way, the truth and the life." Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. Acts 4:12.

This is a positive statement that Jesus is the only one through whom we may obtain salvation. How may we obtain this salvation? Jesus said, 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. To believe the gospel is to believe the things concerning the kingdom of God and the name of Jesus Christ.

Paul said in Rom. 1:16, For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek.

"The Lord is my light and my

salvation, whom shall I fear?"

Paul gives us his testimony in 2 Tim. 1:7 to 11. For God hath not given us the spirit of fear; but of power and of love and of a sound mind. Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel according to the power of God, 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 through the gospel.

Thy word is a lamp unto my feet and a light unto my path.

What a kind and loving Father we have to provide a way like this. How true are the words of Jesus, that if we follow him, we should not walk in darkness but have the light of life.

He suffered on the cross and his blood was shed for many. He arose victorious from the grave and became the first fruits of them that slept. He is coming again. When he comes he will awake those who are asleep in Jesus and raise them from their dusty bed. The living who are in Christ will be changed in a moment, in the twinkling of an eye. What a grand reunion that will be, when all are gathered together once more and dwell in peace and safety on this earth made new.

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear; though war should rise against me in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. Psa. 27:1, 3-4.

What confidence and comfort David had, to express himself as he did in these three verses. May we have the same confidence and take as much comfort as he did. We have no need to travel any other path. If we do, we will walk in darkness and stumble. There is only one light path in which to walk, and Jesus is the light. Salvation is promised through him. He is our strength. When passing through the many trials of life and need strength, lean upon his mighty arm; he is willing to help us. Though dangers compass us about and we have this hope, what have we to fear? We also have the same desire that David had, to dwell in the house of the Lord

all the days of our life. Having this hope, we are standing on the promises of God that cannot fail.

May we continue steadfast until the time when Jesus shall come and claim his own.

Your sister in Christ,

Jessie M. Wilson

Chicago, Ill.

I know that thou canst do everything and that no thought can be withholden from thee. Job 42:2, God knows our thoughts, so let us have pure, clean minds and not think of the wisdom of the world. For the wisdom of this world is foolishness with God. For it is written. He taketh the wise in their own craftiness. The Lord knoweth the thoughts of the wise, that they are vain. 1 Cor. 3:19, 20.

Evil thoughts are sinful and destructive. Before the flood God saw that every imagination of the thoughts of man's heart was evil and that wickedness was great in the earth. This brought on destruction. If we continue to be evil thinkers and seek the pleasures of the world and think of self only, there soon will be no room for spiritual thought. 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. Rom. 8:5. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly according as God hath dealt to every man the measure of faith. Rom. 12:3.

Let us strive to be righteous for the thoughts of the righteous are right, but the counsels of the wicked are deceit. Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. Isa. 55:7, 8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Phil. 4:8.

Mrs. John E. Miller.

St. Jacob, Ill.

#### Everlasting Punishment— What Is It?

Everlasting punishment is clearly taught in the Bible, but there are various opinions concerning its nature and duration. Many claim that its nature is torment, and its duration endless, hence, the doctrine of end-

less torment.

It is impossible to get the Bible idea of this subject until we understand the meaning of the Hebrew and Greek words from which the terms, 'for ever,' 'everlasting' and 'eternal' are translated. If the original words from which these terms are translated always indicate endless time, then these terms should be used to indicate the same; but if they are not, these terms should not be so used. Let us determine the Bible meaning of the original words.

In the Old Testament the terms for ever, everlasting and eternal, are usually from the Hebrew word 'owlam,' pronounced 'owlam', the primary meaning of which is, age, or age-lasting. The length of an Old Testament age is to be determined by other Scriptures treating on the nature and duration of that to which the word owlam is applied.

Exo. 21:1-6 tells us that a Hebrew servant might serve for six years, but must go out free in the seventh year. If the servant said he loved his master and would not go out free: "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl, and he shall serve him for ever." Under this condition he must serve his master for an owlam, translated for ever. How long was this for ever? Inasmuch as there will be no such servants in eternity, this for ever signified no longer than the term of natural life.

Lev. 16:29-34 tells us that on the tenth day of the seventh month of each year, the priests of Israel had to make an atonement, etc. Verse 34 says: "And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." Here is an everlasting statute requiring an atonement once a year for the sins of Israel. Is it possible that once a year for all eternity the Israelites will need to have an atonement made for their sins? Surely not. But if everlasting always indicates endless time this must be done.

Instead of translating owlam by the word everlasting, let us use an English term which correctly represents the meaning of owlam: "And this shall be an age-lasting statute unto you," etc. This gives the true idea of the original. The next question is: What was the length of this age-lasting statute? By considering other Scriptures treating on this subject, we learn that the statute was made with Israel when they left Egypt; that it was abrogated on the Cross on Calvary, hence that its duration was a period of about 1520

years.

Isa. 33:14, 15 says: "Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly;..." Here we are told that the righteous will dwell with devouring fire, with everlasting burnings. What is meant? Simply this: The judgment will be an age-lasting in which fire will devour the wicked. The saints will be able to pass through that age-lasting fire, but sinners will not. It is not possible that this fire will last to all eternity, and that the saints will dwell in it in all eternity, yet it is called everlasting fire.

Jonah 2:6 says: "The earth with her bars was about me for ever..." Jonah HAD been in a certain condition for ever, but was NOT in it when he made this statement. Let us use an English term which correctly represents the original at this place: "The earth with her bars was about me for an age." How long was this age? He referred to the time he was in the whale, and Matt. 12:40 says it was three days and nights.

From the foregoing Scriptures we learn that owlam—translated for ever, everlasting, and eternal—primarily denotes an age, or age lasting, and with Jonah it was limited to a period of 72 hours. This is irrefutable evidence that it does not invariably denote unlimited time.

In the New Testament, aion, pronounced, ahee-ohn, is the root word from which for ever, everlasting and eternal are almost invariably translated. Strong's Hebrew-Greek-English Concordance defines the word thus: Properly, an age. Young's Analytical (Hebrew, Greek, English) Concordance defines it: Age-lasting. Greenfield's Greek Lexicon defines it: Duration, finite or infinite; unlimited duration, eternity; a period of duration, past or future, time, age lifetime.... Green's Greek Lexicon defines it: Properly, a period of time of significant character; life: an era; an age; hence, the state of things making an age or era.

These authorities tell us that the Greek root word from which for ever, everlasting, and eternal are most generally translated signifies age or age lasting, hence that it signifies limited as well as unlimited time.

Paul addressed an epistle to Philemon concerning Onesimus, a runaway servant, and verse 15 says: "For perhaps he therefore departed for a season, that thou shouldest receive him for ever." This for ever cannot refer to any longer period than the natural life of Onesimus.

Heb. 6:2 speaks of eternal judgment, which cannot be a

judgment in continuous session for all eternity. God has appointed a day, a certain period of time, in which he will judge the world.—Acts 17:31, and will punish the wicked during that day.—2 Pet. 2:9. Just how long that day of judgment and punishment will last, these verses do not say, but it cannot be endless in its session, else there will be some who will never be judged so they can be punished.

As the wicked will be reserved unto the day of judgment to be punished.—2 Pet. 2:9, and will receive their full punishment during that day, it follows that everlasting punishment as taught in the Bible will have been completed by the end of the judgment day.

We have found that in both the Old and New Testaments the words from which for ever, everlasting and eternal are most generally translated signify an age, or age lasting. We find that the age may be either limited or unlimited. That depends upon the nature and duration of that to which the words are applied. When they are applied to any thing that is unlimited in duration, then they denote unlimited time, but when they are applied to anything limited in duration, they denote limited time. We should consult other Scriptures bearing on the nature and duration of that to which they are applied.

Jesus taught most emphatically that the wicked will be destroyed both soul and body in Hell.—Matt. 10:28, hence they will not have an endless duration, therefore it will be impossible for the process of their punishment to be endless.

The punishment for sin is death.—Rom. 6:23, and it is true that when the punishment of death is once inflicted it will be endless in its duration, and this is the only sense in which their punishment is endless.

It may be claimed that if the foregoing is true, the everlasting life of the saints must also be age-lasting, and may also be limited. I freely admit that the everlasting life of the saints cannot mean anything more than age lasting life. But will that age be limited or unlimited in duration? Let other Scripture settle this point. When discussing the life of the resurrected saints Jesus said of them: "Neither can they die any more...." Lu. 20:36. This distinctly teaches that the future life of the saints will NEVER come to an end, hence their age-lasting life will be an ENDLESS life.

Our opposers go much on the expression, "for ever and ever," and boldly assert that it proves an endless duration of that to which it is applied. Let the Bible settle this point.



Speaking of the duration of God's commandments, Psa. 111: 7, 8 says, "All his commandments are sure. They stand fast for ever and ever,...." From 'stand fast' the margin says: 'are established.' It does not say a PART, but ALL, of his commandments are established for ever and ever. Does this mean that every commandment he ever gave will be in force to all eternity? It does if "for ever and ever" always denotes endless time.

God commanded that lambs should be offered in sacrifice -- Exo. 12:3, typical of the sacrifice of Jesus the Lamb of God, John 1:29; that all Sabbath breakers should be stoned to death, Num. 15:32-36, and that wizards, and all those possessing familiar spirits, Lev. 20:27, should be stoned to death. These and many other commandments were abrogated on the Cross, yet they were established for ever and ever, proving that for ever and ever does not always mean unlimited time, and this completely defeats the strongest claim for endless torment, and establishes my claim that the terms I have examined do not mean endless time only when applied to that which has endless duration. The fact that man is mortal, Job 4:17, and should patiently seek for immortality, Rom. 2: 7, proves that sinners will NOT have an ENDLESS existence, — hence, they cannot suffer ENDLESS torment.

The repetition in the expression 'For ever and ever,' is simply a matter of emphasis, and does not denote any longer time than for ever denotes. How can there be two for evers—one following the other—if for ever invariably means unlimited time?

As the Bible uses *owlam* and *aión* to denote either limited or unlimited time, if we translate them for ever, everlasting, and eternal, and then make these latter terms invariably denote unlimited time, we misrepresent the Bible meaning of the original words.

Published in tract form, 6c per dozen. Address,

J. C. Vanzandt.  
849 Front St., Portland, Ore.

#### "Religion of No Avail."

Such is the glaring head line in a popular daily paper of recent date. It had reference to a speech delivered by Mr. Elihu Root in Washington in which he is quoted as saying, "The Christian church has been urging peace and good will among men for nineteen centuries and still there is war". "In the restraint of nations by powerful international tribunals operating under a definite code of laws alone is the hope of the world's peace." He considers that a law to restrain

nations with international power to punish offenders is now the world's necessity.

We have thought that every conceivable device for the restraint of wickedness had been tried by human governments and human devices had failed, but in this we see a new device put forth. Can it prevail, or will it too, if tried, also fail? We see no reason why it may not fail as other human devices have when put into practice. One or two of the most powerful nations with other lesser nations sympathizing may defy the rest of the world and throw off the international restraints when their interests are involved. Such conditions are possible of development at any time and may be the means of bringing about universal war.

The assumption that as the Christian religion fails to prevent war, it is itself a failure, is based upon false conceptions of the nature and purpose of that religion. It was never intended to be a part of the governmental systems of a corrupt world. And as soon as it became united with them it lost its purity and became so corrupted there by that it was no longer worthy of that holy name. But outside of, and independent of such combinations, the true church of Christ has lived in limited numbers, and does live, and they only worthy of the name of the Church of Christ.

Jesus, its founder, on one occasion declared that his then present mission on earth was not to result in present peace of the earth, for many divisions, strifes and contentions should raise because of his teachings, because necessarily the establishment of good among the evil would call out the opposition of the evil. It is a fact of common observation that many who turn from the ways of sin and wickedness, receive the bitterest opposition from those who refuse to walk in the ways of righteousness. And so it is that wars and rumors of wars will continue to exist till Jesus comes again to set up his kingdom of righteousness, after which the world will come under a rule of peace.

It is not the purpose of Christ's religion to restrain the wicked from doing wickedly by force, but to set before men good and evil the results that follow each and the dire consequences of doing evil, to urge and influence men if possible to do the right. But it is left to their own will and choice as free to do or not to do. If they choose wars, desolations, and destructions, it is not the religion of Jesus that is at fault, but the want of it. These things are the wickedness that came from the wicked heart of man, not from the converted soul. The religion

of Jesus is not a physical constraining power, but of moral suasion, and the constraints of love and pleadings with men to do right. God does not give man free will and then use force on him to compel him to do right. If influences for good do not lead to right doing, it is because such ones refuse to accept to do what is right.

They choose darkness rather than light. Wars are the result of the exceeding sinfulness of the human heart. Unrighteousness finds a place in some human heart or hearts for every war that is brought on.

When Jesus comes again it is to find faith on the earth. Will not wars, distress and perplexity of nations distract and alarm the world? Is it not foretold that just prior to his coming to rule the world in righteousness, the greatest destruction the world had ever seen would come upon the earth? Among these the present European war is filling a notable place. The war predicted in the sixth vial, Rev. 16:12-16, for numbers engaged and its far reaching extent as there portrayed far exceeds anything the world has ever yet seen, the like of which is now apparently visible and the end is not yet.

A most important event in the affairs of nations is now already accomplished by it. For the four greatest European nations that have for many years been bound together by bonds of confederacy to maintain the peace of Europe is now broken. The insured integrity of the Turkish Empire is gone. The concert of these nations to be a kind of balance power is no more. And it is certain that compact can never be restored again. As already claimed a still larger compact is the only hope of the world.

It is also further evident that if the present war is not carried over many years of strife and bloodshed to the bitter end, other wars, strifes and contentions with terrible and bitter calamities are yet to follow. Then at the time of Christ's coming will be the Armageddon, the gathering of all nations to the battle of the great day of God Almighty. After which the nations are to be ruled by a righteous king whose subrulers will be men who have been renewed in heart and mind to rule in righteousness with him. Then shall peace be on the earth and good will to man forever.—I. N. Kramer in Bible Advocate.

#### The Church of God.

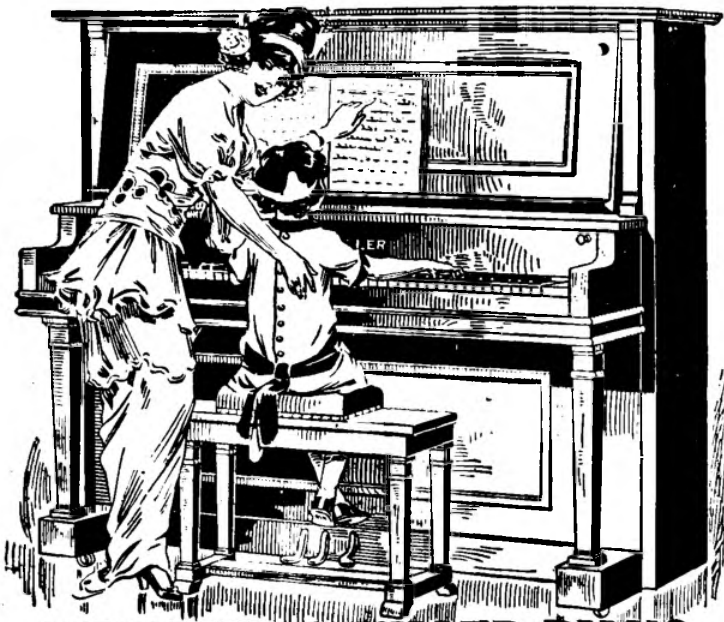
What does the Church of God stand for? Is there any history that will tell us?

If we as a body of people

stand organized to defend the Bible doctrine of man's natural mortality and the coming again of our Lord back here to reign, there can be little use of our being organized as we are, for we know of at least two other organizations that hold and teach these doctrines as much as we do, and several organizations now teach our Lord's return. Was the organization of the Church, then, the result of jealousies rather than of doctrine? What does it stand for? In many localities it is called the Restitution Church. In others it is called the Abrahamic Church. Going back to the Advent Harbinger of 1850-51, we find the body of believers in Adventual truth becoming divided on the question of whether the end of the present age closed all probation for sinners. Upon a careful examination of this volume covering two years, we find the editor, Joseph Marsh, and others coming out in a firm stand for the doctrine of restitution. If there was good reason for separation then there is just as good reason now for maintaining that separation. We believe that the Bible doctrine of restitution correctly understood will act as a greater incentive to correct living than any other doctrine we may hold. There was a joy set before Christ which gave him the strength to endure the cross and despise the shame. To most professed Christians the only incentive which they have is to live again and forever, and while the desire for perpetuity of life is great, yet there are conditions of life in which one would not care to live perpetually; but if the Bible reveals to us not only a perpetuity of life, but gives us in detail the glories and beauties of that life showing what may be achieved there and in it all the greatness and goodness and love of God fully demonstrated, then we have an incentive worth while. According to our conception of the matter and the history of the case this is what the Church of God stands organized for today. Then why should any of our leaders put forth an effort to place us back under the almost intolerable conditions of sixty years ago? Let those who are displeased with the doctrine of restitution join some organization opposed to the doctrine. We are bound to respect an honorable opponent in any walk of life, but it is hard for any one to deal with one who through pretense of being a friend proves to be otherwise.

Let the Church of God defend its position as an advocate of the Abrahamic faith which reveals God's purpose to bless all nations in the great day of restitution.

S. J. Lindsay.



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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.

Mrs. W. H. Wilson, 625 Long Ave., Austin Sta., Chicago, Ill.

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."

**Standing Alone.**

It is a fine thing to have the spirit of helpfulness; to be willing to help others at great personal cost. And, in many ways, to pass safely through. On a par

it is equally fine to be the recipient of help from others. Many a boy has had the door of opportunity opened by another and held open long enough for him

**SEND 25 CENTS**  
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**SEND NOW!**

with the fact itself is the gratitude that acknowledges it.

However there are some very important things in which others, no matter how willing they are, can be of no service to you whatever. It is like breathing. If you were drowning or suffocating, others might pump air into your lungs and save your life, but as a rule you have to breathe for yourself.

Take the kind of work you will do in the world. There is so much necessary work to be done, and such a variety of occupations, that it seems almost impossible to miss a good one. On the contrary it is hard to discover the kind of work you are best adapted to. Friends can advise you, and that is of some assistance. But when the choice is actually made, you have to say the final word. No one else can do that for you. It entails a great responsibility and it ought to. It is the occupation you will follow for many years and you have to assume the responsibility for the choice.

The moral path you will follow in life is yours alone to choose. Others have taught you which is the best way, and blessed be their memory for that. But when it comes to stepping in the way you will follow, that you will do on your own responsibility. Your own will is the deciding factor. It will not do to depend on laws made by others, or the influence of benefactors to decide for you. These throw light on your problems. They never can be much more than that. It is like being left alone on an island presently to be overtaken by a flood. There is a boat near but you are unable to see it in the darkness. A friend on the mainland knows of your plight, and throws a searchlight on the boat so that you can find it. After you have discovered it by this means you stand alone in making a decision to use it as a means of safety, or take chances in remaining where you are.

How and in what state will you end your life? "That is not for me to tell," you reply. Oh yes it is. Not the details of course but the final condition is yours

to choose. Will you find satisfaction in looking back over the years? It is the pleasure that comes from having walked in the right way and undertaken the best things. What the forward look now is, the backward look will be from the other end.—  
Days' Companion.

**A Wrong Theory.**

There are well meaning Christians who advocate the theory that a sinner cannot obtain salvation until he has put his heart into the right condition. They say that the sinning one must, first of all, forsake his sins and evil ways, and then he will be in readiness to receive salvation from the Lord. I am confident that this is a wrong theory. It is not sustained by true Bible teaching. That teaching is that one may obtain salvation in the midst of sins. He has no power within himself to forsake his sins. He cannot, by his own might, free himself from his sinful nature. It is true that a sinner must confess his sins, and believe on Christ if he would receive saving grace. This is a very different thing from that of getting one's self morally fitted for receiving salvation.

The sinner is bidden to go to Christ just as he is, with all of his sins and sinful nature, and depend wholly upon Christ for pardon, redemption and a new life. The lepers, who were healed by Christ, did not have to get them selves ready before receiving the great blessing. They went to him just as they were, with all of their uncleanness, with all of their helplessness, and obtained a complete cure. They believed that Christ could heal them, and so they applied to him for the blessing, and promptly received it.

It is also assumed by those people that the Christian who would have a fulness of the Holy Spirit, must first have his heart purified, so that the Spirit may have a fit dwelling place. They tell us that the Spirit will not abide in the heart which has the least sin. This is a theory without Bible foundation. The Christian heart needs the Holy Spirit to make it better, purer, and more useful. The Spirit helps the Christian just because he is weak, erring, and often commits sinful acts. This is a great encouragement to the imperfect Christian. The Spirit helps the Christian to bear his infirmities. Thank God.—World's Crisis.

Nature knows no pause in progress and attaches her curse on all inaction.—Goethe.

Pure thoughts are to your mind what pure air is to your lungs.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, July 26, 1916.

Number 41.

## ILLINOIS ANNUAL CONFERENCE NUMBER

### Conference History.

Pursuant to a call, a representative body of the churches and isolated brethren in the state of Illinois assembled at Lanark, Sept. 30. to Oct. 2, 1898, for the purpose of organizing a state conference. The object of this organization as set forth, to be the propagation of the blessed gospel of Christ, organization, upbuilding and strengthening of churches, encouragement of Bible study, holy living, Christian work and charity throughout the state.

The constitution was formulated and adopted and in accordance therewith a president, and board of management were elected. Jas. W. Wilson, of Chicago was unanimously elected president, and the members of the board were as follows:—Lyman Booth, J. M. Glotfelty, S. D. Fahrney, M. T. Aslaksen and E. F. Gesin. At the first meeting of the board, Lyman Booth was elected secretary and Jos. M. Glotfelty, treasurer.

The Baptist church at Lanark, was used as a dining room during said conference.

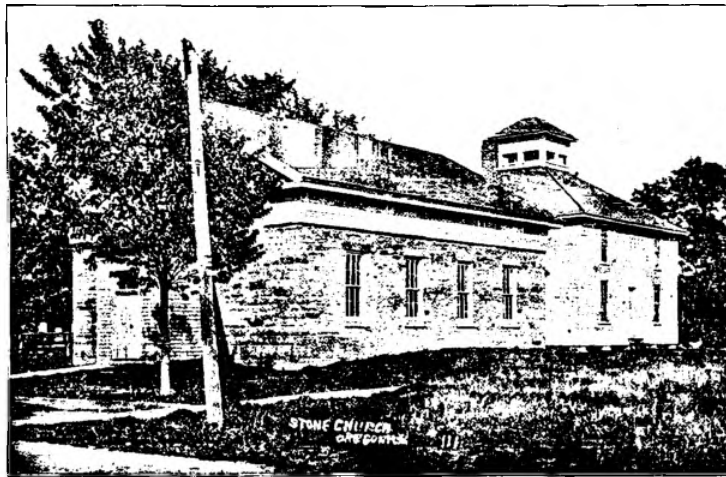
The organization of our United Young People's Society of Ill., now Bereans, took place at this time, with the following officers installed: Leila Whitehead, pres., Lawrence Wilson, sec., and Anna E. Drew, treas.

The following resolution was carried by a unanimous vote of the conference, resolved: That the conference recommend to all congregations and ministers to observe Temperance day on the last Sunday in Nov., and have a special service for temperance on that day.

The first state evangelist procured was D. M. Hudler, now deceased.

The second annual conference and all succeeding ones have been held at Oregon, Ill.

In 1900 it was suggested that Oregon be made a permanent place for holding the annual conference, also that a dining hall be erected on the lot at the rear of the church, said building to be two stories high to



Church Edifice and Conference Hall, Oregon, Illinois.

### I WOULD BE TRUE

**I** WOULD be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.

I would be friends to all---the foes, the friendless;  
I would be giving and forget the gift;  
I would be humble for I know my weakness;  
I would look up---and laugh---and love---and lift.

---Howard Arnold Walter.

serve a double purpose of dining hall and dormitory. A vote was taken and the motion carried by a large majority. The building went up and was ready for occupancy at the time of our fourth annual gathering, Sept. 18-22, 1901.

Remember the date of the oncoming Illinois conference, Aug. 17-20, immediately following the ten days Bible school. Bros. L. E. Conner, J. H. Anderson, and F. E. Siple, have been secured as speakers.

Mrs. Almeda Glotfelty.

### A Bit of History.

I am informed by Bro. S. P. Renner that early in the year 1852 regular preaching was had at Plum River, Ill., by one, Collins, and in the year 1858, a conference was held at this place, a union of the brethren of southern Wisconsin and northern Illinois. Dr. Jacobs and Bro. Collins, were the preachers, and from that time on regular year-

ly conference was held at Plum River and other places. Brothers Chown, Collins, McGinnis, Arnold Mitchell, Whitesitt, and Gans being the local preachers until J. M. Stephenson, Bro. Reed, and Bro. Hudler came in to fill up. Thus the good seed was sown in northern Illinois, producing much fruit.

J. M. Glotfelty.

### Train Service.

To those coming through Chicago to attend the Bible school please observe the following train schedule: Chicago, Burlington and Quincy trains leave Union Station, corner Adams and Canal Sts., at 10:10 a. m., 4:20, 6:30 and 10:20 p. m. The first arrives in Oregon at 12:40 p. m., the next at 8:15 p. m., the next at 9:25 p. m., and the last at 12:50 a. m., Taxi cars meet all trains here.

Further information may be obtained by dropping this office a postal.

### TREASURER'S NOTICE.

In the early spring we sent out circulars asking for pledges to meet the expenses of our Bible School and Conference, said pledges to be paid the treasurer before the beginning of the Conference, in order that no call for money need be made during the Conference. Only about one-third of the number to whom the circulars were mailed, have responded, and we have but one-third of the necessary amount to meet the expenses, pledged. Will those who have not yet responded please do so at once, and will those who have not yet paid their pledges please do so by Aug. 5th, unless they expect to attend the Conference, and will pay at that time. Please do not neglect this. Let us have a Conference this year without a public call for money. Let us hear from you.

Anna E. Drew.  
629 N. Galena Ave., Dixon, Ill.



J. M. GLOTFELTY.

Bro. J. M. Glotfelty, of Lanark, Illinois, is a conference fixture, just as necessary as any piece of furniture we have. We feel safe in saying that no other person has contributed so much to the material welfare of those attending our conference as he.

pressing upon the conference the further need of financial aid to meet all obligations. If any man can get money out of people's pockets in a legitimate way for religious work, he can do it. And this is not all. Having had much experience in the restaurant work he has been an invaluable aid to the cook in planning the work of the kitchen. Quick in his movements, he is here, there, everywhere, always busy. The brethren and friends of the Illinois conference appreciate him greatly and we are glad of the chance to pay him this tribute. May he live until the Lord comes and then have the life everlasting for which he has hungered these many years.



J. H. ANDERSON.

Bro. J. H. Anderson, of Troy, O., is to be one of our conference speakers. Though our people have not known him for a long time, yet his former work with us recommends that we have him help us every time we can get him. There is no compromise with error on his part. He stands for a full gospel and will take no cheap imitation for "just as good." We announce him as a conference speaker in fear that we may not be able to hear him again soon since he goes at the end of his present contract to serve the brethren in Virginia. We congratulate both Bro. A. and them, for the Virginia brethren are worthy and have needed a helper for some time. Our loss will be their gain. May he be blessed wherever he goes carrying the gospel message.



L. E. CONNER.

In presenting the likeness of

Bro. Conner we know we shall receive universal approbation from the conference. With a smile and a word of good cheer for everyone, a power in the pulpit on any occasion, there are none among us but friends who are always glad to welcome him back. He is to be with us as usual to help in the speaking.



F. E. SIPLE AND WIFE.

We give herewith a cut of Bro. F. E. Siple and his wife. Bro. Siple has given up his home in Mich., and has been spending some time in Hammond, La., his former home. We are expecting him soon to help us in our August work, both in Bible school and local work. We are laying plans to have him work in the state next year and it will be well for all brethren to begin to ask themselves how much they are willing to do to support him the coming year. Bro. Siple is young and energetic and can be made a valuable asset in the work of spreading the truth in Illinois. We need him. If you do not attend the conference be sure to write Sr. Drew saying what you are willing to do to see the work succeed.

Extra copies of this issue may be had by dropping us a card.

Pastors Whose Hearts Are Breaking.

When ought a pastor to resign? The question has presented itself to many pastors and congregations besides those of the south, where, we are told, the question lately was forced into the acute stage. The Rev. George W. McDaniel, pastor of a leading Baptist church in Richmond, Va. recently startled his church out of its complacency by resigning his pastorate. He had preached there for twelve years with eminent success from every point of view. says The Watchman-Examiner (New York). "The church is harmonious, united, popular and wealthy." Dr. McDaniel

ANNA E. DREW.

A special edition of the Herald announcing the Illinois Conference which paid little or no attention to Sr. Anna E. Drew, of Dixon, wouldn't be worth the name. Sr. Drew may well be termed the pioneer advocate of the Berean idea as it is worked out today almost everywhere we have people at work. We are glad to present her likeness to our readers. Her address is 629 N. Galena Ave. She is treasurer of our Conference and will be pleased to receive from members of the Conference any offering to help defray necessary expenses. Please attend to this so that we will not need to beg for money when we should be doing something more profitable.



holds a position of leadership throughout the Southern Convention, and his act has been discussed beyond the confines of the State. Here is a part of the letter informing his congregation of his reasons for taking the step:

"A good part of my life has been devoted to this pastorate. I should like to spend the next decade in one place as the past one has been spent here. Looking at the church, the prospect for enlarged and permanent usefulness is not bright. The arguments that I remain as pastor confirm my views that the church is contented, is 'at ease in Zion.' You are satisfied, but I am not. Coldness and formalism chill my heart. The Sunday school is the most important part of the church, but I have been unable to enlist many of our most prominent members in this phase of the work. The prayer meeting is the spiritual thermometer of church life, and I have tried in vain to secure the attendance of many of you. Our great evangelistic opportunity is the evening service, but many men and women whose presence would be an inspiration to the pastor, and a powerful example to the unsaved, never attend this service. In short, these, my good friends, simply attend church Sunday mornings. That is only making religion respectable. My life is too short to spend it where I can secure no better cooperation. This I say frankly, but in love, for I do love every one of you. During the early years of this pastorate some were enthusiastic who are now indifferent. Another pastor may awaken them. At first, when you did not know me, I advanced cautiously; but now you ought to believe unhesitatingly. On the contrary, some of you have been willing for me to spend and be spent while you looked on or touched the work lightly. Religion with me, is serious, and service is a sublime obligation I can not wait upon your conservatism. 'The King's business requireth haste.' It would be stand-

ing in my own light, and in the way of the kingdom of God, for me to stay here simply because you want me to, and because it is easy."

The pastor did, however, yield to the importunities of his people and withdrew his resignation. The Baptist paper takes up the matter as a situation typical of that involving "scores of our ablest ministers:"

"They have had fruitful pastorates, their people love them, and it is simply taken for granted that they are to continue their ministry indefinitely. But the novelty has worn off, the enthusiasm is less marked, and the ruts are getting deeper. These men feel that new voices in the pulpits and new methods in the parishes would arouse the churches to intenser enthusiasm and enable the churches to grip afresh their communities. Often this is not true. Indeed, we think that most often it is not true, but these earnest ministers can not persuade themselves that it is not true. So it is that scores of our very best men are in a dilemma."

The Watchman-Examiner points to the strange fact that "churches will follow a new and unknown leader, while refusing to follow a tried and trusted leader whom they respect and love."

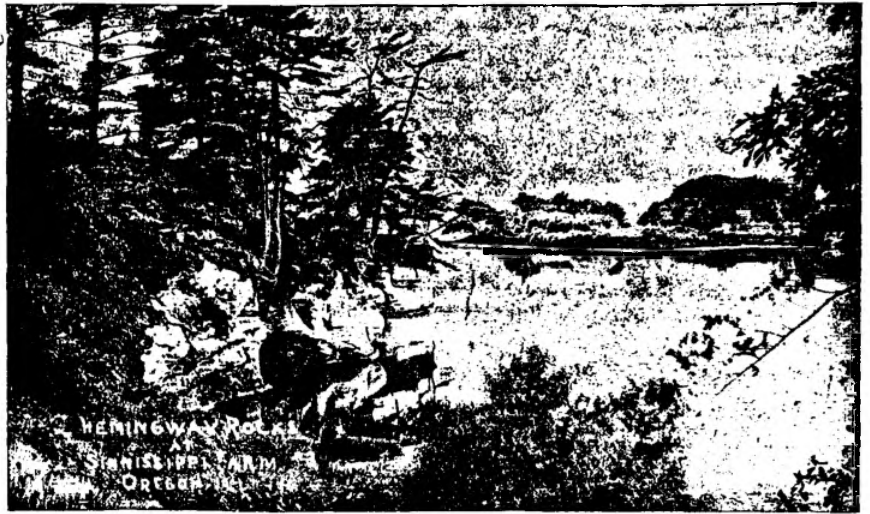
"The new pastor comes, and with him come for a time, at least, enlarged attendance at all services, more generous contributions, and a new enthusiasm. Yet the people loved their old pastor from whose leadership they turned away many times, more than they love this new and strange minister.

"Our sympathy went out to Dr. McDaniel in the dilemma that confronted him. It is immaterial as to whether the method that he adopted was the best method, for the solving of the problem. This much can be said however, that the method that he adopted, startled his people out of their self complacency and aroused them to a new sense of obligation. It is not often wise



for a man to reconsider a resignation when he has once offered it. It is never wise for a man to offer a resignation with a view to waking up a congregation. Some men have done this and have been greatly surprised when their resignations were accepted on the spot. It is an indisputable fact however, that really good people in noble churches are breaking the hearts of their pastors by their indolence and indifference. Often a pastor is obliged to sacrifice himself for the sake of arousing his people to a consciousness of their duty." Literary Digest, July 22, 1916.

ONLY ONE  
OF  
OREGON'S  
MANY  
FAMOUS  
BEAUTY  
SPOTS.



Tests of Character.

Search me, try me, lead me, Psa. 139:23, 24.

God tests us by the Spirit and the Word. 1 Cor. 13:4-8.

1. God commands us to love our enemies; also to pray for those who despitefully use us. Matt. 5:44.

2. God commands us to not resist him that is evil. Matt. 5:39, 42.

3. He commands us to overcome evil with good. Rom. 12:21.

4. Do you love Christians as the Christ loved you? Jno. 15:12.

Are you willing to lay down your life for the brethren? 1 Jno. 3:16.

6. 'In honor' do you prefer others to yourself? Rom. 12:10.

7. Have you learned to be content in whatsoever state you are? Phil. 4:11.

8. Do you think more highly of yourself than you ought to think? Rom. 12:3.

9. Have you enough love to stand the following tests? 1 Cor. 13:4-8, namely:

a. Love suffereth long, and is kind,—never displaying the least resentment.

b. Love envieth not,—that is, she does not crave what others have.

c. Love vaunteth not itself,—that is, she is not rash, forward or self-assertive.

d. She is not puffed up,—that is, she has no opinion of herself.

e. Doth not behave herself unseemly, or unbecomingly; but is always courteous and obliging.

f. She seeketh not her own. What is truly her own, she holds with a slack hand. She gives to him that asketh of her, and takes joyfully the spoiling of her goods.

g. Is not provoked. Treat her as badly as you may, she is not ruffled in the least.

h. She takes no account of evil. She has no memorandum book in which to record insults or outrages, nor does she have any memory to recall the evil done to her.

i. She rejoiceth not in iniquity, but rejoiceth in the truth. Truth and love are born companions, and will remain so.

j. Beareth all things—all that falls to her lot, and that, too, without the least impatience.

k. She believeth all things.—that is, all the words of truth.

l. She hopeth all things—that is, she puts the best construction on all things, and sees the silver lining in every dark cloud.

m. Endureth all things. Nothing is horrible enough to excite her to impatience. She trusts patiently under every burden, knowing that it is one of the "all things" that work for her good.

n. Love never faileth. Beloved, ask yourself this question: Do I measure up to all of these requirements? If you find that you fail in any particular, just know that God has something more to do in you.

10. How do you stand trials, persecutions, temptations, tribulations, adversities? Have you ever been tested with all of these at once? If so, how did you stand them? Did there steal a spirit of discouragement or of gloom over you at the time? If so, God still has more to do in you; and you will do well to invite him to undertake it at once.

11. Are you joyfully living the crucified life? Does it afford you real delight to yield to death every newly discovered evil?

12. Are you wounded, offended or hurt at the misunderstandings, and misrepresentations of others?

13. When you are neglected, avoided, shunned, overlooked, or set at naught, does it hurt you? If so, instantly give over to death that nature that hurts, and count it dead through the power of Jesus Christ.

14. When your environments are all incongenial, and you are regarded as a crank for not enjoying them, do you rejoice in spite of all?

15. Do you ever feel any real disappointment, or a shade of discouragement stealing over you when things turn out just the opposite of what you anticipated? If so, ask Jehovah to cancel in you the evil of your nature, and put in you his perfect patience instead.

16. Are you dead alike to the

praises and curses of men?

17. Do you rejoice more when your soul is saved, or a Christian is helped through your instrumentalities, than when the same things are done through another?

18. Are you as willing that God should make another the ideal Christian worker as that he should make you such?

19. Would you be as willing for him to use you for his glory, without having your name associated with it, as to let the public know that it was done through your agency?

20. Are you proud of the gifts he has given you, or do you see only grace in their bestowment, and thus take your lowly place at his feet?

21. When you do anything to relieve the wants of others, do you have to urge yourself to do it, or is it done spontaneously?

22. Does it hurt you to give your best to a poor person, or do you, like the Father who gave his Son for us, give your best ungrudgingly?

23. Have you really given up all idle words and foolish jesting?

24. When you are in the midst of divers testings, does patience always have her perfect work in you?

25. Do you rejoice at every circumstance that serves to reveal your excesses or defects?

26. Have you learned to rejoice in God alone, in the absence of all other good? or can you, in the face of all earthly loss, be happy in God alone?

27. Are you so united to the Christ that nothing can disturb you, or cause you to question his present care over you?

28. Are you willing to be considered nothing, that Christ may be all?

29. If you are not as willing to investigate what others may believe, as you are to have them investigate what you believe, you are not doing unto yours as you would have them do unto you. Matt. 7:12.—Selected and revised by

J. C. Vanzandt,  
849 Front St., Portland, Oregon.  
(This tract, 10c per 100).

A Sad Accident.

Enos Elton, Farmer on Dodge St. Road, Hurt While Sinking Pump.

Enos E. Elton, a farmer living five miles west of Omaha on the Dodge St. Road, while helping a neighbor to sink a pump in a tile well Saturday evening, had his right hand completely severed when the derrick broke, dropping the pump. The left hand was severely lacerated.

Elton was taken to Clarkson hospital, where he is reported as standing the shock well.—Omaha Ex.

The above sad accident has befallen our Bro. E. E. Elton, who lives near Benson, Neb. Sr. Elton writes that he is doing as well as could be expected. Our brother and his family have the sympathy of all to whom this news comes.

The Power of Smiles.

If people will only notice, they will be amazed to find how much a really enjoyable evening owes to smiles. But few consider what an important symbol of fine intellect and fine feeling they are. Yet all smiles, after childhood, are things of education. Savages do not smile; coarse, brutal, cruel men may laugh but they seldom smile. The affluence, the benediction, the radiance, which "Fills the silence like a speech," is the smile of a full, appreciative heart.

The face that grows finer as it listens, and then breaks into sunshine instead of words, has a subtle, charming influence, universally felt, though very seldom understood or acknowledged. Personal and sarcastic remarks show not only a bad heart and a bad head, but bad taste also.

Now society may tolerate a bad heart and a bad head, but it will not endure bad taste; and it is in just such points as this that the conventional laws which society has made represent and enforce real obligations.—Sel.

Always speak the truth.

**THE RESTITUTION HERALD.**

S. J. Lindsay, Editor and Manager

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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Be sure to send money by P. O. money order, draft or personal check. Never send money loose in an envelope.

Change of Address: In changing your address, always give the old, as well as the new address.

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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.
- Adeline, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Will those who are expecting to attend the Illinois Bible School, Aug. 8-17, please drop a card to S. J. Lindsay, Oregon, Ill., to that effect.

Bro. Delos Andrew is leaving Oregon, Ill., to make his home in Portland, Oregon, much to the regret of the brethren here. We trust that conditions there may

be helpful in every way for him.

We are pleased with the number of reports that are coming in of those who expect to attend Bible school. Come, we will have room for all.

Sr. Ella Hanson, who is nurse in a hospital at St. Peter, Minn., is enjoying a brief respite from duty at her home near Lebanon, Ill. She reports that she will be at Bible School. Sister Leota Hanson is spending her vacation at Ripley, Ill.

Being called so far to preach the funeral of Bro. Charles Mankin, it was arranged for us to stay over Sunday to preach for the brethren at Blush. The attendance was not as large as common owing to the almost insufferable heat.

Bro. Claude Graham, of our Blush Church near Fredericktown, Mo., is seriously sick with typhoid fever. When we left there on Monday, July 17, he was reported to be much better that morning. There is one thing this church can boast of, and that is the number of first class young men in it. We are praying that the church may not be deprived of another of its strong young men, but that Claude may soon be fully recovered.

The Sunday School Lesson will be found on last page in this issue.

**HELPING FUND.**

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

Chas. Anderson,	1.00
Leora Roose,	1.00
A. S. Bradley,	.50

**Notices.**

**Illinois Bible School**

Inquiries are coming in relative to the Illinois Bible School and we announce that it will begin on Tuesday morning, Aug. 8, and continue up to noon of Thursday, Aug. 17. We are planning to make every minute of this time count for those who attend. Bro. F. E. Siple will assist in the work this year. Watch for the Illinois Conference and Bible School edition of the Restitution Herald in which all necessary information will be given.

The church at Argos, Ind., will (D. V.) hold an Evangelistic and Bible Conference, Aug. 9-13, with the evangelistic services continuing until Aug. 22nd. The speakers will be Mrs. Clara Chaffee, Chicago, H. V. Reed, Magnolia Springs, Ala., Pastor L. E. Conner, Cleveland, Ohio, and Evangelist C. C. Maple, Elyria, Ohio,

Mrs. Lydia Rainsback of South Bend, will have charge of the children's meeting. All friends of the word of truth are invited to attend.

Mrs. Frank Boggs, Sec'y.

The annual conference of the Churches of God in Christ Jesus in Nebraska, will be held at Holbrook, July, 29, to Aug. 6, inclusive.

Bros. J. W. Williams and O. J. Allard and other good speakers will be in attendance.

Come and let us reason together. May God put it into the heart of every member of the church to feel it his duty to lend a helping hand to make this a season of refreshing.

Zoe Adams, Cor. Sec.

**Hillisburg Meetings.**

The Hillisburg church will begin a series of Evangelistic Meetings on Tuesday evening, Aug. 15, to continue up to the beginning of the state conference.

D. E. VanVactor.

**INDIANA STATE CONFERENCE**

Will be held at Hillisburg church over the fourth Sunday in August. Watch for a more complete announcement.

F. A. Stilson, Pres.

Mrs. Flora H. Prior, Sec'y.

**ARKANSAS-OKLAHOMA ANNUAL CONFERENCE.**

The churches of God of the Abrahamic faith in Arkansas and Oklahoma will meet in annual conference with the church at Driggs, Ark., on Friday, Aug. 11, at nine o'clock a. m., and continue over Sunday. There will also be preaching on Thursday night before. All brothers and sisters who can attend are earnestly requested to do so.

Driggs is located half way between Magazine on the Rock Island R. R., and Paris, on the Arkansas Central. Those coming over the Rock Island should get their tickets to Magazine, and those coming over the Arkansas Central, to Paris.

All parties coming by rail should write Bro. A. A. Shelton, Driggs, Ark., a few days before conference, stating the place they will get off and the time they expect to arrive, so they can be met by conveyance.

L. H. Shelton, Pres.

**Obituary.**

**Charles Manken.**

Born Oct. 24, 1889; died July 13, 1916; age 26 yrs., 8 mos., 29 das.

Bro. Charles was not left to live a long life and the possibilities that lay in his pathway, had he lived to good old age, will never be known. He early



in his boyhood developed a liking for the study of the Bible and nine years ago this fall was baptized by Uncle John Foore. He had been faithful to the end. The writer became much attached to him because of his desire to know truth. When in his company we always found him ready to take up some Bible theme and to carry on a conversation in keeping with Bible truth. His conversation was never given over to light and flippant things, and we find that our experience with him was not unlike that of others with whom he came in frequent contact. On our visit there last fall it was our pleasure to unite him in marriage with Sr. Ethel Thomas, and what promised to be a long and happy married life, has thus been ruthlessly put to an end. Sr. Ethel was faithful in her duty to him as were the parents and others, but in spite of all that loving hands could do, the enemy snatched him away from them. While we sorrow, yet we sorrow not as having no hope. We shall see him again in a brighter, fairer clime, where death and pain and sorrow never come. After a brief funeral service at the church he loved so well, we laid him away in the cemetery near his home where he awaits the coming of our Lord who will overcome the death that now entralls him, and turn him back to life never to see death any more. Charles was well thought of by every body and the family have the sympathy of a large circle of friends.

S. J. Lindsay.

If your hands cannot be usefully employed, attend to the cultivation of your mind.

I defy time and change. Each year laid upon our heads is a hand of blessing.—Curtis.

Prove that you are worthy of being trusted, and there will not be wanting those who will afford you an opportunity to show of what you are made.

Good men often have wrong conceptions.

Never be idle.

The New Berean Books

are now ready and they contain outlines for two years' study. The price, to states and isolated societies belonging to the National Bereans, is 15 cents. To the states and societies not affiliating with the National Berean Society and to isolated members, not belonging to affiliated state organizations, the price is 20 cents.

Illinois, Indiana and Iowa will supply their own states and isolated members and will publish notices for their own distributing stations. Fondthill, Cleveland and all other points order from the National Berean Society. Until further notice order of the president.

Leila E. Whitehead, Pres. 5439 Ohio St., Chicago, Ill. Mrs. Ella DeMont, Rec. Sec. Evelyn K. Harsch, Cors. Sec.

The National Berean Conference will convene at Waterloo, Iowa, on Thursday, Aug. 24, 1916. Will each member of the executive board send in a report of work done in his district, letters written, number of replies, interest awakened, etc. If the chairmen of committees cannot be present, please send in your reports.

Please have all reports in by Aug. 18. If delayed, send to the corresponding secretary at Park Sta., Waterloo, Iowa.

Evelyn K. Harsch, Cor. Sec. Bucklin, Mo. Care of F. Wickizer.

Life's Enigma.

What joy in our home, our little boy made, As busy as little boys be; We scarce could stand the noisy jade, Dandeling on his mother's knee. He ran, and chattered from morn till night, Like many another young son. His laughter was gay, his footsteps light, As glad and happy as any one. Full soon he grows to man's estate, And lost are his childish ways, Sturdy, robust, perchance sedate, When he attains to manhood's days. Mother can't hold the spring-time bloom, In the child she loved so well, The blossom must change to the golden fruit, And joy to the funeral knell.

Time fleets away, soon youth is gone, We miss the prattle of the child, Mother would gladly hold her little one, His childish ways, her heart beguiled. Yet such is fate, the years fleet

Berean Column.

Edited by NATIONAL BEREAN SOCIETY,

Leota B. Hanson, . . . Editor, 3401 Magnolia Ave., St. Louis, Mo.

3RD ANNUAL CONFERENCE OF THE NATIONAL BEREAN SOCIETY OF THE CHURCH OF GOD OF THE ABRAHAMIC FAITH.

To Be Held at Waterloo, Iowa, Thursday, August 24th, 1916. Wednesday Evening, August 23rd, 7 to 8 P. M. Social Hour. Mrs. Florence Allard, Minn., Presiding.

Song Service and Devotional:

Address of Welcome,

Leland Roose, Ia

Response,

Leta Railsback, Ind

Solo,

Kenneth Starbuck, Ia

What Will a Search of the Scriptures Do for a Berean?

—Blanche Allard, Minn.

History of the Berean Society and Its Work.

An Open Meeting.

Thursday, August 24th.

6:45 A. M., Devotionals,

Mrs. Eva Stearns, Ia.

8 to 10, Business Meeting.

10 to 11, Papers and Discussions, Mrs. Sadie Clark, Ia, presiding.

Loyalty of Each Berean to His Own Local Church, Kate Abbott, Minn.

What is the Berean Society to Isolated Members and How Can It Be Made to Mean More? Leota Hanson, Mo.

Benefit of Organized Work,

Alta King, Neb.

Duty of Systematic Giving.

Leila E. Whitehead, Ill.

11 to 11:10, Intermission.

11:10 to 12:00, Bible Lesson,

Joseph Williams, Ia.

1:30 to 3:35 P. M., Business Meeting.

3:35 to 3:45, Intermission.

3:45, Round Table.

Frank Siple, Mich., presiding.

(a) A Model Berean Class, conducted by Anna E. Drew, Ill.

(b) Letter Writing as Social Work Among Bereans,

Evelyn K. Harsch, Ind.

(c) Why Should Local Societies Organize Though Few in Numbers?

Lawrence Howell, Neb.

(d) Financial Management of the Berean Work,

Leland Roose, Ia.

(e) How to Get All the Young People of the Church of God to Engage in Berean Work,

Mrs. Ella DeMont, Ind.

7 to 8 P. M., Social Hour,

Mrs. G. P. Allard, Leader.

Song Service and Devotionals:

Reading,

Vera Adams, Ia.

Reading,

Franklin Findlay, Ia.

Duet,

Dr. and Mrs. J. M. Prime, Neb.

Paper: The Young People's Place in the Body of Christ,

Mrs. Bertie Siple, Mich.

Paper followed by an open meeting.

8:00 to 8:15, Intermission.

8:15, Sermon. "Preparedness."

G. Eldred Marsh, Ia.

Friday, August 25th.

6:30 A. M., Picnic Breakfast at Cedar Heights.

Short Business Meeting. Appointing of Committees, Etc.

Make your vacation plans now and decide to attend the Ill. Bible School. Aug. 10-17, followed by the Ill. Conference, Aug. 10-17, and then go on the Monday to Waterloo, Ia., and attend their conference. Fare, one way, Chicago to Waterloo. \$6.66. Fare to Waterloo, by way of Oregon, \$5.98, (Chicago to Oregon. \$1.98 —Oregon to Waterloo, \$4.00). In Waterloo, take "Sans Souci" or "Loop" cars to Cedar River Park. Have mail sent to Waterloo, Iowa, Park Station.

As we are accommodated in tents, it will help the management if each one will bring his own soap, towel and mirror. If you are fussy about your pillow bring a sofa pilliw with you. The Chicago, Great Western and the Illinois Central are the most direct routes to Waterloo, but it can be reached by the Rock Island.

on; The happy child must sorrow know, The little race of life be run. All mankind must find it so. Yet still they come and onward

go. Hope oft' for wealth, fame and joy, But the end in store we none can know, The brightest gold hath its alloy,

With eager feet to man's estate, The youngsters hie with song and mirth, The pot of gold, his hopes elate, Where the bow of splendor meets the earth.

Hope, Yet still we look for better things, The hope beyond the grave, The earth shall bloom, as the Psalmist sings— Of Christ who came to save. Then all the saints shall rise again. To meet their risen Lord, And sing and shout the glad refrain. As written in God's Holy word. J. E Hogarth.

To the Brethren Scattered Abroad.

Greeting. As this is the first day of the week, and I have not the privilege of meeting with others of like precious faith, I thought I would avail myself of the opportunity of communicating with the brethren through the columns of the Restitution Herald.

I trust you are all, like Abraham of old, strong in faith, giving glory to God. Rom. 4:20-25; Heb. 11:17-19. At least this should be our attitude in this age of unbelief, when men are turning their attention unto fables, instead of to the word of the Lord, which is forever settled in heaven. 2 Tim. 4:3, 4; 2 Pet. 2:1-3; Psa. 119:89.

We should walk in the steps of that faith of our father Abraham. Rom. 4:12, 13.

If your faith seems to weaken and your efforts to slacken, read the eleventh chapter of Hebrews, then thank God and take courage for a faith that will enable its possessors to endure trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, they were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. Heb. 11:36-38. They were tortured, not accepting deliverance, that they might obtain a better resurrection, even a resurrection in the imperishable likeness of their risen Lord. Heb. 11:35; Psa. 17:15; Phil. 3:20, 21; 1 Jno. 3:2. Rom. 6:9; Lu. 20:35-36; 1 Cor. 15:49-58.

By having respect unto the recompense of the reward that the Bible reveals, we may be enabled, as Moses was, to choose rather to suffer affliction with the people of God, than to en-

joy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than worldly treasure. Heb. 11:24-26. If we, like Paul, would attain unto the resurrection of the dead (to immortality, see 1 Cor. 15:51-54), we must know the fellowship of his sufferings, as well as the power of his resurrection for they are inseparably joined together. Phil. 3:10, 11; 2 Cor. 1:7-9. 2 Pet. 5:1. As the captain of our salvation was made perfect through sufferings, a good soldier of Jesus Christ should expect to endure hardness in his service, before victory is attained. Heb. 2:10; 2 Tim. 2:3; 1 Cor. 15:54-57.

Primitive Christians rejoiced that they were counted worthy to suffer shame for his name. Acts 5:41; Matt. 5:11-12; Rom. 5:3-5; 2 Cor. 12:10; Phil. 1:29.

And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Rom. 8:17, 18. As Christians we should stand fast in one spirit with one mind striving together for the faith of the gospel and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Phil. 1:27-29. If we suffer we shall also reign with him, if we deny him, he also will deny us. 2 Tim. 2:12. As the sufferings of Christ precede the glory that should follow, 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 Pet. 1:11; 4:12, 13. It was the joy that was set before him that enabled Jesus to endure the agony of the cross. Heb. 12:2. The far more exceeding and eternal weight of glory that awaits us, at the end of the race, should enable us to lay aside every weight and the sin which doth so easily beset us, and to run with patience the race that is set before us. 2 Cor. 4:17; Heb. 12:1.

Beloved, be faithful, trustful, and hopeful. The night is far spent, the day is at hand. Rom. 13:12. Joy cometh in the morning. Psa. 30:5. Joy and gladness will yet supplant sorrow and sighing. Isa. 35:10. Rejoice evermore. 2 Thess. 5:16. Jesus is coming. Redemption draweth nigh. Luke 21:25-28.

Rufus A. Curtis.

### Where Will the Righteous Be Rewarded and the Wicked Punished?

The two terms, "the Old Testament and the New Testament" are used to denote all the books of the Bible. From Genesis to Malachi constitute the old and from Matthew to Revelation, the New. But the Old might be confined to Exodus, Leviticus, Numbers and Deuteronomy, in which the Mosaic or old covenant was written. It also contains Genesis which is mainly historical. It also contains the prophets, concerning which Peter wrote "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. 2 Pet. 1:19. But we are not now living under the Mosaic law and in fact we are not to place ourselves under that law but under the law of liberty.

If we diligently search the old or Mosaic covenant we never shall be able to establish our title to an eternal inheritance, for the reason, as I have previously stated, that it could not give eternal life and it is absolutely necessary for the heirs to an eternal inheritance to be in possession of eternal life in order to enjoy the inheritance. That the law could not give life was not that the law was faulty, but it was because of the inability of man to keep it perfectly. Had there been any one who could have done so they could have earned eternal life through the law and it would not have been left for Christ to have fulfilled the law.

The Mosaic covenant has shown us a great nation, at one time settled upon a land, and at the same time it warned them that they were but strangers and sojourners. The record reads, "The land shall never be sold forever, for the land is mine; for ye are strangers and sojourners with me." Lev. 25:23. The prophet said, "The people of thy holiness have possessed it but a little while; our adversaries have trodden down our sanctuary." This proves that under the law they never occupied the land but a little while.

Being unable to establish the eternal inheritance under the Mosaic covenant, we must turn to the Abrahamic, which is termed the New Testament because it is everlasting and therefore ever new. The Mosaic waxed old and vanished away, but the Abrahamic never will, but its results will remain while the redeemed and their inheritance shall abide. It was confirmed by type 430 years before the Mosaic was given, hence called new. Fifteen centuries after the law the Abrahamic covenant was anti-typical-

ly confirmed, when the blood of Christ was shed as the blood of the everlasting covenant, thus a new and living way was made known for the forgiveness of sin. Paul mentions it and says, By a new and living way, which he hath consecrated (new made) for us, through the veil, that is to say, his flesh. Heb. 10:20. All Christians are now standing upon the Abrahamic promises or covenant, and therefore the inheritance promised in that covenant is justly theirs. This promise could not be annulled by the law for Paul says, "And this I say, that the covenant (Abrahamic) that was confirmed before God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect. Gal. 3:17. The law and the promise coming from the same, unchanged and unchangeable author cannot be inconsistent, therefore he could not contradict or annul his promise by any edict of his law.

Christ came to confirm the promises contained in the covenant made unto the fathers. Of this Paul wrote, Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers. Rom. 15:8. He is the seed named in the covenant of promise and therefore he is the heir and the saints are the joint heirs with him in the same eternal inheritance. Concerning this new covenant, Paul says, It is better than the Mosaic, and was established upon better promises. Heb. 8:6. It must be carefully observed that the Mosaic covenant was the national covenant made with Israel at Mt. Sinai the mediator of which was Moses, and the ministry of which was committed to the sons of Aaron. God calls it the "covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." Heb. 8:9. It was given to lead up to the better which was to succeed it. It was mainly a covenant of works, the blessings of which depended upon Israel's fulfillment of certain conditions whereby the possession of the promised land depended upon their strict adherence to the worship of the true God. Further contrast will show that Moses was the mediator of the old or Mosaic covenant, while Christ is the mediator of the new or Abrahamic covenant. The Mosaic was dedicated by the blood of calves and goats which can never take away sin: the Abrahamic by the precious blood of Christ which cleanseth us from all sin. 1 Jno. 1:7. The old could not confer righteousness, eternal life nor the eternal inheritance, but the new confers all these on its heirs. The blessings of the old were mainly for one na-

tion, while the new will bless the believers in all nations. All the above considerations, with respect to the two covenants, show that it is in the Abrahamic that we will find the eternal inheritance, Paul says, "To Abraham and to his seed were the promises made. He saith, And not unto seeds, as of many, but as of one, and thy seed which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was 430 years after, cannot disannul that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise. Gal. 3:16-18. In this quotation we find much of interest. It tells that the inheritance is the thing promised. He says that Abraham and his seed (which is Christ and the saints, see Rev. 29) are the heirs, that the promises were made 430 years before the giving of the law at Mt. Sinai, that these promises are called a covenant which carries with it an eternal inheritance for Abraham and his seed. It was repeated in a number of instances as follows. "And the Lord appeared unto Abraham and said, unto thy seed will I give this land." Gen. 12:7. For all the land which thou seest, to thee will I give it and to thy seed forever. Gen. 13:15. 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. 17:8. The land of Canaan does not constitute all of the inheritance, for when Christ and his joint heirs obtain possession of that land, the kingdom will be established therein and will immediately begin to grow and expand until it will fill the whole earth as shown in Dan. 2:35.

David has written the saying of the Lord, 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. Christ himself said, Blessed are the meek for they shall inherit the earth. We believe this is sufficient to prove first, that the Abrahamic covenant is the New Testament spoken of in Heb. 9:15. Second, that Christ is the heir mentioned therein, and all the righteous are joint heirs with him. Third, that the land of Canaan and the whole earth will be their inheritance. We are well aware that most people deny these plain statements and scorn the idea that the earth will be the saint's future inheritance and home. They do not think it essential to know where it is. God had some good purpose in view in all of his revelations to men and these are not the exception. Such people should be reminded that " whatsoever things were written afore-



time were written for our learning, that we through patience and comfort of the scriptures might have hope. Rom. 15:4.

In this connection Paul said to Timothy, "All scripture is given by inspiration of God and it is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be thoroughly furnished unto all good works. 2 Tim. 3:1, 17. To manifest no desire to know where the inheritance will be is to admit a lack of knowledge of the scriptures, which is dangerous in the extreme. The location of the saints' inheritance is an essential part of the gospel of the kingdom which must be believed in order to be saved. For proof I refer the reader to Jesus' words as recorded in Matt. 24:14, and Mark 16:15, 16. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. From this we conclude that it is essential to believe Christ, for he gave us the location when he said, Blessed are the meek for they shall inherit the earth. Matt. 5:5. Again he said, 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.

The location of the inheritance is as important as any other item of doctrine relative to the kingdom, but most professed Christians pay little attention to it, in fact, are very indifferent as to where it is, only so they get the inheritance. Of course they all would like to be there when the proper time arrives. If they were contemplating a trip to Europe, they would be very particular to learn the exact location of the different places of interest which they desired to visit and they would be consulting the time tables and descriptive literature published by the different transportation lines even to the date of starting and return, as well as the names of the hotels at which they wished to stop.

To be continued.

Lyman Booth.

"In the Field."

Mr. Pickle: John, suppose we go up to Mr. Stemey's and hold a meeting tonight and over Sunday. The people up there never heard the word and I believe we can do some good.

John: Alright, I am ready and as it is 30 miles we ought to be going, for we want to get there in time to invite a few in for

service this evening.

About 4 p. m., they reach Mr. Stemey's where they find a warm welcome. After supper a few of the neighbors came in and John speaks on the gospel message about one hour. The message is new to the people of that locality, who only know the old theory of the immortality of the soul. After the discourse a Mr. Taylor said to the preacher, I am the superintendent of the — Sunday School and we meet tomorrow at 2 p. m., for Sunday School. I want you to come and preach in the house at 2 p. m., and we will hold the Sunday School after preaching, and you may use the church house tomorrow evening.

John: Thank you, I shall be glad to preach to your congregation, for I am sent to seek for the lost and in 2 Cor. 4:3, we find these words, But if our gospel be hid, it is hid to them that are lost, and I have no doubt but that the gospel is hid to many of your members.

Next morning the word was circulated that a strange preacher with a new doctrine, Christ and the resurrection of the dead would preach at the church at 2 p. m. At 2 p. m., a large crowd met at the church to hear what the babbler would have to say about Christ and the resurrection. Just before going in, Mr. Pickle said to the preacher, John, you now have an opportunity to sow good seed, and I want you to take the kingdom and shew the people the importance of that subject and that they must believe the things concerning the kingdom to be saved. You know they think they have the kingdom in their hearts, and John, God will hold you responsible for the way you preach today.

After several songs had been sung, John was introduced to the congregation. He spoke for an hour on the kingdom, shewing that it is to be a government set up by Christ at his second advent.

After the sermon the superintendent led a prayer in which he thanked God that he had lived to hear one gospel sermon and asked God to bless the young man who would preach the word in all its purity regardless of whether it pleased or displeased the people.

By sun down, the people were gathering in again anxious to hear more of the strange doctrine.

Again Mr. Pickle cautioned the preacher to give them the word and advised him to take Rev. 22:12 and shew that we must wait till the second advent for our reward. That subject was used and after the discourse, the preacher was invited to come back on the next fourth Sunday which they agreed to do. The night was spent with Mr. Stemey and next day, Mr. Pickle and

John returned home after agreeing to fill their next appointment.

About two weeks later, the preacher received a letter from Mr. Stemey, stating that the church had received a notice from its pastor to close the door against that babbler or he would burst the church, and that we could not use the house any more. In his letter Mr. S. requested the preacher to give him a little more time and he thought they might get a school house.

When John received the letter, he thought of the Master's word, "Neither do men put new wine into old bottles, else the bottles break, and the new wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Matt. 9:17.

Well, in due time, the preacher received another letter from Mr. S., stating that they had secured a school house in which to hold service but that there was quite an opposition and that the preachers were doing all they could to keep the people away. The appointment was sent and at the appointed date, Mr. Pickle and John were there to fill it. A report of this meeting will appear in our next.

J. H. Anderson.

What Is a Soul?

Gen. 2:7.

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. The Lord God did not put a soul within man, but after he made man he caused the man to breathe the air or the breath of life, which caused the man to become a living soul or man. Would we not be a dead soul or person if we could not breathe the air or get our breath? Is it not false to say the soul is within us? God did not say he put a soul in man, but he said, And man became a living soul. The sons of Joseph which were born in Egypt, were two souls. Gen. 46:27. Were not those sons of Joseph human beings? They were called souls.

Therefore I said unto the children of Israel, no soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. Lev. 17:12. If the soul is within the man how does that soul get the blood to eat? Do you not see the man himself is the soul, who can eat and is forbidden to eat blood. And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even, then

shall he be clean. Lev. 17:15.

Take notice the soul can eat, the soul can wash its clothes, can bathe itself in water. Who can do those things but a human being who is called a soul?

In Num. 31:28, we read, and levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep.

Friends, if you investigate this scripture you can see plainly that God said that persons and beeves and asses and sheep are souls, and the Lord's share is 32 persons, 72 beeves, 61 asses, 675 sheep, of all the different kinds of souls, the men of war captured by war.

See Josh. 11:11. And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there were not left any to breathe.

God's word says the souls were smitten with the sword, utterly destroying them. Friends, which do you believe, God's word, or those people who say the soul never dies?

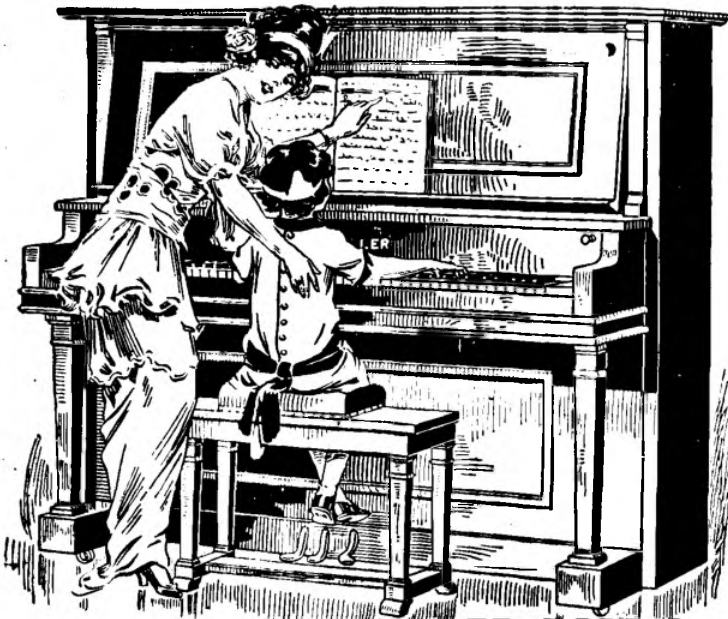
Again God's word says there were not any souls left to breathe. Does not this prove man is the soul? Did not God give man lungs and cause him to breathe the air? Did not Joshua smite all the souls? There were not any left to breathe.

His breathe goeth forth; he returneth to his earth; in that very day his thoughts perish. Psa. 146:4. Slothfulness casteth into a deep sleep, and an idle soul shall suffer hugner. Prov. 19:15. The full soul loatheth an honey comb, but to the hungry soul, every bitter thing is sweet. Prov. 27:7. If a soul has eaten all he can eat, and an honey comb was offered him, would not that soul say, No thank you, I cannot eat any more? Also that the soul be without knowledge; it is not good; and he that hasteth with his feet sinneth. Prov. 19:2. John the Revelator saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their fore heads, or in their hands, and they lived and reigned with Christ a thousand years. Rev. 20:4.

John says, And I saw the souls of them that were beheaded for the witness of Jesus. And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

John W. Burget.

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**The Sunday School.**

By Anna E. Drew.

**The Greatest Thing in the World**  
 Aug. 6, 1916. 1 Cor. 13.  
**Applications to Temperance.**

Golden Text.—Now abideth faith, hope, love, these three; and the greatest of these is love. 1 Cor. 13:13.

The Lesson in its setting.—Same as lesson 5.

See 1 Cor. 12:31, R. V. Many commentators begin the 13th chapter with this verse.

**Questions.**

Whom does Paul suggest as lacking in the quality of charity (love), himself or his hearers? v. 1. Does this not show that Paul himself possessed this spirit of love? What is eloquence if not prompted by love? v. 1. ("Mere sounds, no power to accomplish the object which real eloquence seeks to gain"). The Corinthians desired all the qualities and powers of verses one and two. By what must all these be inspired to accomplish anything? v. 2. Gal. 5:6. Show why giving to feed the poor, without love profiteth nothing. Matt. 6:1; Gal. 5:13, 14.

(Good deeds acceptable to God are those which proceed from a heart filled with the love of God and the love of man) Through what motives must persecutions and martyrdoms come to be counted worthy of blessings? Matt. 5:10-12; 2 Cor. 12:10. Must the same motives and same gifts be needed in warring against the evils of intemperance?

Name eight things that love does not. Love envieth not,—explain. Envy grows out of selfishness, the very opposite of love. What is meant by "doth not behave itself unseemly"? Thinketh no evil—see revised rendering. Love puts the best construction on the acts of others and makes all possible allowanc-

es. Mention eight things that are fruits of love. Believeth all things.—in what sense should this be taken? (Faith in God's promises and love and truth. Putting the best construction possible on a neighbor's words and actions.) Does it mean the things prophesied or the gift of prophesying shall fail (be done away, R. V.)? Tongues and knowledge—do they also refer to gifts? Can we understand fully all truths revealed through prophecy? When will perfection succeed to imperfection? To what does Paul compare all knowledge and wisdom attained in v. 11. Is love a growing virtue? Eph. 4:15, 16 R. V. What other comparison? v. 12. ("At that time the best mirrors of polished brass were made in Corinth. They were of course imperfect and dim compared with our looking glasses, and more or less distorting).

What is meant by "face to face"? Clearly, perfectly, seeing each object as it really is. What are the three abiding graces? v. 13. Why is love the greatest of all? Can we be envious, or boastful, self-conceited, selfish, irritable, or looking for faults in others, or attributing evil motives to them, if we have attained true love? What will help us to attain to it? Love is one of the fruits of the spirit. Gal. 5:22, 23. Show how each one of the other virtues mentioned in this text is involved in that of love. Why is this lesson selected for temperance application?—Because "love is the mightiest force in the overcoming of the evils of intemperance, and each of its characteristics aid the cause of this as well as other reforms."

**Be in Earnest.**

In whatever you engage, pursue it with a steadiness of purpose as though you were determined to succeed. A vacillating mind never accomplishes anything worth while. There is nothing like a fixed, steady aim. It dignifies our nature and insures our success. Who have done the most for mankind? Who have secured the rarest honors?

Those who were steady to their purpose. The person who is one thing today and another tomorrow—who drives an idea pell-mell this week while it drives him the next—is always in trouble, and does nothing from one year's end to another. Look at and admire the man of steady purpose. He moves noiselessly along; and yet what wonders he accomplishes. He rises gradually, we grant, but surely.—Sel.

Sometimes when you take time by the forelock you don't have a chance to get anything else. All good rules have exceptions.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, Aug. 2, 1916.

Number 42

## The Overhead System of Good Habits.

If you are an observant person you will see when you go thro' almost any up-to-date factory a system of small pipes making a sort of network over the ceiling. You figure out that they are not water, gas or electric conductors, because you have already located all of these. What are they for?

If you were left behind in some great room, and locked in the factory for the night, you might have a chance to see. Yonder in a dim corner, a tongue of flame leaps up in a heap of rubbish that some one carelessly neglected to remove. You look about for the fire alarm. You think the enormous structure is in danger of being destroyed. When you look around again, the fire is gone and water is dropping from the pipes above. The factory is equipped with an overhead sprinkling system. It will never burn down from a small, neglected fire. Only a terrific explosion that set on fire a great section of it at once could cause it to burn. Every other sort of a fire will be automatically put out by the overhead system. As soon as the heat reaches the pipes, they automatically release the water.

When the watchman comes through, he will find a wet, charred mass on the floor. If there had been a fire he might have been too late. But the automatic watchman is always on the lookout for fires. It is never too late.

In the life of every human being, there come danger times that we might compare to these little, unexplained fires that break out in a huge factory. They are the unexpected temptations that come to us. We cannot get ready to resist temptation, and keep our lives straight and strong after the temptation comes. Sometimes we do not even recognize it as temptation. But there is one thing that will help us in these danger times; that is the good habits which we have been practicing many years.

Have you an overhead system of good habits? Lack of punctuality is dangerous. More than one boy has spoiled a promising career because of it. If punctuality is in your overhead system, it will put out many a threatening little fire.

Have you concentration, the

ability to fix your mind and think the thing through? That is a great help in business. Have you perseverance, the ability to stick to a thing, even after it has lost its novelty, and you are somewhat tired of it? Have you initiative, the ability to see your work in a new light and to study out new things about it? Have you the habit of loyalty, so that you will stick to your firm, and give it the best you have? Have you a taste for good reading, wholesome amusement, and clean athletics? That is a splendid overhead pipe to put out especially dangerous fires that might be started by bad company, doubtful amusements and unwholesome associations.—Boys' World.

## Says Last Days of World Are Near.

In the second of his series of special sermons in the Lyon St. church of Christ last night, Rev. William Verner Nelson gave a discourse on "The Last Days."

He said in part:—

"If there ever was a time men ought to search the scriptures, that time is now. We are now searching out some of these great prophecies because some of them are being fulfilled before our eyes, and others may be soon. We must not study them in a fanatical way, but as those who earnestly seek God's will. "The last days" is applied to the time after Christ's final return and resurrection, the living remnant of the Jews. They are last days as related to the whole history of the Jews. The last days as related to the church begin with the first coming of Jesus, but the phrase has a special reference to the time of decline and apostacy of the church at the end of this age. It is the last days as applied to the church that we are in now. After these last days as related to the church, will come the great battle of Armageddon. When Christ with his heavenly hosts will con-

## A PLEA

**I** PLEAD with those whose lives are bright,  
For those who dwell in gloom,  
On whom there breaks no starry rift  
Of hope beyond the tomb.

I plead with those whose homes are fair,  
For those whose homes are dim—  
O guide them in the way of Christ,  
That they may learn of Him.—M. E. Sangster.

quer the world power, he will deliver the remnant of believing Jews, and with them and his spiritual hosts on earth set up his kingdom on earth and reign for a thousand years. That will be the time when men will beat their swords into plowshares and their spears into pruning hooks. Until that time, the scriptures indicate that the spirit of the world's power using brute force will hold the mastery.

These last days are here. What assurance have we that they will last much longer?

Christ said: I come quickly and my reward is with me. Be ready whether he comes now or later. Don't play the coward with your convictions. Seek the true doctrines. According to prophecy, the time has come when they will not endure sound doctrine."—Selby L. S. B.

## Notice.

Keep your own secrets, if you have any.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so that none will believe him.

Make no haste to be rich, if you would prosper.

Never play at any games of chance.

Earn money before you spend it.

Never run into debt unless you see plainly a way to get out again.

Have order, system, regularity and promptness.

Never buy an article you do not need simply because it is cheap, and the man who sells it will take it out in trade.

Help others when you can but never give what you cannot afford simply because it is fashionable.

Use your own brains rather than those of others.

Keep ahead rather than behind the times.—Sel.

## The Duty of Happiness.

"I have faltered more or less in my great task of happiness"—wrote Robert Louis Stevenson who had more than most of us to make him unhappy in his constant battle with ill health, yet who went through life with his colors flying, making every one with whom he came in contact happy, and leaving behind him to make posterity happy, his precious literary heritage.

We are not inclined to think of happiness as a task or duty. With some people it is as natural to be happy as it is to breathe or sleep. But with others happiness is a thing that needs cultivation. There may be serious obstacles to overcome in the way of temperament or trying circumstances which make for discontentment with one's lot and then happiness really becomes a task. It is one thing to endure adverse circumstances; it is quite another to be happy midst them.

If we could keep in mind the fact that with outward circumstances there is always a possibility for a change for the better, but that it is well nigh impossible to change a disposition which has settled into groove, it might make us realize more fully that if happiness actually is a task, it is one that must by all means be undertaken, and also that no better prescription for happiness has ever been discovered than that of cheering some body else.—Sel.

We are not sent into the world to do anything into which we can not put our hearts. We have certain work to do for bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is it to be done by halves or shifts, but with a will; and what is not worth this effort is not to be done at all.—Ruskin.

Sometimes it is hard to be silent when others say disagreeable, unkind things to us. But if we bear it patiently for Christ's sake, he will bring us a blessings through it.

The principles of the kingdom tell us what its citizens should be.

The pure in heart see God in all the little happenings of daily life.

**Prophetic Promises Concerning Israel.**

There is wonderful harmony in the prophetic promises concerning Israel. These promises are made in literal language. They are made so definitely and in such plain terms that it would seem impossible not to understand their meaning. For Israel there is promised in the first place, a great gathering and return to the Holy Land.

And he shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. Isa. 11:12.

And I will gather the remnant of my flock out of all the countries whither I have driven them and will bring them again to their folds. Jer. 23:3.

Behold I will bring them from the north country and gather them from the uttermost parts of the earth. Jer. 31:8.

For I will take you from among the nations and gather you out of all the countries and will bring you into your own land. Ezek. 36:24.

Behold, I will save my people from the east country and from the west country, and I will bring them and they shall dwell in the midst of Jerusalem. Zech. 8:7, 8.

In the second place it is definitely promised that a King shall reign over them. This King, called David, can be none other than the Christ.

And they shall serve the Lord their God and David their King whom I will raise up unto them. Jer. 30:9.

And I the Lord will be their God and my servant David prince among them. Ezek. 34:24.

And my servant David shall be king over them. Ezek. 37:24.

Afterward shall the children of Israel return and seek the Lord their God and David their king. Hosea 3:5.

Out of thee shall come forth unto me that is to be ruler in Israel. Micah 5:2.

In the third place it is definitely promised that Israel shall be brought under a new covenant.

Behold the days come saith the Lord that I will make a new covenant with the house of Israel and with the house of Judah. Jer. 31:31.

Nevertheless I will remember my covenant with thee in the days of thy youth and I will establish unto thee an everlasting covenant of peace with them. Ezek. 37:26.

In the fourth place there are definite prophetic promises that God will have compassion and mercy upon his people Israel. There is no ground for the contention that God has consigned these people to a hopeless fu-

ture on account of past disobedience.

For I will cause their captivity to return and will have mercy on them. Jer. 33:26.

And I will betroth thee unto me in righteousness and in judgment and in loving kindness and in mercies. Hosea 2:19.

And it shall come to pass that as ye were a curse among the nations, O, house of Judah and house of Israel, so will I save you and ye shall be a blessing. Zech. 8:13.

For the Lord will have compassion on Jacob and will yet choose Israel, and set them in their own land. Isa. 14:1.

In the fifth place, prophetic promise declares that spiritual cleansing shall be their future experience. Where in their past history have they had an experience like that which the prophet Ezekiel foretells?

I will sprinkle clean water upon you and ye shall be clean from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you. Ezek. 36:25, 26.

Please give special attention to what is said about Jerusalem.

Then shall Jerusalem be holy and there shall no strangers pass through her any more. Joel 3:17.

In the sixth place, it is declared that Jerusalem shall be a center of spiritual blessings for all nations.

And it shall come to pass in the latter 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 peoples 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.

According to prophetic promise there is certain to be a great future for Israel. Let us rejoice that these people, who in the past have had such a painful and bitter experience as a persecuted and scattered people, have awaiting for them in their own land the very climax of temporal and spiritual blessing.—Enoch Rogers in Last Days.

**Human Limitations.**

Lesson: John 15:1-5; James 1:1-7

Human limitations are as many as man's possibilities. We are concerned however with but two; the limitation that we cannot know both God and the world, we must choose one or the other; and the limitation that our knowledge of God is at first imperfect, and that patience, receptivity and sincerity are needed to make it perfect.

Our lives are too short and our powers too limited to truly master more than one consummate task. We must continually choose

to what things we shall apply our powers. In the professions it is obvious that a man cannot become and remain a master artist and also gain the distinction of becoming an accomplished physician. In social life if a man chooses to seek one that is made up of selfish activity, self indulgence, and questionable pleasures he forfeits sooner or later the privilege of enjoying one that is true and fair, and contains real pleasure through its being based on the things that have real, eternal value. In private life if one seeks to promote his growth with one set of influences he has, necessarily, to forego another set. As Ruskin puts it about reading: "Do you not know that if you read this book you cannot read that?" And in no less degree is this great law true in religious life. Life there as well, resolves itself into the fact that we must continually choose. Paul has stated it after this manner: if we choose the world we cannot know God, and the reverse, we choose to know God, we must forsake the world. We, as human beings, are limited, we cannot serve God and his cause and at the same time seek to enjoy a form of worldliness. "Where the treasure is, there will be the heart also."

But after we have chosen to know God, still this law of limitation does not cease to act. Our knowledge of God and the life that is born of such knowledge is limited and is only gained gradually. Our understanding of him and the realization of the power in our life necessary to emulate the life of Jesus Christ has a growth which Christ has likened to that of corn: first, the blade, then the ear, then the full blade in the ear. Before great attainments in the Christian life are realized there usually comes, as evidenced in the lives of the disciples, delay, uncertainty, and even doubt. Yet these are only incidents in the springtime of a Christian's life which is slowly but surely to bud and flower into human perfectness. This fact however, presents no argument that a sturdy purpose is not always necessary. It serves only to emphasize the truth—a recognition of our dependence on God through Jesus Christ, a strong desire, patience by means of prayer under all discouragements and promptness in counting every occasion as of consequence in realizing a more perfect Christian life—these are the simple agencies that sweep one on to power in spite of all human limitations.—World's Crisis.

**Humility vs. Self-Esteem.**

"For I say, through the grace given unto me, to every man that is among you, not to think of

himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3.

There is a certain amount of self confidence that may be an important factor in the life of every person, but when carried to such an extreme as to feel that we are better than others, or of so much importance than some one else, and that the world could hardly get along without us, it becomes disgusting.

One of the great practical truths taught in God's word is that of humility. It is very evident that God is pleased with this characteristic, and much displeased with self esteem. The Apostle Paul declares in Gal. 6:3, that if a man thinks himself to be something when he is nothing he deceiveth himself. On the other hand we hear the command coming from the same apostle, Let each esteem others better than themselves.

Self esteem is not pleasing to the Almighty, and is obnoxious to all well-read, thoughtful people. Humility becomes a child of God; out from this beautiful plant comes forth a fragrance that perfumes the very atmosphere about us, giving spiritual life, joy, love and sweetness so that mankind is turned toward it.

Seek then, my brother, to have implanted in your heart the spirit and life, that may be a sweet smelling savor unto God, and pluck up as far as possible, even the very roots of that which mars character and displeases God.—H. A. Mitchell in World's Crisis.

**In the Field.  
No. 2.**

The next appointment found John engaged in moving to a new home about ten miles from Bro. Pickle's, and three miles from where John had lived. To reach his appointment it was necessary for John to go to Mr. Pickle's the day before starting to the place where services were held. So on Friday before his appointment John said to his wife, "Well, shall I go or stay and finish moving?" She replied, "I can see to the moving but I don't see how you can go for your clothes are at the old home and you know the bridge is washed away and you can't cross the creek afoot."

There had been a heavy rain that had washed away the bridge over a stream which flowed between John's new home and the place where he had lived and while there was a ford where wagons could cross, there was no place for one to walk across. About noon of that day some company came in and it began to rain so it was impossible to go that afternoon, but about night it



cleared up and John decided to retire and sleep till midnight and then get up and go to Bro. Pickle's for breakfast. When he got to the creek he found that by removing his clothes he could wade the creek. After crossing the creek he went to the old home, changed his clothes and started out on his long muddy walk. The night was very dark and the road filled with red mud that had the quality of sticking. Sometimes John would sink up to the knees in the mud and find it almost impossible to extricate his foot. He had rolled his pants up to his knees and thus saved them at the expense of his legs. Well, he got to Bro. Pickle's just in time for breakfast. After breakfast, Bro. Pickle said, "John, go out and see if you can get that mud off your legs and shoes, while I get ready and then we'll go."

There is a saying in that country. "You stick to the soil when it is dry and it will stick to you when it is wet." John found the saying to be true. After a thirty mile drive, they reached Bro. Stemy's in time for supper and learned that the service that evening would be held at a neighbor's houses and next day at the school house. They were informed that owing to the opposition but few people would come out. However when they reached the place they found every room in the house full and a large crowd on the outside, all anxious to hear more of the strange doctrine.

The next day, Sunday, the school house was crowded at both services. After these services, Bro. Pickle and John decided that the Lord had opened a new field for the good seed, words of the kingdom, so arrangements were made for regular work.

Shortly after this the pastor of — church where John preached on his first visit, at the close of his service, was asked by a Mr. Williams, one of his members, to meet Mr. John in a public discussion of the Bible, as the people were anxious to know the truth. The pastor replied that he would not meet John. Then Mr. Williams asked to have his name taken off the church book, as he was convinced that John had the truth, and he proposed to be baptized and stand for the truth. By this time John was known as the "no-hell preacher." Every effort that could be made, was made to kill the new doctrine, but it continued to spread and the people began to use their Bibles. One fellow said after John's third visit that there had been more reading of the Bible since John came the first time than there had been for ten years before.

To be continued.

J. H. Anderson.

**What Is Man?**

(Sermon preached in the First Advent Christian Church, San Diego, California).

A great question is involved in the words of our text, "Is immortality a natural endowment, or a conditional gift?" On the question of human immortality there are two schools of thought, one claiming that all men are by nature inherently immortal—in other words, that all have never dying souls; the other, that it is not a present possession, but a conditional gift from God according to character. The Bible propounds the question, and we propose it shall answer it. We are just simple enough to believe that this Book of books is sufficient to express in its own language all and every phase of its teaching, and that a solution of all that demands our faith in it is to be found within its own exposition; and what is not in the Bible cannot be a Bible doctrine, of course. All our doctrinal ideas and tenets of faith must bear the Divine endorsement, "thus saith the Lord." In order to the Divine approval, if men would but distinguish between what the Scriptures teach and what men teach about the Scriptures, there would not be so many misled, misinformed and troubled souls to day. One generation will sow seeds of error for the next, and depend upon it, that the never die seed of the devil has reaped a rich harvest of repugnance to sound doctrine. Gen. 3:4; 2 Tim. 4:1-3. If a straw will show us the way the wind is blowing, equally manifest is it the way the people have gone and still are going, in the defence of dogmas not taught in the Bible. We do not hesitate to say (though we say it in love), "the god of this world hath blinded the minds of them which believe" in immortal-soul-ism as by nothing else. If men would but learn their true nature to be mortal, how they would run to Christ.

**WHAT IS MAN?**

All truth is harmonious; truth overcomes all things—reason, common-sense, facts, true science and the Bible agree. The clear is the true. The Bible is the Christian's armoury. Dr. Adam Clark has well said, "The doctrine which cannot stand the test of rational investigation can not be true." Pauline theology positively declares immortality and deathlessness to be a gift from God on account of character. Platonic philosophy involves the bestowment of this unspeakable gift of immortality upon every child born, without regard to character. Platonic philosophy has a phraseology diametrically opposed to Pauline theology. Which shall we believe? The Bible doctrine maintains that when God made man, he

made him capable of immortality upon the basis of certain conditions. Platonic philosophy involves a system of perpetual misery—described, too often flip-pantly, as eternal torment for the unsaved. Paul's was a revelation; Plato's was speculation. Paul teaches that every child born, both in and out of wedlock, has it without a resurrection. Paul was a man called of God and equipped; Plato was a heathen philosopher who embraced the crude notions of the Egyptians concerning the nature of man, and formulated those notions into a philosophic system, which was afterwards engrafted into the Christian church by Grecian philosophers, and was made a basic principle of her early history, instead of being discarded and rejected as they should a deadly vampire. Socrates, a renowned Grecian philosopher who lived some 2000 years ago, suffered death by the deadly draught of hemlock for teaching this dogma. The spirit of Socrates found expression in the genius of Plato, and the specious error is given impetus of wing. It has been said that "error goes round the world while truth is getting her boots on." The time is here when the heroic lovers of truth must step to the front, booted and spurred by the word of God and the Holy Spirit for the fray, and with Luther-like courage stand in the thickest of the fight in defence of Bible truth. The devil has opened all batteries upon the Christian standard. Our work is in the trenches—to use a military phrase so familiar in these days—and the battle is fierce, and fiercer grows, till the battle ground is turned to Paradise.—Words of Life.

To be continued.

Somebody has been criticising the churches, as somebody is always doing, and pointing out some of the ways in which the man in the pulpit fails to preach the right kind of a sermon at the right time, or get in touch with his hearers. There may be justification for this sometimes, and possibly the criticism gets near the truth, but congregations in the churches are often a mixed lot, and the kind of a sermon that will reach one person and bear good results may utterly fail to appeal to another. This little illustrative incident may probably have been something of that kind, and it may have been that there were some in the congregation to whom the sermon was especially and effectively appealing. Anyhow, the fellow who came out of the fashionable church was in a disgusted frame of mind and expressed himself freely. He was in trouble, he was just on the verge of declaring himself down and out. He was of the shabby genteel

sort and had just lost his job, and was heart sore and hungry for a strengthening word and a bit of encouragement. He was in just that frame of mind when the right sort of seed dropped into his heart might have borne good fruit. It was in the hope of receiving that seed that he shambled into the church, and took a seat well near the back wall, where he might be out of sight as he listened. It was a good sermon and a strong one, that is, it must have been good for somebody, or that minister would not have delivered it, but it was impossible for this seeker after the comfort of the gospel to get any consolation out of an eloquent word picture of the viciousness of leap year proposals by women.—Sel.

**Nature's Bets Tonic.**

Laughter, says an exchange, is undoubtedly, one of nature's best tonics. It brings the disordered faculties into harmony, it lubricates the mental bearing and prevents the friction which monotonous, exacting business engenders. It is a divine gift bestowed upon us as a life preserver, a health promoter, a joy generator, a success maker.

Life with the average is too serious at best. Never lose an opportunity for relaxation from the stress and strain of your business or profession. Each draught of laughter, like an air cushion, eases you over the jolts and hard places on life's highway. Laughter is always healthy. It tends to bring every abnormal condition back to the normal. It is a panacea for heartaches, life's bruises. It is a life prolonger. People who laugh heartily keep themselves in physical and mental harmony, and are likely to live longer than those who take life too seriously.—Sel.

**Yourself.**

Ask yourself all sorts of questions about yourself. Ascertain from original sources if you are really the manner of man you say you are; if you are always honest; if you always tell the square, perfect truth in business deals; if your life is as good and upright at 11 o'clock at night as it is at noon; if you are as good a temperance man at a fishing excursion as you are at a Sunday picnic; if you are as good when you go out of the city as you are at home; if, in short, you are really the sort of man your father hopes you are and believes you to be.

As every climate has its peculiar disease, so every walk in life has its peculiar temptations.

Our words have wings but fly not where we would.—Eliot.

**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.

During the summer months when we had planned for a little easier time of it, we have put out from our job department 3000 25 page booklets, Where Are the Dead? 1200 50 page outlines for study for the Bereans; 3000 4 page tracts for Bro. Hogarth, and numerous smaller jobs, besides attending to the regular work of the office and doing

regular Sunday service and attending the Michigan school and conference for two weeks. So you see we've had a real easy summer of it.

This extremely hot weather seems to have had its effect on our writers, for since the hot weather began we have had to scratch around a good deal to find suitable "copy." Having a month of conference and Bible school work ahead of us with plenty of job work on hand, we have plenty to do without, being obliged to write "copy." Wake up, brethren; do your duty.

We made the Berean outlines as well this time as such pamphlets can be made with paper, using a good quality of tough manilla for cover. This was done because complaint was made that the others came apart in use of less than a year. The trouble is not so much with the pamphlet as with the user. Try using this one more kindly and it will stay together for you.

Please look at your label and if it indicates that you are in arrears on subscription, won't you please remit and help us out by that much financially? There are right now over 150 who are in arrears. How much that would help us if we could have it all soon.

We have printed 3000 4 page tracts on baptism for Bro. John E. Hogarth, 322 E. 18th Ave., Denver, Col. Write him inclosing stamp for sample.

We went to press one day earlier with this issue owing to our absence from the office in attendance at the Nebraska conference at Holbrook.

**HELPING FUND.**

By means of this fund the Restitution Herald is sent to many who otherwise could not have it. Peleg Chase, .50

**Notices.**

**MISSOURI CONFERENCE.**

Dear Bro. Lindsay: Please announce our conference for Aug. 24th at Valles Mines. You and Bro. Conner are to be the speakers. Will write you again in a few days. J. H. Morse.

Notice is hereby given that there will be a meeting of the stockholders of the Restitution Publishing Co., held at their office in Oregon, Ill., Thursday, Aug. 17, 1916, at 4 o'clock p. m. for the purpose of electing two directors and for the transaction of such other business as

may properly come before the meeting. If you cannot be present, please do not fail to send the proxy, properly filled out, to the secretary in time to be filed before the date of meeting.

S. J. Lindsay, Sec.

**ARKANSAS OKLAHOMA ANNUAL CONFERENCE.**

The churches of God of the Abrahamic faith in Arkansas and Oklahoma will meet in annual conference with the church at Driggs, Ark., on Friday, Aug. 11, at nine o'clock a. m., and continue over Sunday. There will also be preaching on Thursday night before. All brothers and sisters who can attend are earnestly requested to do so.

Driggs is located half way between Magazine on the Rock Island R. R., and Paris, on the Arkansas Central. Those coming over the Rock Island should get their tickets to Magazine, and those coming over the Arkansas Central, to Paris.

All parties coming by rail should write Bro. A. A. Shelton, Driggs, Ark., a few days before conference, stating the place they will get off and the time they expect to arrive, so they can be met by conveyance.

L. H. Shelton, Pres.

**Hillisburg Meetings.**

The Hillisburg church will begin a series of Evangelistic Meetings on Tuesday evening, Aug. 15, to continue up to the beginning of the state conference.

D. E. VanVactor.

**INDIANA STATE CONFERENCE**

Will be held at Hillisburg church over the fourth Sunday in August. Watch for a more complete announcement.

F. A. Stilson, Pres.  
Mrs. Flora H. Prior, Sec'y.

**Reports.**

Dear Bro. Lindsay:

In Phil. 4:4 we find these words, Rejoice in the Lord always, and again I say rejoice. In Rom. 12:15, Rejoice with them that do rejoice and weep with them that weep.

Now dear brother, we are rejoicing at Brush Creek and we want all the brethren to rejoice with us. The writer has labored with the Brush Creek church for more than three years during which time several persons have been added to the little flock. Last winter we decided that we should give some attention to the young people. We read in Deut. 6:6-9, these words, And these words which I command thee this day, shall be in thine hearts, And thou shalt teach them diligently unto thy children, and

shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

From the reading of these and other scriptures, the writer became convinced that as pastor of the church it was his duty to teach the truth to the young people. So a clan of young people was organized and met at the church every Wednesday evening to study the word of God. You will remember that a review of the lessons was given in the Restitution Herald of Mar. 8, 1916.

We kept up our studies till the busy season opened up when we thought it best to stop for the summer. For a time the writer could not see that any good had resulted from the school as no one obeyed. However, he knew that it was his duty to sow and water, and let God give the increase. The pure seed (word) had been sown and as week after week passed by, the writer decided that for some reason the word had failed to produce a crop. Becoming discouraged, he decided that it was not right to stay and take the money from the faithful members of the little flock when nothing could be done, so he agreed to go to Virginia at the end of the present year.

In the meantime he could not understand Isa. 55:11. So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it.

Had the word failed, lost its power or what was the trouble? Well, the trouble was, I was too impatient and had forgotten that the seed must have time to germinate and grow before we could have a harvest. Time after time the writer went to his heavenly Father asking him to bless the word and bring into the fold those who had studied the word. Well we have just had a beautiful harvest. Last Thursday, July 20, the writer's oldest daughter, Mellie, was buried with Christ in baptism, and born of the water to walk in newness of life. She was baptized on her father's 41st birthday. Last Sunday, July 23rd, just after service, several of the members of the Brush Creek Young People's Bible Class came to the pastor and informed him that they were ready for baptism, so at 5 p. m. on the same day we met at the Creek near Bro. and Sr. Brewer's and the following members of the class were taken in-

to the all saving name:—Lottie, Edna, Fay and Charles Pearson, son and daughters of Bro. E. C. Pearson, Edna Vance, Lydia Burrsides, daughter of Bro. M. V. Burrsides, Mr. and Mrs. L. E. Pearson and Paran Wilburn Anderson, the writer's son. Mrs. L. E. Pearson was raised a Catholic but after hearing the truth she saw that she had been in darkness and as she wanted the light of life she decided to come into the great light, Christ.

So Bro. Lindsay, we want you to rejoice with us. Before closing this report I want to say a few words about the work in Springfield. We have worked with the Springfield brethren for the last three years and found them firm in the truth, but laboring under great difficulties as they had no house of worship, but met in a small room and but few outsiders attended the service and during my labor there I have baptized only three persons. Well, I did not feel right to take their money, which however, was freely given, when I could not lead any one into the truth and that is one reason I agreed to go to Virginia. Well, a few months ago the church found that a large school house at Lawrenceville, a small village 6 miles from Springfield, on D. F. P. Electric road, was for sale. Well, to make a long story short, the church bought the house in which to worship. The house was dedicated July 2nd, and I am convinced that some good may be done in their new place of worship.

J. H. Anderson,

## Obituary.

### Homer Alexander,

Son of Thomas and Rachael Alexander, was born in Paris, Starke Co., Ohio, on the 16th day of October, in the year 1851.

In infancy he was brought by his parents to Marshall Co., Ind., where he lived the greater part of his life, the last thirteen of which he lived in Nappanee, Ind., where he died July 19, 1916, aged 64 yrs., 9 mos., and 3 days.

He is survived by one sister and two brothers: to-wit, Mrs. Matilda Bodkin of South Bend, Ind., George M. Alexander of Chicago, Ill., and William Alexander, of Nappanee, Ind.

Funeral services were conducted from the U. B. church in Bremen, Ind., July 20, 1916, at 2 o'clock p. m. and burial was made in the nearby cemetery, where Bro. Alexander was laid to rest to await the resurrection at the coming of Jesus.

D. E. VanVactor.

Christ is the light of the world, but his love shines out through our live.

# The Sunday School.

By Anna E. Drew.

## The Grace of Giving.

Aug. 13, 1916: 2 Cor. 9.

Golden Text.—In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus that he himself said, It is more blessed to give than to receive. Acts 20:35.

Time.—The second epistle to the Corinthians was written late in A. D. 56 or early in 57.

Place.—Probably from Philippi in Macedonia, on Paul's homeward way to Jerusalem, at the close of his third missionary journey.

“One of the greatest dangers assailing the Christian church was that of a division between the Jewish Christians and the Gentile Christians into irreconcilable parties. The leaders of the Jerusalem church agreed that the Jewish Christians might continue to keep the Jewish law, but that their ceremonial laws were not binding on the Gentile. These leaders suggested also that the Gentiles could aid in binding the two parties in a closer union by remembering the poor Jewish Christians, by sending them a contribution of money to show their good will, which Paul gladly favored, for the Gentile Christians were living in rich, active, commercial centers, and all had greater opportunities for gaining a living than the Jews in Jerusalem. For months and even years, those churches had been gathering funds under Paul's direction through monthly contributions, and now in this epistle he is urging the Corinthian Christians to complete their gift, so that they might help him to unite the two parties into one fellowship of love.”

### Questions.

What was the “ministering” to the saints, that Paul refers to in v. 1? (That of contribution of funds). What is meant by forwardness of mind? (readiness, R. V.). In Paul's appeal to the Corinthians in v. 2, what does he say of their example? Why does Paul urge them to complete their collections? vs. 3-5. “That his boasting concerning their being prepared might not be rendered false.” What is meant by a “matter of bounty and not of covetousness?” See R. V. Whatever they gave might appear as freely given and not as forced from them by his presence. To en-

courage them to give liberally of what does he remind them? v. 6; Prov. 11:24, 25; Prov. 19:17. What does he desire each to do? v. 7. (We are told that the word here translated cheerful is from the Greek word “hilaron”—hence that it means a whole-souled, hilarious giver. One who is not ashamed of the cause for which he gives, one with a strong buoyant, joyous confidence in the cause and in the God who directs the work, gives freely and heartily.”).

Do vs. 6-7 apply in the giving of kind words and helpful deeds, as well as money? See Paul's quotation of the words of Jesus.

20:35. Why is it more blessed to give than to receive? Have we any system in God's word as to the manner of giving? 1 Cor. 16:2. See R. V. One of the duties enjoined upon the brethren concerning giving, by Paul, was equality. See 2 Cor. 8:12-15. What plan only could be followed that would equalize? (That of God to his people in the past. See Lev. 27:30, 32; Mal. 3:8-10. Also Prov. 9:10). Do we find tithing observed before the law was given? Gen. 14:20; 28:20-22. Did Jesus commend tithing? Matt. 23:23. We find from history that the custom was observed by the early Christian church. From Paul's instruction in 1 Cor. 16:2, and that of 2 Cor. 8:12-14, that there be equality, it seems natural that they followed the general custom of those days and gave tithes.

What blessings follow from giving? vs. 8-14. The word grace here is from the same Greek word as gift,—charin. This is as true of those who give a portion of their income to the Lord, as in Paul's day. Blessings are sure to follow. How we wish every professed follower of Christ would practice it. How the cause of Christ is hindered because of the neglect of this service that belongs to Him. What is the unspeakable gift of v. 14? Jno. 3:16; Jas. 1:17. Some understand this of the grace of charity bestowed on the Corinthians, but most expositors refer it to the gift of Christ.

## Letters.

Dear Bro. Lindsay:

Enclosed please find stamp for some copies of the Restitution Herald with the obituary of our dear brother, Samuel Elton. He has been our leader in our little church for so many years, we miss him so much. We are so very few, but our heavenly Father has promised us where two or three are gathered together in his name he will be with us. With that blessed assurance we hope to press onward with hope looking forward to the glorious

day when there will be no more death. Oh come, thou blessed Prince of Peace. For he has said Fear not little flock, it is your Father's good pleasure to give you the kingdom.

I should like these verses printed to his memory, as he was always doing good for others, faithful at his post of duty.

### In Memory of Samuel Elton.

(Died June 24, 1916).

A loved one from our midst hath gone,  
Leaving our hearts feel very lone.  
His gifts were many, freely lent,  
And all for others' good were spent.

And now our hearts are sad and sore  
To think we'll see his face no more:  
The world seems poorer, lone and bare,  
In absence of his presence there.

He wore white flower of blameless life,  
And mingled not in party strife,  
So self-forgetful could he be,  
And with such rare humility.

His kindly smile and modest mien  
Long, long shall keep his memory green.  
In blessed hope we gladly turn  
To wait the resurrection morn;

Then, all earth's painful partings past,  
We'll meet again our loved and lost.  
With loving, reverent hearts we lay  
This wreath upon his grave to-day.

When dawns the glorious, long-  
ed for morn  
That ushers in the Lord's re-  
turn,  
Then, blessed be his name adored,  
All that was lost shall be re-  
stored.

Yours in hope of eternal life,  
L. E. Miller.  
Delta, Ohio, Rfd. 25.

Dear Bro. Lindsay:

It may be interesting to the household of faith to know that Mrs. Ernest Crundwell has been down over a week with peritonitis and appendicitis. After testing her blood the doctors think she will likely pull thro' without an operation this time. You can imagine how glad we are, after a week of awful suspense. Pray for us.

Mrs. A. J. Martin,

The peace makers have the most honorable of all titles for they are called the children of God.

### Where Will the Righteous Be Rewarded and the Wicked Punished?

If the inheritance of the saints is a landed estate why should not people be more deeply interested in its location? If a man should buy a farm would he not be very particular to have the deed, which conveys the title to him, give the exact location in detail? Nor is this all, they would request an abstract showing the title, as specified in said deed, to be faultless. Is not the saints' inheritance of more value than many farms? Then why should mortals be so indifferent as to its location? The Master has sent out an invitation which reads as follows, Come unto me all ye that labor and are heavy laden and I will give you rest. Matt. 11:28. How very few hear that blessed invitation. We find people are not much changed since Christ put forth the parable in the house of one of the chief Pharisees; wherein he represented a certain man sending his servants out to invite the guests to come to the feast. None of them are represented as saying, "I will not go." but all made excuses, and begged to be excused. They, like men of our present day, had other things to claim their attention. Think you that those servants neglected to tell the guests where the feast was to be? No, that part is never omitted in a public function. The servants in the parable may very fittingly represent those who preach the gospel which is the invitation of the Master which he has sent forth inviting people to come into his kingdom and heavenly glory, which he and his apostles have made known to be on the earth. Much more proof might be given to show that the inheritance will be on earth, but we believe that the honest seeker after truth will yield the point without further evidence. We will now bring to the readers' attention the question, "When will the saints obtain their inheritance?" In Paul's letter to the Hebrews he speaks of the promise of eternal inheritance, and says, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 9:16, 17. In our courts no will is ever probated until after the death of the testator and in some instances the heirs do not enter into possession of their inheritance for several years thereafter, because of minor heirs. This has been the custom and rule of law ever since men made wills, covenants or testaments. No heir is ever permitted to enter into possession of

an estate until all minor heirs have arrived at their majority. Thus it will be with Abraham and his seed, which is Christ and his saints who constitute his bride. None will enter into the kingdom and possess it until all are ready. Paul mentions a long line of ancient worthies, who suffered all kinds of persecutions, privations, and even death at the hands of their cruel persecutors. He says, "And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. By this we learn that all will be perfected together and at the same time, but if modern theology be true, those worthies to whom Paul alluded went to glory and received their reward or inheritance long before our Savior was born, which would not only destroy Paul's argument, but would be contrary to all customs and laws respecting inheritances. If that theory be true why should Paul speak of the eternal inheritance as something that could only be obtained by those good people of old at their death?

Theologians may argue as they please, the fact remains that the covenant or testament to which Paul alluded in Heb. 9:17 required the death of the testator (Christ) in order to bring the will into force. The promises of the earth, as an inheritance, was made to Abraham, repeated to Isaac and to Jacob in succession. Nearly 200 years afterward God spoke to Moses concerning it and represented it as still future. Gen. 6:4. Stephen in speaking of Canaan, the land God promised to give Abraham, said, "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 him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. Jesus said unto the scribe, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." Matt. 8:20. But there is a time coming when all those ancient worthies, Christ and his bride will enter into the possession of this promised inheritance. For David says, "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. When will he give this? When the Son of man shall come in the glory of his father with his angels, and then he shall reward every man according to his works. Matt. 16:27.

From the testimony of the New Testament writers we learn that the inheritance which God promised to the Fathers and to

the ancient worthies, although promised to them, had not been prepared for them to occupy and possess in their day. Paul says, "And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:40. From this it would appear that the inheritance had not yet been made ready for the apostles and that the patriarchs and all the ancient worthies could not enter into the possession of their inheritance until the apostles and the Christians of their time had been perfected. Then all will enter into their possessions at one and the same time. But if the theory of the immortality of the soul as preached by most people be true and they go to heaven at death and enter into their reward, then the patriarchs were there some 2000 years before Paul wrote to the Hebrews. If they had been in heaven and enjoying their reward as present day theologians claim, then Christ could not have been the first fruits. Since heaven has been the home of the Father, the Holy Spirit and the holy angels for an eternity, would it not have been good enough for the patriarchs and the apostles without Christ having to go there to prepare it for them?

Since Christ is the beginning of the new creation, and since in all things Christ was to have the preeminence in the divine economy, it was necessary that he should become the first, the chief, the one preferred above all others, the High Priest, who should be the leader of the sons of God, the captain of their salvation, the one after whom all should pattern, the one in whose footsteps we must walk, we can easily understand why, "they without us should not be made perfect." The reader will understand that the ancient worthies came into harmony with God through the operation of faith and it was accounted unto them for righteousness, yet divine justice did not reveal to them the whole mystery of the gospel, because the atonement for the sin of the world had not yet been made by the sacrifice of Christ, which sin could not be removed from the race of mankind by the blood of bulls and goats, only in type.

It is evident from scripture that this groaning earth, waiting to be delivered from the Adamic curse, shall have to be renovated and prepared by him who will make all things new, before the saints can enter into and possess it as God promised. Paul says, "For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:22. Our Savior's going to heav-

en had nothing to do with preparing heaven for us, or us for heaven, but much in preparing the saints' inheritance, for which they must wait until he comes again and receives us unto himself. Not until then can we expect to enter into the possession of the saints' inheritance.

The present state of the dead proves beyond doubt that we will not obtain our inheritance before the resurrection of the just; for the preacher has said, "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. Where then are they? Are they in mansions beyond the skies? Let Job answer. "If I wait the grave is mine house: I have made my bed in the darkness." Job 17:13. The prophet Daniel says, "They are asleep in dust." Dan. 12:2. None have gone to heaven for Peter on the day of Pentecost, under the inspiration of the Holy Spirit declared, "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. Our Master told a certain man that when "thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed, (when?) at the resurrection of the just."

The idea of all being rewarded (made perfect) at the same time is proven by the parable of the vineyard. Although the laborers in the vineyard had been employed at different hours during the day, some working all day, others but a small portion of the day, yet when evening was come, they all were paid and given the same pay. This agrees nicely with calling people into the church during all the past centuries, and which will continue during this Gentile age, at the end of which Christ will return and reward them all together at the resurrection of the just. Job says, Thou shalt call and I will answer thee. It matters not whether it be they who have done their labors and have been sleeping in the silent grave for centuries or the living, now toiling for the Master. When he calls all will answer. They will come from the land and sea. "Gather my saints together unto me, those that have made a covenant with me by sacrifice. Psa. 50:50. The Psalmist is evidently referring to the sacrifice on Calvary. Present day theologians teach that, instead of waiting till the resurrection of the just for our reward we receive it at death by going to heaven, and the wicked entering upon an endless term



of punishment. By their doctrine if it were true, some of the saints have been enjoying their reward for centuries, while those who are living are still waiting for theirs. But the parable does not teach anything of the kind. The laborers were not paid at different hours of the day, but at evening, at the close of the day. The wheat and the tares were suffered to grow together until the time of the harvest, which will be at the end of the age, (Greek, aion). From these parables we learn that the righteous are not going immediately from the field or vineyard to glory, but they must wait and be recompensed at the resurrection of the just and not at death. Luke 14:14. Yet we often hear it stated in funeral sermons, "the deceased has gone to his or her reward."

The position of all servants of Christ, all Christians, is that of waiting, as Paul wrote to the Thessalonians, and to wait for his son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. 1 Thess. 1:10. Not only are the living righteous waiting, but the righteous dead are represented by Job as waiting. He says, If a man die shall he live again? All the days of my appointed time will I wait till my change come. In the 17th chap. and 13th v., he tells where he will wait. If I wait, the grave is mine house. I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, thou art my mother, and my sister: and where now is my hope? As for my hope, who shall see it? To many Job has drawn a dark and cheerless picture of his place of waiting, but he reposes in its dark chambers, wrapped in the somber mantle of corruption, resting in the blessed hope of seeing his Redeemer.

He says, Oh that my words were now written. Oh that they were printed in a book. That they were graven with an iron pen, and lead in the rock forever. (Why Job?) 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 my self and mine eyes shall behold, and not another: though my reins be consumed within me.

Long and patiently the church has been waiting for her absent Lord to return. Much has she suffered, and bitter persecutions endured while the heavenly Bridegroom tarries in the far country to which he has gone to receive his kingdom and to return, when with resurrection power his sweet voice will awaken his people to everlasting joy and clothe them with immortality and

incorruptibility.

To be continued.

Lyman Booth.

### Is The Truth of Our Lord's Return a Practical Matter for Today?

(Part of an address by Chas. Gallaudet Trumbul, editor of the Sunday School Times, at the Toronto Prophetic Conference).

When I saw the Bible truths as to the foretold apostasy of the Christian church, I no longer wondered; I was no longer confused. God's word gave me the answer. Prophecy was being fulfilled, confirmed in the articles which I had read. I found as a practical man that I could not intelligently follow current events unless I had a clear understanding of prophecy concerning the course of this age.

I did not know what the business of the church was until I had studied the truth of the Lord's return. Then I found that it was not our Lord's commission that the church should devote itself to having factory conditions or child labor conditions, made what they ought to be. Of course I did know that every time an individual factory owner is brought into the liberty of the gospel and allows the Lord to rule in his own life, he will have a better factory than before. I knew that temporal conditions would be made better in the administration of the individual Christian. His home, his factory, his employees would be treated as Christ would have them treated; but as for making it the business of the church to deal directly with these temporal conditions, I saw from the Word that this would be to start up a blind alley.

Dr. C. I. Scofield illustrated this point the other day at a luncheon table. A business man asked him whether a Christian ought never to interest himself in improving social conditions. We all waited for his answer. He illustrated his thought from Peter's experience. Acts 5:12-16. Peter was doing the Lord's will after Pentecost, and among other things was not only healing spirits—bringing souls to Christ—but was empowered by God to heal bodies as well, to improve their conditions, so much so, that people brought sick folks, and them that were vexed with unclean spirits, that "at least the shadow of Peter passing by might overshadow some one of them." Said Dr. Scofield: "God undoubtedly honored the sincere faith of these people, even through the shadow of Peter. But," he said, "that was a by-product of Peter's work. Suppose Peter, realizing that God was working through his shadow had said to the other apostles. Now we have found our work. On sun

ny days announce that we shall walk along the street and let our shadow fall upon sick people." In doing this they would have gotten far away from the will of God; and their work would have gone to pieces, as does the work of the church of Christ when it turns aside from its true business of soul winning to the shadow business of improving temporal conditions. Yet a certain amount of shadow business is all right, so long as it is merely incidental."

It is not that a Christian man has never to interest himself in making temporal conditions better. He ought to do this under certain circumstances—as an introduction to the gospel, as a way of winning men to himself and to Christ; but all the time he must, if he would be practical, keep a clear head and remember that this is not his chief duty. That is to preach Christ and to call out from the world into Christ all who will come.

So you see, some of my perplexing problems have never been taken out of the pigeon holes where long ago I stored them for further attention." They never will be taken out; they have been solved for me.

Efficiency is the great word today. We must learn how to capitalize our energy at one hundred per cent. Well, if a person wants to be efficient he must know the truth as to our Lord's return. Ignorance of this subject means inefficiency while on this earth. If we want to know, first of all, what our duty is, and, secondly, how to do it, we must know God's program for this age. If we want to know how to capitalize our life, our time, our money, our resources, to get the biggest present as well as future results, we must know what God has said concerning our Lord's return. That Christian woman who said in the Sunday School teachers' meeting that she was not interested in the subject but she was interested in her present duty, did not realize that she could not know her present duty, and therefore, of course, could not be sure of doing it, until she knew what God has revealed as to the real real work and mission of the church in this age, in relation to the consummation of the age at Christ's coming.

I found I had never understood my Bible until I began to see the truth of our Lord's return. My friend's word to me, "It is the key to the scriptures," is absolutely true; and what a marvelous Book. So, we cannot know what we ought to pray for until we see this truth. And as for missions, you know the old threadbare statement, made in all sincerity by some even today, that belief in the personal return of our Lord to usher in the mil-

lennium "cuts the nerve of the foreign missionary enterprise"? That simply is not true, though Satan would like us to believe it. One cannot be wholly intelligent on missions, much less be a wholly efficient missionary, unless he knows the truth of the Second Coming. As Mr. R. V. Bingham, editor of the Evangelical Christian of Toronto, has well said,

"Undertaking missionary work without study of the prophetic teaching is like a builder without an architect erecting a building without plans. Studying prophecy without doing missionary work is in contrast like an architect without a builder devoting his time to studying plans which are never executed."

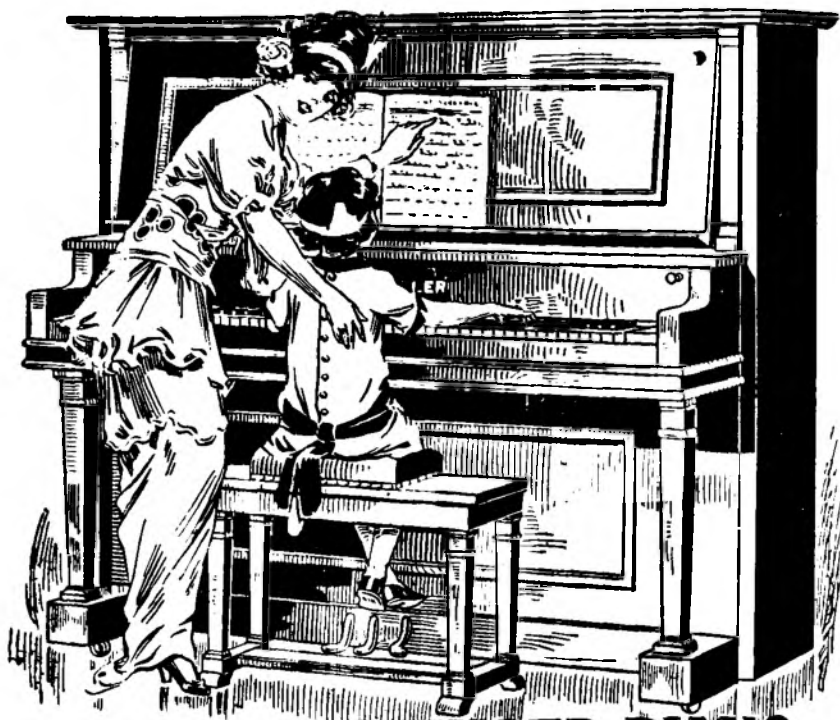
The knowledge of the Lord's return is the secret of intelligent missionary activity, and missionary activity is the only true outlet of the knowledge of the Lord's return.

Some have had the experience of being brought into the truth of the Lord's return only after the Lord himself has succeeded in coming in his fulness into their life. There are many Christians, you know, saved completely from the penalty of sin, rejoicing in Christ as their Savior, yet who are not saved from the power of their sin. They are saved but defeated, living day after day in habitual defeat, not realizing that the Lord Jesus makes two offers—freedom from the penalty of their sin, and on the same terms (his exclusive work being accepted by faith) freedom from the power of their sin. When the Lord showed me a few years ago, it was then only that he was able to show me this other truth. A young woman writing to a friend the other day, said, "Since I have learned to know the Lord Jesus in his fulness, I have so much wanted to know the Book of the Revelation." May God bind these two things together for us. It has to be something tremendously practical to overcome the power of our sin. May we, with the indwelling Christ reigning in our hearts, by surrender and faith be guarded from stumbling that we may be set before the presence of his glory without blemish in exceeding joy, and not be ashamed, before him at his coming.—World's Crisis.

Whatever we suffer for the Father in heaven, he will make up to us by blessings in this world and that which is to come.

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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.

Dixco, 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 Sunday (except 1st) at Miller's Hall at 10:45.

Rensselaar, 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

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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.

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.

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.

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.

The Church of God at Hickory Grove Iowa, meet every Sunday in their new house of worship for the following services: Berean Meeting or Sunday School every Sunday at 11 o'clock; preaching service morning and evening on the first Sunday of each month by G. Eldred Marsh.

Park Hill Church of God, Gladbrook, Iowa. Bible Class and Sunday School each Sunday morning at 10 o'clock; preaching services on the third Sunday of each month by G. Eldred Marsh.

Eagle Grove Church of God. Sunday School each Sunday morning at 10 o'clock; preaching morning

and evening on the fourth Sunday of the month. G. Eldred Marsh, Pastor.

Marathon, Iowa. Preaching regularly over the first Sunday in each month, including Saturday night. J. W. Williams, Pastor.

Lake Mills, Iowa. Regular appointment for preaching the second Sunday in each month. J. W. Williams, Pastor.

Pleasant Prairie, Iowa. Bible study at 10:30 a. m. each Sunday. Preaching at 11 a. m. and 7:30 p. m. every fourth Sunday in each month by J. W. Williams.

Sac City, Iowa. Berean study every Thursday night. Preaching Friday night before the first Sunday in each month by J. W. Williams.

Salem church, near Marshall, Ill. Sunday School each Sunday at 10:30. Bro. Silas Murphy, Supt. Opher Claypool, Sec.

Springfield, Ohio— Preaching first Sunday in each month, 10:35 a. m. Sunday School each Sunday, 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Brush Creek, Ohio— Preaching second and fourth 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.

Roll, Ind. Church of God.— Preaching each third Sunday, Saturday evening before, also Sunday evening. J. H. Anderson, Pastor.

Church of God, Argos, Indiana. — Sunday School, 9:30. Berean study each Wednesday evening. Preaching only occasionally.

Waterloo, Iowa. Preaching at 10:30 a. m. and 7:30 p. m. on the second Sunday of each month by G. E. Marsh. Berean class at 6:30 p. m. on the same evening and at 7:30 p. m. on the 1st, 3rd and 4th Tuesdays of each month, at Kistner's Chapel, 316, W Third Ave.

Ft. Dodge, Iowa. Brethren meet for Bible study on Monday and Tuesday evenings next after the second Sunday in each month at the home of Bro. and Sister G. P. Al-lard, 1229 6th Ave., N. Bro. J. W. Williams, teacher.

The church near Moriah, Ill., have preaching the Saturday evening before, and on the 2nd Sunday, morning and evening, of each month, Sunday School at the usual hour. Bro. L. E. Conner, pastor. Mrs. Amy V. Weaver, Sec

Church of God, Los Angeles, Cal., meet 1st and 3rd Sundays of each month at Taft Hall, 730 S. Grand Ave.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mrs. E. C. Railsback, 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. Preaching each first Sunday by Elder D. E. Vanvactor.

Do not try to keep your service of Christ a secret. Let your light shine where it may be seen. It is easier to criticise people than it is to appreciate them.

# THE RESTITUTION HERALD.

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Number 43.

## Dreaming Again.

A few years ago the optimists who were living in a fool's paradise, told us war was impossible. It would be too destructive, the nations were too highly educated, men had progressed too far from barbarism, to ever engage in war. But in spite of it all, the most destructive, barbarous and gigantic war of the centuries is raging.

Now comes Tesla telling us that we have only begun to understand the uses and power of electricity. It will solve all the problems of material existence. Distance will be annihilated in thought, word and action. Humanity will be united; wars will be made impossible and peace will reign supreme. Houses will be heated and refrigeration maintained, ships will be propelled, collisions will be prevented, fogs dispelled, microbes destroyed, forest fires extinguished, oceans will be illuminated, pictures of thoughts in the brain will be flashed on the canvas, typewriters will be operated by the human voice, smoke will be annihilated, dust absorbed, water sterilized, the atmosphere ozonized, etc., etc. Nevertheless what God has foretold will be fulfilled in the future just as in the past: "Wars and rumors of war to the end." No peace until the Prince of Peace is inaugurated on the throne of his father David. Then the rod of iron will be transformed into the shepherd's crook, and then—peace.—Dr. Cameron in Watchword and Truth.

## Love in the Home.

Little things are frequently the cause of great things, and it is the small things of daily life, the courteous act, or the want of it, that goes to make up the sum total of character, and it depends wholly upon self as to what that character shall be.

A gracious woman is always to be desired, whether at home, in society, or in business, and this goodness can be acquired and made to grow only by persistent effort and practice, which should always begin at home, and in the home circle. Generally, when in a neighbor's house, one involuntarily overlooks whatever may go wrong, or if anything disagreeable occurs, it is made the best of, not the worst.

Why should this not be the case at home? There is where

## SENSIBLE HINTS



DON'T complain

About the weather,  
For easier 'tis, you'll find,  
To make your mind to weather  
Than weather to your mind.

Don't complain

About "the sermon"  
And show youn lack of wit,  
For, like a boot, a sermon hurts  
The closer it doth fit.

Don't complain

about your neighbor,  
For in your neighbor's view  
His neighbor is not faultless—  
That neighbor being you.—Exchange.

the deepest love and most kindly feeling should abide. In the home the husband should be as willing to be pleased as in the house of a neighbor. In the home the wife should be as anxious to make everything comfortable for her family, not only when company is present, but every day. In the home, the children should show their appreciation of their parent's efforts and strive to aid in making home the most delightful place on earth. The value of true courtesy in the home can hardly be estimated. Not only does the entire domestic machinery depend upon this essential lubrication, but it is the pivot upon which the happiness of the family turns. If this pivot becomes rusty from disuse, there is sure to be confusion in the domestic life. If some careless or hasty word wounds or irritates, let it pass; for doubtless the one from whom it was sent will be only too glad to see that it is not harbored. Or, if one feels that there has been failure to reach the high standard desired, let it pass; and pass on with renewed vigor, even again and again, until the goal is reached.

Therefore come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness; and conquer by forgiveness." And where is there a more fitting place for the manifestation of this almost divine love than in our homes?—Mrs. F. Lasley.

## Politeness.

A noted French writer has said, "To be truly polite, it is necessary to be at the same time, good, just, and generous. True politeness is the outward visible sign of those inward spiritual graces

called modesty, unselfishness and generosity."

In short, politeness simply consists in treating others just as you like to be treated yourself. While politeness does not always characterize a people, yet the polite of every country seem to have but one character, for politeness is the result of good sense and good nature and true politeness is everywhere the same.

Many mothers impress upon the minds of their growing sons and daughters the value to be derived from book learning, yet many forget to impress upon their minds that there is no one quality among the qualities of mind and heart which conduce to worldly success more generally than courtesy—that feeling of kindness which expresses itself in pleasing manners.

Politeness costs so little, yet there are many whom we daily meet who have no regard for the happiness of others. Then again there are those among us who are overwhelmingly polite to a celebrity or a nabob, and rude to the laborer because he is a laborer. Such persons are to be pitied for their lack of common sense. Politeness knows no classification. The rich and the poor must alike share its justice and humility. Good manners are well nigh an essential part of life education and their importance can never be too highly magnified when we consider that they are the outward expressions of an inward virtue. Politeness should emanate from the heart, for the worth of manner consists in being the sincere expression of feelings. We should be polite to all and especially to the poor and aged whom we meet on our pathway through life. A kind word, a helping hand, and a smile cost so little, yet mean

so much to those who need them. Mothers, especially should see to it that their children are truly polite during youth and as the years pass by few will forget the lessons taught in early years.

The style of politeness which combines self respect with respect for the feelings and rights of others, especially if it be warmed up by the fires of a genial heart is a thing to be coveted as well as cultivated for it pays alike in cash and comfort.—Sel.

## Recipe for a Happy Life.

Three ounces are necessary first of patience,  
Three of repose and peace: of conscience  
A pound entire is needful:  
Of pastimes of all sorts, too,  
Should be gathered as much as the hand can hold:  
Of pleasant memory and of hope three good draughts  
Three must be at least. But they should moistened be  
With a liquor made from true pleasures which rejoice the heart.  
Then of love's magic drops a few—  
But use them sparingly, for they may bring a flame  
Which naught but tears can drown.  
Grind the whole and mix therewith of merriment an ounce  
To even. Yet all this may not bring happiness  
Except in your orisons you lift your voice  
To Him who holds the gift of health.—Margaret of Navarre.

## Sentence Sermons.

Character is the poor man's capital.

Men call their own carelessness and inactivity, fate.

The lucky man is the one who grasps his opportunity.

We get out of life just what we put into it; the world has for us just what we have for it.

Don't brood over the past or dream of the future, but use the instant, and get your lesson from the hour.

Promises may get friends, but 'tis performances that keep them.

The secret of success is constancy to purpose.

### Where Will the Righteous Be Rewarded and the Wicked Punished?

At no time in this life nor at death do the saints receive their inheritance. It is however, guaranteed to them in a testament which cannot be broken, for God has said, "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie to my servant David. His seed shall endure forever, and his throne as the sun before me." Psa. 9: 34, 35, 36. Christ as the divine executor of this will or testament is able to execute all of its provisions, even though it involves the resurrection of the greater number of the heirs. Although Christ is the heir under the will, yet he occupies the position of testator, executor and surety as well. These all center in him and illustrate the various offices and relationships which he is to occupy under the will, and it is well that we learn to properly understand them. In wills made under human laws it would require four persons to do what Christ does under this divine will. There are several titles applied to Christ which are used to describe his various attributes and offices which will be wrought out in the different portions of his work, and in no instance when properly applied, as to time and place, do they conflict when referring to him. In his suffering he was like a lamb. Acts 8:220. When he comes again he will be a conquering hero. Isa. 537; John 1:29. He is mentioned as a lion. Rev. 5:5. Is represented as a vine. To his apostles he said, "I am the vine, ye are the branches, he that abideth in me and I in him, the same bringeth much fruit, for without me ye can do nothing. John 15:5. He is also represented as a door, sacrifice, high priest, advocate, judge and numerous others. He said, "I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture. John 10:9. He became a sacrifice to put away sin. Paul said, "For them must he often have suffered since the foundation of the world; but now once in the end of the world (or aion, age) hath he appeared to put away sin by the sacrifice of himself. Heb. 9:26. As a high priest he has not entered into the holy place made with hands, which are the figure of the true, but into heaven itself, now to appear in the presence of God for us. Heb. 9:24.

John wrote, My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous. 1 John 2:1. God hath appointed him judge of the world.

Luke has written, Because he appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts 17:31.

In this present mortal state men are prevented by death from holding everlasting possession of property, and since death is the result of sin, sin is, therefore, the primary cause which separates men from their earthly possessions. Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned, Rom. 5:12. Thus we find all men under the ban of sin, but is there any provision made whereby they may escape it? Yes, we rejoice that divine mercy has provided a way for our escape. The vital question is, how can we free ourselves from sin that ends in eternal death and obtain eternal life? Let Paul answer. Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain, for I deliver unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. 1 Cor. 15:1-3. In John 3:16, we read, For God so loved the world that he gave his only begotten son that whosoever believed in him should not perish but have everlasting life. Thus from Luke and John we learn that we can escape eternal death and gain everlasting life through a belief in the gospel of Jesus Christ, who, according to the scriptures, died for our sins, all of which has been graciously provided through the unbounded love of the Father. The inheritance is, therefore, made possible by the death of Christ. His blood is related to the covenanted inheritance as the means of bringing life to sinners. We are thus enabled to understand why his is called the blood of the New Testament shed for many for the remission of sins. Matt. 26:28. Or the blood of the everlasting covenant, Heb. 13:20. The inheritance should be esteemed most precious because that Christ died to secure it for us, without which there could not have been any remission of sins, and hence, if no sins could have been remitted, there could have been no salvation, for we read, And almost all things are by the law purged with blood, and without shedding of blood is no remission. Heb. 9:22. John, the Revelator, in writing about the blood washed company of heirs says, And they sang 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 unto 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. This innumerable host will comprise all the heirs from Abel to the last chosen heir. What a happy company. What a sight to see the glorified saints in light, and to hear them singing redemption's song. Who can contemplate the rapture, without remembering the sacrifice of Calvary? Who can forget the agony our Saviour endured and the tears he shed to ransom us from the thrall of death? Who can turn aside when he says, Come, follow me? Why grow weary when he bids you,— 'Come unto me and I will give you rest? His promise is still good, and if you will comply with the conditions of the testament or covenant, that is to say, if you will believe his words and do his commandments, he will give you the inheritance with the saints together with all the blessings that eternal life in glory can furnish. Who can comprehend the magnitude of such condescending love and sympathy that sinners without right to any favors of mercy should be given such untold blessings in the midst of the paradise of God? While here among men he shed his enriching love freely to the humblest and his mercy he extended to the sick and afflicted, to the depressed and oppressed. He caused the dumb to speak, the blind to see, the deaf to hear, the lame to walk, the sad to rejoice, the broken hearted to sing for joy. Only once in his career do we find him cursing anything; and that but a barren and unfruitful fig tree.

We see him as he nears the beautiful little city of Nain, nestled amid the vine clad fields on those sloping hills above the plain Esdraelon. It was a beautiful place. Prosperity and plenty abounded on all sides. But still there was one humble home in that favored city that was filled with sadness. The cruel monster death had taken his toll, and going forth from one of the gates of the city a funeral train was slowly wending its way toward the cemetery. On the bier, bourn by sympathizing friends, lay the form of a young man, cut down ere his life's work had scarcely begun, when his hopes and aspirations had just begun to bud, taken by the enemy, death from the society of loving friends and relatives. Behind that bier, with her head bowed in woe, her eyes blinded with tears and her poor heart almost broken, followed with tottering steps, the young man's

mother, a lonely widow. It was a great procession for there were much people with her. As they journey on they meet another company. Among its weary throng, was the blessed Jesus, the great prophet of Israel, and his disciples, besides a great throng of people. The gentle Saviour was not unused to such scenes, and when he beheld the approaching procession, he at a glance, comprehended its meaning and he had compassion on the weeping mother and in tenderest tones of sympathy said unto her, Weep not. Then he came and touched the bier, and they that bore him, stood still, and he said, Young man, I say unto thee arise. And he that was dead sat up and began to speak. Then he delivered the young man to his mother. Little did that weeping mother know who had spoken such cheering and powerful words until her son was given to her again, restored to life and health.

Imagine, if you can, the solemnity of the occasion. Jesus stopping the procession, the stillness of the assemblage, the few moments of wonder and suspense, when, perhaps, no sound except the convulsive sighs of the mother as she lifts her tearful eyes to see who had shown such pity, and to hear his sweet and tender voice. What mingled majesty and grace is shown in this solemn scene. It must have been a moment of intense and breathless expectation, while through the hearts of the stricken mourners, and through the hearts of the silent multitude, there thrilled the sound of Jesus as he said, Young man, I say unto thee, arise. He who did this mighty deed shall yet awaken all the dead that have fallen asleep in him and fill their hearts with universal gladness and the communion of love.

These wonderful works of Jesus, which have been certified by reliable witnesses teach us the fact that he can and will do for us all that he has promised. He who opened the sightless eye, drove leprosy away, walked the blue waves of sweet Galilee, raised the dead to life again, and who came forth himself triumphant from the grave, can sweeten our bitter afflictions, and bring peace to our minds. Though we may be burdened with sorrow, weighed down with guilt, weak and ready to despair, we may yet hope, unless we have believed but faintly, and if so we should remember poor blind Bartimeus as he sat begging by the wayside when he heard the commotion of many voices and footsteps; he inquired what it was, and was told, "Jesus of Nazareth passeth by." It is very probable that he had heard of the Saviour's numerous and great



miracles, and hence he cried out, "Jesus, thou son of David, have mercy on me." But they who stood near told him to hold his peace. But he cried the louder, "Son of David, have mercy on me." The Savior heard his humble cry, and he stood still and commanded the poor blind man to be called unto him. Then they who had treated the blind with scorn, now that Jesus had called for him, changed their manner of speech and said, "Be of good comfort, rise, he calleth for thee." And so he came and was healed and followed Jesus Mark 10:46-52.

Thus their words have come down through the centuries to us and we may hear the plaintive cry of Bartimeus still saying, Jesus thou son of David, have mercy on me. His pleading cry was a confessed recognition of Christ's dignity and Messiahship for according to Isaiah, the son of David, was the popular designation of the coming Messiah, who would give sight to the blind. While this blind man had been accustomed to asking and receiving alms from passers by, yet when Christ asked him, "What wilt thou that I should do unto thee?" he replied, "Lord, that I may receive my sight." His answer to Christ showed his faith in Israel's prophecy and hence Christ told him, "Receive thy sight: go thy way: thy faith hath made thee whole." Not only did Bartimeus follow Jesus and glorify God, but all the people who witnessed this miracle, gave praise unto God. The praise Jesus gave Bartimeus for his faith did not make him feel haughty or vain, as praise so often does, but it made him glad and more faithful. No one ever applied to Christ for aid and was turned away without receiving even more than that for which they asked. The broken, doubting, disappointed, sin-crushed hearts, wondering in dismay, never looked to him in vain. The son of man dwelt among the lost and his feelings were of sadness for the evil in human nature. He stood in that degree of uprightness that never faltered when an opportunity for doing a kindness to others was presented. He showed compassion for the sinner and infinite gentleness toward all around him.

The giving of sight to the blind eyes was, with Jesus, a nothing compared with removing the blindness of heart. This is the only form of blindness that men do not know that they are afflicted with and of which they do not complain. While it may be more lasting and disastrous yet few realize it and do not ask to be delivered from it. They who cannot behold the objects around them fully realize their condition and are anxious to be

relieved of their blindness, while the other class do not realize it and think their sight is good. Thus it has ever been with men. When Jesus walked along the highways and through the cities of his native land, it was said, Jesus of Nazareth is passing by. Some were curious to see him, others were anxious to learn of him, while many, perhaps said, Let him pass. What is he to us? Give us more of life's pleasures, more of wealth and of earthly honor.

Then, as now, some neither hindered or followed. The day's business, family festivals, social circles and clubs, transactions in business to be begun and finished, each one's desires for gain, was enough. What was it to them if the great Physician, the healer of all sorrows, and the judge of the world was passing? Let him pass. All we ask is not to be disturbed till we have enough of this day's abundance, and at a more convenient season we will call for him. At present we are engaged and cannot entertain him. The cares of business demand our entire attention.

It is the same with the world today as it was at the inn in Bethlehem. There is no room. He is turned away. The world ignorantly, blindly and thoughtlessly ignores its king, nevertheless, gentle reader, Jesus of Nazareth is listening for thy call. Remember that it was not until after Bartimeus called for mercy that Jesus heard him and gave him sight. As it was with that blind man, so it is with those who are now blinded with sin; they must first call for help. Then why not say as he did, "Jesus, thou son of David, have mercy on me that I may receive sight," or with the poet sing those lines?

"Pass me not, O gentle Savior,  
Hear my humble cry;  
While on others thou art smiling,  
Do not pass me by.

Trusting only in thy merit,  
Would I seek thy face;  
Heal my wounded, broken spirit,  
Save me by thy grace."

Lyman Booth

## Jewish Items.

### Jews Could Purchase Third of Holy Land.

St. Louis, Jan. 2.—One third of Palestine could be bought now for restoration as the home of the Jewish race if the funds were available, according to a statement by Dr. Kaplan Kaplansky of The Hague, made here today before the annual convention of the Knights of Zion. Heretofore the chief argument of oppo-

nents of Zionism has been that Palestine was unpurchaseable.

In accordance with a rule established at the convention forbidding the mention of the bearing of the European war upon the Zionist movement, Dr. Kaplansky was unable to state whether the war was responsible for the condition he mentioned.

Dr. Kaplansky is general secretary of the Jewish National fund Buoy. The fund now totals 5,000,000 francs, three-fourths of which is invested in Palestine farm lands. The total Jewish population of that country, he said, is about 120,000 through there is room for more than 3,000,000 people.

### Russian Jews' Adaptability.

Review of Reviews: To dispel an erroneous inference we must emphasize that the stunted appearance of the Jew by no means incapacitates him from meeting the usual contingencies of every day life. As has been shown by Herbert Spencer, tall and muscular men, who can lift great weights, jump great heights or run great distances, are not usually the ones who are fitted to withstand the strain of modern life, or do hard work, under unfavorable conditions. In the case of the Jew we may observe the energy he lacks in his muscle is chiefly concentrated in his nervous system, thus adapting him to withstand the hazards of modern civilization, when brute force is of rather secondary importance.

Arriving at New York, the Russian Jew finds himself handicapped to a greater extent than immigrants of other nationalities. Besides the lack of the English language, he also finds all the conditions different from those under which he was reared in his native country. It must be recalled that the industrial development of Russia, particularly the fifteen governments of the "Pale," is at least 50 years behind that of the United States. Any trade that he may have spent years in acquiring, he must learn over again according to American methods. The only useful qualification a Russian immigrant brings over with him is his adaptability. This he has acquired during constant migrations for the last 2,000 years, bringing him in contact with all peoples and their civilizations and rendering his organisms pliable. This environment is peculiar to the Jews to such an extent that scientists are inclined to consider them a cosmopolitan people, who can live and prosper in all climates, and under any environment. Another characteristic of the Jewish immigrant is his readiness to absorb and assimilate new ideas, new senti-

ments, new conceptions of life, and in the course of one or two generations the descendants of that uncouth Russian Polish Jew appropriate American modes of life and activity, and are no more to be distinguished from the surrounding population. It is all due to his ready response to new environment and new spirit of the time.

### Equal Rights for Jews Asked.

New York, Sept. 6.—The National Workmen's committee of Jewish Rights, which is said to represent nearly 1,000,000 Jews, concluded its first convention today. Delegates were sent to the meetings by a number of Jewish trade unions. The principal aim of the organization is to obtain for the Jews of Europe equal civil, political and national rights.

"We want to induce the United States government to send a delegate to the peace conference following the convention to speak for the Jews in the warring countries," said Dr. Frank Rosenblatt, chairman of the resolution committee. "We want this delegate to insist that one of the terms of peace shall be that the Jew be granted equal rights in each of the countries. We have received from Russia a great number of official and other records, and a number of important documents from the Russian Duma, describing the atrocities that have been inflicted on Jews during the present war. We shall send copies of these to President Wilson and to every senator and congressman."

### Twelve Things to Remember.

1. Value of time.
2. Success of perseverance.
3. Pleasure of working.
4. Dignity of simplicity.
5. Worth of character.
6. Power of kindness.
7. Influence of example.
8. Obligation of duty.
9. Wisdom of economy.
10. Virtue of patience.
11. Improvement of talent.
12. Joy of originating.—*Marshall Field in Physical Culture Magazine.*

### True Politeness.

A little boy was sitting at dinner at a friend's house. He was too small to cut the meat for himself and his mother was at the other end of the table, but a lady sitting next to him offered her help.

"Let me cut it for you," she said. "that is, if I can cut it the way you want it."

"Thank you," answered the little boy. "I shall like it the way you cut it, even if you do not cut it the way I like it."—*Sel.*

**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, an 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.

Bro. Roose, father of Sr. Rouch, recently had a very serious fall in his barn in which he wrenched his ankle and tore some ligaments and as a result has been laid up for ten weeks or more. Such troubles are not easily healed in one of advanced years. We trust he may soon fully recover.

Since we are nearing the end

of volume 5, we wish to say that NOW is the time to order one, for we mean to have only the number bound for which we have orders. None will be obtainable after the order for binding is given.

Bro. Rufus A. Curtis, Scottsburg, Ind., sends in matter for a brief tract on Inherent Immortality, and with it \$5.00 to print a quantity for postage distribution. Bro. Hogarth and Bro. Williams are doing practically the same. These are the brethren who help us do things.

**HELPING FUND.**

By means of this fund the Restitution Herald is sent to many who otherwise could not have it. W. W. Upton, Sec., 5.00

**Announcements.**

**Hillisburg Meetings.**

The Hillisburg church will begin a series of Evangelistic Meetings on Tuesday evening, Aug. 15, to continue up to the beginning of the state conference.

D. E. VanVactor.

**INDIANA STATE CONFERENCE**

Will be held at Hillisburg church over the fourth Sunday in August. Watch for a more complete announcement.

F. A. Stilson, Pres.  
Mrs. Flora H. Prior, Sec'y.

**MISSOURI CONFERENCE.**

The annual conference of the Churches of God in Christ Jesus in Missouri, will be held at Valles Mines, Aug. 24 to 30, inclusive. Bros. S. J. Lindsay and L. E. Conner will be the speakers. As there are so few in this state who profess to believe in the gospel of the kingdom and the name of Jesus the Christ, we should certainly consider it a duty as well as a pleasure to meet each other and make it a foretaste of our meeting hereafter in the kingdom of God, and to those in other states, we would say, come and help us with your counsel and presence.

**Train Service.**

Those coming through St. Louis, will get tickets for Valles Mines, M. R. and B. T. R. R.

All coming from the south on I. M. and S. R. R. will be met at DeSoto.

All who contemplate coming, write the undersigned so that we may meet you at the depot and be the better prepared to care for you.

J. H. Morse, Pres.  
Valles Mines, Mo.

Notice is hereby given that there will be a meeting of the

stockholders of the Restitution Publishing Co., held at their office in Oregon, Ill., Thursday, Aug. 17, 1916, at 4 o'clock p. m., for the purpose of electing two directors and for the transaction of such other business as may properly come before the meeting. If you cannot be present, please do not fail to send the proxy, properly filled out, to the secretary in time to be filed before the date of meeting.

S. J. Lindsay, Sec.

**ARKANSAS-OKLAHOMA ANNUAL CONFERENCE.**

The churches of God of the Abrahamic faith in Arkansas and Oklahoma will meet in annual conference with the church at Driggs, Ark., on Friday, Aug. 11, at nine o'clock a. m., and continue over Sunday. There will also be preaching on Thursday night before. All brothers and sisters who can attend are earnestly requested to do so.

Driggs is located half way between Magazine on the Rock Island R. R., and Paris, on the Arkansas Central. Those coming over the Rock Island should get their tickets to Magazine, and those coming over the Arkansas Central, to Paris.

All parties coming by rail should write Bro. A. A. Shelton, Driggs, Ark., a few days before conference, stating the place they will get off and the time they expect to arrive, so they can be met by conveyance.

L. H. Shelton, Pres.

**Notices.**

**Supporting the Conference.**

It was decided by the conference two years ago to ask for a free will offering of \$1.00 per member to be collected by the secretary of each local church and forwarded to the state treasurer; and all isolated members to send direct to the state treasurer. By this plan it was hoped that the burden of supporting the conference would be equally distributed in the churches of the state. As in all other plans for collecting funds to carry on the Master's work, many do not respond, and others are negligent. This is not a tax, but a plan whereby every member of the body can have some share in carrying on the work. Until some better plan has been adopted, let us follow this one as faithfully as we can and thus keep the work alive. The secretaries of the local churches will please bring the matter before their bodies immediately, and send directly to the treasurer, or with the church delegate or delegates to the annual conference which will convene at Hillis-

burg this year, Aug. 24-27.

Ezra C. Railsback,  
411 E. So. St., South Bend, Ind.

**The Sunday School.**

By Anna E. Drew.

The Riot at Ephesus.  
Aug. 20, 1916. Acts 19:23-41.  
Lesson Text: Acts 19:29-41.

Golden Text.—The love of money is the root of all kinds of evil. 1 Tim. 6:10.

The third missionary journey covered about four years. Paul was at Ephesus nearly three years. The time of the riot was three years or so after our last lesson on Acts.

Place.—Ephesus on the Aegean Sea: the capital of the province of Asia, the most western province of Asia Minor.

Paul's companions in Ephesus were Timothy, Titus (2 Cor. 7:13-14), Stephana, Fortunatas, Apollos, 1 Cor. 16:12-17, Aquilla, Priscilla, Chloe, 1 Cor. 1:11, Gaius, Aristarchus, and Achaicus.

**Questions.**

Paul on his return from his second missionary journey, spent some time at his home in Antioch, then went over all the country of Galatia and Phrygia, revisiting the churches he had founded on his first tour, strengthening all his disciples. Acts 18:23. Having passed thro' the upper coasts, the districts lying up from the sea, to what city did he come? Acts 19:1. Had he visited this city before? Acts 18:19-21. For what was this city particularly noted? For a magnificent temple of Diana, a heathen goddess. The building was 425 ft. long and 220 broad, which was supported by 127 columns 70 ft. high. This temple was one of the seven wonders of the world. Whom did Paul find at Ephesus? v. 1. Of what did he find these ignorant? v. 2. See R. V. It would seem that these believers must have heard of the Holy Spirit baptism from John's preaching, but had not heard of the miraculous events of the day of Pentecost, had not heard that that baptism had yet been given.

What followed? vs. 4-7. Where did Paul begin the work in the city? v. 8. What was the result? vs. 9-10. Were the things concerning the kingdom of God and the word of the Lord Jesus, the same truths? By what other name called? (the gospel), Acts 8:25. 1 Pet. 1:25. How long did Paul continue here and what of his

work? vs. 11, 12. It is supposed that all of the seven churches of Asia mentioned in Revelation were founded during this period, for all the cities were within easy reach of Ephesus and were all great centers of trade.

What event took place which showed the power of God was greater than all others? vs. 13-17. What was the result? vs. 18-20. Was this showing faith by works? When any one is truly converted to Christ, does he not willingly give up all bad business and bad habits, at whatever cost? Who was especially effected by this changed condition? vs. 23-27.

"The silver shrines were models of that part of the temple of Diana in which the goddess was placed. These shrines were made of terra-cotta or marble for use of the poorer class, of bronze and silver for the rich. The business was very large because these were used all over the province of Asia and in so many ways,—they were carried on the person as charms against disease or accident, set up in the homes as protection, used as dedicatory offerings to thee goddess.

What did the speech of Demetrius cause? vs. 28-34. How was the mob quieted? vs. 35-39. Was this mob liable to be accused for their conduct? See R. V. of v. 40.

"The Roman government might interfere and deprive a turbulent city of its greatly prized liberties."

What did Paul deem it wise to do? Acts 20:1. Show the application of our Golden Text to the lesson. Is it not the money question that opposes the local option reform in our cities?

Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand. Rev. 1:3.

What time is at hand? The time we read about in Matt. 24:31. 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.

Let us all be ready that we may be one of the elect which the angels of God shall gather.

Therefore be ye also ready for in such an hour as ye think not the Son of man cometh. Matt. 24:44.

Let us all read that we may understand the great truths and also let us hear.

We do not get to hear so we are trying to read and understand so that we may help the many others around us, that we may obey the command, "Let your light so shine before men, that they may see your good works, and glorify your Father

which is in heaven." Matt. 5:16. Fern Audrey Lawrence, age 17 Burlington, Kansas.

### What Is Man?

#### MAN, THE HEAD OF THE CREATION OF GOD.

The better a man knows himself the better he will know his Maker. How may I know myself? By a knowledge of my nature as revealed in the simple story of creation as given in the beginning of the Book. By a correct knowledge of my nature. I may know my destiny, while a wrong conception of my nature will lead to a wrong conclusion as to my destiny. How can a man know God, as revealed in the person and work of Jesus Christ, as he may know him while believing that within himself is to be found that immortal deathlessness which Christ came to reveal to dying men and women?

Man is a noble animal, the head of the creation of God, but in his pride of heart he tries to banish the thought that he is the sharer of the animal nature. He would fain persuade himself that he is outside the animal world. Head, indeed, of the animal creation, he is still a part of it. Jehovah in his covenants of grace often connects man and beast, speaking of them together. A case in point is the covenant he made after the deluge: "And I, behold I stablish my covenant with you, and with your seed after you, and with every living creature that is with you, of fowl, of the cattle, and of every beast of the earth with you. Gen. 9:15. Man is a wonderful being. David said, "I am fearfully and wonderfully made."

When we consider the marvelous complexity of the human organism, it is a marvel we should live at all. Some 200 bones of varied complexity of form constitute the frame of the structure; over 500 muscles, nourished by innumerable blood vessels, and regulated by nerves. It is estimated there are several hundred feet of arteries, veins, capillaries, small tubes and nerves, millions of blood atoms, each a microcosm of itself; some 25 feet of intestines and millions of pores, it is estimated there are 2,000,000 perspiration glands which regulate the temperature of the body, and these communicate with the outside or surface by ducts or canals some 10 miles in length. Many thousand cells. One of the most delicate pieces of mechanism called man, is the heart, weighing from 8 to 12 ounces—a hollow, muscular organ—its beats, as we are wont to speak of them, are some 30,000,000 times in a year, and it pumps some 16 tons of the precious life fluid every 24 hours. The entire heart beats of a life time, if concentrated upon one

spot, would pulverize the hardest known rock, yet so delicate is this little organ that once stopped, and all is over.

We might speak of the eye, an organ of sense, with its horn-like membrane in the forefront of the eye; the lens, with its vitreous or glass-like humour, its aqueous or watery humour, culminating in the retina, one of the coats of the eye. Here are the sensory nerves which receive the impression made by an object, and make the vision or sight possible. This retina, or coat of the eye, is very thin, like a sheet of paper, yet consisting of some nine distinct layers, composed of rods and cones. These cones are considered the immediate recipients of the vibrations of light. It is estimated that there are no fewer than 3,000,000 cones in each human eye, the rods at over 30,000,000. The most wonderful of all is the human brain. The grey matter comprising the brain contains, it is estimated, no less than 600,000,000 cells, each cell consisting of several thousand visible molecules, or small particles, and each molecule again of millions of atoms. Such are some of the wonders of the creature called man, and yet these organs perform their functions with such regularity and so little friction that a healthy person is scarcely conscious of possessing a body at all. All this, and much more however, does not comprise the true worth of the estimation of God.

#### WHAT IS MAN?

Strange, but true, the majority of mankind cannot give solution of the question. He has tunnelled the bowels of the earth, and fathomed the depths of the sea; he has counted the number of the stars, and burrowed his way through the mountains; he has mounted the skies as on the wings of a bird, but he remains ignorant of himself. He stands helpless before the mystery of his own origin, and puzzled by the fact of his own existence, while the problem of his own destiny lies hidden in impenetrable gloom. Not that he has not tried to lift the veil of his own casting. Every age has left its chronicle of specious reasoning, daring speculation, as well as patient research, but all has been alike vain. Why vain? The pride of the human heart has rejected the Divine communication of light and knowledge, and rather than accept the simple declaration of creation, men have invented another way, a scheme which has its foundation in the lie of the deceiver.

#### THE STORY OF CREATION.

In Gen. first chapter we read the simple but complete specification of man's construction: And God said, let us make man in our image, after our likeness....so God created man in his own im-

age, in the image of God created he him." The Creator constructs the creature he calls man, an image of himself, out of the dust, perfect in its essential organisms for moving, perceiving, remembering, judging, loving and performing all the common actions of his being, but not till the power is turned on to the works of the organism. That power was supplied by breathing into his nostrils the breath of lives. 'Lives,' plural, because Eve and all her children have it by simple division, the beast likewise. "Yea, they have all one breath, so that a man hath no pre-eminence above a beast." Eccl. 3:19-20. By the impartation of the breath of life, man, created of the mould of the ground, becomes a living soul, in contradistinction to a lifeless soul—not a dead soul, for nothing can die or be dead till it has lived. Man forthwith receives the name Adam—Adoma—red earth. Man is only dust animated, made alive by the breath of God otherwise and elsewhere called spirit. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. Eccl. 12:7. It is God's spirit loaned to man during his life time; it is man's spirit only while he has it. "Thou takest away their breath (spirit), they die, and return to their dust." Psa. 104:29, 30. Job is heard to say, "All the while my breath is in me, and the Spirit of God is in my nostrils." Job 27:3. Margin, "That is, the breath which God gave him." Gen. 2:7. We here quote from Bishop Coverdale's Bible,—the first Bible printed in English in 1535: "And God said, Let the earth bring forth living souls, every one after his kind." Gen. 1:24. "And the Lord God shaped man even of the mould of the earth, and breathed into his face the breath of life and so was man made a living soul." Gen. 2:7. And when God the Lord had made of the earth all manner of beasts of the field and all manner of fowls under the heaven, he brought them unto men to see what he would call them, for as men called all living souls, so are their names. Gen. 2:19. So we see that beasts, birds, fowls and fish are spoken of in precisely the same way as the man. This, then, is the simple story of the creation of our father Adam and a few of his posterity are still simple enough to believe it. Indeed, it would seem that no one could believe otherwise, and yet this is the most unbelievable thing with the masses of mankind. Here is where the problem of the centuries comes to birth, this is where the contention begins. Men will persist in presuming upon God's record of creation by the addition of an immortal soul in the

mortal body created of dust. And we are asked to believe that this a part of God. If it is a part of Himself, can it not sin, and if it sin is it not punished, and if punished is not God punishing a part of himself?

**IMMORTAL ESSENCE.**

The Hebrew word here translated breath is N'shah'mah and we are asked to believe that this is the immortal essence of the Deity. We have sought and obtained the highest authority possible among men on this question. Writing to the Hebrew professors in the Universities of Oxford, Cambridge, Dublin and Edinburgh, we have inquired concerning the meaning of the word N'shah'mah, in Gen. 2:7, Isa. 2:22, and other texts. The Hebrew professor at Oxford was asked: "Can N'sham'mah in Gen. 2:7, be rendered correctly immortal essence? The answer came back No. To the question. "Does N'shah'mah, rendered breath in Gen. 7:22 refer to the beasts, fowls and creeping things, as well as to man, in Gen. 7:21? Answer, Yes. To the first question the Professor of Hebrew in Cambridge University replied, "Such a rendering is the language of philosophy, rather than of the simple forms of the Old Testament expression." To the second question the Professor replied: "It does not appear to be limited to man, but to all the living creatures in Gen. 7:21".

We wrote the Hebrew Professor of Edinburgh University: "Can breath in Gen. 2:7 and 22 other texts be rendered immortal essence?" He replied: "Your question must, I think, be answered in the negative. There is nothing in the root meaning of N'shah'mah, or of the allied words in the same stem in Aramaic and Arabic, that would warrant the epithet immortal essence. The idea of immortality is an extraneous one, not implied in the word. To the question, "Does N'shah'mah in Gen. 7:22 refer to the beasts and cattle, fowls and creeping things, as well as to man?" the Professor replied: "Your second question I would answer in the affirmative." When our widely known and beloved Bro. Miles Grant was in England in 1891, he told us he inquired of the Professor of Hebrew in the Boston University for the meaning of N'shah'mah and elicited the following reply: "The primary meaning of the word is breath, a secondary meaning is spirit, the life principle in man." Bro. Grant inquired if the word could be rendered immortal essence. The Professor replied: "There is no authority for translating it immortal essence. Signed—A. Hallen." All this is in harmony with the word of the Lord. Eccl. 3:19-21.

"DUST THOU ART AND UNTO

**DUST SHALT THOU RETURN."**

This is the mandate in the event of man becoming disobedient. The man chose evil, and his sin resulted in the execution of the penalty conditionally threatened, which was death. It meant the withdrawal of life from an organism, and the return of that organism to dust. God delayed the execution of that penalty upon the first man that the race might come into being. Adam died in the substitute, and he was put on merciful probation, allowing him to live on borrowed time till 933 years old and he died. Now, it requires no academic wisdom to see that a race of beings coming into existence under such circumstances must be mortal, as no stream can rise higher than its source. The reason why man was expelled from Eden's garden and from the way of the tree of life, was lest he put forth his hand, and take also of the tree of life and eat and live forever. Gen. 3:22-24. God could not have his creature live in perpetual disobedience; there never was nor ever will be such a thing as an immortal sinner. Eve was deceived and in the transgression, but Adam sinned with his eyes open. 1 Tim. 2:14. The Creator could not compel Adam to do good and leave him the noble being he was, with a will, the arch of his being, and it is impossible to dispose of the lawbreaker without a penalty.

We are told that God gave them a law which they could not keep, and then punished them for breaking it: but Jesus gave the lie to that theory. Adam, while living on this borrowed life, sought to cover his shame of nakedness by providing himself aprons made of fig leaves. Gen. 3:7. But the Lord, in his tender compassion for the erring ones, provided a better covering, of coats of skins, and covered them. Gen. 3:21. In the life taken, and the covering by the skins of these lambs, we have typified the Lamb of God which taketh away the sin of the world.

"In Christ the tribes of Adam boast More than their father Adam lost."—S. Forsey in Words of Life.

**The Kingdom of God.**

What it is, and what it is not. Luke 17:21.

When terms come to be adjusted by the nations implicated in the great war which is being fought out with terrible havoc to life and limb and to property, it will be found that striking changes will fall to be made on the map of the world. The changes will not by any means end

with territorial boundaries. Judging from the trend of public opinion, political traditions will have to be cast into the crucible, and new laws, fitted to meet the circumstances brought to light by the unprecedented struggle, adopted. And what of the great cause of religion? Has the war no lesson for men who through life have clung firmly to the idea that the church will convert the world, and that the Prince of Peace will not return from the heavens until peace has been established in all lands? While waiting for an answer, I may be pardoned emphasizing once more the belief that the world will not be converted by existing instrumentalities. The object of the gospel in the present dispensation is admirably set forth by the Apostle James in the Acts of the Apostles, 15:13-18:—"Simeon hath declared how first God 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 these things I will return, and I will build again the tabernacle of David which is fallen. And I will again build the tabernacle of David which is fallen. And I will build again the ruins thereof, and I will set it up; that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called." The work of gathering out, selecting, may finish at no distant date; the sand glass may be almost run down. What if this dispensation is about to close, and to give place to a new era which is to be heralded by the return of the Prince of Peace and the rebuilding of the tabernacle of David? The same Lord who was taken from earth 1900 years ago is to return in like manner as he went. To return to do what? To rebuild the tabernacle of David, "for out of Zion shall go forth the law and the word of the law from Jerusalem." Isa. 2. Then he shall reign until "He has put all enemies under his feet." The Psalmist says, "Men shall be blest in him, and all nations shall call him blessed. So the work of completely transforming the world rests with the Lord, and his kingdom being an all embracing kingdom under the whole heavens is the kingdom of God—the kingdom of which the Lord speaks when he says: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

Viewed in the light of his coming to rebuild the throne of David, the second advent of the Lord becomes a joyous theme, as represented in the well known hymn "Christ is coming. Let creation From her groans and travails cease; Let the glorious proclamation

Hope restore and faith increase. Christ is coming; (Come, thou blessed Prince of Peace.

Earth can now but tell the story, Of Thy bitter cross and pain; She shall yet behold Thy glory When Thou comest back to reign. (Christ is coming; Let each heart repeat the strain.

These are conditions which are to obtain in the kingdom of God, and presented thus the coming of the Lord becomes not a whip to lash the conscience, or a thing of terror, but an event earnestly to be desired by all who are looking for his manifestation.

"Blessed is he that watcheth," saith the Lord, and he graciously added:—What I say unto one, I say unto all, Watch. Speaking at Athens, the Apostle of the Gentiles said:—The times of ignorance God overlooked, but now he commandeth men that they shall all everywhere repent, inasmuch as he hath appointed a day, in the which he will judge (rule) the world in righteousness by the man whom he hath ordained: whereof he hath given assurance unto all men in that he hath raised him from the dead.

In the quotations I have given from the Scriptures of truth we have what may be said to be the positive side of the kingdom of God. In the phrase, The kingdom of God is within you, we have one of the passages which bulks largely in the common imagination, and is represented to be on the negative side. I purpose devoting the whole of my remaining space to it. Daily we are told that the expression confirms the belief that Christ's kingdom means his reigning by faith in the hearts of his people. In considering any political or educational problem men never dream of lifting a single expression from its setting and founding a theory thereon. The whole conditions must be considered along with a sentence which may form a theme for discussion. We find from Luke's gospel that the Lord and his disciple had been speaking to the Pharisees of a kingdom which was to come. When the preachers drew near to Jerusalem—the city of the great King—the Pharisees asked the question, "When the kingdom of God cometh?" The Lord's reply was, "The kingdom of God cometh not with observation, neither shall they say, Lo here, or there; for lo, the kingdom of God is within you." Neither in the question nor yet the answer is anything said about the nature of the kingdom. The question bears only on the time of the coming; the reply is strictly confined to the manner of the coming. The kingdom of God,



says the Lord, cometh not with observation. It is the coming that is to be without observation, not the kingdom—as the lightning when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven, so shall the Son of man be in his day." The scene depicted is one of the future. The Lord's coming will be sudden, without observation. He explained to his disciples that when the kingdom did come they would not require to say, "Lo here, or there," or "See here, or see there"—Why? Because the kingdom would be visible. It would be within them, among them, or in the midst of them.

J. B. Rotherham gives an interesting rendering of the passage under review. Here it is:—Being questioned by the Pharisees, when cometh the kingdom of God, he answered them and said, The kingdom of God cometh not with narrow watching; neither shall they say, Lo here, or there, for lo, the kingdom of God is among you." There is a great deal to be said for Rotherham's translation. In Lu. 8: 31, we read:—"There came certain of the Pharisees saying unto him (the Lord), Get thee out and depart hence, for Herod will kill thee." Were the Pharisees, who were dogging the Lord's footsteps and persecuting him at every turn, filled with anxiety about his safety? Emphatically no. The chances are that they wanted him to say something which would incriminate himself. What was the Lord's reply? "Go and tell this fox, lo, I am casting out demons and cures am I furnishing, today and tomorrow.... Nevertheless, I must needs today and tomorrow, and the following be journeying on, because it is impossible that a prophet perish outside Jerusalem." Rotherham's translation. The late James Mill of Cupar, was decidedly of opinion that the expression, "this fox" did not apply to Herod but to the Pharisee who first suggested the plan of getting the Lord delivered into the hands of Herod by a feigned friendship. Point is given to Rotherham's translation by what followed the appearance on the scene of the Pharisaical fox. We are told by Luke that when the Lord went into the house of a ruler of the Pharisees on a Sabbath to eat bread, the other invited guests narrowly watched him. And this system of espionage went on to the end. In the 20th chapter of Luke's gospel we read:—And they watched him and sent for spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him to the rule of the governor. And they asked him saying,....Is it

lawful for us to give tribute unto Caesar or not? But he perceived their craftiness and said unto them, Shew me a penny. Whose image and superscription hath it? And they said, Caesar's. And he said unto them, Then render unto Caesar the things that are Caesar's and unto God, the things that are God's." Foiled at every turn, the Pharisees and others were compelled to resort to the expedient of bearing false witness against the Lord and by this means they effected his death on the cross of Calvary. Keeping this record in view, who says that the kingdom of God, with its coming joy and its peace, was something within the hearts of the Pharisees?

Did not the Lord, speaking on the slopes of the mountain from beyond the Jordan, say:—"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." The Lord's kingdom is not a kingdom of the age of the Pharisees, or of the present age. It is the kingdom foreshadowed in these words: "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and all nations shall serve and obey him. The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ and he shall reign for ever and ever."

In these anxious days we should catch the full meaning of Bonar's words:—

"The whole creations groans,  
And waits to hear that voice  
That shall restore her comeliness,  
And make her wastes rejoice.  
Come, Lord and wipe away  
The curse, the sin, the stain;  
And make this blighted world of  
ours

Thine own fair world again."

Well may we look, as we think of the destruction and desolation which is going on throughout the world, with ardent and longing hope for the time of which it shall be said:—

"Thy light is come, Thy King appears;

Beyond the century's swinging portals

Breaks a new dawn—The thousand years."—A. S. C. in Words of Life.

#### The Dragon.

It is the story of a Japanese artist who was fond of painting pictures of dragons. He sat by the hour admiring his work, thinking, What a beautiful dragon I have painted. A real dragon heard of the painter's achievement, and said to himself, "If Sekko so loves pictures of dragons, what will he think of me?" So the dragon thrust his head in

at the artist's window. Whereupon, Sekko became panic stricken and fled. Have not many of us thought similarly of some of our pursuits? Have we not regarded our part in the world's work as a pretty picture we have made and admired the pretty things we were doing?

Have we not sometimes looked through a little window filled with beautiful and fragrant flowers, out into the world beyond thinking of the world's problems we mean some day to solve? Have we not imagined the glorious part we were going to take in setting things right? And haven't we dreamed ourselves into ecstatic visions of rapture because of our imagined success?

Now suppose some one of the world's grinding problems heard of our wonderful plans and thrust its head into the flowered window. More than likely we would cry out, Go away, you frighten me.

It isn't enough to know what ought to be done to make this world better; it isn't enough to have aspirations to go forth some day to undertake it. The necessary thing is to go out to day and grapple with the first wrong you meet, and fight it until it is conquered.

It will not do to be turned aside by the ancient adage that the world cannot be reformed in a day. That's not what you are trying to do. Suppose you start, not in fancy, but actually, to walk a dozen blocks in any direction from your home. Before you have gone all the way you will meet some problem that you can take a part in solving. Do that much, and do it every day and you will never be stricken by "Sekko's dragon."—Sel.

#### When Days Are Dark.

When days are dark, remember  
The brightness that is past;  
Call up the glad spring music  
To mingle with the blast,  
Think of the merry sunshine  
And host of scented flowers,  
Let memories of the summer  
Take gloom from off sad hours.

When days are dark, be cheerful,  
Because the leaves must fade,  
Thy hopes need not be cast away  
Nor thy heart be dismayed.  
This is the time for laughter  
And happy household song;  
Hours that are filled with cheerfulness,  
Are never sad and long.

When days are dark, be thankful—  
Light is not always best,  
And useful are the shadows,  
The silence and the rest.  
God gives whate'er is good to come,  
The day and then the night,  
And those who find their joy in

him  
Live always in the light.—M. Farningham.

#### How To Be Popular.

Be natural. People are quick to discover affectation of any kind, and have a contempt for it, so give up affectation.

Be neat. There is great charm in neatness.

Be affectionate and sympathetic, and don't be self-conscious and ashamed to show either quality.

Be home loving and kind to all old people, poor people and children.

Don't have moods. Avoid the blues. People like to know how to find you, and not to have to renew your acquaintance every time you meet.

Be athletic, as that means health and healthiness means wholesomeness.—Sel.

#### Little Sermons.

A torn jacket is soon mended, but hard words bruise the heart of a child.—Brooks.

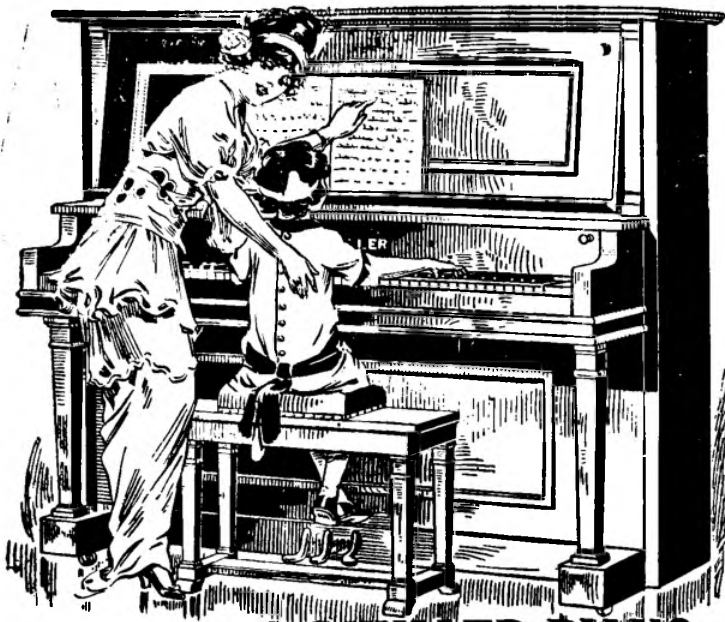
Read not to contradict and refute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.—Bacon.

The only gift is a portion of thyself. Therefore the poet brings his poem, the shepherd his lamb, the farmer, corn, the miner, a gem, the sailor, coral and shells, the painter, his picture, the girl, a handkerchief of her own sowing.—Emerson.

Learning to obey orders is an important part in training, but it should always lead toward obedience to the right. Those who simply do as they are told will get along very well in a good home, but if they fall under bad influences, this very characteristic will work disaster. Do not stop with obeying. Try to go further and see the reason for what you are told to do. Back up the authority of home and school with your own judgment and conscience.

Life is not victory, but battle. Fight on. The perfect character shall come at last. What will it be to fight no more? Shall we forget the battles? Shall we then forget our sins? Why should we? Hated, renounced, subdued, let them hang on the walls of memory like the shields of vanquished enemies. Be patient a little longer. By and by in our hushed and waiting chambers, each in his turn, we shall hear the sunset gun.

We ought to do well with our friends when they are present and speak well of them when they are absent.



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"And He Baptized Him." "The Coming of Christ" "Behold, the Lord Cometh." "The Reasons Why." "The Resurrection."

**Keeping Lent.**

The following question appeared in the Christian Herald recently:

"Why do not all the Christian

organizations enter into the Lenten meditations during Lent?"

The reply given in the paper was as follows:

"There used to be a strong opposition in some Protestant bod-

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ies to any recognition of the Lenten season, or indeed of any church days at all. Harriet Beecher Stowe, in her charming book, *Old Town Folks*, describes the dread and dislike these Puritan Christians felt at the idea of celebrating Easter, and, some of them even Christmas. The fear was that the recognition of these days as especially sacred, might send the church back into formalism and ritualism. Of late years, however, this feeling has almost disappeared. We believe it has disappeared entirely so far as Christmas and Easter are concerned, but some still hold aloof from the observance of Lent. These objectors feel that the Christian should go as far as he can every day in sacrifice and service, and that if a special time is set apart for special sacrifices, he will be tempted to justify indulgence at other times. But the Lenten spirit has been a great blessing to many Protestants, teaching them the beauties of spirituality, meditation, and self-denying service for others."

Yes, we are well aware that there is not the opposition to these things that once was characteristic of some branches of Protestantism; and the Roman church doubtless feels much encouraged with every indication of her influence. But it is well to be reminded occasionally of the fact that the source of Romish abominations is ever the same. As for Lent, its source is Paganism, and the church of Rome is responsible for its being translated into the nominal church.

Says Hyslop in his *Two Babylons*: "The forty days abstinence of Lent was directly borrowed from the worshippers of the Babylonian goddess. Such a Lent of forty days, in the spring of the year is still observed by the Yezidis or Pagan devil worshippers of Koordistan, who have

inherited it from their early masters, the Babylonians. ... Let any one only read the atrocities that were commemorated during the sacred fasts or Pagan Lent, as described by Arnobius and Clemens Alexandrius, and surely he must blush for the Christianity of those who with the fullest knowledge of all these abominations, went down to Egypt for help to stir up the languid devotion of the degenerate church, and who could find no more excellent way to revive it, than by borrowing from so polluted a source, the absurdities and abominations connected with which the early Christian writers had held up to scorn."

If, indeed, this Lenten spirit has been a great blessing to many Protestants, we know that many others who do not keep it receive many blessings; and with out the help of a Romish abomination borrowed, along with many other things, from Paganism. As for 40 days of abstinence if there are things from which Christians should abstain, why not abstain the year around? One is just as apt to die at any other time of the year, and the Lord's coming may take place at any time. And, as God judges the heart, an outward abstinence from what the heart still desires will amount to nothing in his sight. If it is desirable to fast, very well; but a Christian does not need to receive his orders from Rome.

In a recent breach-of-promise suit, to which a Boston paper gave considerable space, this matter of Lent came up. According to the report of the young lady's testimony, the popular young rector whom she was suing and who she said, had danced with her ten times the first night he saw her, had prevailed upon her to stay away from a dance which was to take place during Lent. She had told him she would give up dancing during Lent if he would give up smoking cigarettes. Now the question is this, was it any worse to dance and smoke cigarettes during Lent than at any other time of the year? We think not. We cannot imagine Jesus Christ with his arm around a young lady on the floor of the ball room, dancing to the sound of a fiddle; we cannot imagine Jesus Christ with a filthy cigarette in his pure lips, and we do not think he is pleased to have his followers doing these things at any time of the year.—Linden J. Carter in the *World's Crisis*.

On the walls of an old temple was found this picture: A king forging for his crown a chain, and nearby a slave making of his chain a crown, and underneath was written:

"Life is what one makes it, no matter of what it is made."

# THE RESTITUTION HERALD.

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Number 44.

## Joy of the Farm.

To enjoy the beauties of farm life is one of the greatest opportunities attainable. Not everybody has that fair chance but I hope that every one who has the opportunity given him makes use of it, because if you do not, you are making a big mistake.

Simple joys are found in country life. The beautiful outdoors, the great wonders of nature, the song of birds and many other things are fully enjoyed and appreciated in country life. Indeed we need some lessons on how to be happy and natural. But to me it seems impossible that there might be someone who does not feel happy and contented on the farm.

In cities the mechanical toy-era, with all its artificialities robs us of our simple joys and we are in great danger of training a generation of children who are missing the keen delights of home made amusements. Country life is more apt to give us the gentle art of simplicity that belongs to everything great.

There is so much of beauty on the farms. It blossoms in the flowers, it swims in the brooks, it grows in our crops, it smiles in the sunrise and paints everything with perfect hue. Indeed, all the beauties and teachings of nature make the silence start into rapt song.

From very early morning until late in the evening, one can hear the birds sing, the roosters crow, the mother hen musically calling her little ones, and down in the pasture the good old mother cow can be heard singing a dirge for her calf in the stable. In fact, everything is making music all day long. "He that hath an ear, let him hear." Go forth under the open sky and list to nature's teachings.

Children, especially, find much joy on the farm. They naturally like the different phases of farm life. They enjoy to care for the animals and chicks. They love to ride horses and turn the cattle and sheep into pasture.

To fully enjoy all the different phases of farm life, one must of course, help himself to amusements and those are not hard to get now-a-days. Every farm home should have some musical instrument and also a number of good books for their children to amuse themselves.

With these things and good,

## OUR GIFTS



ONE man gave lavishly of gold  
And builded tower and town;  
Then smiled content to think his deeds  
Should win him great renown.

Another, poor in worldly gain,  
Gave all within his ken  
Of strength and tenderness and truth,  
To help his fellow-men.

The record of the rich man's gifts  
Lies on a dusty shelf;  
The poor man lives in countless hearts,  
Because he gave--himself.--Charlotte Becker.

common judgment in arranging your work, the farm will prove to be the most enjoyable place for a home.

Gertrude Lehman.

## Taking Chances.

In some things you can't help taking chances; in others it is foolhardy. When a life or a character is at stake, any chance though it seems the least hopeful, must be taken to save it. But there are chances of an opposite nature, the gain of which do not justify the chance taken.

Many take chances with dangers, carelessly thinking that they will not be injured.

"Aren't you afraid to stand so near the tracks?" a man asked a boy at the station the other day. The boy was standing so near the railroad tracks that when the approaching train passed it almost touched him as he held up the orders from the telegraph operator for the engineer to catch as the train passed. "I don't mind it," he thoughtlessly replied; "then, I like to feel the rushing power of these through trains." But he was taking a risk that was wholly unnecessary.

Some take chances with their positions. Some parts of the work are slighted, some time is devoted to private uses, some time is wasted. They are taking chances for an increase of wages, taking chances for promotion to more important work. To assume that these things will not be found out, and that the job will be permanent, and the advancement sure, is an attitude that you can ill-afford. You are taking a chance that you will be as well rewarded as though your services were faultless.

In the larger view of success also there are some who take chances. "What's the use spending all this valuable time and means to get ready for doing

things, exclaimed an impatient boy, "when everybody knows some of the greatest men never had any preparation at all." You are making a mistake, my boy. You are trading a practical certainty for a mere chance. Success is too hard to win, and too likely to escape you, to be trifled with, by letting it depend on mere chance.

Even with their health, some take chances. By ignoring the common laws of health, chances are taken that no harm will come of the violation. Poor care of the body, indiscreet hours, reckless diet, are some of the chances taken; they suppose that, if there should be any harm resulting from such practices, the treatment of a physician will correct it overnight.

Take therefore, no unnecessary chances. And, at the same time, weigh well what you include among unnecessary things. Be careful that you have not a sparrow in the same house with your wrens. But when any great principle is at stake, rise with all your might and strike with the full measure of your strength regardless of the result to yourself. Take a chance. Suffer for it if you must, but know that you have done your duty by taking a chance.—Sel.

## The Future.

Beyond death's dismal portal,  
Beyond the lapse of time,  
There'll be a home unending,  
Undimmed by death or crime.

Beyond the days of satan,  
When he deceives no more,  
The righteous there forever,  
On Eden's blissful shore.

All hail the glorious morning,  
When Jesus comes again,  
We are waiting for the dawning,  
Christ on his throne will reign.

Our sorrows then all ended,

Our pleasures just begun,  
Lord Jesus reign forever,  
O'er all beneath the sun.

John E. Hogarth.

## The Saviour is Coming.

All hail the glorious morning,  
Let Gabriel's trumpet blow,  
In thunder tones give warning,  
Sin and death must go.

The jubilee is nearing,  
The time of glad release,  
The saints have long been yearning,  
For the endless days of peace.

The prophets have foretold it,  
Oft in God's holy word,  
And angels brought the message,  
The glad story we have heard.

Hark to the heavenly music,  
As 'tis wafted on the air,  
Prepare to meet our Savior,  
The glad new home to share.

Put on the wedding garment,  
Spotless, pure and white,  
Our Lord is surely coming,  
Go meet him with delight.

John E. Hogarth.

Impulsive speech is responsible for contentions, broken friendships, and any amount of unhappiness. The one who says the first thing that comes into his mind, without stopping to ask whether it is wise, or kind, or true, makes trouble for himself and others. Never be in such a hurry to speak that you cannot take time to think over what you have to say.

## "The Has Been and The Are."

I'd rather be a Could-be,  
If I could not be an Are,  
For a Could-be is a May-be,  
With a chance of touching' par.  
I'd rather be a Has Been  
Than a Might Have Been by far;  
For the Might Have Been has  
never been  
But a Has Been was once an Are.  
—Sel.

Do in the best way you can the trifle that is under your hand at this moment; do it in the best spirit of preparation for the future your thought suggests; bring all the light of knowledge from all the past to aid you. Do this and you have done your best.—W. Jordan.

The small courtesies sweeten life; the greater ennoble it.

**The 29th Annual Conference and Camp Meeting of the Church of God in Christ Jesus, in Iowa,**

Invite you to be present at their annual gathering, Aug. 19-27, 1916. Church of God Camp Ground, Waterloo, Iowa.

Dear brothers and sisters of the Churches of God in Christ Jesus:

Greetings:

As it nears the time set for the annual conference, which will be held as usual at our camp ground at Waterloo, Iowa, this year from Aug. 19th to 27th inclusive, we send you this greeting.

We invite you to be present and take part in the various meetings, and to assist in making plans for the next year's work. You should be on hand to hear the reports of officers and evangelists, and to learn how the money you have contributed to the support of the conference has been expended.

Those who have attended the conference heretofore and experienced the pleasure of associating with those of like precious faith in a meeting of this kind, and of listening to the Word of God from the lips of those who speak it is not necessary to urge to be present, as they know of the benefits to be derived from a meeting of this kind, but to those who have not as yet met with us, we urge upon you the necessity of partaking of these annual feasts of spiritual food, so that in the months to come we may all be better able to overcome the evils of the world, and have new courage to press forward to the mark of the high calling.

Good speakers will be in attendance to preach the word.

Remember the young people meet at Waterloo this year, and unless the young are kept interested, there will be no church to proclaim the truth we love.

Make a special effort to come.

To reach the camp ground you may board either of the following street cars: San Souci, Cedar Falls, Interurban, or "Loop." Get off at Chautauqua Park.

Tents will be furnished free. Bed springs 50c each for the 10 days. Blankets and comforts 10c each per night. Meals served at dining hall at the camp ground 10c. Letters may be addressed to you as follows: Waterloo, Iowa, Park Sta.

Keep this program and bring it with you, also tablet and pencil, Bible and hymn-book. Come to stay all through the meeting if possible.

Bring baggage checks to camp ground.

For further information write to

G. P. Allard, Fort Dodge, Iowa  
General Daily Program.  
6:45 a. m.—Morning Devotion.

7:00 a. m.—Breakfast.  
8:00 a. m.—Choir Rehearsal, directed by Mrs. G. P. Allard.  
9:30 a. m.—Business.  
11:00 a. m.—Young People's Bible Hour.  
12:00 m.—Dinner.  
1:30 p. m.—Children's hour, Alma Rose and Della Starbuck in charge.  
2:00 p. m.—Public preaching.  
4:00 p. m.—Question Box, C. A. Nokes in charge.  
6:00 p. m.—Supper.  
7:00 p. m.—Social Hour.  
7:30 p. m.—Song service.  
8:00 p. m.—Public preaching on present conditions. What do they indicate?  
Ministers expected.—A. J. Eychaner, J. W. Williams, J. A. Patrick, G. E. Marsh, O. J. Allard.  
Question Box—Superintended by C. A. Nokes.  
Music and Song Service—Directed by Mrs. G. P. Allard.  
Social Hour.—Directed and managed by A. J. Eychaner.  
Children's Hour.—Directed and managed by Alma Rose and Della Starbuck.  
Devotional Hour.—Conducted by Bereans.  
Eva L. Stearns, Secretary.

**Disbelieves in Hell Fire.**

To the Editor: One of the most serious blots on modern evangelical preaching is the threatening of the unrepentant with the horrors of eternal torment. I would like to point out some considerations which seem to be overlooked by Billy Sunday and evangelists of his type.

First: What does this terrible doctrine mean? Our preaching to be effective must be realistic, and if there is in store for the unsaved an eternity of suffering in hell fire, we ought to give our hearers some impression of its reality. We could not possibly exaggerate the horrors of the scene, for the impressions of our finite minds must, in any case, fail to grasp the meaning of infinite and eternal pain. Therefore, I ask what does the doctrine mean?

Take that young girl. She was a loving, winsome child that never was known to wrong any one. She had the sweetest of dispositions and was loved by all who knew her. Suddenly, at the age of 15, she died unsaved. God, according to Billy Sunday's dogmatic teaching, is going to torment that girl in hell fire forever. Can we comprehend the fiendishness of this God dishonoring doctrine? She is to exist in a furnace of fire, with every nerve suffused with the intensest pain forever. One moment of such pain would have brought on blessed insensibility if she were but mortal and if her tormentor were mortal man; but God by strange exercise of his preserving power

will keep her actively conscious forever and for no other purpose than that he may torment her. Thousands of years roll on, and at times she is tossed up to the surface of the burning lake and sees her mother, who once idolized her. Shrieking with pain, she cries out for a drop of water (a small quantity, that, but the mother looks on unmoved, because God has taken away from her the finer feelings of her nature and as she contemplates her child, she sings with gladness of heart such words as these: "Blessed be God, the father of mercies, whose mercy endureth forever."

Why this terrific penalty? What atrocious crime has that child committed? Murder would deserve death. What has she done to deserve this ten thousand fold more awful doom? Shall I tell you? It is no charge of crime. No, she had fewer faults on earth than many who were found worthy of glory. The cause of her awful suffering is this: she omitted to accept a gift. She could not believe that his gift was really meant for her, and her sudden death prevented her from making sure, and so because she neglected the great salvation, Christ is going to torment her with the flames of hell forever. This is the awful picture presented to the imagination of his hearers by the Rev. Billy Sunday.

In the name of God I denounce this misrepresentation of God's truth, justice, mercy and love.

The penalty of God's broken law is death. Therefore, according to God's word, the penalty for our sins is death, which has been passed upon the whole human race.

Christ has paid this penalty for our sins. Did he suffer eternal torment in hell fire? No. Why? Because this was not God's penalty for sin. Death was the penalty, and Christ died for our sins. He who accepts Christ's salvation receives immortality or eternal life. He who rejects Christ rejects life and will receive eternal death, the penalty against sin. The wages of sin is death. Death is the absence of life. Eternal death is the absence of life forever. Everlasting punishment is not everlasting punishing, but the punishment is death, everlasting in its effects. God defines this death as to perish, to be utterly destroyed, to be dust and ashes, to lose life forever, to be as though they had not been. Thus is God's character of mercy justified.

George F. Haines, Tilghman, Md.

**Thoughts on Rom. 6:23.**

"The wages of sin is death." By a strange misapprehension we

had almost become obsessed by the impression that the payment, or punishment, was to be made in some other way. We had been taught to reason thus: The wages of sin is torture for ever. Death is not death, but some thing else; and, to be precise, that other thing that death is, is life. Living forever in torment is being dead. Man cannot die, and therefore this must be what God means when he declares, "The soul that sinneth, it shall die." By a strange incongruity, Satan agrees with our orthodox ideas on this subject and says, "Ye shall not surely die," and yet we call him a liar for saying it. Man must live for ever, we reason, because God breathed into his nostrils the breath of life, and man became a living soul—living, we observe, not immortal. There is however, something lacking with regard to our hypothesis, because it is disconcerting to find that God really shut Adam and Eve away from the tree of life, lest they should eat and live for ever, and having sinned, thus bring about the perpetuity of evil. Access can only be obtained now through the redemption of our Lord and Saviour Jesus Christ, for the Holy Spirit saith, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Rev. 2:7.

The gift of God is eternal life. This appeals to us as rather strange in view of the fact that we have just decided that man must live forever, and is inherently immortal. But when we observe that the generally accepted idea regarding this expression is that it means happiness, or a happy life in heaven, in contradistinction to that which will be suffered by those who have not eternal life,—viz., intensely miserable life in hell; we are able to correctly paraphrase it in the following way:—"The wages of sin is a life of everlasting misery, but the gift of God is a life of eternal happiness." "Ye have made the Word of God of no effect by your traditions," was the scathing rebuke Christ made to the Pharisees. Are we not in serious danger of the application of a similar indictment? God's word declares that Christ bore for our sakes the penalty of sin in his own body at Calvary, also that he poured out his soul unto death and was numbered with the transgressors. God declares again and again, the penalty of sin is death. Must we not reverently and humbly thank God, just here and now, that the penalty of sin is not eternal torment, and that Christ having died for us, and God having raised his well beloved son from the dead, he is now interceding for us at the Father's right hand. Verily the gift of God is eter-



nal life. He that believeth on the son hath everlasting life and shall not come into condemnation but is passed from death unto life. Are we then prepared to acknowledge that in the word of God death is placed as the antithesis of life? Shall we at once decide to cease saying that the first death is cessation of existence here, but the second death is continuity of existence there. Can we desist from sentimentality calling death "God's sweetest angel messenger," and making other blasphemous statements regarding it and really believe God's word when he calls death the last enemy that shall be destroyed, and treats it as a most implacable foe?

Do we wonder that the second coming of Christ finds no place of mention in a large number of churches, although it is mentioned over three hundred times in the New Testament and in forty different aspects, when we remember that congregations are taught Sunday by Sunday from the pulpit, and the remainder of the time by philosophic and poetic literature, that "There is no death; what seems so is transition." There is no need or reason for a second appearing of Christ, to take us to be with him forever, if death is merely a passing over to him at once, or only a transition from a cumbered to a fuller life.

God's word declares that the dead in Christ shall rise first, then we which are alive and remain shall be caught up to meet the Lord and so shall we ever be with him.  
"O Lord and Saviour of us all,  
Forgive our foolish ways;  
Re-clothe us in our rightful mind  
In lowlier paths of service find,  
In deeper reverence praise."

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." What joy and peace this verse brings to the believer. At one with the Father through the propitiatory work of his adorable son, the Lord Jesus Christ, we look with glad anticipation to his coming again to receive us to himself to the consummation of all things and the bringing in of his everlasting kingdom. To the destruction of that last great enemy, and the new heaven and the new earth wherein dwelleth righteousness. Then "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. Behold I make all things new." Rev. 21.

Where is the foundation in these words for that awful expression, "the eternal wails of the damned," which we hear, alas, so often spoken of so glibly. What a mighty lie Satan promulgated when he said, "Ye shall not surely die." We read in Isaiah 34, in connection with the land of Idumea and the judg-

ments thereon, that "the smoke shall go up for ever, none shall pass through it for ever and ever"; but we at once realize that the terms used are comparative and figurative. When, however, we turn to the book containing more symbolic and figurative language than any other in the Bible and see the same expressions are used to show the awfulness of death, the penalty of sin, we at once attach a full literal and not comparative meaning to them, and say, "the conscious torment of the lost is never-ending."

Why do we extend to one passage an interpretation we deny to the same words in another?

We agree that the eternal judgment spoken of in the word of God is a transaction which will be definitely concluded and will not be eternally continued, although we might have thought it to be continuous and never ending if the words had been eternal judging. Yet we are inclined to count those as equivocating who cannot see in the words eternal punishment the same meaning as eternal punishing. The words, "the wages of sin is death," are in agreement with the scriptural statement of eternal punishment, but quite at variance with a continued punishing by an Almighty preservation of life, constituting the quality of immortality or the inability to die.

May we be given grace to believe God's record true, and realising that every word of his is pure, accept with joyful confidence the promise of eternal life through Jesus Christ our Lord, for—The wages of sin is death, but the free (R. V.) gift of God is eternal life through him.—H. Morgan in Words of Life.

From "Words of Life."

At the Cornwall Congregational Union the Rev. J. A. Hamilton, preacher and author, declared that the proportion of sermons to Bible study circles, guilds and classes was far too great.

There is a great deal of truth in Mr. Hamilton's complaint. In many churches formed for the study of Life and Advent Truth, Bible classes are confined to the young. Vigorous classes for the young are to be commended, but we may be pardoned pointing out that a combined class for study for young and old will be found to be an institution worth cultivating. The writer at one time attended a Sunday Church Bible Class, which became so attractive that he regretted to be absent from a single meeting during the year.

In the memorable walk which our Lord had after his resurrection with two disciples, he began at Moses and went through the

prophets interpreting to them the things concerning himself. After the Lord vanished, the disciples said one to another, "Was not our heart burning within us while he spake to us in the way, while he opened to us the scriptures." In these days we have need to adopt the system best calculated to lead to the opening of the scriptures to each other.

The words of John Wesley on the Blessed Hope are worth quoting. He said speaking of our blessed Lord and Redeemer:—"Perhaps he will appear as the dayspring from on high, before the morning light. Oh, do not set a time—expect him every hour. Now he is nigh even at the doors."

Professor David Starr Jordan recently told the students of Leland Stanford University that it is a good thing to learn to stand in the minority. On this, an American contemporary, the "Herald of Gospel Liberty," remarks:—"It takes moral courage to do this, and some have not enough to undertake the job. It is better to stand alone and be right than to have a thousand standing by you in the wrong. Learn to count on God and seek no other support when you are called to this sort of battle."

No Time to Pray.

No time to pray!  
O, who so fraught with earthly care,  
As not to give to humble prayer  
Some part of day!

No time to pray!  
Mid each day's danger, what retreat  
More needful than the mercy-seat!

Who must not pray!

No time to pray!  
Must care or business' urgent call  
So press us as to take it all,  
Each passing day!

No time to pray!  
Then sure your record falleth short;  
Excuse will fail you as resort  
On reckoning day.

What thought more drear  
Than that our God his face  
Should hide,  
And say through all life's swelling tide,  
No time to hear.

Cease not to pray;  
On Jesus as your All rely;  
Would you live happy, happy die!  
Take time to pray.—Sel.

"God is love." His love is too great to be described. It can only be known by experience. His love for us is not dependent on

our faithfulness or affection. The greatest proof God ever gave of his love to man was in the sacrifice of his son Jesus, and that proof was given to sinners, not saints. "God commendeth his love toward us in that while we were yet sinners Christ died for us." "We love him because he first loved us." But though his love is not dependent on us, the measure of blessings and benefit we receive is thus dependent. God makes one promise of good to the sinner—salvation—to be obtained by whosoever will thro' repentance toward God and faith in our Lord Jesus Christ. If this blessing is not sought it is useless to seek others. But having sought and found this, having been changed from a sinner to a saint by God's grace, sins all washed away in the blood of Jesus, then all of God's promises are ours, and all his blessings will be bestowed as fast as the conditions of bestowal are met. The inexhaustible storehouse of heaven is now ours to draw from for the supply of all our needs. God will provide for, defend, instruct, support, comfort, perfect, every faithful child of his. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."—Sel.

We do not always realize when we are helping another. Perhaps just at the time when we feel sorry and discouraged, because we can do so little, our influence is making some one kinder, braver, or more pure in heart. If we are trying our best to do right ourselves, we are helping somebody somewhere, even tho' we know nothing about it.

Nuggets.

Learn to give and not to take; to drown your own hungry want in the happiness of lending yourself to fulfill the interests of those nearest and dearest to you. Self partiality hides from us those very faults in ourselves which we see and condemn in others.

Similar to certain delicate plants which need a soft atmosphere, there are natures which come into bloom only under the balmy breath of happiness.

If you find yourself thinking more of the bad points of your friends and relatives than of their good ones, just stop a moment and ask yourself how you would like people to get into the habit of doing the same with you. Then start again right away and do better next time. Everybody has good points. Try to see them.

If you have no undesirable habits to drop, find some good ones to cultivate.

**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, an 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.

Sister Zoe Adams was unable to attend the Nebraska conference owing to severe illness caused by an abscess which came upon her rather suddenly.

Sr. Mary E. King, of Palmer, Neb., is now in Kansas City undergoing treatment for cancer. Word from there indicates that she is doing as well as can be ex-

pected. We pray for her speedy recovery.

Bro. and Sr. F. M. McCrory are spending a couple of weeks visiting their daughters at Bedford, N. Dak. We wish they had timed their visit so as to have met with us in conference at Oregon on their return.

Copy, Copy,—who's got the copy?

On our return trip through Omaha, we had the privilege of a pleasant visit with Bro. and Sr. Enos Elton who came in from Benson for that purpose. Bro. Elton is recovering nicely from his accident although his right hand is gone. The doctors attribute his ability to leave the hospital so early (5 days) to the fact that he had never used tobacco nor liquor. This is one of the best kinds of temperance lecture. We are glad to know that he is getting along so well.

Our visit to the brethren assembled in conference at Holbrook, Neb., was a very pleasant one. While the attendance was not so large as we had expected, yet it was large considering all the circumstances, it being a most busy season and extremely hot weather. The meeting was held in an ideal grove near by a stream of fish, which to ye editor made it as nearly perfection of condition as we may expect to attain to in this age. The brethren have provided themselves a large tent for assembly purposes and several other tents for dining and sleeping purposes. No stone was left unturned to make it pleasant and profitable for all visitors. We had the pleasure of meeting many new faces as well as of renewing many old acquaintances, in all spending a very enjoyable and profitable season. We hope for many more such meetings if the Lord tarries.

Ero. J. E. Hogarth, 322 E. 18th Ave., Denver, Col., has just had 3000 tracts on Baptism published at this office. He offers them free for the postage. However, if any one is inclined to help our brother bear further expense, we will forward at once any money to him received for that purpose. All tracts call for postage at the rate of 8c per pound.

Owing to school and conference work which is occupying the most of the time of the editor this month, we are answering all correspondence as briefly as possible. If the answer to your letter was brief, you will know the reason why.

Not to advance is to recede.

**HELPING FUND.**

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

Sr. W. Harlan,	1.00
Mrs. Rhoda Watts,	.50
Mr. and Mrs. J. E. Miller,	.50

**Announcements.**

**MISSOURI CONFERENCE.**

The annual conference of the Churches of God in Christ Jesus in Missouri, will be held at Valles Mines, Aug. 24 to 30, inclusive. Bros. S. J. Lindsay and L. E. Conner will be the speakers. As there are so few in this state who profess to believe in the gospel of the kingdom and the name of Jesus the Christ, we should certainly consider it a duty as well as a pleasure to meet each other and make it a foretaste of our meeting hereafter in the kingdom of God, and to those in other states, we would say, come and help us with your counsel and presence.

**Train Service.**

Those coming through St. Louis, will get tickets for Valles Mines, M. R. and B. T. R. R.

All coming from the south on I. M. and S. R. R. will be met at DeSoto.

All who contemplate coming, write the undersigned so that we may meet you at the depot and be the better prepared to care for you.

J. H. Morse, Pres. Valles Mines, Mo.

**INDIANA STATE CONFERENCE**

Will be held at Hillisburg church over the fourth Sunday in August. Watch for a more complete announcement.

F. A. Stilson, Pres. Mrs. Flora H. Prior, Sec'y.

**Notices.**

**Supporting the Conference.**

It was decided by the conference two years ago to ask for a free will offering of \$1.00 per member to be collected by the secretary of each local church and forwarded to the state treasurer; and all isolated members to send direct to the state treasurer. By this plan it was hoped that the burden of supporting the conference would be equally distributed in the churches of the state. As in all other plans for collecting funds to carry on the Master's work, many do not respond, and others are negligent. This is not a tax, but a plan whereby every member of the body can have some share in carrying on the work. Until some better plan has been adopted, let us follow this one as

faithfully as we can and thus keep the work alive. The secretaries of the local churches will please bring the matter before their bodies immediately, and send directly to the treasurer, or with the church delegate or delegates to the annual conference which will convene at Hillisburg this year, Aug. 24-27.

Ezra C. Railsback, 411 E. So. St., South Bend, Ind.

**Marriages.**

Russell P. Emigh and Venus E. VanVactor were united in marriage at the home of the bride's parents, 209 E. So. St., Argos, Ind., Aug. 1, 1916, at 9:00 o'clock, a. m., in the presence of the immediate relatives and a few close friends.

The groom is the son of Mr. and Mrs. Christopher Emigh, of Burr Oak, Ind., where he was reared and received his education. At the present time he is a resident of Kankakee, Illinois, where he is employed in the railroad service.

The bride is the eldest daughter of Mr. and Mrs. D. E. VanVactor and grew up among us and graduated from the Argos High School in the class of 1909. She has been employed in the office of Wilson Bros., South Bend, since her graduation.

After being served to a three course breakfast, the newly married couple left for "The Dells", Wisconsin for a ten day's stay. They will be at home to their friends in Kankakee, Ill., after Sept. 1st.

D. E. VanVactor.

**Obituary.**

**Emma Chrisman**

Was born Feb. 20, 1855. She was was united in marriage with Taylor Forester, Jan. 6, 1875. Three children were born to them,—Ethelbert, Blanche, and Edwin. The family circle was broken a number of years ago by the deaths of Blanche and her father, leaving the wife and two sons surviving. The two sons, having homes and families of their own, Sr. Forester and her mother, who was also a widow, resided together to comfort and assist each other until July 9, 1916, when Sr. Forester fell asleep, being 61 yrs., 4 mos., and 19 days of age. She suffered very patiently, for many months, her aged mother, her sons and their families and the neighbors, doing all within their power to relieve and comfort her. But the enemy was too strong to be overcome or longer denied his prey.

Sr. Forester was beloved by all who knew her. She was a faithful member of the Church of God,

near Casey, Ill., generally known in that neighborhood as the Restitution Church. She was kind and gentle at all times, and the truths concerning the coming and kingdom of our Lord were rich food for her.

A large congregation composed of her neighbors assembled at the church house where she had so much enjoyed meeting with them in the past, to pay a tribute of love and respect to the memory of one whom they had loved in life and now mourn because of her death. After appropriate funeral services we tenderly laid her in the tomb and turned away with sad hearts, but with fond hopes of meeting again in life and joy when death and sorrow will come no more.

L. E. Conner.

## The Sunday School.

By Anna E. Drew.

Journeying Toward Jerusalem.  
Aug. 27, 1916. Acts 20:16-38.  
Lesson Text: Acts 20:16-27.

Golden Text:—I commend you to God, and to the word of his grace. Acts 20:32.

Time.—Paul left Ephesus late in A. D. 56, spent December, January and February, 57, at Corinth. He reached Miletus and conferred with the Ephesian elders the last of April (according to Ramsey).

Place.—Paul after leaving Ephesus, went through Macedonia to Corinth, and returned by the same route to Philippi, Troas, and Miletus.

### Questions.

Why did Paul leave Ephesus? 2 Cor. 1:8-10. "From Ephesus he passed through Troas, from thence crossed the sea to Macedonia, where he visited the Philippians, Thessalonians, and Bereans. From Macedonia, Paul came to Greece, or Achaia, where he abode three months, and chiefly it seems at Corinth. From Corinth he was about to sail into Syria,—what caused him to change his plans? Acts 20:3. For what purpose was Paul going to Jerusalem? Rom. 15:25, 26; Acts 24:17; 1 Cor. 16:2-5. Who was sent with him for the purpose of carrying these gifts? vs. 4-5.

What were the days of unleavened bread? Ex. 23:14, 15. (The Passover feast).

How long did they stay at Troas? v. 6. What was the last day of their stay and how was it spent? v. 7. What notable event occurred during this service? vs. 8-12. Give the route of journey from Troas to Miletus.

vs. 13-16. What did Paul do when he reached Miletus? vs. 17. In his address to them, what does Paul say of his labors and aims among them? vs. 18-21. See R. V. What were among the things profitable to them? Encouragement, reproof, warnings, helps, truths, training. What were the doctrines he had preached among them? vs. 21, 25. What was the prospect before Paul? vs. 22-24. What is meant by "bound in the spirit"? Could the prospect that lay before Paul move him from his purpose? v. 24. What was the ministry Paul had received from the Lord Jesus? v. 24. Gal. 1:11, 12. Mention some of the things preached by Paul as gospel truths. Is there more than one gospel? Gal. 1:7-9; Eph. 4:4-5. What was Paul's exhortation to the Ephesian elders? vs. 25-31. What does he mean by saying he was pure from the blood of all men? (Probably from an understanding of Ezek. 3:18-21).

"Take heed unto yourselves,"—must they do so in order to rightly guide the flock—the church? Titus 2:1, 7, 8. What is said of false teachers? v. 29. Matt. 7:15. Would they find all such outside of the church? v. 21. 1 Tim. 1:19, 20. Is it the same today? What was Paul's commendation? vs. 32-35. What is the word of his grace, and what is it able to do? v. 32. What is the inheritance of the saints? Rom. 8:17; Dan. 7:27; Psa. 2:8. Rev. 5:10. 21:7. Had Paul been covetous or burdensome during his labors among them? vs. 33-34. What example, R. V., had he tried to set them? v. 35. With what motive should every follower of Christ do business or daily work? Show why it is more blessed to give than to receive. Tell of Paul's final farewell. vs. 36-38. Surely Paul's had been a labor of love among his people, and his example one they could safely follow. 1 Cor. 11:1. Must we also take heed to ourselves and watch if we would receive eternal life and be joint heirs with Christ? How may we do it? See Golden text. Titus 2:11-13.

## Reports.

The committee in charge of arrangements for the proposed evangelistic work of Bro. O. Aldard in California and Arizona during the coming fall and winter, have sent out appeals for help to finance the work, the results to Aug. 1st, being shown below.

Collection Mar. 26,	8.00
Mary L. Call,	10.00
Esther Richardson,	10.75
F. M. Ellis,	5.00
Dr. Hicklin,	2.00
C. E. Hatch,	10.00
Mrs. J. A. Richards,	5.00

Marie Bennett,	1.00
G. A. Allard,	5.00
Mary E. McStotts,	5.00
John Saylor,	5.00
	66.75
Printing and postage,	5.80
J. E. Adamson, Sec.-Treas.	
Pomona, California.	

### Report for July.

Days worked,	27
Services held,	21
Sermons,	16
Lessons,	5
Financial Statement:—	
Expense,—	
R. R. fare,	12.14
Hotel bills,	1.96
Transfers,	.50
	14.60
Salary for 27 days,	67.50
Overdraft,	31.39
	113.49
Received from conference,	64.99
Overdraft from June,	48.50
	113.49

The regular places were all visited this month and in addition over the first Sunday the time was spent at Varina in the school house by Bro. and Sr. Selleck's home. Only our own members and their families attended, however. Then on the next night and the following day we had preaching four times and a Fourth of July picnic dinner on the lawn of Bro. Arthur Garton's residence, which was well enjoyed and fairly attended.

The third Sunday was spent at Hickory Grove and we had a good meeting.

Lake Mills and Ft. Dodge are not attended as well as formerly, but we have a few very faithful ones at each place.

Pleasant Prairie and Sac City are interested and well attended as usual.

This report is made from the Nebraska conference at Holbrook, where we are enjoying the communion of those who walk in the same way.

Our own conference is near and we are making preparations for it.

J. W. Williams.

### Angels.

When the word "angel" is mentioned, the picture which generally comes into our minds is that which we commonly see pictured, a white-robed being with wings and we generally think of it as a woman. In the Bible angels are always referred to as men or the masculine pronoun is used. However the masculine pronoun does not always indicate the male sex, but is very often used to indicate strength or power. In foreign languages, German especially, the masculine pronoun is very often used relating to things without sex. On the other hand the feminine

form of the pronoun is often used relating to things of grace, beauty, or some other fine quality. For instance, in Proverbs, wisdom is referred to by the pronoun "she." So we can not say that angels are men or that they are women for they may be either men or women or neither. Inanimate things may be called angels.

The word "angel" comes from the Greek word "angelos", which is also translated messenger. It is whatever agent God employs to carry out his purposes or to manifest his power. It refers to ministers of the gospel, to priests, to His heavenly messengers, to things without person, such as the pillar of cloud, or to such things as were given as signs to manifest the presence of God. Anything through which God's wishes are carried out, are His messengers or angels.

In Rev. 1:20 the ministers of the gospel are called the angels of the seven churches; "The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches."

In Psalms 34:7, we are told that "The angel of the Lord encampeth round about them that fear him and delivereth them." The word of God is our deliverance and it is only through the word, and angel of the Lord, that his desire and wishes are made known to us.

In the early history of Israel the Lord promised to send "His people an angel who should teach them and lead them against their enemies. Then God took Moses up into the mountain and gave him the laws and instructed him concerning the care of his people. And Moses returned to his people as the angel whom God had promised them."

We hear again of angels who kept not their first estate, but were reserved in chains of darkness until the judgment. Jude 6. An instance of one of those who have fallen is found in Isa. 14:12. "How art thou fallen from heaven, O Lucifer, son of the morning; how art thou cut down to the ground, which didst weaken the nations." Here was Nebuchadnezzar who had held the high estate of ruler over Babylon, but because of his boasting, fell from his high estate.

We are quite familiar with the famous picture, "The Angelus." Here are two peasant people standing in the field of labor with heads bowed in prayer because it is the time for prayer and the message was brought to them by the bell, the Angelus.

Cecile Cross.

No one can make or break a habit in a moment. But at any moment, he may begin to make or break a habit.

## Reports.

Dear Bro. Lindsay:

Last Sunday, Aug. 6, was our first day to hold preaching service in our new church house at Lawrenceville after the dedication. We were somewhat anxious to see how the people would turn out. Bro. E. C. Pearson and family, Bro. and Sr. Davis Pearson, Bro. and Sr. L. E. Pearson, Bro. and Sr. A. J. Hoke, and Bro. W. H. Eidermiller, of the Brush Creek church went over to help in the service. The attendance was good and after the service the Brush Creek brethren all went over to Bro. and Sr. Overholser's and enjoyed a picnic dinner. In the afternoon Bro. and Sr. Argabright came up and we spent a most enjoyable time. Bro. and Sr. Netts of Springfield, were over too. The afternoon was spent in a discussion of the work, and it was the unanimous opinion of those present that the Lord had opened up a new field and that there was only one thing to do and that was to get a preacher to hold service every other Sunday and the writer was urged to try and arrange to stay and carry on the work but of course he could not give any definite answer as he is expecting to take up the work in Virginia at the end of the present year.

The evening service was well attended by outsiders who gave the very best attention and expressed themselves as being well pleased. We hope, the Lord willing to hold a special meeting there in October.

J. H. Anderson.

## Letters.

Dear Bro. Lindsay:

The Restitution Herald of July 16 is at hand, and as usual overflowing with the precious truths of the gospel.

Besides this, the picture of the church building at Oregon, Ill., and the pictures of the several brothers and sisters, make this issue especially interesting. All of you know how natural it is to form some idea how certain ones look whom we read after, or hear about. Well, we look and wonder and read and re-read until lost, so to speak, in praise and thanksgiving to the Lord for men and women who are not ashamed of the truth, the word of God, Jno. 17:17, but to the contrary, are willing to defend it, unpopular as it is. Of course the world will hate us as it did Jesus and his apostles. Jno. 17:14, but we care nothing for depraved public opinion. The apostle says, The world passeth away and the lust thereof, but he that doeth the will of God abideth forever. 1 Jno. 2:

17.

I don't know if any of you know, unless it is some isolated soul, just how much we appreciate the pictures and writings of these faithful ones whose all is rested in Jesus, and who labor day after day for the faith of the gospel. May they continue to speak his word faithfully, for in due season they shall reap if they faint not.

From the signs of the times we have every reason to believe that the Master will soon come for he has said, "If I go away, I will come again." Thank God for this great and precious promise, for we know that he is faithful that promised.

When Jesus comes many other promises will be fulfilled. The resurrection will take place, the righteous living and dead will receive eternal life. Jno. 5:28-29. He says, "I will give unto them, his sheep, eternal life and they shall never perish. Jno. 10:27-28. Jesus will establish his kingdom when he comes, Rev. 11:15, and sit upon the throne of his glory. Matt. 25:31. The righteous will be rewarded, Rev. 11:18. he made kings and priests under Christ and reign on earth, Christ and reign on the earth, Rev. 5:10, a thousand years, Rev. 20:6. with Christ their king. Zech. 14:9. This kingdom is to be situated under the whole heavens, not above, and given to the saints of the most high, God. Dan 7:27. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.

Your sister in Israel's hope,  
Mrs. A. J. Martin.

Dear Bro. Lindsay:

I want to drop a few lines to the dear brothers and sisters that are scattered abroad over the land. I have not heard any preaching for nearly a year and all the preaching I hear is the little paper. I have been pretty feeble all this year, but thank the Lord, I am strong in the faith of the promise made to the fathers. Praise the Lord for the happy days to come. I want to be blessed and to meet with you all in the ages to come, there to bask in the love of God in Christ that gave his life for the life of the world. Praise his holy name forever. I hope by the mercy of God through Jesus Christ to meet you all in the sweet bye and bye. I pray God's richest blessings upon all of the readers and writers of the dear paper.

Your sister in the one faith,  
Grandma Gragg.

In the Field.  
No. 3.

After Pickle and John had made a number of visits to Mr.

Stemey's, John received a letter asking him to come to Liberty, N. C., and help in a few days' meeting. The letter stated that the church would pay travelling expenses. This church had been founded by John's father, and at this time was under the care of Eld. J. M. Lyda. John, who was a poor man had agreed to help Bro. W. W. Moore gather his cotton crop, so when the letter came, promising R. R. fare only, John said to his wife, "I would like to go to Liberty, but as we are in debt, I don't see how I can." However after talking the matter over it was decided that he should go. After buying his ticket he found that he had 20 cents left. About 1 p. m. he arrived at Hendersonville, where he found Bro. Lyda waiting to take him to Liberty some 12 miles from Hendersonville.

The next day John met a number of old friends at church, where they began a few days' meeting. John says that that was one of the best, if not the best meeting he ever held. During the meeting he baptized twelve and two others requested baptism and were baptized later by Bro. Lyda. John does not remember the names of all that were baptized during the meeting, but the following names came in: Mr. and Mrs. Clabe Freeman, Ransom Freeman, Jennie Freeman, Mr. and Mrs. Jud. Freeman, L. R. Rhodes and two of Bro. Lyda's grandchildren; also Bro. Clabe Freeman's grand-daughter.

At the close of the meeting a committee was appointed to remodel the house and a Sunday School was organized. John was elected pastor and served that church for 3 years, during which time 30 were baptized. When John started home he found that the church had not only paid his expenses, but had given him enough to pay his debts. This was something that John was not used to so he was very happy. It was about 40 miles from Liberty to Bro. Stemey's, about one half the distance to John's home.

There was no railroad running this way so a Mr. Case conveyed John across the mountains in his buggy, leaving about 10 miles for John to walk to his next appointment. When John got out of the buggy he found it was raining and the road was very muddy. For four long hours, he trudged along that muddy road, his clothes soaked with water and mud. As he waded through that mud, he thought of the apostles who rejoiced when they were found worthy to suffer for the name. Well, just as he arrived at Mr. Stemey's, utterly worn out, it cleared up. Mr. Stemey said to him, "John you are in no shape to go to the schoolhouse tonight, so I will let the people know and we will hold ser-

vice here. Mrs. Stemey said to her husband, "You build a fire and I will get your suit for the preacher and take his and wash and iron them so he can use them tomorrow. Mr. Stemey's pants were about 4 inches too short for John but they were dry. John made the change and after a good supper, was ready to preach. A large crowd gathered in and John preached the word which is the power of God unto salvation to every one that believeth it. In his sermon John stated that he had been coming and teaching the word of God for about two years and that he was confident that some of his hearers understood the word and now he wanted them to obey so they might receive the reward when Jesus comes. At the close of his sermon his heart was filled with joy when Mr. and Mrs. Stemey, their son and daughter-in-law, two of their daughters, S. Radford, Mr. and Mrs. Mullinax, Mr. Mullinax's daughter, Mrs. Searcy and her son requested baptism. Next day John went with them to the river, where they and Mr. Williams, mentioned in our former article, were baptized.

Later on a church was organized at this place, but John moved away and he does not know what the church is doing. He understands that one of his best friends and brothers, Eld. J. W. Garrett is located in that section and hopes the work will go on. John says he wishes the Lord would see fit to send him back some time in the near future.

J. H. Anderson.

## The Craze for Pleasure.

More than 2000 delegates attended the "Motion Picture Exhibitors' League of America" in Chicago. The convention lasted for something like ten days. Among the striking statements made in some of their open meetings was one to the effect that an average of 25,000,000 people attend the motion pictures each day. There are 21,600 of these shows, and they represent an investment of \$2,000,000,000.

One of the subjects to receive prominent discussion was "The Curtailment of Rapidly Mounting Salaries Paid to Players by Film Producing Companies."

Some of these players receive a salary as high as \$650,000 a year. It was thought that the only way to curtail them would be for the exhibitors to combine and crush out competition.

## The Amusement Trust.

It is a very interesting thing to those who are studying world conditions, to note the tremendous craze for pleasure and fun that characterizes our time. True pleasure and real enjoyment is a natural condition for the hu-



man being and may properly be sought in any legitimate and sane way. But the amusement trust is working to create excitement and to form habits and dispositions among the people that will intoxicate them with the ideas of pleasure.

When the records show that one out of every four of the people of the United States attends the moving picture shows each day, the fact is superabundantly clear that this form of amusement has become an alarming craze. The statistics given out a year ago indicated that about 18,000,000 a day were attending the motion picture shows, but it would seem that during the last year, there has been an increase of some 6,000,000. Such things have a tendency to increase, and the more rapidly they do so, the more do individuals become intoxicated with the thought of pleasure, and the less taste they have for the real substantial and necessary things of life.

#### As Nations Go To Pieces.

Any one who has studied the history of the various civilization of this world has observed that as a nation is going to pieces one of the strongest and most prominent symptoms is the passion for exciting amusements of various kinds.

The populace of Rome, during her last hours, while the barbarians from the north were breaking her up, was clamoring for the theater, the chariot race, the gladiatorial fights, and other exhibitions of that sort. The people in great droves moved from the country to the cities, and demanded the rulers that they be permitted opportunities for these exciting pleasures, which were often in the form of gross, debasing follies.

Yet while Rome was thus engaged, she was persisting that she had stood so long, and was such a tremendous power that she could never go down. Rome continued to point to her past glories, and to the great principles that she had held when she was a powerful nation, not realizing that "Ichabod" had already been inscribed across her portals indicating that her glory and power were departed.

#### Not Awake to The Danger.

Men who are making their millions out of amusing the people become so overwhelmingly interested in that one thing as not to take into account that they are undermining the foundations of society and preparing the world for inevitable ruin. Men ought from the sheer philosophy of history, to see these things. And those who have confidence in the divine book of God, will know from its prophetic utterance and inspired warnings that the conditions which are so rapidly developing in our time

have been foretold, and furthermore, that they mean disaster to those who are looking to this world with the thought that the conditions of the present time may continue indefinitely. God has most plainly pointed out in his inspired book, that one of the perils of the last days will be the placing of the love of pleasure above the love of God. Please read carefully the first part of the third chapter of 2 Timothy, and allow this warning to have its full weight.

God does not condemn pleasure. On the contrary, one of the most beautiful promises in his inspired book reads, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." Psa. 16:11. God promised fullness of joy, and pleasures forevermore, and the true joys that he gives and the real pleasures that he promises forevermore, are upbuilding, refining and ennobling.

But in order to keep men from receiving these, Satan invents counterfeits that lead to follies, vices, and degrading debaucheries. It is against these counterfeit pleasures with which Satan is flooding the world that God has warned us. They are prominent among the things that will fill the last days with peril. Men who are intoxicated with greed, or pleasure seeking, or any other consuming passion, may not be able to see the things, but wise men and women will keep sober and open their eyes wide. Men should see these things in the light of God's for the great day of the Lord is bursting upon an unprepared and wicked world.—Sel.

#### Conditional Immortality.

An overwhelming majority of the members of the great Protestant denominations still cling to the old belief in the natural and literal immortality of the soul. The writer of this article is in profound sympathy with these people who have not come out into the light and joy and liberty of the real and true interpretation of the scriptural terminology bearing on the great question of human destiny. In his earlier ministry, the writer was a champion of the old belief. By the inevitable logic of the belief that every human being must and will live forever he was compelled to accept the horrible doctrine of eternal torment for the wicked man dying in impenitence. Rejecting universalism as untrue and giving no acceptance to the theory of a second probation for the wicked, he was shut up to that awful misinterpretation of the scriptures that consigns to endless suffering in the "hell" of the old belief.

O thank God for deliverance. It

was deliverance and nothing but deliverance to find another interpretation of words and terms that gives to scriptural terminology its true meaning. How these old interpretations sound to me now.

Life—a state of happiness; death—separation from God; destruction—moral and spiritual harm and injury; perish—to live and suffer. Why could I not have seen it sooner, that life means life, and death means death, and destroy means destroy and perish means perish? Why could I not have given to words and terms their natural and simple meaning? Why could I not have seen that the everlasting fire of the New Testament scriptures is not a tormenting fire but a consuming fire? When God made fire he made it for beneficent purposes. It is an agency of blessing in the economies of domestic life. What would the world do with all its worthless rubbish and refuse if there was no destructive and consuming agency to remove it?

The scriptural fire is only an agency to bring about in a primitive way, extinction of being. Neither sin nor sinner will remain when the new earth experiences begin.

How simple the doctrine of conditional immortality makes the whole scheme of redemption. God redeems a great multitude by the power of his grace, and all who are not redeemed by reason of their rejection of the terms of mercy forfeit the life eternal.

Conditional immortality makes Jesus more than a Saviour from sin. He becomes the great life giver. I give unto them eternal life. Jno. 10:28. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus, our Lord.

If there is really any key to unlock the scriptures, the doctrine of conditional immortality is that key. What can we do for those who have not found the key?

One thing is true, we can not force a change of interpretation. We can not forcibly tear off and take away the thick cloak of prejudice. We cling to our inherited opinions. We must be patient with people who seem so slow in a change of opinion and belief.

I regard the doctrine of conditional immortality as fundamental in Theology and Eschatology. We must boldly advocate and maintain it. We shall be opposed, but we can afford to be opposed. The early champions of justification by faith were opposed in the days of Martin Luther. Here is a doctrine standing in importance next to the doctrine of justification by faith. The world needs it. The church needs it. The ministry needs it.

Let us prayerfully and courageously take our appointed place in helping to give this precious, all-important doctrine to the ministry, to the church and to the world.—Enoch Rogers in Last Days.

#### Discipline.

The purple clusters, full of beauty,  
That in the golden sunshine wait,  
Where vineyards lie in autumn's glory,  
On hills that stand at sunset's gate,  
Must all be crushed and rudely broken,  
And prisoned where no sunbeams shine,  
In midnight vaults of dungeons gloomy,  
Before they gleam in song-praised wine.

The sun-kissed harvests white and ripened,  
In burning trance of summer noon,  
Touched by the flitting wings of shadows,  
Beneath the silver crescent moon,  
Must harshly wake to keen-thrust sickle,  
And bear the threshing's bruising pain  
Before the patient sower gathers,  
Purged from its chaff, the winnowed grain.

The precious ore securely hidden  
In fastnesses of earth and rock,  
Must have its prison burst asunder,  
With force of sturdy blow and shock,  
To meet the fiercely flaming furnace  
And feel its wild exultant ire,  
Before it shows the watcher's image,  
In the refiner's glowing fire.

No life yields much of love's sweet vintage,  
Till torn and bruised and sorrow bound,  
Or bears the rich fruit of the spirit,  
Until it shows the Pruner's wound,  
And no soul gives the Master's image,  
Reflected in its outlines sweet,  
That has not felt God's moulding fingers,  
And finish-touch in pain's white heat. —Sel. by Alice B. Curtis.

The man who has a pessimist's doubt of all things, who demands a certified guarantee of his future, who ever fears his work will not be recognized or appreciated, or that after all, it is really not worth while, will never live his best. He is dulling his capacity for real progress by his hypnotic course of excuses for inactivity, instead of a strong tonic of reasons for action.



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As long as we keep cheerful hearts, our lessons do not seem very long, our duties do not seem very hard, nothing that we have appears too much for us. But as soon as we let complaining thoughts into our hearts everything becomes hard and tiresome. If all young workers and older ones, too, knew how easy cheerfulness makes things, the work of the world would be done

patiently and with smiles.

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.

Self control may be developed in precisely the same manner as we tone up a weak muscle—by little exercises day by day.

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**The Creation of Heaven and Earth.**

Dear brothers and sisters in the Lord:

In Gen. 1:12, we have these words: In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.

The last thing God made was man, and he sinned. That is how sin got into the world.

God made man out of the dust of the earth and breathed into him the breath of life and man became a living soul. After God made man, he put him in a pretty garden in Eden. The woman that God gave Adam caused him to sin. The serpent or satan said, they would not die, and the Lord said they would, if they touched the tree that he told them not to touch. That is why we have so much trouble in the world today, and that is what is causing all this war and earthquake, and gives sickness and death.

But there is a better time coming, and it is getting closer each day. Soon we shall hear the voice of Christ, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Rev. 21: 4, 12: And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, there was no more sea. 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 God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.

And now my dear brethren, look at this world of sorrow and pain that we have to bear. That will be done away with when Jesus comes, and we shall live in joy and peace, and we shall never hear of war. Let us get ready for the coming Lord.

Your brother,

Oro L. Worley.

**A Socialistic View.**

From an ad. in the National Rip-Saw, a Socialist publication located in St. Louis, Mo., we copy the testimonials written by prominent Socialists recommending a book entitled, "The Life and Exploits of Jehovah." The purpose of this book is evidently to ridicule the God of our Bible, as we judge from these testimonials. We quote them exactly that our people may get their eyes open to some facts necessary for them to know. Here are the testimonials:

Writes Libby Culbertson Mac Donald, Ex-president National Rationalist Association: "The whole world loves a lover, but it loves a laugh as well. You certainly give us plenty to laugh at in the 'Life of Jehovah.'... You have accomplished an Herculean task, for which humanity is grateful."

Says Eugene V. Debbs: "It is a book unlike any other ever written about the mythical monster hailed as the great Jehovah in the dim ages of superstition's starless night, and still worshipped with blind idolatry by millions of priest-ridden victims of mental blindness and moral degeneration.... Your sense of humor, of the ludicrous, is in refreshing evidence while your wonderful imaginative powers are given free reign and if your reader, however void of the sense of the ridiculous, fails to chortle with merriment and alternately explode with laughter, under the influence of your masterly ridicule he is certainly a fit subject for the undertaker."

Walter Hollway, Pres. Rationalist Association of N. America, writes: "Besides having many a hearty laugh at the expense of the jungle god and his fantastic fellows, I find my knowledge of the times and conditions out of which the Bible grew greatly increased. I never before so fully realized how much richer the holy book would have been had the things been included. What a pity God repudiated so much of his writings.... Friend Tichenor has more humor than Jehovah and has done us a service in restoring the discarded stories. We may now know God for the rare bird he really is."

These are not all the testimonials, but are a fair sample of all.

Service makes men competent.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, Aug. 23, 1916.

Number 45.

## INDIANA ANNUAL CONFERENCE NUMBER

### CONFERENCE EDITORIALS

Are you planning to attend the conference? If not, it may not yet be too late.

The conference needs you. You need the conference.

The business session will be Saturday, 2:00 P. M. Be on hand to take part, or if not, do not find fault with what is done if you are not.

We are pleased to advertise Bro. F. L. Austin of Fonthill, Ontario, who will do the principal speaking at the conference at Hillisburg, Ind. It will be a pleasure to hear him break the Bread of Life once more in Indiana.

#### Berean Business Meeting.

The Indiana Bereans will hold their annual business meeting during the state conference on Saturday afternoon, Aug. 26, at 3 p. m. As the conference is being held quite a distance from the churches in the northern part of the state, we trust that each class will make an effort to be represented and each Berean feel it a duty to lend a helping hand in this part of our state work.

Verna Thayer, Sec.  
Emma Railsback, Pres.

#### INDIANA STATE CONFERENCE

Will be held at Hillisburg church over the fourth Sunday in August. Watch for a more complete announcement.

F. A. Stilson, Pres.  
Mrs. Flora H. Prior, Sec'y.

#### Supporting the Conference.

It was decided by the conference two years ago to ask for a free will offering of \$1.00 per member to be collected by the secretary of each local church and forwarded to the state treasurer; and all isolated members to send direct to the state treasurer. By this plan it was hop-

### THE SUNNY SIDE OF LIFE

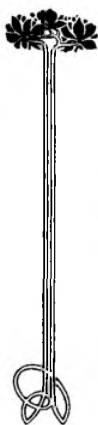
THE present want must aye be fed,  
And first relieved the present care;  
"Give us this day our daily bread,"  
Must be recited in our daily prayer  
Before "Forgive us" can be said.  
And he who lifts a soul from vice,  
And leads the way to better lands,  
Must part his raiment, share his slice,  
And oft with weary, bleeding hands,  
Pave the long path with sacrifice.

---Sel. by Sr. Drummond, Argos, Ind.

### To the Church of God in Christ Jesus, Greeting:

In behalf of the Hillisburg church, you are invited to attend the Annual Indiana Conference, which will be held at Hillisburg church, two miles north of Hillisburg, Ind., Aug. 24-27, 1916.

*William M. Huffer,  
Elder of Hillisburg Church.*



Bro. F. L. Austin, Fonthill, Ontario.

### BURDEN BEARING

IS thy cruse of comfort wasting?  
Rise and share it with another,  
And through all the years of famine,  
It shall serve thee and thy brother.  
Is thy burden hard and heavy?  
Do thy steps drag heavily?  
Help to bear thy brother's burden;  
God will bear both it and thee.

---Elizabeth Charles.

ed that the burden of supporting the conference would be equally distributed in the churches of the state. As in all other plans for collecting funds to carry on the Master's work, many do not respond, and others are negligent. This is not a tax, but a plan whereby every member of the body can have some share in carrying on the work. Until some better plan has been adopted, let us follow this one as faithfully as we can and thus keep the work alive. The secretaries of the local churches will please bring the matter before their bodies immediately, and send directly to the treasurer, or with the church delegate or delegates to the annual conference which will convene at Hillisburg this year, Aug. 24-27.

Ezra C. Railsback,  
411 E. So. St., South Bend, Ind.

Dear sir:

In reply to your inquiry as how to reach the conference which convenes at the Church of God near Hillisburg, Aug. 24, 1916, I will give the following information:

Those near Lake Erie, come to Tipton and then change to a west bound train and come to Hillisburg. Those near the Monon and Vandalia, come to Frankfort and change to an east bound train on the Lake Erie, or take a car on the Kokomo, Marion and Eastern traction line and come to Michigantown. When they reach these stations, if there is no one to meet them, they can call William Huffer, Benton Huffer, Claude Pruitt, Nattie Miller, or William Strawn,—all on Michigantown line. Call John Samuel Foreman, or Joe Snodgrass on the Seircleville line.

Sincerely yours,

Mabel Strawn,  
Michigantown, Ind., Aug. 1, 1916.

A friend is one whose acquaintance has been cultivated. To obtain the most perfect friendship, his faults should be plowed under and his feelings never harrowed.

We never see the target a man aims at in life; we see only the target he hits.

## Reports.

Dear brothers and sisters of the faith, greeting.

I am sending a report of our meeting we had this summer. We secured Bro. Ward of Goldthwaite, Tex. to come and hold a meeting. On the 21st of July, Friday, Bro. Ward came and began preaching that night. He did some excellent preaching on various subjects, which was enjoyed greatly by all lovers of truth. Two came forward and expressed themselves willing to put on Christ. Gal. 3:27, by obeying the gospel in baptism.

Others expressed themselves as enjoying the preaching. We meet every Lord's day at Bro. R. B. Taylor's and partake of the Lord's supper. Brothers and sisters let us be up and doing our Master's will while we have the opportunity.

Your brother in the Abrahamic faith, looking for our Lord and his kingdom,

L. F. Britton,

Car. Tex.

### Some Mistakes About Power.

Some people hold very strange and erroneous ideas of spiritual power and many of these ideas are not only erroneous, but dangerous. They are calculated to turn people from the truth and side-track them. The devil not only seeks to keep us from believing the truth, but to have us get wrong conceptions of the truth. Many who really have the truth in their faith have such glaring misconceptions of it that it is about equal to not knowing it at all. And the devil has tampered about as much with our belief regarding power as most anything else in our faith. It is a vital issue with him as we as with the church, and it is to his advantage to divert our minds as much as possible.

1. Popularity. With countless numbers popularity is counted as power. To make a great name and win a great following is synonymous with spiritual might. And many preachers are called spiritual giants because they get immense crowds and are popular with the masses, and especially with the favored classes. This is more sought after and desired than any other boon that life affords. Yet a popular church or preacher is not always, nor often, a power against sin. But the opposite is much more frequently true.

Power with God may not make one popular with men. The greatest crowds do not argue greatest power. More souls are really born of God in the smaller churches than in the larger ones. Many preachers who are comparatively unknown, possessing little ed-

ucation and few natural gifts, are winning far more souls than others with great popularity.

Power is not to be measured wholly by the following or name, but by the work in turning men to righteousness, and otherwise extending and establishing God's cause. Numbers may be gotten into some denomination, and yet no real spiritual power be manifested. Getting joiners is not always synonymous with getting people saved. A man may draw great congregations and add thousands to his and other churches and still be utterly devoid of spiritual power.

2. The popular church of today is a powerless church. Persecutions and power are often found together. When the church was poor and persecuted, it was pure and powerful. A popular preacher is often a powerless preacher.

2. A dead church is very fond of pomp and show. When we lose inward glory and power we begin to put on and strut. Ritual, robes and religion seldom keep company. Fashionable choirs train few to sing the "Song of Moses and the Lamb." Operatic stars in the church will never put stars in the preacher's crown. Costly temples, paid choirs and long rituals are not the paths to power. A preacher in Arkansas said this year to his members that if the church was newly painted and new pews put in, he believed more members could be gotten. His ideas are an index to those held by every backslidden church in the land. Churches are striving to out-do each other in the erection of fine buildings and in securing fine choirs so as to gain prestige and followers.

Brass buttons and blue clothes do not make a soldier. It is what we are and not what we put on that makes us puny or powerful. Power is not external, but internal. No amount or quality of clothes will put life into a corpse. The most expensive clothes people ever wear are after they are dead. Dead things usually swell up and make a bigger show than when alive. But there is a great deal of difference between pomp and power. Strut and strength are no kin.

3. Demonstrations. A number of people with otherwise sensible ideas about spiritual things have the silly notion that physical demonstration is the sign of spiritual power. The preacher who jumps the highest and makes the biggest fuss is the greatest preacher. If he can kick up his heels, stick his head under benches, get on the top of the pulpit and cut monkey-shines in general, there is a crowd ready to say at once, "he's a power." Well, a preacher may do these things and still win souls, but such demonstrations do not make him

a stronger preacher. It is not a sign nor a result of spiritual power, but comes from a natural disposition, or a false conception of truth. Loud preaching and wild gestures are not an index of great spirituality. High jumpers are not always high liver.

Demonstrations are right and are always found among Spirit-filled people, but a great deal of it is wholly put on by those who are trying to imitate someone else. A great number have been led astray and have fallen into grievous error to their lasting detriment and hurt of the cause by getting their eyes on demonstrations. If the enemy can persuade us to believe that such is a sign of spiritual power he will easily make us believe that none have power unless they act as we do. And that is a dangerous delusion. All are wanting power, and if jumping or speaking in tongues and other demonstrations will bring it, plenty of candidates can be found. Power is more popular than purity. Power, real spiritual power, is not found in nor fostered by these things.

"It is not by might nor by power but by my Spirit saith the Lord." "Ye shall receive the power of the Holy Ghost," not the power of popularity and pomp, or certain kinds of demonstrations. It is not the fuss it makes nor the looks of the engine, but the steam it has in it, that gives power. It is not the price and beauty of the temple, the popularity of the preacher nor the lovely singing of the choir, but the "endowment of power from on high," that makes the church march forth as terrible as an army with banners.

Nothing but the indwelling of the Holy Spirit can give us power. All else is a farce and a failure. Fine churches without the shekinah of His presence are but monuments of departed glory. Preaching without power from on high is but as children piping in the market place, or playing church in the barn. All are demonstrations, without the demonstration of the Spirit and of power, and are as farcical as the acting of a theatre troupe or the mockery of a lodge room.—Alpha in Messiah's Advocate.

### A Word of Caution.

Brethren should be exceedingly careful, and not permit themselves to be deceived by the appearance of things pertaining to the present war.

1. Appearances today do not always indicate what will transpire the next day.

2. God has given us an outline of events that will occur, but not the details, and oftentimes appearances are very misleading. I could give quite a number of illustrations, were it nec-

essary. It is very necessary to exercise our reason and judgment, but what is more necessary is that our reason be clearly enlightened by the word. There is danger of being bewildered by floating rumors, that oftentimes promise something that will never materialize, especially in a great war, such as is now raging in Europe and Asia, and which will, probably result, if the time is ripe in the development of Nebuchadnezzar's dream.

3. We are not able to see as yet the various issues of this slaughter of men now going on by the belligerent nations. No doubt that in time we shall see the providential purpose thereof, and what is more how greatly we have been mistaken in judging by appearances.

4. There are a few things whereof we may be assured as has been pointed out in the prophetic words: 1, The King of the North, the God power of the latter day, is the autocrat not of Gomer or Germany, but of Russia, the Assyrian to be broken on the mountains of Israel. See Isa. 14:25 with its context, and also other prophetic scriptures. 2. The sea power of Great Britain will never be broken by Germany. We know, if we know anything of the divine purpose, that England as a sea going power has a great work to perform in behalf of Israel.

The outcome of the present war will, in my judgment, bring about England's protecting power of the Holy Land. And when the Lord comes to Zion, England will be there with a gift. This may not, however, signify the loyalty of her government and people, when she is compelled to yield her naval power which is her pride. It is not easy to see all the different changes that will occur at that time.

At the present time the Central powers are surrounded by a circle of fire, including Persia and Mesopotamia on the East and also Armenia on the North. That circle is now beginning to contract, and it is the course of true wisdom to wait and see what the result will be, before announcing conclusions.

We will all be wiser a year hence than we are now, and possibly we shall be able to see that the situation is not yet ripe for what we desire to see.

I place very little confidence in the various chronologies formulated by men.—George Moyer in The Christadelphian Advocate.

### A Mother's Prayers.

In February, 1861, a terrible gale raged along the coast of England. In one bay, Hartlepool, it wrecked eighty-one vessels. While the storm was at its height, the Rising Sun, a



stout brig, struck on Longrear Rock, a reef extending a mile from one side of the bay. She sunk, leaving only her two top masts above the foaming waves.

The lifeboats were away, rescuing wrecked crews. The only means of saving the men clinging to the swaying masts was the rocket apparatus. Before it could be adjusted one mast fell. Just as the rocket bearing the life line went booming out of the mortar, the other mast toppled over.

Sadly the rocket men began to draw in their line, when suddenly they felt that something was attached to it, and in a few minutes hauled on to the beach the apparently lifeless body of a sailor boy. Trained and tender hands worked, and in a short time he became conscious.

With wild amazement he gazed around on the crowd of kind and sympathizing friends. They raised him to his feet. He looked up into the weather beaten face of the old fisherman near him and asked:

"Where am I?"

"Thou art here, my lad."

"Where's the captain?"

"Drowned, my lad."

"The mate, then?"

"He's drowned, too."

"The crew?"

"They are all lost, my lad; thou art the only one saved."

The boy stood overwhelmed for a few moments, then he raised both hands and cried in a loud voice:

"My mother's been praying for me my mother's been praying for me."

And then he dropped on his knees on the wet sand and hid his sobbing face in his hands.

Hundreds heard that day this tribute to a mother's love and to God's faithfulness in listening to a mother's prayers. The little fellow was taken to a house near by, and in a few days he was sent home to his mother's cottage in Northumberland.—Sel.

### The Young People's Place in the Body of Christ.

In 1 Cor. 12:12-13, these words are found: "For as the body is one and hath many members, and all the members of that one body being many, are one body, so also is Christ. For by one spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit. For the body is not one member, but many."

By the foregoing scriptures we readily understand how the body of Christ is made up of many members, just as is the physical body. God, being the designer of the physical body, fitting each member or organ in its place, works out the same plan in selecting members for

the body of Christ and gives each a work to perform.

This leaves us but one conclusion, that all those who have obeyed Christ's teachings and have put on the all saving name of Jesus, are the body of Christ more commonly spoken of as the church.

Our subject now leads us to ask the question. What is the young people's place in the body of Christ? We answer, the young people should be leaders. Our Bible authority for this statement is found in Paul's first letter to Timothy, 4th chap., 12th verse. Timothy was a young man and the advice given to him may be applied to the young of our day as well. The verse reads: Let no man despise thy youth, but be thou an example of the believer in word, in conversation, in charity, in faith, in purity." It is plainly visible that Paul's idea was that the young should set an example and be leaders in the church work, for he even goes so far as to specify the branches in which they should excel. First, they should be an example in word, taking the scriptures always as their motto and follow them out in their manner of life; in conversation, using the gospel as a topic as far as possible; in charity we find the greatest field: 1 Cor. 13:4-8, "Charity suffereth long and is kind, charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth heareth all things, believeth all things, hopeth all things, endureth all things."

These are ideals well worth striving for, but how few we find who excel in many of them. Following charity Paul goes on to say that the young should set an example in spirit, and there can be no doubt whatever that if the young people of the church are thoroughly imbued with the spirit of Christ and enter the work with vim and energy, that the whole body will be inspired and the fruits of the spirit will soon be openly manifested. The list of these fruits as given in the Galatian letter is headed by the three most important ones which are, love, joy and peace; love to God and our fellowman; joy, because of the great salvation hope, and the peace of God that passeth understanding. Next in line comes faith. Without this one quality it is impossible to please

Therefore we are admonished to stand fast in the faith, referring of course, to the faith of the gospel. Last of all is purity. Only the pure in heart shall see God, and we know God looketh on the heart while the world judges from the outward appearance. Therefore let us turn our backs upon the stearn gaze

of the world and keep our eyes always looking forward to the mark for the prize of the high calling of God in Christ Jesus.

We have shown HOW the young people should lead in the church work, now a few reasons WHY they should lead. First it develops their ability for later responsibilities, while at the same time increases the interest both of themselves and outsiders as well, and for their own good, making them more resourceful and less apt to shift the burden to the older shoulders, thus equalizing the burden of both and making sure of leaders for all time.

Considering then, the truth of these facts, may the older ones do their duty in properly encouraging the young and may the latter, realizing the importance of the trusts imposed upon them step forward in their vitality and energy, to lead the church on to greater work.

Mrs. F. E. Siple.

### When Your Plans Fail.

Is not the making of plans one of the most pleasant things you do? But is it not a common experience that your plans fail now then?

Was it a position you were assured you would get? Everything was favorable for you, and failure did not seem possible. But the plan did fail. At the last minute some other stepped in and took the place you counted on.

Your health has been splendid and you thought of it as so much capital to start you on the way to success. But suddenly it has failed. And you will now have to readjust your whole life.

Perhaps your plans included a certain friend, and you felt that without him you would fail. But unexpectedly he changed and left you stranded alone.

Possibly you have experienced it in little things that would contribute to your pleasure; little things that meant much, and which, it seemed, could not fail. But they too, have failed.

There are three important ways of thinking of the failure of your plans. And your successful management of them will depend on how well you succeed in thinking of them correctly.

You may complain about the misfortune that has overtaken you. You may feel bitter toward the forces that caused the failure of your plans. But did it ever occur to you that the most successful men not only do not complain about the failures they suffer, but cannot be made even to admit that they have failed? "Do you ever get discouraged?" an employer asked a young man who had applied for an important position. "If I do, you will never find it out." He got the place and succeeded in it.

You may be tempted to suffer defeat helplessly. You may reason that you have done your best and that if your plans fail in the face of that, there is nothing further you can do but suffer in silence. That is fatal. Besides it is unbecoming the heritage of your youth to submit tamely to any sort of defeat.

The last and best way to think of failures is to defy them. If you make up your mind that unexpected changes will come and that the plans you counted on will go awry, you have taken a long step toward counteracting those failures. But of course you will not conclude when your plans have seemed to fail, that the disaster cannot be overcome and your plans be saved to your advantage. But if they cannot be saved, be resourceful. Do not yield to an inferior plan, but remember that there is even a better one than the one that failed. Work on until you find it.

You will recall that when Carlyle's manuscript of the French Revolution was accidentally burned by a servant, that at first he was in despair, but presently he concluded that he could rewrite it better than he wrote it the first time. And he did so.—Sel.

### Success.

Success that is worth anything must be earned, must be waited patiently for before it is won. Our foremost men in every part of civil, of professional, of commercial, of literary life are gray haired men. True, there are many promising men and women in every walk in life who are young; but they are not yet ripe, and cannot be till years have passed over them. Through the years they must work on steadily, persistently, constantly, under the scorching suns, during long and weary days, along dusty and crowded thoroughfares, till the knowledge they have gathered, and the experiences they have gone through have time to pass into wisdom.

As there is a class of toilers who realize handsomely from the sale of early vegetables and fruit, so there are those who in different ways succeed in making a hit and reaping quick pecuniary returns. But, early flowers, early vegetables, and the early fruits are hot-house growths and spring from rich and highly stimulated soils. The great crops of grain which feed the world are months in growing and maturing. The great writers and thinkers held in honor by their contemporaries shed their May blossoms years and years ago, lived thro' their Junes and Julys and Augusts, and now in the golden autumn of their lives are reaping their well earned harvests.—Sel.

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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.

We are putting out this special number for Indiana, brethren on very short notice, and while our own Bible school and conference are in session, hence we are not able to embellish it with cuts as we otherwise should have done.

Since the Park Station of the P. O. at Waterloo, Iowa, has

been closed, it will be necessary for all having mail sent to them at the Iowa conference to have it sent in care of  
**Church of God Camp Ground, Chautauqua Park, Waterloo, Iowa.**

We have just received a bill for our usual order of print paper and while it used to cost us about \$55.00, this bill calls for \$91.50, thus nearly doubling the cost of paper. Brethren, will you help us meet these bills by looking well to your subscriptions? It will save us much work if you will and no little expense.

Bro. E. M. Saylor, of Morrill, Kansas, called at our home recently but we were not present and thus missed seeing him. For this we are sorry. Come again, Bro. Saylor, and stay longer.

Through the rush season of Bible school and conference work, and answering special calls, we have neglected our regular appointments for a time. It is our purpose at the present to drop the regular appointment work as fast as circumstances will allow. The editor needs more rest than he is getting.

Word comes to us of the death of Peter McRae, whom we baptized some time ago together with two sisters at Davenport, Iowa. He died rejoicing in the truth he but recently learned to love. He had been in poor health for some time and had suffered many inconveniences from the same. We hope to see him again in a land where the inhabitants shall not say, "I am sick." May the Father give the sisters that comfort which only he can give.

## Announcements.

### MISSOURI CONFERENCE.

The annual conference of the Churches of God in Christ Jesus in Missouri, will be held at Valles Mines, Aug. 24 to 30, inclusive. Bros. S. J. Lindsay and L. E. Conner will be the speakers. As there are so few in this state who profess to believe in the gospel of the kingdom and the name of Jesus the Christ, we should certainly consider it a duty as well as a pleasure to meet each other and make it a foretaste of our meeting hereafter in the kingdom of God, and to those in other states, we would say, come and help us with your counsel and presence.

### Train Service.

Those coming through St. Louis, will get tickets for Valles Mines, M. R. and B. T. R. R.

All coming from the south on I. M. and S. R. R. will be met at DeSoto.

All who contemplate coming, write the undersigned so that we may meet you at the depot and be the better prepared to care for you.

J. H. Morse, Pres.  
Valles Mines, Mo.

## Reports.

The Nebraska conference was held at Holbrook again this year and closed on Sunday, Aug. 6th after a very successful and profitable week's work.

We have an ideal place for conference in a splendid shady grove, where we have plenty of small tents to accommodate those who want to stay on the grounds and a dining tent for all.

The week just ended, we have been as one family striving to become like the Christ whose name we have taken unto ourselves.

Bro. S. J. Lindsay, Oregon, Ill., Bro. Williams from Lakeview, Ia., and Bro. Allard, preached to us, and they certainly gave us something to take with us for the coming year, and may we truly put into practice the truths we have heard.

Bro. Lindsay could not be with us throughout the conference as he had to hurry to his work in Illinois, where the conference and Bible school begin this week.

Bros. Allard and Williams reported on work done in the state the past year, and it is encouraging to know that the word of truth has reached so many.

As we go to our several homes may we be willing workers, looking forward to our next conference when we shall again meet those of like faith.

Hal Harlan, Sec. Pro. Tem.

### Resolutions.

We the officers and members of the Nebraska churches of God assembled in conference at Holbrook wish to offer the following resolutions for the encouragement and edification of ourselves and the brotherhood in general.

1. That we are thankful to God our Father for the preservation of our lives and our faith and hope, all of which make another conference meeting possible, and also for a goodly measure of prosperity in a bounty of grain of the field.

2. That we offer our sympathy and cheer to the isolated and others who are unable to meet with us, and to all who suffer trials of body, mind or any distress, especially those who have lost loved ones during the past year. We commend ourselves and all such to the promises of our Father's care. We wish especial-

ly to specify by name Bro. Enos Elton in his dreadful accident, and pray God's grace upon him to endure the pain and loss.

3. We pray our Father's care over us in the future till another conference meeting if our Lord should tarry, and we remain in life, that all of you and ourselves may be kept in faith and holiness to the coming of our Lord in glory.

4. We wish to thank Mr. Rankin for his kindness in giving us the use of his pleasant grove to hold our services in.

5. We thank the Lord for ability and desire on the part of ministers of the word and all brethren who have in any way contributed to the material and spiritual comforts of this meeting and for the presence of all who have helped us by being with us.

6. May we go forward in another year, guided in all things by his word, forbearing with all, patient in trial, faithful in all that we understand of his will, that when our course is finished, it may be with joy and unto eternal glory at the coming of our Lord Jesus Christ.

Mrs. C. A. Stowe.

J. W. Williams.

Mrs. L. A. Crouch.

## INDIANA CONFERENCE MATTERS.

### "Should Not the Shepherd Feed the Flocks?"

This question was asked of the shepherds of Israel (Ezek. 34:2) hundreds of years ago, and then answered by the Lord himself, saying, "Ye feed not the flock," and it is just as pertinent today as it was in Ezekiel's day.

Should not the shepherds feed the flock?

Jesus the great shepherd has laid down his life for the sheep and he commanded Peter to feed his lambs and in a second and third exhortation, commanded him to feed the sheep. Paul in his final exhortation to the Ephesian elders, said, Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Then Peter also exhorts the elders of the churches to feed the flock of God which is among you, taking the oversight thereof, not for filthy lucre, but of a ready mind.

He that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth, and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is an hireling and careth not for the sheep. There have

been hirelings among the flocks, from the time Jesus uttered these words, and, yes, from the time Ezekiel and all the other prophets taught and warned God's people, but never more than at the present time.

In Paul's description of the last days he warns us to turn away from those having a form of godliness but denying the power thereof.

There are, however, true shepherds who do not hold the truth in unrighteousness but are trying to break the bread of life to the lambs of God's fold, against the discouraging conditions caused by the false shepherds, who feed themselves and not the flocks and thus scatter the sheep.

May all God's sheep learn to know the voice of the true shepherd and follow gladly his leading.

One of the sheep.

### A Little History.

Every achievement ever attained by the combined effort of more than one person has been accomplished by some sort of an organization. The organization may be simple or it may be complex. It may be based upon the prowess and leadership of an individual whose helpers tacitly obey his commands and honor his dictates. It may be based upon the supposed divine right of kings, maintained and perpetuated by military force. It may be based upon the family relationship. And it may be based upon law, that is, a definite set of rules and regulations, setting forth what officers shall have control of its affairs, definitely defining their duties and limitations. Some of these forms with various modifications have been followed where a common work has been wrought by a number of people, throughout the history of mankind.

Religion has been no exception to the rule. When Christ came preaching the gospel he gathered his disciples about him and by his wonderful power had no trouble in getting their tacit consent and submission to his rulership. When the church was organized at Pentecost, Peter as leader with the other apostles by their miraculous power by the gift of the Spirit exercised control over the church at Jerusalem. Then came the end of the Jewish age in the baptism of Cornelius and the gospel went to the Gentiles. By the dispersion of the disciples and the arrest of the apostle Paul, turning him into the ministry, converts were made in various localities, and there arose the necessity for church organization. And so we read that the apostle Paul went over the territory where he had preached and ordained elders and established church organiza-

tion. Then in Acts 15 we read of the first conference meeting. From this beginning the Christian church arose. After a few centuries of persecution, and the rugged growth of those bitter days, a serious change took place for the church. It became popular and rich and the consequent apostasy followed. During this period the purity of the church's doctrine was lost through the reception and incorporation of many pagan theological errors into its creed. It reached the zenith of its power at the beginning of the 16th century. Then began the reformation from which sprang the modern orthodox protestant churches. During these centuries many of the primal truths of the Bible had been buried up by the traditions of men. Among these erroneous dogmas, there was of signal importance, the doctrine of the natural immortality of the soul, the trinity, the pre-existence of Christ as a person, endless torment, and the consequent doctrine of reward at death and sky kingdom. These doctrines had rendered useless and almost entirely obscured the cardinal doctrines of the second coming of Christ, the resurrection of the dead and the establishment of the kingdom of God upon the earth.

In 1833 William Miller, a Baptist preacher of New York, broke away from all tradition and preached the soon coming of Jesus and the establishment of his kingdom on the earth and that this event would take place in 1843. At that time he had about 50,000 followers. They were disappointed in the time and many left the idea and the present number of Adventists is estimated at about 20,000 in the United States. These are divided among three principal sects, namely, the Advent Christians, the Seventh Day Adventists, and the Church of God of the Abrahamic Faith. These people were naturally independent in thought, and when they broke away from the theological traditions of other churches they naturally abandoned the ecclesiastical forms of church government and have been held together by the pressure of a common faith under the leadership of strong personalities and by family relationship, always fearing the tyranny of any form of well-organized, church government.

The present Church of God of the Abrahamic Faith in Indiana, is the outgrowth from the preaching of the pioneer defenders of the Bible truths held as the foundation of its faith. Among these preachers were Corbaley, Wagoner, Stephenson, Halstead, Reed, Wince, Chaplin, Hatch, Barnhill, Hook, Dwiggins, Finnemore and Hornaday. Their work consisted almost entirely in the intellectu-

al task of combating the errors of the creeds. Consequently they paid little attention to church organization, and in fact were driven away from the idea of a close organization because of the blind support and loyalty given by the adherents to orthodoxy, their avowed opponents. They were held together by the common pressure of persecution and were supported by their own means and by voluntary contributions, preaching wherever they could find an opening, usually in a family and the relationship. But when the number of congregations multiplied and the membership increased, it became necessary to form a better basis for the conduct of the church business and carry on its temporal affairs effectually and with the least friction to the end that the most good could be accomplished. Various attempts have been made to provide a basic set of rules and regulations in the form of a constitution that would be acceptable and effectual. In so doing the inevitable conflict has arisen between individual opinion, right and leadership as against the opinion, right and authority of the whole body, and the church finds itself traveling over the historic road of transition from the simple individual, small unit effort up to the higher, more complex and proficient effort where fixed rules and regulations govern.

By reference to the present constitution it is seen that it was adopted in 1886, 30 years ago. This, at that time was perhaps all that could be accepted and adopted. But since then many changes have taken place. New branches of work have arisen not recognized nor co-ordinated. Several amendments have been adopted and some repealed. Some of these have been printed and some have not. This leaves the organic law of the state in an imperfect, scattered and inefficient condition. The present attempt to remedy this condition naturally grew out of current events. In the autumn of 1914, the Antioch church offered the state conference its property to be used to build a Bible School and Conference building. In December of the same year the conference in a quarterly meeting, at North Salem, accepted the gift to be held in trust for the purpose specified, and appointed a committee to draft plans and specifications for the proposed building and to report not later than the succeeding January. At a meeting of the conference board to hear the report of this committee it was suggested that the constitution ought to be revised and brought to a concise form recognizing and answering to the new conditions and demands that have arisen. At this meeting it was also stated that

the state conference, could not hold the proposed Bible School and conference property without first organizing according to the Indiana state law. Accordingly the executive board proceeded according to the direction and authority of section 3 of the constitution to formulate and adopt "Articles of Incorporation." This was accomplished and recorded in the early spring of 1915.

In the announcement for the annual conference held in Aug. 1915, notice was given that amendments would be offered to the constitution. The president appointed a committee to draft the proposed amendments. It submitted its report at the regular business session and the contents of the report were considered too important to be passed upon without more time for consideration, the committee concurring in this opinion and stating that they had not had time to give the matter proper attention themselves. By vote the matter was referred back to the committee for fuller consideration and instructed to report to the next conference. The committee upon further reviewing the amendments found it impractical to arrange the amendments so as to make the constitution clear without revising and renumbering the articles and sections in the entire instrument. They accordingly drafted a revision upon this plan retaining those parts of the old instrument deemed useful, and submitted the following report at a quarterly conference meeting held in Plymouth, April 1, 1916:

### CONSTITUTION.

#### Article 1.

(Basis of Organization).

Sec. 1. The churches of God of the Abrahamic Faith in the State of Indiana, adopt the following, "Articles of Incorporation," on file with the Auditor of State, as the basis of their organization into the Indiana State Conference, to-wit: "Articles of Incorporation of the Indiana State Conference of the Church of God of the Abrahamic Faith."

"We, the undersigned, for ourselves, our associates, and our successors, in behalf of the Churches of God, in the State of Indiana, have associated ourselves together, and do hereby associate ourselves together, to form a corporation for the purposes hereinafter stated, under and in pursuance of the laws of the state of Indiana, providing for the incorporation of religious and educational associations, and we do hereby declare and certify as follows:

Article 1, of Incorporation.

"The name and title of this corporation shall be, "The Indiana State Conference of the Church of God of the Abrahamic Faith."

Article 2, of Incorporation.

"The principal place of doing business shall be located in the incorporate town of Argos. Marshall County; Indiana, reserving the right to transact business at other places in the State of Indiana, as may be determined by the executive board, or by the delegates of the several churches in conference assembled, of which due notice shall be given.

Article 3. of Incorporation.

"The objects for which this corporation is formed are, to carry on religious, educational, missionary, and charitable work, none of which shall be for pecuniary profit; to acquire and hold real and personal property for such work; to sell, or otherwise dispose of property; to raise money by subscription, assessment and otherwise; to receive money from gifts, donation, and devisements; to receive and hold money in trust as foundations, the profits of which shall be used in such work; to employ teachers, ministers, missionaries, committees and agents; all for the establishment, prosecution, and accomplishment of said work.

Article 4. of Incorporation .

"The term of the existence of this corporation shall be indeterminate.

Article 5 of Incorporation.

"The officers of this corporation shall be a president, first vice-president, second vice-president, secretary, and treasurer. These officers shall be the body corporate. They shall constitute an executive board for the transaction and administration of the business of the conference in accordance with the constitution and by-laws of the conference.

Article 6, of Incorporation.

"This conference shall be composed of the churches in Indiana, known under the name of, "The Church of God of the Abrahamic Faith." An annual delegate meeting shall be held for the election of officers and the transaction of business. Each and every church shall be entitled to representation by duly authorized delegates. Each and every church shall be entitled to one delegate vote for every ten members and fraction if six; provided, however, that any church having less than six members shall be entitled to one vote. The number and manner of electing delegates shall be determined by each church for itself.

"This corporation is formed for the purpose of legalizing a voluntary association of the Churches of God of the Abrahamic Faith in the State of Indiana, already in existence, and the constitution, by-laws, resolutions, records and customs of such association are hereby accepted and adopted for the government of this corporation. The undersigned, namely, Floyd A. Stil-

son. of Plymouth, Indiana, William M. Huffer, of Michigantown, Indiana, Cyrus Evans of Williamsport, Indiana, Flora Prior, of Rensselaer, Indiana, and Ezra C. Railsback, of South Bend, Indiana, are the duly elected officers for the current year, in the order of their naming, under said constitution and by-laws and are hereby declared to be the officers in their respective places under this corporation until their successors have been elected and qualified.

"In witness whereof we have hereunto set our hands and seals.

(Note:—The foregoing Articles of Incorporation was duly signed, sealed, and acknowledged by officers named above and duly recorded).

Article II.

Sec. 1. It shall be the duty of the president to have general executive control of the affairs of the conference. To preside at meetings of the churches in conference assembled, and at meetings of the executive board. He shall call meetings of the executive board whenever the business of the conference demands. He shall cause notice to be given of general and quarterly meetings and appoint the necessary committees to carry out the work,

Sec. 2. It shall be the duty of the vice-presidents to assist the president when called upon by him, in the discharge of his executive duties, and to take his place in case of absence or disability. Such duties to devolve upon them in the order named.

Sec. 3. It shall be the duty of the secretary to keep a record of the minutes of meetings of the conference and of the executive board, in a book kept for that purpose. To report such minutes at conference meetings and at any other time called for by the president or executive board. The secretary's book is to be open to the inspection of any member of the conference.

Sec. 4. It shall be the duty of the treasurer to keep an accurate account of all money received, from whatever source and of its expenditure; to safely keep the funds of the conference and pay them out in the sums and for the purposes as may be determined by the executive board, to make a full report of such receipts and expenditures to all conference meetings and to the executive board when called for; to submit such reports, within two weeks, to the church papers for publication; and to keep the account book so as to show the financial standing of the conference at all times and hold them open to the inspection of any member of the conference.

Sec. 5. The executive board shall be the body corporate of the conference. It shall be its

duty to transact and administer the business of the conference in accordance with the constitution and by-laws. Meetings of the board shall be held at the call of the president or of two of the other members, by five days notice, stating the time and place of meeting, given to each member. Notice by mail, telephone, or telegram shall be deemed sufficient. It shall have power to devise ways and means to accomplish the objects of the conference as set forth in Article 3 of the Articles of Incorporation.

Sec. 6. This conference shall meet not less than once a year, nor more than four times a year for the transaction of business at such place and time as may be determined by the executive board of which timely notice shall be given.

Sec. 7. There shall be a State Superintendent of Sunday school work, elected as the other officers of the conference and for a like time, who shall have charge of the Sunday school work of the State. It shall be the duty of this officer to assist in the organization of Sunday schools wherever practical, to gather statistics, to investigate the matter of suitable lessons and literature and secure the use of the same, and in every way to advance the cause of truth through the agency of the Sunday school, and to make a full report at each annual conference and to report the current progress at each quarterly conference.

Sec. 8. The State Berean organization shall be auxiliary and subject to the State conference. Its president shall report to the conference fully at each annual meeting, and matters of current interest at each quarterly meeting. It shall be the duty of the Bereans to have charge of, and carry on systematic Bible study.

Sec. 9. Any organized church within the State of Indiana may be admitted into this conference upon application and approval.

Article III. (Financial).

Sec. 1. It shall be the duty of each church in this conference to pay into the treasury of the conference, quarterly, twenty-five cents for each member of their respective congregations. Such payments to be made on or before the following dates: for the first quarter, Mar. 31st, for the second quarter, June 30th, for the third quarter, Sept. 30th, and for the fourth quarter, Dec. 31st. It shall be the duty of the State treasurer to send to each church treasurer a notice soliciting these payments at the end of the second month in each quarter. It shall be the duty of each isolated member in this state to contribute the sum of twenty-five cents each quarter, payable in like manner as church dues.

The treasurer may also employ any other solicitous and Christian-like means to secure the dues from the churches and isolated members. Public collections may be taken at such times and places and in such manner as may be determined by the executive board. Funds may be solicited by subscription, donation or otherwise to meet the needs of the conference.

Sec. 2. All money received from whatever source, shall go into a general fund. Except, however, money may be raised for a specific purpose in which case, it shall be kept in a special fund under an appropriate name and be expended for the purpose raised only. Provided, if there be a balance in any special fund after the purpose for which it was raised shall have been accomplished then the unexpended balance may be converted to a legitimate use in some other fund as directed by the executive board.

Sec. 3. All expenditure of money must be paid out by the treasurer only, upon the written order of the president as authorized by the executive board, countersigned by the secretary, which orders must be receipted by the payee and kept and filed by the treasurer as vouchers with his yearly report. This report must be audited by a committee of three who shall report in open conference, and faithfully state any discrepancy or failure to comply with the requirement. The president shall supply blank order-receipts for use in the disbursement of the conference funds in the following form: to-wit,

(Form).

Indiana State Conference of the Church of God of the Abrahamic Faith.

19—

To the Treasurer of the Indiana State Conference.

Please pay \_\_\_\_\_ Dollars

In payment for \_\_\_\_\_ President,

\_\_\_\_\_ Secretary.

19—

Received payment in full, \_\_\_\_\_, payee.

Copies of the financial report shall be submitted by the treasurer to the church papers within two weeks after any conference.

Sec. 4. Conference expenses shall be paid from the general fund. The conduct and control of conference meetings shall be in the hands of the executive board. The committees appointed by the president from local churches to look after details, shall be subject to the executive board and its president.

Sec. 5. The employment and remuneration of ministers for conference work shall be under the direction of the executive board.



Article IV.

Sec. 1. Letters of commendation may be granted to ministers of the Word, but when not satisfied as to fitness of applicant, from want of information or otherwise, then to be granted only on recommendation of the local church to which applicant belongs. Such letters to be granted for one year, and may be rescinded at any time for sufficient cause, by the conference, in session, or by the executive board when the conference is not in session. Each minister holding letters from the conference shall report quarterly as to work done and money received.

Article V.

Sec. 1. This constitution may be revised, altered or amended by a two-thirds vote of the members present at the regular meeting, notice having previously been given of the proposed change.

Sec. 2. All rules, resolutions and by-laws other than these are hereby repealed.

In the discussion of this report it became evident that much misunderstanding was prevalent. On this account and that due time and a full representation might be had from all the churches, the chairman of the committee moved that the report be recommitted and that the committee be enlarged by adding to it the two elders from each church and where a church has but one elder that another representative be chosen by the church to act with him on this committee, and that the enlarged committee meet at the next conference and perform their work of revision and submit their report to the conference. This was adopted. It is the aim of those seeking revision to give the fullest and fairest opportunity for consideration and constructive building in this matter of the revision of our organic law.

D. E. VanVactor, Chairman of Com.

Notice.

Notice is hereby given that the committee on the revision of the constitution for the Church of God of the Abrahamic Faith in the state of Indiana is called to meet at the Hillisburg church at 1:30 o'clock p. m., Friday, Aug. 15, 1916, for the consideration and modification of the report continued from the last quarterly conference.

D. E. VanVactor, chairman of Com.

Titles and More Titles.

The question of titles for names, their character and number, is getting to be confusing, and in some respects rather wearying. Some prefer "Rev." before the name, some "Eld." And many are glad of almost anything to put after the name.

The difference of opinion as to what may be proper and worth while, and over what may not be worth while at all, may be preparing us for closer sympathy with the position of the great Teacher. He swept the whole system aside, and asked his followers not to receive honor one of another, or be masters, but to cultivate simplicity and humility, and be "brethren."

Our feeling is that the whole round system of titles is greatly overdone, whether in handles before names or after names. It takes far more than Rev. or Eld. to make a preacher, and any title after a name cannot be relied on to make a good penman, a good speller or grammarian, or a good theologian.

In view of titles that should stand for sound scholarship and research, but that are often so cheap in very doubtful markets, we are not surprised that men in higher educational circles are sailing under bare names today with titles eliminated. On the morning of the writing of these lines, our mail brought a pamphlet from the Carnegie Endowment for International Peace. It was an address by Nicholas Murray Butler, and though the author is head of one of our greatest universities, his name was given without title of any kind. In view of the tiresome parade of titles today, this example was refreshing.

A similar expression of this growing sentiment that speaks in both modesty and rebuke, comes in another experience. One of our best known laymen in writing of this question says:

I have thought it might be well for our preachers to use the same considerations we do in our teachers' associations. Literary titles are almost wholly discarded in our programs. When I was president of our Maine Teachers' Associations the executive committee voted to have no titles in the printed programs and it met with good sanction by the profession. Modest mention of the position the speaker held as a teacher was made, and that only. All were pleased with that.

Who would think of putting on titles to such names as George Washington, Abraham Lincoln or Phillips Brooks? It would be like painting gold eagles. It may be that we need to come still closer to the Master's teaching on the general question.—Editorial in the World's Crisis.

We heartily endorse the foregoing. How it would cheapen the name of Paul, or Peter, or any other of the Bible characters to tack on the title "Elder," or "Rev." It has come to a point where it is safe to say that where one in any walk of life, insists upon such a title for himself, there is a cheapness that he wishes to hide under some clang-

ing title. Our eminently great men need no such props to bolster them up.—Ed.

The "Filling-up."

"He had the outline of a good frame, but it was miserably deficient in the filling-up," James Fenimore Cooper says of an eccentric character in one of his sea tales. This bit of terse description refers to Ithuel Bolt's body, of course, but might it not apply just as aptly to that part of a man that the eye never sees?

"Harry Ames is the best-hearted fellow in town—there isn't anything in the world he wouldn't do for you, if he could—but" Perhaps Harry's apologist goes on to say that, with all his generosity and kindness of heart, Harry lacks "push," and never sticks long at any one thing, and possibly he adds that Harry is rather self-indulgent and too easily led away into evil courses. In other words, young Ames was cut out for a fine type of man, but the strong side of his character has never been filled up. On the score of quick sympathies and practical helpfulness, he is a great deal nearer Christ's ideal than many others, but the stable qualities of manhood are sadly lacking.

John Stafford is just the other way. He is the sort some people call straight, and as correct in his conduct as a young man can well be. He never gives an inch on what he thinks is right, and the most careful mother does not hesitate to let her boy go anywhere in his company.

The boys do not go much with John, though—they do not seem to care to. To speak frankly, the gentler side of John's nature has never been filled up. His character is rock ribbed, but there is not enough soil on the surface for flowers to grow on, and no one is much attracted by his cold uprightness. He judges every one by his own high standards, and if they do not "come up to the scratch," he is inclined to be severe in his judgment.

When a subscription paper was started for Joe Lackey's family last winter, Harry Ames headed it with three dollars, but John Stafford would not give a cent. He said, truthfully enough, too that Joe was "no better to work than he was," and that he had no use for a man who spent the little he did earn for drink.

When some one spoke of Harry Ames' liberal response, John smiled sneeringly and said that "that class always hang together." That was hardly fair to Harry, who is not a dissipated young man, and John must have known that he was unjust when he classed Harry Ames and Joe Lackey together.

John's refusal to sign and

the remarks he made about it did a vast deal of harm among people outside the church, who were only too ready to "pick flaws." A lawyer in town, inclined to be skeptical anyhow, said that young Stafford had better study his New Testament, adding as he put down his own name, that he would take chances with Harry Ames. That was hardly just to John Stafford's many good qualities, but it was a home thrust for all that.

A one-sided character is misleading. It puts too strong an emphasis on its own defects. The gospel provides for a symmetrical life, a mere outline at first, that grows in substance and in completeness by the discipline of obedience and service. To contrast or distort the perfect pattern in Christ, by reason of a faint heart or in deference to ideas of our own, is disloyalty to the Master. Our business is to fill up in ourselves the measure of the stature of the fullness of Christ, faithfully strengthening the weakest point and carefully rounding out the side that is lacking. An overdeveloped righteousness cannot supply the lack of mercy and compassion, nor can kindness and gentleness make up for a faltering rectitude.—Sel.

Did You Ever Think?

Did you ever think that a kind word put out at interest brings back an enormous percentage of love and appreciation?

That though a loving thought may not seem to be appreciated, it has yet made you better and sweeter because of it?

That the little acts of kindness and thoughtfulness day by day, are really greater than one immense act of goodness shown once a year?

That to talk and talk and talk about yourself and your belongings is very tiresome to the people who listen?

That to be witty (?) at the expense of somebody else is cruelty many times?

That personalities are not always interesting and often offensive?

That the ability to keep a friend is very much greater than that required to gain one?—Sel.

When the Opportunity Opens.

Our kindness and courtesy should be shown not only to our friends, who have a right to expect it of us but to all those with whom we come in contact, whenever the opportunity offers. There are many to whom the courteous, kindly word or deed of a stranger comes as a beautiful surprise, and these are the ones whom we should be most glad to reach.



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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.

Mrs. W. H. Wilson, 625 Long Ave., Austin Sta., Chicago, Ill.

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."

**Making Excuses.**

All of us like to make excuses when we have blundered and get caught at it. We ought to realize that the best excuse, and the one most likely to get us out of trouble, is a frank admission of the facts and an acceptance of the blame. You make your self respected, and that's a big point gained. There's something

out of trouble, is a frank admission of the facts and an acceptance of the blame. You make your self respected, and that's a big point gained. There's something

**The Sunday School.**

By Anna E. Drew.

Lesson Topics for the month of September.

Sept. 3.—Paul's Sorrows and Comforts. 2 Cor. 11:21-12:10.

Sept. 10.—The Arrest of Paul. Acts 21:17-40.

Sept. 17.—Paul a Prisoner in the Castle. Acts 22.

Sept. 24.—Review.

**Paul's Sorrows and Comforts.**

Sept. 3, 1916: 2 Cor. 11:21-12:10  
Lesson Text: 2 Cor. 11:21-33.

Golden Text.—My grace is sufficient for thee; for my power is made perfect in weakness. 2 Cor. 12:9.

This letter was written from Macedonia, probably from Philippi.

"Paul had sent Titus to Corinth to investigate the condition of affairs. On his return he reported among the difficulties and errors that of the division of the church into rival parties, some of whom made false charges against Paul, with taunts and insinuations against his character and work and authority as an apostle. These were so severe, so unjust, so injurious to the cause of Christianity, that Paul very reluctantly, decided to refute them. For the sake of the essential truths of the gospel which were at stake he was willing to seem to be boasting, to seem to be doing a foolish thing in their eyes."

**Questions.**

Of whom is Paul speaking in the first verse of our lesson?

"Those who claimed to be the real leaders and who condemned him."

To what does each of the questions of v. 22, especially refer?

- 1.—Hebrew, the nation, blood.
- 2.—Israelite, "of the true religion, worshipping the one God."
- 3.—Seed of Abraham, inheritors of the promises, of the kingdom of God.

See Rom. 9:4, 5; Gal. 3:16, 29. Phil. 3:5. What was Paul's proof that he was 'more' as a minister than these others? vs. 23-28. Did Paul labor over a larger field and with greater results? 1 Cor. 15:10. 2 Cor. 6:4-10. Have we record of more than one of his imprisonments? Acts 16:23.

What does he mean by "in deaths oft,"—do you think he refers to crucifixion of the flesh as well as physical exposures to death? 1 Cor. 15:31, 32; 2 Cor. 1:9, 10; 4:9-11; 6:9. What was

the common punishment of the Jews? v. 24. (They were forbidden to inflict more than forty stripes. Deut. 25:3, and to prevent excess they gave one less than forty). How many times have we record of Paul being beaten with rods? Acts 16:22, 23. R. V. Of the shipwrecks none are recorded in Acts but that at Miletus, which was long after his writing this epistle, hence could not be one of the three mentioned here. Tell of the other things he suffered. vs. 26, 27.

What was the first persecution he suffered for Christ's sake? vs. 32, 33; Acts 9:23-25. Should not all this story of his suffering for the sake of the gospel prove the charges against him false? 2 Cor. 12:11, 12. What further proof does he give for authority as an apostle? 12:1-4.

Tell the story of the first revelation received by Paul. Acts 9:3-18; Acts 22:6. (This revelation we are told was 20 years before this letter was written). How was the gospel received by Paul? Gal. 1:11, 12. The revelation referred to in this lesson was 14 years before and is thought to be the one referred to in Acts 22:17. "I knew a man in Christ"—does Paul refer to himself? See vs. 6, 7. What is meant by whether in the body or out of it? See 1 Cor. 15:1-7; 1 Cor. 15:53. (In the body signifies the natural mortal body; out of it, the spiritual, immortal. The vision seems to Paul so glorious that he seemed to hesitate as to the fact whether he had been in a spiritual condition or not).

Does it mean to teach that the immortalized will have no bodies? Phil. 3:21; 1 Cor. 15:44. Lu. 24:34-40.

What is meant by third heaven? 2 Pet. 3:3-7, 13. What other term is used as identical with the third heaven? v. 4. Where is paradise? Rev. 2:7; 22:14. Gen. 2:8, 9. Compare also Luke 23:42, 43. The kingdom, paradise, third heaven, all on earth, at the coming of Christ. 1 Tim. 4:1; Dan. 7:27; Rev. 11:15. What does Paul say was given to keep him humble? v. 7. Gal. 3:13-15; 2 Cor. 10:10. What was God's answer to his prayers to remove this thorn in the flesh? vs. 8, 9. Did this comfort him? vs. 9, 10. Phil. 4:12, 13. By giving Paul grace to bear his affliction the Lord made what seemed to be a hinderance the means of a greater blessing than otherwise could be his. In our own experience do not things which sometimes seem to us hinderances prove to be the best for us?

True bravery is shown by performing without witness what one might be capable of doing before all the world.

A promise is a debt that we may not forget.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, Aug. 30, 1916

Number 46.

## The Root of Happiness.

"Cheer up," said the happy philosopher. "If you intend to be happy, don't be foolish enough to wait for a just cause."

This is but another way of saying that happiness is an attitude of mind. Some people have everything that seems good, and yet are deeply unhappy; others seem to have nothing but unquenchable courage and optimism and they are always cheerful.

About a year ago a significant picture appeared in one of our periodicals. On one side of the panel was a man in a touring car, with the price \$5000 marked on it. He was wrapped in a fur coat and the whole picture indicated luxury. But the man's face was drawn down, unsmiling, sour, selfish and cold. The other side of the panel showed a man riding in a little \$500 machine. The man was a farmer in overalls, but his face was just a sort of signboard that said, "Good cheer and kindness within."

The man with wealth and all it could give was not happy just because he hadn't the happy habit. The poor man was happy, and in his happiness, was rich and blessed.

Since happiness is a habit of mind, why not take the happy philosopher's advice? Do not wait for a cause, just begin to be happy. Look resolutely for the best in every day, in every situation, in every person. Once you get the habit, it is astonishing how many excuses for being happy you can find.—West in Boys' World.

## The Conquered Fault.

A beautiful and deeply significant old tale tells of a youth who was pursued by a malignant demon. Wherever he went this dreadful thing was at his elbow, as close and constant as his shadow. At length he knew he would never be able to elude the strong and cunning spirit and in his despair he cried out to God. Then a guardian angel was sent to advise him what to do.

"You shall capture the demon, said the angel "bind it, and tame it, and train it, so shall you make it over into an attendant, beneficent spirit, that shall aid and guide you all through life. For even demons have in them angelic possibilities."

So the youth took the an-

gel's advice. By a process of wonder too long to describe, he captured the demon, bound it, tamed it, and trained it to his will, until at length the demon acknowledged his mastership, and thenceforth was glad and eager to serve him and aid him.

The demon that followed the youth was a great, gripping fault. We, all of us, have a demon like that that stays close as a shadow. Sometimes we are a long time finding out how much harm it does us. But if we are at all wise, we shall listen very early in life when parents and teachers tell us how that demon fault will handicap us all through life. Suppose it is the demon of ill temper, of dishonesty, of laziness, of selfishness. Any of these and of the dozens of others we might name will ruin a life. But it is a blessed truth that every human being who so desires, can conquer, tame and use his own particular demon. That is the remarkable thing about it. When we have conquered the demon, we need not cast him out. Trained to good uses, he will help all our lives.

Take violent temper for example, for that is perhaps as common a demon as there is. Temper trained gives one a strength ten times his own. Every man who stands high in the world has a strong temper. But he stands high because he has conquered it, and made it serve him. Of course its name is changed, it is called self control now, and it is indeed an angel of strength and guidance to all who can claim it. Dishonesty overcome, gains that fine name of a high sense of honor. Laziness conquered is named industry, and it is the kind of industry that succeeds. And so we might go down the long list.

Is it worth while conquering your demon, and making him serve your life that it may be better and nobler, or will you allow the demon in all his ugliness and lawlessness, to rule you? —Boys' World.

## PATIENCE



Give Thy servant patience to be still,  
And bear Thy will;  
Courage to venture wholly on the arm  
That will not harm;  
The wisdom that will never let me stray  
Out of my way;  
The love, that, now afflicting, knoweth best  
When I should rest.—Neale.

## Church of God Built on the Rock.

God is the Rock of my refuge. Psa. 94:22. Thou art my father, my God, and the rock of my salvation. Psa. 89:26. Upon this rock I will build my church. Matt. 16:18. How firm a foundation ye saints of the Lord. Rock of ages cleft for eternity. The sure foundation stone was rejected by the builders but is the chief corner stone. Build on Christ the solid rock. Build not on the sinking sand. And when the tempest rages, safely thy work shall stand.

Precious stone cut out to become a mountain and fill the whole earth. They thirsted not when he led them through the deserts. He caused the waters to flow out of the rock for them. Isa. 48:21. They drank of that Spiritual rock that followed them and that rock was Christ. I Cor. 10:4. He opened the rock, and the waters gushed out; they ran in the dry places like a river. Psa. 105: 41. From the cleft flows a healing stream. We have an invitation. Come drink of that beautiful stream. Its waters so free, are flowing for thee. The living waters gleam bright in their heavenly light, and refresh the heart and soul. That crystal stream never runs dry. A well of water springing up to life everlasting. Jno. 4:10:14. The thirsty pilgrims marching on to Canaan received a foretaste of glory divine. They came to a mighty rock in a weary land. Precious rock of refuge, and a shelter in the time of storm. There we may safely hide till the storms of life are past, no storm can beat against us, and not an angry wave can dash upon us there. When the tempest rages we are safe within our Master's care and abide under the shadow of the Almighty. What a treasure we have in the rock of refuge for the heart and soul.

Some day the glittering towers upon the rock shall be completed. Streams of light from the presence of God shall shine

away the shadows of sin and sorrow. The darkness shall have vanished forever. The mists will clear away and we shall see the unsaved with our Redeemer face to face. In that blissful moment we shall all be changed. We shall be made immortal. We shall gather over on the other shore to dwell with the good and faithful servants. There will be inexpressible joy when we greet the saints in white, by and by. The rock's blessed shadow, how sweet. Near to the rock let me keep. When my days seem weary and the way dreary. Oh then to the rock let me fly. To the rock that is higher than I. God is the rock of my refuge.—H. C. Killgore in Bible Advocate.

## A Grandmother's Rules.

Somebody's grandmother has bequeathed to her descendants these admirable rules of conduct:

One is: Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Another is: Speak your words plainly; do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and cleanly.

A third is: Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

A fourth is—and oh, remember it all your lives—think three times before you speak once.—Sel.

## A Long Road.

Making ourselves over is not a rapid process. Sometimes when one resolves to do right, he has the mistaken idea that he will never again lose his temper or provoke some one else to anger by a disagreeable speech. Right doing is not as easy as this. The development of patience and sweetness and charity and kindness takes time. From the resolution to serve Christ and the realization of Christ-likeness in ourselves, is a long road.

Without purity of heart and perfect love, our communion with God will be interrupted and intermittent.

Choose the friends whose companionship is a moral tonic.

Work counts more than talk.

**A Review of the Oregon Bible School Classes.**

The school opened on Aug. 8, at 9:30 a. m., with the parable of the good shepherd, Jno. 10, which is a symbol of getting into Christ and that there is only one door by which we can get into the sheep fold, Jno. 10:1, 2, and we should get into this fold only through a shepherd that has entered through the true fold. We are in this fold then only symbolically by hearing, believing, repenting and obeying the gospel by baptism in the name of Jesus Christ who is our true shepherd, Acts 2:38.

We also learn that we are baptized, not into Jesus Christ, but into his name, and there is but one name under heaven whereby we may be saved.

Aug. 8 p. m. The law, Lu. 10: 25-37. was a perfect law, holy and just and good, and there was life in it, but it could not be obtained. For Christ came into the world that we might have life, Rom. 8:10, for we are freed from the law of sin and death.

Aug. 9, a. m. The gospel, 1 Cor. 15, wherein we stand and by which we are saved was brought out in this lesson. We find that the resurrection is the keystone to the gospel, and by taking out the keystone, the whole wall will fall, for if Christ be not risen, then is our preaching vain and your faith is also vain. 1 Cor. 15:14. For as in Adam all die even so in Christ shall all be made alive. 1 Cor. 15:22.

Aug. 9, p. m. We learn that God is a good God, all-powerful, jealous and loving, and remains always the same, as the train passing the depot. The depot has remained the same but the position of the train has changed in relation to the depot. So God in his judgments remaineth the same, but the man in relation to God has changed his ways. Isa. 46:9. Gen. 6:5.

Aug. 10, a. m. The two Adams were both created on the same plane of innocence but the first Adam through temptation fell to the plane of mortality, wherein we suffer. Now Christ the second Adam was created on the same plane, but he lowered himself to the plane of mortality, Jno. 10: 17-18, by command of God that he might shed the blood for many that we might receive life everlasting.

Aug. 11 a. m. The spirit is a power or energy. It may be the state of mind, or spirit of wisdom, or the spirit of life, but generally the breath of life. For 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. The spirit first is an intelligent be-

ing. Jno. 4:24. Heb. 1:14. Second, a power proceeding from a being. Jno. 15:26. Third a state of mind or feeling. 1 Pet. 3:4. Prov 16:18. And fourth, the breath of life, James 2:26, Acts 7:59. So the soul is the man and the spirit is the life or breath and by the dividing asunder we have death.

Aug. 11, p. m. We find that baptism by the Holy Spirit is a gift from God and that it was not given to make man better, or to convert sinners. I did not come in answer to prayer and had nothing to do with water baptism. But it conferred miraculous power and was confirmed only by the apostles for the confirmation of the word. Jno. 14:26 Jno. 9:1-12 and Luke 24:49. We also find that Holy Spirit baptism is not essential to salvation but was given to teach you all things and to bring all things to your remembrance, Jno. 14:26, and also to make God manifest to us.

Aug. 14, a. m. The passover, Ezek. 12, a feast being instituted in memorial to the passing of the Israelites out of Egypt from bondage, was kept every year by the Jews to the time of Christ. Moses was their deliverer and it was through him that they were carried through in safety, so Christ the antitype is our deliverer, and as the lamb for the sacrifice must be spotless and without blemish, so Christ our Lamb was perfect in thee shedding of his blood for the sins of the world, and we must symbolically shed our blood by baptism that we may enter into the fold of safety, and after once in the ark the door should be shut from the world of sin, and as the lamb was eaten with bitter herbs, so we must pass through this life enduring bitter trials and to do this we must put on the whole armour of God that we may be able to withstand in the evil day, and stand with our shoes latched ready to meet our Master when he comes in his glory.

Aug. 14, p. m. 2 Pet. 3. In this lesson we have the fire of destruction which is not a literal fire but a figurative fire to show God's utter destruction of ungodly men, for all in the ark were saved from the flood but all out of the ark were destroyed. 2 Pet. 3:6. Christ being our ark we should get into the ark of safety and therefore come clear of the execution of the judgment. Jude 15. And by faith quench the violence of fire. Heb. 11:34.

Aug. 15, p. m. Law vs. gospel. The law was given man that he should know sin for there is no sin where there is no law. The old law of sin and death was weak in the flesh, Rom. 8:3, in that it hath life but could not be obtained unto by man. Rom. 7:5. But we are become dead to the law by the body of Christ.

Rom. 7:4, for the law of the spirit of life hath made me free from the law of sin and death. Rom. 8:2. and are therefore no longer under the condemnation of the law. For the law was our schoolmaster to bring us into Christ that we might be justified by faith. But that after the law is come, we are no longer under the schoolmaster. Gal. 3:24-25. For I through the law am dead to the law that I might live unto God. Gal. 2:19. So we are dead to the law and the law dead to us but the law still hath life, for it was not the law that was nailed to the cross, but the handwriting of the ordinances which was blotted out. Col. 2:14. Hence the letter of the law is dead being nailed to the cross, but the spirit of the law lives on. For Christ killed the letter of the law and bringeth the spirit of the law. So the strength of the law is forgiveness through Jesus Christ our Lord.

Aug. 16, a. m. Judging. Matt. 7, is a very delicate subject but we have derived a few points. Judge not that ye be not judged, Matt. 7:1, seems to be limiting us to certain degrees but if the world shall be judged by you are ye unworthy to judge the smallest matter. 1 Cor. 6:2. So if a brother has done a wrong which you are conscious of should you go on and let this brother fall before you, or should you not go to the brother and tell him of his wrong and endeavor to show him the right, but if he will not hear thee, then take with thee one or two more that in the mouth of two or three witnesses every word may be established and if he neglected to hear them, tell it unto the church, but if he neglect to hear the church let him be unto thee as an heathen man and a publican. Matt. 18:15-17.

But before we approach our brother, should not we cast out the beam in our own eye, and then shalt thou see clearly to cast out the mote (splinter) out of thy brother's eye. Matt. 7:5. But we should give not that which is holy unto the dogs, neither cast ye your pearls before swine lest they trample them under their feet and turn again and rend you.

Aug. 16, p. m. That the kingdom of God is to be established on the earth there is no doubt, and this kingdom is to be a literal kingdom. Matt. 6:10. Isa. 2: 2. Dan. 2:44. The extent of this kingdom shall be from sea to sea and from the river to the end of the earth. Psa. 72:1. Rev. 11:15. Zech. 9:10. Jerusalem shall be the capital of this kingdom and the law shall go forth from Zion the Holy Mount. Isa. 14:13, Joel 3:16-17. Jer. 3:17. And we shall be joint heirs with him. 2 Tim. 1:12. Matt. 19:28. And of this kingdom there shall be no

end. Dan. 2:44; 7:27. Christ now is on his father's throne. Rev. 3:21. But when Christ comes and sits upon the throne of his glory, then will his kingdom subdue all other kingdoms, as the stone that was cut out of the mountain and smote Daniel's image. Dan. 2:45, and break it in pieces and grew and filled the whole earth. So may we forsake the former things that we may be granted to sit with Christ in his glory and receive an hundred fold and life everlasting is our prayer.

Rolland Stilson, South Bend, Ind.

**A Review of the Oregon Bible School Lessons.**

One of the beautiful truths spoken by our Master is recorded in Jno. 10. To be able to understand the Master's purpose, it is very essential to go back in history.

We have records that go to show that before the birth of Christ, there arose men who claimed to be the Christ. These men claimed that they could fulfill the prophecies concerning the Christ. But they wanted to get into the kingdom some way rather than through death and resurrection. These false teachers tended to lessen the faith of the Jews so much that when the Christ really came they would not accept him even though he did perform miracles before their eyes. As we study John 10, we come to realize that Christ is trying to prove his true Messiahship, and at the same time to prove that these false Christs were thieves and robbers. Now if we will read John 10, we will see that the blessed Christ is proving or at least trying to prove his Messiahship by using the sheep fold as an example. Now this sheep fold has one door only, furthermore all the sheep that are in the fold have their lives protected, while the lives of those outside are in jeopardy every minute.

Now Christ says that he is the door of this fold. So by this we may know that the Master is not referring to literal sheep. We are told in another place that no one can get into the fold except he enters at the door. Now what is this door? Whatever it is, Christ had to pass through it. In the 15th chapter of 1 Cor. we are told that in Adam all die, even so in Christ shall all be made alive. By this we realize that all must pass through death and resurrection. Let us call the door through which we must pass, death and resurrection, and the fold, the kingdom of God. Will this assumption stand the test? We are told that all must pass through death and resurrection that get into the kingdom. By this we conclude that our assumption will



stand the test. We have Bible scripture that proves that Christ has literally passed through the door and is literally in the fold.

Now brethren, I believe you will agree with me when I say that the primary object is to prove Christ's true Messiahship. I also believe that there is a secondary object in this chapter that ought not be overlooked. And this object is to prove that baptism is essential, and as it was necessary for Christ to pass through this door, just so necessary it is that we pass through the same door to be with Christ.

When a candidate is taken into the water and baptized he has symbolized the death, burial and resurrection of our Lord and Saviour Jesus the Christ, and has passed through the door symbolically and is in the fold by prospect.

Now the law is a question of great discussion among certain people, and some condemn it as being unjust because they hear Paul say, I would not have known sin but by the law and wherein I was alive now am I dead. But this is condemning the law very unjustly because over in the 7th chapter and 12th verse of the Roman letter we read that the law was holy, just and good. And in Psa. 19:7, we find that the law was perfect. Over in Gal 3:24, Paul, who was speaking to the Galatian brethren, says that the law was our school master. Now it would be a very poor school master that did not teach us something. We all know that any person that could keep the law was entitled to life because Christ gained life by obeying it. We know, furthermore, that no mortal man has ever gained life by the law. Therefore we conclude that when we read that the law was our schoolmaster to bring us to Christ, that it taught us that the highest standard that mortal can attain is far below the standard required by the perfect law, and that the only way we can obtain life is by a Savior who can fill in the space between our standard and the standard required by the law. If any person could keep the law he would save himself by good works. This man could not do then, neither can he do it now. We now conclude that the only way we can have life eternal is through Christ.

But daily we see dear ones going to their graves, so the only hope they have of life is through a resurrection of the dead. For our proof that there is a resurrection of the dead we use Paul's argument in 1 Cor. 15. If we have proof or evidence that Christ was raised from the dead, we have our point proved. In 1 Cor. 15, and elsewhere we read that he was seen of many after his resurrection.

Now the question arises: If a

person has entered Christ by Christian baptism—hearing, believing, repentance, obedience in baptism—and then changes his belief and denies the existence of a living God, swear, smoke, drink and be in full possession of all the evils that accompany these habits, will he be raised at the first resurrection or not? You would at once answer no. But let us consider it a little. Listen. "For as many of you as have been baptized into Christ, have put on Christ." etc. Now turning to 1 Cor. 15, we read the order of the resurrection. Christ the first fruits, afterwards those that are Christ's at his coming. Then cometh the end of the resurrection. Since the person under discussion is in Christ he will come up with the saints. Now comes the question: Will he be saved? You answer, No. But where is your proof? Let us turn over to the 22nd chapter of Matt. and read. We find that a certain man there was turned out from the feast because he had not the proper wedding garment on. This person that comes up with the saints and goes to the wedding of the Lamb, has not the wedding garment of righteousness on, and fares the same as the man in the parable, and must undergo all the trials of the tribulation period and the judgment.

Now in case there is such a person in our church what shall we do with him? Shall we allow him to commune with us, or shall we shun him as we would a criminal? I answer, Neither. What shall we do then? If we will read 2 Thess. 3:11-16, we will see that we are to disfellowship him.

It is only fitting and proper that we stop here and find out what God is like. By reading the following texts, Nahum 1:1-7; Isa. 40:9, 10; 45:5-7; 55:10; and 49:28 and others we find out that God is all-powerful, zealous, wrathful, all-wise, loving; vengeful and good. At first thought it seemed impossible for a God to have all these qualities and yet change not. Therefore it is necessary for us to study to find out what is really meant. Now God has laws for the purpose of keeping humanity in the narrow way of life. A document is not a law until it has a penalty attached to it. When any one violates a law he brings the penalty upon himself, yet while he suffers, the maker of the law changes not. Even so with God, when one of his children violates a law and suffers for it he changes not. God is jealous of his laws and will not withdraw any of its penalty. In this way God is jealous and seemingly vengeful. In like instances we can get the correct meaning of God. When we get burned on a stove we exclaim: why could

not God have created fire that would not burn? If he had done that, he would have destroyed it; usefulness. The same principle holds true in connection with God's laws. If he would take a way the penalty he would destroy its usefulness. So as we got burned when we violated the laws governing the fire in the stove, even so we must bear the punishment when we violate God's laws.

Yours in the hope of the promises.

Harry A. Sheets.  
Blanchard, Mich.

### Faith.

The subject of faith is a broad one and furnishes much room for study and contemplation. Our dictionary defines the term as meaning complete trust, confidence or fidelity. Therefore if a person has faith in anything or being, he places in that thing or being his complete fidelity.

The expression is sometimes made by persons who have met many discouragements and disappointments of life, and have found man not to be very fully relied upon, "I have no faith in anything any more." Such a statement as that however, cannot be true, because every human being shows forth a great deal of faith in many things every day of his life. The aviator shows faith in his machine. The engineer shows faith in his locomotive, and in the management of the road, as do also the passengers on the train, and you and I show our faith in the food which we take into our bodies three times per day.

Turning to the eleventh chapter of Hebrews, we have in the first verse, Paul's definition of faith, that it is the substance of things hoped for, the evidence of things not seen. Faith, then, clearly points forward to a future time. The aviator's faith tells him that he can make his trip and land again in safety. Our faith tells us that the food we eat will give us strength for future use—and so faith always points to future time and not past.

Leaving now the thought of material faith or faith in material things, let us notice for a moment divine faith or faith in that which is divine. In the 6th verse of our chapter, Paul shows us that divine faith consists of believing that God is and that he is a rewarder of them that diligently seek him. No one with reasonable intelligence can behold the workings of nature, and still doubt that there is a God who created and cares for all things, but the further proposition is that if a person has faith, he will believe this God is a rewarder of those that diligently seek him. Not a reward-

er of those who merely claim to believe in him and call upon his name, but of those who keep seeking for further truths and earnestly endeavor to follow his will.

Asking ourselves the question as to the manner in which faith may be obtained, we find that positively the only way in which it may be gained is by knowledge. The aeronaut has faith in his machine because of his knowledge of God's word.

Our next thought would naturally be concerning the value of faith. In the fourth verse of our chapter we are told that faith gained for Abel, acceptance of his offering to God, so that he was considered righteous. In the seventh verse, Noah is shown to have been saved from the flood by his faith, and Paul follows on with many other examples of what faith has accomplished for persons in the past. Bringing it down to our time, we are told in 1 Jno. 5:4 that faith will aid us to conquer the worldliness of our natures, a thing which is badly needed. Gal. 3:26 and 5:24 show that this same quality will overcome the lusts of the flesh, and Eph. 6:16 explains that faith will cause our minds to be superior to the evil mind of the world, so that we may ward off its darts. Last of all, and by far the most important, real true faith will gain for its possessor the greatest prize ever held out before man—life everlasting. 1 Cor. 15:1-2.

May we earnestly study God's word, and thereby obtain the faith which will gain for us that great salvation.

Frank E. Sipler.

### Answering Questions.

Have your younger brothers or sisters ever come to you with questions that arise in their minds while reading, studying or playing? If so, how did you answer them? Did you tell them you were too busy to bother with such questions, or send them away to ask father or mother or teacher? Or did you stop to consider, give them a good answer, or refer them to some good book or place where they could find a better answer than you could give?

Of all paths a man could strike into, there is at any given moment, a best path for every man. To find this path and walk in it is the one thing needful for him.—Carlyle.

Floating does not make a swimmer. Not till you can make headway against the current, have you really learned to swim. Mastery, not ease, should be our aim.

Hold your wrath one moment brief,  
Save a hundred days of grief.

**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, an 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.
- Adelina, Illinois, the second Sunday each month.
- Rensselaer, Indiana, the third Sunday each month.
- Oregon, Illinois, the fourth Sunday each month.

Bro. F. E. Siple, of Adrian, Mich., has been engaged for his full time by the Illinois brethren for the coming year. He will soon move with his family to Oregon, where he will make his home.

Word from Grand Rapids, Mich., says that Sr. Simpson of the church there has been for

some time at a hospital in that city, afflicted with tumor and appendicitis. Bro. and Sr. Simpson have had more than their share of trouble this season.

The Illinois Bible School was not so well attended this year as formerly, but those who did attend proved themselves true students. At the conclusion of the school a review of the work gone over by the class was given and two of the students were selected by the class to write out a report to be published in the Herald. This review we are publishing in their own way and will give some idea of the nature of the work done.

Sister Leta Railsback of South Bend, Ind., was taken seriously ill with intestinal fever while at the conference and has been under the care of doctor and nurse at the home of Bro. and Sr. Cross since. Sr. Emma Railsback, her mother, is also with her. We regret this circumstance because of the loss to Leta of the work of the school and the pleasure that was rightfully hers by virtue of her vacation time. She could have found no better place in Oregon, than the home of Bro. and Sr. Cross, inasmuch as it occurred as it did.

**HELPING FUND.**

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

Mrs. Margaret Guild,	1.00
Silas Murphy,	1.00

**The Sunday School.**

By Anna E. Drew.

**The Arrest of Paul.**

Sept. 10, 1916. Acts 21:17-40.  
Lesson Text: Acts 21:27-40.

Golden Text.—Thou shalt be a witness for him unto all men of what thou hast seen and heard. Acts 22:15.

The journey from Miletus occupied about four weeks.

Time of the arrest.—June 3, A. D. 57, about 8 days after the arrival at Jerusalem.

The principal places where stops were made, were Tyre, Caesarea and Jerusalem, completing Paul's third missionary journey.

Paul's companions were the seven delegates from the churches, Luke from Philippi, and Mnason from Caesarea.

**Questions.**

Where did we leave Paul in

the last lesson on his journey toward Jerusalem? Acts 20:17.

Trace on the map the course of Paul's journey from Miletus to Jerusalem. Acts 21:1-16. For what was Rhodes famous? "The Colossus of Rhodes," one of the seven wonders of the world, a colossal figure of brass at the head of the harbor, and over 100 feet high, so that vessels sailed between its legs. But at the time of Paul's visit it lay in ruins having been destroyed by an earthquake.

At what seaport did they spend a week? vs. 3, 4. Tyre was a famous city of the ancient world. There were many Jewish associations with this city. See 1 Kings 16:31, Amos 1:9, 10; Isa. 23; Ezek. 26:3-5; Matt. 15:21. The old Tyre was destroyed and a new Tyre built long before Paul's day. Tell of Paul's experience at Caesarea. vs. 8-15. Why do you think the warnings revealed to friends of Paul, through the spirit were given?—Probably to test him, as he knew he had a work to do there. vs. 13-14. Tell of his reception at Jerusalem. vs. 17-19. How did it happen that there were so large a number of believing Jews in Jerusalem? v. 20. They had come to the feast of Pentecost from various parts of the world. It was a festival of thanks for the harvest, and one of the three annual feasts which required all the males to go to the temple at Jerusalem.

What did the leaders relate to Paul of the misunderstandings of his teachings? vs. 21-22. What were the true facts of Paul's teachings? Rom. 2:28, 29; Rom. 3:20-30; Gal. 5:1-6; 6:12-15.

What was the plan to refute false reports? vs. 23, 24. Did Paul accept the plan? 1 Cor. 9:22, 23. What was the Nazarite vow? Num. 6. Did the plan succeed as desired? vs. 27-28. In what way could they charge pollution of the holy place? v. 29.

"Into the larger court of the temple, the court of the Gentiles, any one could enter, but into the court of the women, entered from the larger court by a flight of steps, none but Jews could go. The unbelieving Jews from Asia had seen Paul frequently within this sacred place and they had also seen him with one of the Gentile Christians, v. 29, and imagined that Paul had brought this Gentile within the forbidden court."

What was done with Paul? vs. 30-34. What prophecy did this fulfill? Acts 21:10, 11. Who was the chief captain? Acts 23:23.

The regiment over which he was captain formed the garrison of Castle Antonia, at the north west corner of the temple area.

Who did the chief captain think Paul was? vs. 37-38. This Egyptian is mentioned by Josephus, a short time before this

he had gathered a large body of discontented Jews to Mt. Olivet, whom he deluded into the belief that he was a prophet, declaring that the walls of Jerusalem would fall down at his word, but Felix attacked them, killed 400 on the spot, took 200 prisoners and put the Egyptian to flight. Was Paul allowed his request? vs. 39, 40. What was Paul appointed of God to be? See Golden text. Was he faithful in that respect? In what way can we be witnesses for Christ? 1 Pet. 2:12; Phil. 2:15; Matt. 5:16; Col. 3:15-17.

**Reports.**

**A More Complete Report of the Nebraska Conference.**

The Nebraska conference was held at Holbrook again this year, beginning July 29 and closed on Sunday, Aug. 6th after a very successful and profitable week's work. We have an ideal place for conference in a splendid shady grove. We have plenty of small tents to accommodate those who want to stay on the grounds, and a dining tent for meals. The week just ended, we have been as one family striving to become like the Christ whose name we have taken unto ourselves.

Bro. S. J. Lindsay, from Oregon, Ill., Bro. Williams; Lakeview, Ia., and Bro. Allard from Fort Dodge, Iowa, preached to us, and they certainly gave us something to take with us for the coming year. May we truly put into practice the truths we have heard.

Bro. Lindsay could not be with us through out the meeting as he had to leave for his work in Illinois, where the conference and Bible School were to begin, but he gave us some excellent sermons and lessons on the kingdom, God's character and other good things.

Bro. Allard gave sermons and lessons with Bro. Williams after Bro. Lindsay left, which were very much appreciated. His chief lines of thought were the kingdom and the antitypes of the tabernacle service. His sermon the last Sunday afternoon on the kingdom was excellent and pleasing to all. A large crowd was present at that time. One hundred and twenty ate dinner that day. Brethren and friends from many churches and towns in the state were with us. Five auto loads came from Moorefield and added pleasure to the last Sunday.

Bro. Williams gave lessons and sermons on the kingdom, the Holy Spirit, and the atonement, chiefly, and the brethren welcomed his efforts as they always do.

A telegram from Bro. G. E. Marsh, Marshalltown, Ia., wishing us God-speed in all our deliber-

ations was read by the secretary and was very much appreciated by all.

A brief report of the Holbrook church concerning their Bible study and how conducted, was handed in. Hal Harlan was appointed on ways and means. Bro. R. P. Story, one of a committee for buying conference ground, reported three acres priced.

The proposition for the conferences of Iowa, Minnesota and Nebraska joining forces for the work for the coming year was discussed.

O. J. Allard's report of work for the past year:—

Sermons, 64. Received for same, \$143.72.-

Dec. 1915:

Sermons, 13; lessons 1; baptisms, 1.

Rec'd from local church, \$23.15

Rec'd. from conference, 54.61

April and May 1916.

Sermons, 11, lessons 1,

Received from local church, 30.50

Total received, 108.26

Treasurer reported balance on hand, 112.50

Secretary reported amount collected, 447.61

Amount paid out, 335.08

Auditing Com. report: (Hal Harlan, E. Howard, C. A. Stowe), made correction, book balance, 3c.

Final report of Ladies' Auxiliary, Mrs. C. A. Stowe, sec-treas.

Paid out for table supplies, 88.64

Paid out fro other merchandise, 14.36

Total, 103.00

Receipts from table, 78.65

From ways and means, 22.85

From general fund to bal., 1.50

Total, 103.00

Election of officers:—

J. H. Adams, Pres.

R. P. Story, Vice Pres.

C. A. Stowe, Sec.

Mrs. Ola Hornaday, Cor. Sec.

Mrs. G. F. Scott, Treas.

Bro. Allard and Williams reported on work done in the state the past year, and it is encouraging to know that the word of truth has reached so many.

As we go to our several homes may we be willing workers looking forward to our next conference, when we shall again meet with those of like faith.

Hal Harlan, Sec. pro. tem.  
By C. A. Stowe.

Report of Stockholder's Meeting.

The regular stockholders' meeting of the Restitution Pub. Co., was held Thursday, Aug. 17, 1916, at the office of the company, 606 N. 6th St., Oregon, Ill. The only business transacted was the election of two directors for the full term of three years. Bros. J. E. Cross and E. F. Gesin were elected to succeed themselves. At

the subsequent directors' meeting, the old organization was retained as follows: J. E. Cross Pr s., L. E. Connor, V. Pres., S. J. Lindsay, Sec. and Treas.

All reports show the company's business in good condition. There is a full equipment of all necessary machinery for getting out our paper and handling all kinds of job work usually handled in the average print shop. There are no debts since all machinery is paid for. The last year has brought to us all the job work we could find time to do together with attending to other duties.

We are thankful for the patronage that has been ours, to the many valuable contributors who have helped to make the Restitution Herald what it is today among our people. We would show a lack of appreciation if we did not express our thanks to those loyal friends of truth who have helped us so freely financially during the year but whose names are withheld at their own request. It is our desire only to put before our people a paper that will unite and not tear down. To this end we invoke the aid of every lover of truth and righteousness.

Thanking one and all for past favors and soliciting your co-operation for the future, we close.

S. J. Lindsay, Sec

Liberty, N. C.

Sunday, Aug. 13th, the church at Liberty, had the pleasure of hearing two good sermons. Eld. J. M. Lyda, our pastor, gave us a good sermon in the morning, while Eld. J. H. Garrett, of Travellers' Rest, S. C., preached for us in the afternoon; also preached Monday and Tuesday evenings, delivering a good sermon on each occasion. He took for his subject on Tuesday evening was, The Journey of Israel. He showed by the plain terms of the Bible that we are of the true church; that now abideth faith, hope and charity.

Although there were but very few of the church present, there was a good crowd of outsiders, who, I hope, were benefitted for Bro. Garrett delivered his sermon in a penetrating way. I don't believe I ever heard it roll from his lips in such a free and powerful manner as it did then. Bro. Garrett is a faithful minister and wishes to be found working for the Master. May he ever be found teaching the precious truths of the Bible.

Jennie L. Freeman.

Better to be small and shine  
Than to be great and cast a shadow.

Our ideals become tarnished when we do not try to live up to them.

Obituary.

Dora W. Hassler,

Was born in Berwick, Penn., in the year 1850. Was married to J. E. Robbins in 1868.

After living in Pennsylvania about 12 years, in 1880 they came to Sac City, Iowa, which has been their home ever since. They were the parents of six children, four of whom were present at the funeral services of their mother—two having died before.

Mrs. Robbins was a member of the Church of God, an humble and devoted Christian. She will be missed in the home and by all the members of the Iowa State Conference.

The mother's care and sympathy, so full of tenderness and love is ended. Hands that have so often ministered to the needs and wants of her family, are motionless in death. Her voice will no longer be heard again in the home. She sleeps,—the dreamless sleep of death; but she will awake again to a life unending and free from pain or sorrow. We shall see her again immortal and fair, in that morning without clouds.

A. J. Eychaner.

Isaac W. Conner,

Age 79, met death by drowning on the night of July 16th, during the flood which swept N. C.

Uncle Ike had been in feeble health for several years. Having no companion, he lived a quiet and lonely life in his home in the mountains until he became too feeble to care for himself. His nephews, N. T. and M. T. Freeman, took him into their home and had cared for him the past two years, he being at the home of N. T. Freeman when he met death.

The family being driven from the house by high water, they sought refuge in the barn, being there only a few minutes when a landslide came from the mountain, demolishing the barn and carrying Uncle Ike and his little niece with its terrific waves.

His life was marked with many trying and lonely times. He was an old soldier of the true and noble type. He fought bravely through many of the fierce battles during the sixties, together with four other brothers, two being left on the battlefield, while three reached home in safety.

Uncle Ike carried to his grave the print of a wound he received in battle. He was a man of ambition and did not want to be in any one's way, or be helped as long as he could help himself. He was a man who knew noemie, being honest in all of his dealings and wronging no one.

During his former days before he lost health and his eyes became dim with age, he read his

Bible a great deal, learning its teachings, with his hope in the coming of Jesus and the resurrection, without which he knew he would perish.

Uncle Ike was found three days after his death, four miles from his home in a drift amid the surging waters of Clear Creek. Roads being washed away, he could not be brought to the home burying ground so they laid him to rest in a near-by cemetery beside two old comrades of the same company, with whom he fought during the Civil War. He leaves one brother, Pasy, together with many nieces and nephews, and a host of friends to mourn his loss.

Uncle Ike is now resting  
In the dark and silent tomb,  
But the grave cannot hold him,  
For our Lord will come ere soon.

Come to raise our loved one sleeping,  
Give to them the breath of life,  
Then we'll hear no pealing thunder,  
Mingled together with perilous sights.

Jennie L. Freeman.

Katherine Elizabeth Freeman

Age 7 yrs., 11 mos., infant child of Mr. and Mrs. N. T. Freeman, was snatched from her mother's arms by the angry waves of the flood July 16th.

She was carried by the surging waters only one mile away, where she was found in a drift almost free from bruises. It was a burden lifted when we found that we could lay her to rest outside of the waters. But oh so heart-rending to give the darling baby, just a bud of spring-time, and such a pleasure to the home to the waters. But we have nothing to fear for little Katherine, for we know she is only sleeping and will come again from the land of the enemy in that fair morning, when the voice of Jesus will pierce the ear which is now deaf in death, and will hear the voice and come forth clad in garments of immortality to a great and glorious calm where no angry billows will ever come.

While the home has been robbed of the patter of little feet and the chatter of the sweet voice, yet our hope is to hear them again and to clasp the little one to our hearts, not a mortal babe but an immortal Katherine with power over the great enemy death in which she is now bound. She was a bright little bud, only budded in this age, but she will bloom in the kingdom. It is consoling to have the hope of the resurrection, when the grave will burst asunder and little Katherine will come forth a bright star in the kingdom of our Lord.

Little Katherine is only sleeping  
In her little narrow bed,

But she'll wake in that fair morning,  
That is what our Savior said.  
Oh we miss her, but we'll greet her  
And behold her fair face.  
Then no angry waves will snatch her  
From our fond embrace.

We will meet her in that morning,  
When the billows cease to roil.  
Clad in garments bright immortal.  
Safe within the Savior's fold.  
Written by her aunt,  
Jennie L. Freeman.

The Coming King.

More than nineteen long centuries have passed with their wonderful events of revolutions, famines, earthquakes, pestilences, the fall and rise of thrones, and the upheaval and overthrow of mighty empires, since a young man of humble and obscure Jewish parentage, but nevertheless, announced as the Son of the Highest, finished his ministry and ascended to the right hand of the Father, leaving with his Galilean disciples the consoling promise of his return.

At the time of his birth, wise men of the East and shepherds who kept watch over their flocks by night, raised the inquiry, "Where is he who is born king of the Jews?"

Herod's throne trembled at the proclamation of the advent of the infant king, and in order to accomplish the destruction of this heir to the throne of David, this haughty ruler issued a decree which, for cruelty and inhuman barbarity, is not equalled in the history of the bloodiest times. The young child escaped the vengeance of the heartless king, and grew up to manhood among his countrymen, and was known as the carpenter's son and the brother of James. At about the age of thirty years, he was baptized in Jordan, and miraculously declared to be the son of God, and began bearing before his own people the message of his approaching kingdom. He gathered to himself from among the common people a few followers and faithful adherents, but the great body of that nation rejected him, and for his claim to the throne of David, he was put to death, but God raised his martyred Son from the tomb and seated him at his own right hand in anticipation of the time when his enemies shall be made his footstool.

In view of this time, Peter says, "And he shall send Jesus." Now do people believe this? Do the rulers of this world know that the poor despised, rejected and martyred Nazarene, whose life from Bethlehem to Olivet

was one of toil, hardship, and suffering is the destined monarch of the world, whose throne is to be on Mount Zion in Jerusalem from which point the law and the word of the Lord shall go forth to the nations? That kings and judges of the earth shall be called upon to submit to him who is to sway a universal scepter?

That the kingdoms of this world are to become the kingdoms of the Lord? Proud monarchism of the old world, and boasting democracy of the new, must bow to the authority of the great King Jesus Christ, and yield up their power peaceably or meet with a terrible overthrow. The decree which has gone forth, as recorded in the second Psalm, embraces the nations and the uttermost parts of the earth for their inheritance and possession.

"He shall break them with a rod of iron and dash them in pieces like a potter's vessel."

That same Jesus shall come again, not as the lowly babe of Bethlehem, not as the man of sorrows, not as the agonizing supplicant in the garden of Gethsemane, nor the world's dying Redeemer on a Roman cross, but as the Lord of glory, behold the descending Lord, the man of war, the conquering king, the treader of the winepress, of the wrath of God, the messenger of the covenant coming suddenly to his temple, whose reign shall be from sea to sea and from the rivers to the ends of the earth.

Why do we pray thy kingdom come? Who can right the million wrongs of humanity? There are hungry needing to be fed, both with the bread of earth and that from heaven. There are blind needing sight, both physical and spiritual. There are deaf and dumb, needing sound speech. There are slaves needing freedom. There are naked needing clothing. There are wrongs needing righting. Earth is vocal with weeping.

Dear reader, think for a moment. Europe today is but a bloody battlefield. Now let us look ahead just a little when nation shall rise against nation no more, neither will people learn war any more. There is only one being can fill this gap—stand in this breach and right the foul wrongs of 6000 years of greed and wickedness. Who is he? Pilate answers, Behold the man.

We are now looking for an age that will be eternal, for there will be no more sin, no more death, no more curse. Rev. 21.

During the reign of Christ, he will have dominion from sea to sea, and from the rivers to the ends of the earth. Ps. 72:8.

This reign is for one thousand years. The last work is to destroy death, turn over the kingdom to the Father, and become our elder brother; the righteous will then be blessed with a new

heaven and a new earth, in which the tabernacle of God shall be forevermore with men.

First of all is the advent of Christ, the resurrection of the righteous dead and the translation of the righteous living.

We have, therefore a great future event and a glorious future age, clearly predicted in the scriptures, and it is a deep question which of the two is to come first. Is the millennium the first to look for? We as a church should first look for the advent of our Lord, for the divine program is, first the advent, then his reign. Dear brethren, if we are ready for our Lord's return he will take care of the reign.

C. T. Stevenson.

The Christian's Clothing.

Wherewithal shall we be clothed? The following is a complete outfit:—

1. Be clothed with humility. 1 Pet. 5:5. This was the distinctive dress worn by the Son of God, Phil. 2:5-8, and is the livery of the angels of his presence. Isa. 6:1-4.

2. Put on the righteousness which is through faith in Christ. Phil. 3:9, R. V. This dress is of pure white, Rev. 19:8, R. V.; and has gone quite out of fashion lately, even in the churches. Men's own good works are generally supposed to be the best possible clothing. They are, however, filthy rags in God's sight, Isa. 64:6, because they are spotted by the flesh. Jude 23.

3. Put on, as God's elect, a heart of compassion, kindness, humility, meekness, long suffering. Col. 3:12. All these are, in the sight of God, of great price. 1 Pet. 3:4.

4. Have your feet shod with the preparation of the gospel of peace. Eph. 6:15. These shoes, as their description indicates, are indispensable for all believers of the gospel. Most preachers now think them too old fashioned, though there are some who still wear them on Sundays. The rising generation finds them very inconvenient as they are quite unsuitable for dancing parties, etc.

5. Have your loins girt with truth. Eph. 6:14. If some Christians could but see themselves in God's mirror (the Word of God) they would be ashamed of their slovenly appearance, and would abhor themselves, Job 42:6, as being a disgrace to their Royal Master. They would see, moreover, that one great reason for their failure in service is that their garments are trailing in the world, and so are continually hindering them. What they need is the girdle of truth to keep their robes in position. Let them search God's word till they find the truth, even Christ him-

self revealed there. Jno. 14:6; 5:39. His truth will make them free from all entanglements, Jno. 8:31-36, and with loins thus girt up they will find their service a delight.

6. For an over-all put on love which is the bond of perfectness. Col. 3:14. This over-all is weather proof, and can withstand every storm of hatred and persecution. It is guaranteed never to wear out. 1 Cor. 13:8.

The above outfit is for all ranks and conditions of men—Jews and Gentiles, barbarians, Scythians, bond and free. Col. 3:11. It must however be noted that no one appearing in this dress will be welcomed in the world's ball-rooms, or at its political meetings, or in any of its places of entertainment; for the dazzling whiteness of the heavenly robes shows up so plainly the soiled condition of all other garments that any one dressed in the spotless white earns for himself nothing but hatred from all around. Jno. 3:19-21; 7:7.

"Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you." 2 Cor. 6:17.

I reckon that this reception into the light of God's presence is something infinitely better than being received at the court of the greatest earthly king. Let us thank the Lord that he himself has provided the white robes which give us boldness of access into the presence of his glory, for no fuller on earth could have supplied them. See Mark 9:3. God has provided them, for he has given us Christ to be our righteousness and our sanctification. 1 Cor. 1:30. We have nothing to do but to cast away the rags of our own righteousness and put on the Lord Jesus Christ by faith. Rom. 13:14.

This will take time. Reader, how long are you spending each day over your heavenly dress?

Those who are concerned only for the appearance of the outward man will spend hours before their mirror adorning themselves with "the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel." 1 Pet. 3:3. R. V. They delight thus to gaze upon themselves, not ceasing from the absorbing occupation till they are satisfied with the work of their hands. But there are others who are concerned with the beauty of holiness, Ps. 29:2, and the incorruptible apparel of a meek and a quiet spirit, 1 Pet. 3:4. R. V., such as will fit them for presentation to the King of kings on the crowning day, and these you will find standing ever with faces upturned toward the heavenly mirror, beholding there, not their own face, but the glory of the Lord; and marvellous transformation, as they



behold, they are changed into the same image, from glory to glory, even as by the Spirit of the Lord. 2 Cor. 3:18. Soon they will see him face to face, 1 Cor. 13:12, and the outward appearance, too, will be made all glorious by that transforming glance. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15:49. For "we know that when he shall appear we shall be like him, for we shall see him as he is." 1 Jno. 3:5.—D. L. Norrie.

**Trust in the Lord.**

They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever. Pr. 125:1.

What is it to trust in the Lord and how can we do it?

To trust is to have confidence.

Do we put our trust in mankind in general? No. Why? Because things have happened to shake our confidence in them. It is the few individuals in comparison to the great multitude that we trust because we know their character. So it is the few in comparison to the great population of the world, that put their trust in God. Blessed is the man that maketh the Lord his trust, and respecteth not the proud nor such as turn aside to lies. Ps. 40:4.

God has given many wonderful promises in his holy book. The most wonderful promise to us is that of immortality, eternal life. In Rom. 2:7 Paul says,—To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life.

So many people think they have immortal life now. How sadly mistaken they are. It is very plain to be seen that mortality rules in this age. If they would read the Bible without being blinded with this idea, they will see that it is something for which to seek. We are told to seek it by patient continuance in well doing. So we have a work to do in order that we may receive immortality, eternal life.

Paul says in the 6th chap. of Romans, that eternal life is the gift of God through Jesus Christ our Lord. God always provides a way and Jesus is the way, the truth and the life. Jesus said, "No man cometh unto the Father but by me." There is only one way given in the Bible by which we may be in line to receive the promise of life, and that way is to believe the things concerning the kingdom of God and the name of Jesus Christ, and to be buried in the waters of baptism, putting on the name of Jesus. Then as Paul said in Col. 3, that our life is hid with Christ in God. When Christ who is our life shall appear, then shall ye

also appear with him in glory. "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life."

Jesus died on the cross and his blood was shed for many. He arose from the grave victorious over death. He told us to eat of the bread and drink of the cup in remembrance of him. As often as we eat this bread which represents his body, and drink of the cup which represents his blood, we keep him in memory till he comes again. Jesus is coming again, coming in glory the Lamb that was slain. When he shall appear, we shall appear with him in glory.

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 one that hath this hope in him purifieth himself, even as he is pure. 1 Jno. 3:1-3.

Jesus said in John 14: I go to prepare a place for you and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.

When we read these wonderful promises we cannot help but raise our voice to our Heavenly Father in whom we put our trust. Our Father which art in heaven, hallowed by thy name. Thy kingdom come, thy will be done on earth as it is in heaven.

Jesus is coming soon. When he comes he will call the sleeping ones, and together with the living, who will be changed in a moment, in the twinkling of an eye, shall enjoy a bright new morning where there will be no tears or sighing.

Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only but unto all them that love his appearing. 2 Tim. 4:8. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. Rev. 20:6.

My beloved brothers and sisters in Christ, let us continue to put our trust in the Lord. If we go to our Heavenly Father with our whole heart in prayer and supplication in Jesus' name, he will help us.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 21.

They that trust in the Lord

shall be as Mount Zion which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. Ps. 125:2.

Your sister in Christ,

Jessie M. Wilson.

**Facts for Thinkers.**

Man is called immortal in the Bible—not once.

He is said to have an immortal soul, in the Bible—not once.

The words, immortal soul, undying soul, deathless spirit, immortal spirit occur in the Bible—not once.

The words, endless pain, eternal torture, everlasting sorrow, everlasting misery, eternal hell, and words and phrases of like import occur in the Bible—not once.

The wicked are said to have eternal or everlasting life in the Bible—not once.

The righteous are said to go at death to heaven, in the Bible—not once.

It is declared in the Bible that the dead are conscious—not once.

It is written in the Bible that the righteous when dead praise God—not once.

Death is spoken of in the Bible as an inferior sort of life—not once.

Life is represented in the Bible as continuous and uninterrupted for all mankind—not once.

The word immortal occurs in the Bible but once, and is then applied to the great God alone. 1 Tim. 1:17—"The King eternal, immortal and invisible, the only wise God," etc.

The word immortality occurs in the Bible but five times, all in the epistles of St. Paul.

First it is said that God alone possesses it.—1 Tim. 6:16. Second, that Christ brought it to light by the gospel. 1 Tim. 1:16. Third, that to obtain it we must earnestly seek for it—Rom. 2:7. Fourth, that this mortal must put it on at a future resurrection of the dead.—1 Cor. 15:53-54.

The Bible declares of man what not only the plainest testimony of our senses confirms but what the profound researches of science have demonstrated, "Dust thou art and unto dust thou shalt return." Gen. 3:19; Ps. 146:4. "The dead know not any thing." Eccl. 9:5. "The dead praise not the Lord." Ps. 115:7.

"In death there is no remembrance of God." Ps. 6:5. The man and beast die alike, all have one breath, all go to the same place—all are of dust and all turn to dust again. Eccl. 3:19, 20. That there is no work, nor device, nor knowledge, nor wisdom in the grave whither all go. Eccl. 9:10.

And finally that there shall be a resurrection of the dead, both of the just and of the unjust, without which even the righteous have perished. Acts 24:15.

Which will you believe, man's traditions or God's word?—Sel.

**Is Man a Unity or a Trinity?**

Theologians generally, have taught that man is a trinity—body, soul and spirit—and that the soul and spirit act and think independently of the body, thus causing confusion in the understanding of God's word.

A writer, whose name is unknown, has composed the following lines on the subject, which illustrate the difficulties encountered by those who hold to the foregoing view:—

"Is man so great a mystery as theologians teach?

Possessing other entities, the eye can never reach,

The outer man of dust was made in which they all agree;

And in this house there dwells a soul and spirit, making three.

By this arrangement, don't you see, a triune man appears,

Mysterious as the three-one God who centers everywhere

For in the outer there dwells the mystic man, the soul,

Also a third, the spirit man, which makes the compact whole.

Soon, body man returns to dust, the spirit man to God,

The soul man down to hell is cast to writhe in fire and blood;

So must Cain for six thousand years in these conditions dwell,

One Cain in dust, one Cain with God, the other Cain in hell."

—Sel. by A. C. Boyer.

**The Restoration.**

Thy kingdom come, thy will be done,

May heaven and earth all blend in one.

Christ the king, on David's throne,

Ta reign o'er earth from zone to zone;

Give to him, your tribute of praise,

Anthems and song forever raise.

His martyred saints alive once more,

Peace shall reign from shore to shore.

Jasper walls and streets of gold, Flowers in bloom that ne'er grow old,

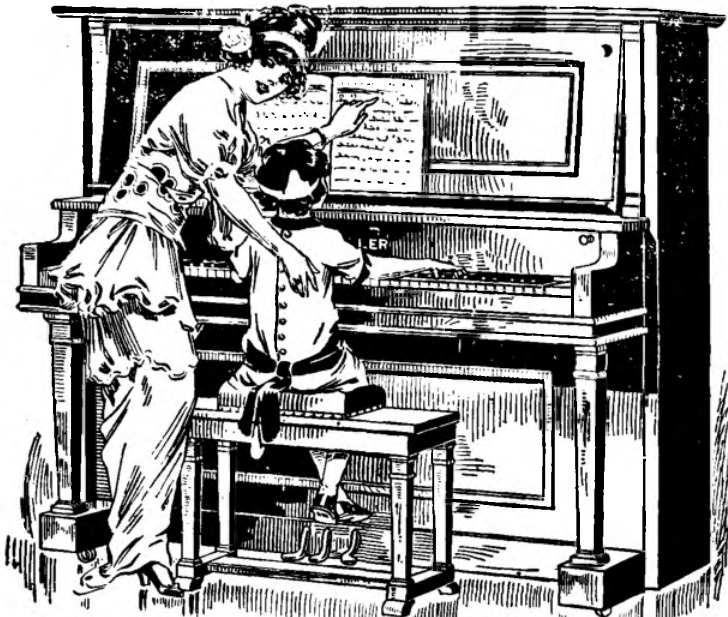
Music sweet from nature's lyre, Immortal saints that never tire,

Heavenly music floating far, Harmonious joy, without a jar,

Peace and plenty by God is given,

His will be done on earth as heaven.—J. E. Hogarth.

Never trust to a broken staff.



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True friendship is one of God's greatest gifts; it sometimes takes adversity and distress to prove to us just how great a gift. No real friend is ever unimportant in our lives; nor are we ever so rich that we can afford to be indifferent to any one who gives us honest love and sympathy. Little of love or appreciation, sown almost thoughtlessly by us now may bless us in after years, and

enrich our lives and the lives of others with their increase.

A good memory is of great value to any young man starting out on his life's work. The power to recognize faces, to recall names, to bring back into one's mind facts or figures on any subject that may arise—all this can be made a great part of one's capital stock.—American Magazine.

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**America's Greatest Man.**

An American boy, nineteen years of age, once found himself in London without work. He had learned to do one thing well, and knew just where to go to get it to do; he went straight to a printing office and inquired whether help was needed.

"Where are you from?" asked the foreman.

"America," was the answer.

"Ah," said the foreman, "from America? Can you set type?"

The young man stepped up to one of the cases and in a short space of time set up this passage from the first chapter of John: "Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." It was done so quickly, so accurately, that it at once gave him an influence and standing in the office. He worked diligently at his trade, refused to drink beer, saved his money, returned to America, became a printer, publisher, author, post-master-general, member of Congress, a signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia at the age of eighty-four. It is said that there are more than one hundred and fifty counties, towns and villages in America named after this same printer boy who became the great Benjamin Franklin.—London Christian Herald.

**A Sunny Face.**

Wear a sunny face, it is your privilege. It has the quality of mercy; it is twice blessed. It blesses its possessor and all who come under its benign influence; it is a daily boon to him who wears it and a constant, ever-flowing benediction to all of his friends. Men and women, youth and children, seek the friendship

of the sunny-faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to heart and home. By its burdens are lightened, cares dispelled, sorrows banished, and hope made to reign triumphant where fear, doubt, and despondency held high carnival.

Get the glow and radiance from such nearness to the throne as God permits to his own. Bring from a loving communion a face luminous with light, and let it glow and shine all around. A little child on the street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong and especially to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was a sunny face that won the child's confidence. Childhood makes no mistakes.—Christian Guide.

**Speak Out, If—**

If you've something to say, just speak it right out, Let the world know what you're thinking about; Or, if 'tis a message you feel you must write, Put pen onto paper, today or tonight. Don't hem and don't haw, and don't fiddle around, Don't waste time in wondering how it will sound. But brother or sister, just listen I pray: I mean if you really have something to say.

But if you've no message you'd better keep still, If you've no song to sing better not try to trill. Just because pen and paper are both close at hand, Doesn't mean you must try to write something grand. Speak your thoughts if you think they'll do the world good, It's your duty to do it—'tis right that you should. But 'tis true now as ever that silence is gold, So best hold your tongue if you are tempted to scold.—H. W.

Candor and frankness are such beautiful things that it is a pity they should ever be allowed to degenerate in to mere bluntness. Sincerity can be kind and tactful. Bluntness turns the truth into a sort of bludgeon with which to beat down and destroy. Frankness makes the truth a helping hand held out to rescue.

Your leisure is your capital. Invest it wisely.

Faithfulness is faithfulness on whatever scale it be set forth.

# THE RESTITUTION HERALD.

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## Jewish Items.

### Religious Efforts for Israel.

Speaking at the annual meeting of the British Jewish Society in London, the Rev. W. Fuller Gooch outlined the course of Jewish missions in the history of the church. Up to the time of Constantine the Jews had a large place in the thought of the church, but after that union of the church and state, the Jew received from the church little but persecution, and to the time of the Reformation scarcely anything was done to bring the knowledge of the gospel to the Jews. But as soon as the Reformation came, interest in the Jew revived, until at the end of the nineteenth century numerous societies began to spring up on the Continent and in this country. Then came the inquiry into Missions to the Jews held by the General Assembly of the Church of Scotland, as a result of which Murray M'Cheyne, Andrew Bonar, Ridley Herschell, and Dr. Cumming were used to awaken great interest in the churches in the Jews, the outcome of which was the formation of the British Jews' Society. Since that time the work of Jewish missions has spread in a remarkable manner, until now there are ninety independent societies and institutions working throughout the world for the Jews. The position of the Jews today is one of intense sympathy and prayer. We ought to take their sufferings more to heart.—Words of Life.

### Jews Call for Congress to Fight For Civil Rights.

New York, Aug. 17.—The executive committee of the National Jewish organization decided tonight to call an American Jewish congress to strive to obtain all civil and religious rights for Jews in countries which do not now grant them. The date of the congress and the city in which it will be held have not been determined. Various elements of the organization, heretofore unable to agree on a plan, reached a compromise tonight. One stipulation was that no action should be taken to commit the congress to any general theory or philosophy of Jewish life.

## AM I MY BROTHER'S KEEPER?



BECAUSE I held upon my selfish road,  
And left my brother wounded by the way,  
And called ambition duty, and passed on—  
O Lord, I do repent.

Because I spent the strength Thou gavest me  
In struggle which Thou never didst ordain,  
And have but dregs of life to offer Thee—  
O Lord, I do repent.

—Sarah Williams.

### Running Fast in the Wrong Direction.

"Sam Wallace works hard enough; he always was an industrious fellow, but he hasn't seemed to accomplish anything," said a man speaking of an old acquaintance.

"No wonder," said the other. "He isn't fitted to his job. You never get near your goal if you are running on the wrong road. The harder you run, the farther you are away from the place you ought to be. Well that's just what Sam has been doing. He's been running hard enough, but he's on the wrong road. If he doesn't get back to the starting place soon, and get on the right road, I don't know what will become of Sam."

The old man's shrewd simile is worth thinking of. There are many industrious people who seem to accomplish little. They run hard, but they are on the wrong road. This is a thought that ought to be given special attention by boys. Think well over the various kinds of occupations that will be opened to you. Start on the right thing when you go to work. If you select a line for which you are not fitted, and in which you are not fitted, and in which you find daily drudgery instead of interesting work, you will not prosper, no matter how faithful and industrious you are. Find the right thing, the work to which your abilities naturally turn, the work that you can like. This does not mean that you will not grow tired and discouraged at times, even in the right job. But every worker knows the difference between the job that interests him and gives him an opportunity to grow and the job that is simply drudgery.

There are other things beside the choice of a job in which they may start on the wrong road, so that the faster they go, the farther they are from the goal. Some think sharp dealing will lead to business success and they start on that road. The farther they go,

and the faster they run, the farther they are from a real success in business, to say nothing of character building. They need to go back to the starting point and set out on the road of square deal and strict integrity in every relation of life.

There are some who start on the road of bluster and force instead of the road of courtesy and self control. Many, many are the places in life where the right road and the wrong road start out seemingly side by side at first. But be careful which road you take. Think of the matter and take the counsel of good people before you start, and then if you are on the right road, your industry and faithfulness will count for something and take you toward your goal.—Boys' World.

### Did You Know?

1. That God never commands facts where he demands faith?
2. That you may get knowledge from a college, but wisdom must be obtained from the Book?
3. That the world is spending altogether too much time finding out how to do things and too little time finding the 'who' to do things? Sunday school superintendents, preachers, pastors, official boards and all church workers, beware.
4. That the Bible is not given to be interpreted or explained away, but to be believed?
5. That the world is spending too much time and energy finding the course of things and too little searching for the cause of things?
6. That it is vain to speculate on the how till we find the who?
7. That faith rests where our High Priest reigns?
8. That faith keeps quiet where our Lord is supreme?
9. That doubts fly when he is nigh?
10. That when our risen Lord is anticipated distrust and unbelief are dissipated?

11. That the cry, "That I may know him," is the cry of wisdom, and is more important than the query: That I may know scientific lore?

12. That Ruin, Redemption and Regeneration are the three biggest R's in all this world? —Sel.

### Triumph in Christ.

The apostle could say, Thanks be unto God which always causeth us to triumph in Christ. To become a victor or conqueror and triumph over sin, temptation and evil is greater than to triumph over a city or country.

It is said that Pompey was drawn in a splendid chariot by elephants after having triumphed over Africa. Mark Antony was honored by being drawn in a chariot by lions.

The child of God may never have that experience, but if triumphant we may ride in the chariot of hope drawn by the steed of faith, until amidst the splendor of translation glory we shall rise to meet the King of kings, and be honored as his children receiving the crown of immortality. This will far surpass the honor of all worldly triumphs.—H. A. Mitchell in *The World's Crisis*.

### The Uplifting of an Ideal.

No one can cherish a beautiful idea and not grow toward it. You cannot hold before yourself the ideal of kindness and helpfulness and good cheer and be growing selfish and gloomy. Keep a firm grip on your ideals and they will lift you. But remember that no one ever grew better without the help of a high ideal.

To recognize the vanity of this life is the first step toward the true life. To perceive our ignorance is the first step toward true knowledge; to acknowledge our folly is the first step to true wisdom; to behold our misery is the first step toward true happiness.—Panin.

Of all creatures man alone can contemplate his misery: this is his wisdom; of all creatures man alone can reject the true remedy for his misery: this is his folly.—Panin.

Happy am I, for I do what I like." Yes my friend, so does the beast.—Panin.

## THE RESURRECTION OF THE DEAD.

### How It Is Ignored— Why It Is Essential.

(Popular and Scripture Views contrasted).

Before dealing with the Bible aspect of this subject it may be instructive to look briefly at some popular views in relation to it. Some difficulty is likely to be experienced by any one who tries to get these views stated with clearness, fulness or intelligence, for the simple and obvious reason that they rarely appear to possess these desirable qualities. This conclusion was firmly impressed upon my mind by certain experiences which I shall shortly relate.

#### Popular Ignorance and Neglect.

Anxious to procure a statement of current ideas about the resurrection by writers or authorities who would be recognized as satisfactory from an orthodox standpoint, I resolved to consult some of the largest Bible Dictionaries, and proceeded to examine first the *Cyclopedia of Biblical Literature*, edited originally by the well known Dr. Kitto, and afterwards re-edited by Dr. Lindsay Alexander, of Edinburgh—one of the O. T. revisers. Turning to the "Resurrection," I found the following:—  
"Resurrection of Christ (Jesus Christ)," i. e., anyone who wanted to know about the Resurrection of Christ was to consult the article upon Jesus Christ. And this is all the illusion to the resurrection in this able, extensive and once popular work, which embraces three large volumes, and contains 3000 pages, each page having two columns of closely printed matter. To the industrious editors of this elaborate *Cyclopedia*, the subject of the resurrection did not appear to require any direct or separate notice.

Somewhat disappointed at this unlooked-for silence, I tried another and still larger work, viz. *Dictionary of the Bible*, by Wm. Smith, LL. D., composed of articles by such well known men as Canon Farrar, Deans Alford and Stanley, Dr. Hor. Bonar, Prof. Plumptre, and a host of bishops, archbishops and other ecclesiastical dignitaries. Turning again to the letter "R" I found that the word resurrection did not occur at all. Yet this work also extends to three large volumes, embracing altogether nearly 3200 pages, each page having two columns of matter in small type and although four columns could be devoted to such a trivial subject as the heathen god Remphan (only mentioned once in the whole Bible), the glorious doctrine of the resurrection, which the epistle to the Hebrews declares to be a fundamental principle of

the gospel, is thought unworthy to be even named in this exhaustive compilation. Although the word occurs between thirty and forty times in the N. T., and the idea in other words is repeatedly expressed, yet it would almost seem that these Bible critics, essayists and editors thought it a thing incredible that God should raise the dead.

In Prof. Hodge's *Systematic Theology*, an able and scholarly book, I was more successful. The subject is treated in a separate chapter, and fourteen pages are devoted to the Scripture doctrine in several aspects. The essence of the learned Professor's conclusions as to what the Bible teaches on the point is very brief and is thus summed up by himself in three short propositions (111. 788):—"The Bible teaches nothing on this subject beyond 1, that the body is to rise again, 2, that its identity will be preserved, and 3, That it is to be so changed and refined as to adapt it to the high state of existence to which it is destined. According to him, the Bible says nothing regarding 1, the order in which the dead are to be raised, 2, the time or purpose of the resurrection, its subjects, or 3, the place it should occupy in the Christian faith. He is cautious enough to add, however, that the church "is not responsible for the fanciful theories adopted by many of its members."

Coming to more recent publications, in Dr. Hasting's *Dictionary of the Bible* (5 vols.) there is an article on the resurrection occupying nearly seven pages, vol. 4, pp. 231-236, in which the reality of the resurrection of Christ is admitted, that Paul shows that faith in the resurrection of the dead is vital to the gospel, and that Christ taught the resurrection of the righteous as separate from that of the wicked. The paper is however, vitiated throughout by making the immortality of the soul, in some form or other, the starting point, although not the subject of the enquiry.

The *Encyclopedia Britannica*, 11th edition, in 29 volumes, has no space for the resurrection under that heading, but there are fragmentary references to it in a four-page article on Eschatology, descriptive of various views on the subject. The *Encyclopedia Biblica*, a companion work to this, in four volumes, edited by Prof. Cheyne and Dr. J. Sutherland Black, has no separate article upon the resurrection, but there is one of 24 pp. upon resurrection and ascension narratives, in which the gospels are examined with a view to show that they exhibit "contradictions of the most glaring kind." vol. 4, column 4041, and that the resurrection of Jesus "is in very

many quarters, and with glowing distinctness, characterized as un-historical." Col. 4040. It is maintained that the alleged appearances of Jesus Christ after his death can be explained as subjective visions in the minds of persons who believed they actually saw him alive although he was not really present. Col. 4085.

This article starts by saying: "The resurrection of Jesus is held to be the central fact upon which the Christian church rests.... Paul rests upon it three fundamental thoughts of the Christian faith, 1, the belief that the death of Jesus was... a Divine appointment for the forgiveness of sins, and for the salvation of men; 2, a vindication of the supremacy of the exalted Christ over the church; and 3, the pledge of the certainty of an ultimate resurrection of all believers to a life of everlasting blessedness." It is also admitted as "in logic inevitable that if at any time it should come to be recognized that the resurrection of Jesus never happened, the Christian faith with respect to all the points just mentioned would necessarily come to an end." Col. 4039.

In the same book there is also an article by the late Rev. A. B. Bruce, D. D., Professor of Apologetics and New Testament Exegesis, F. C. College, Glasgow, on "Jesus," occupying ten pages of closely printed matter and the following summary of it in his own words, extends to twelve lines: "Jesus Christ, the author and object of the Christian faith, a Jew by race, was born in Palestine towards the end of the reign of Herod the Great. The home of his childhood was Nazareth, a town in the lower division of the province of Galilee. The family to which he belonged was of humble estate. In early youth he worked at a handicraft. On arriving at mature manhood he became a public teacher, rapidly gained fame, gathered about him disciples, offended the ruling classes by free criticism of the prevailing religion, and ended a brief but extraordinary career by suffering crucifixion."

This is a sample of what is being taught to students—prospective ministers of so-called Christian churches—taught in theological colleges in our land by those who are paid to defend the Bible, and prove its "canonicity, inspiration and trustworthiness." It's a brief but extraordinary summary of the life of Jesus is remarkable for what it leaves out—what is not thought worthy of mention. No notice is taken of the Divine begetting, or the place of birth, as that involves recognition of miracle. For the same reason, the miraculous cures and other wonders are omitted, and there is NO resurrection. It is

and a Christ that is set before us, not a living one, or as Paul triumphantly puts it, "Yea, rather, that was raised from the dead who is at the right hand of God, who also maketh intercession for us." If it is simply a public teacher who rapidly gained fame that is to be preached, alas, this is a sorry substitute for the Christ, the Son of God and the Saviour of men, who died on the cross to obtain forgiveness for us, who was raised from the dead to be a Prince and a Savior and who comes again with eternal salvation which he has won for us through the shedding of his own precious blood.

That the consoling doctrine of the resurrection should have little place in current theology, and occupy but a humble position in the thoughts of professing Christians is not wonderful when we consider the overpowering influence exercised upon the minds of almost every sect by the antecedent error regarding the state of the soul between death and the resurrection. So long as it is believed, in opposition to the sacred writings, that at death we do not cease to be, but only change our place: that, at what is termed the dissolution of the body, the soul or spirit enters upon a glorified existence in the presence of God, an innumerable company of angels, and of the spirits of just men made perfect in heaven; so long as the body is held to be only the house,—actually the prison house of the real man, so long also will it be impossible to understand the importance and necessity of the resurrection of the dead. It will also be impossible to realize the alarm and dismay of the early disciples when they saw fellow believers falling by the hand of death, while the Lord was still absent in the heavens, without any sign being seen of his return to prevent the death of those who remained alive, and to establish that kingdom for which they earnestly longed and suffered.

#### The True State of the Dead.

The state of man in death is described in the Bible in language of such exceeding plainness that any mistake as to its obvious meaning seems well-nigh impossible. Thus:—"The dead know not anything.... There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Eccl. 9:5, 10.

"The grave cannot praise thee, death cannot celebrate thee; they that go down to the pit cannot hope for thy truth." Isa. 38: 18. "The dead praise not the Lord, neither any that go down into silence." Psa. 115:17. See also Psa. 88:10-12.

These are samples of O. T. usage. The N. T. commonly speaks of death as a sleep. "Our friend Lazarus sleepeth." Jno. 11: 11.



"He (Stephen) fell asleep."—Acts 6:60. "For this cause..... many sleep." 1 Cor. 11:30. "Some are fallen asleep." 1 Cor. 15:6. "They also who are fallen asleep in Christ perished." v. 18. "We shall not all sleep." v. 51. "I would not have you to be ignorant, brethren, concerning them who are asleep....They also who sleep in Jesus will God bring with him.....We who are alive shall not prevent them who are asleep." 1 Thess. 4:13-15. In no case is death said to be a change from a lower to a higher state of being, or simply a transfer of ourselves from one place to another.—J. R. Norrie.

To be continued.

**"God is Spirit."**

In Jno. 4:24 we read. "God is a Spirit," or as the margin puts it. "God is spirit." and they that worship him must worship him in spirit and truth.

At first reading this verse would seem to contradict the idea that God is a material being with powers to reason and think as we do only in perfection. This seeming contradiction arises because we have been taught to think that a spirit is an immaterial nothing—a ghost or phantom. Unless this meaning is borne out by the Bible we have no right to apply it here.

Christ's resurrection proves that spirit and matter are not opposites as materiality and immateriality are opposites and where one is the other cannot be. His resurrection does prove however that spirit is a condition of organized matter which is opposed to the present condition of organized matter on the flesh or mortal plane.

In Jno. 3:6, Christ says that which is borne of the flesh is flesh and that which is borne of the spirit is spirit. In verse 8 he says every one borne of the spirit can go and come as the wind.

After the resurrection of Christ we read of his going and coming as the wind. He appeared to the disciples in a room the door being locked. Jno. 20:19. He appeared to two disciples as they were walking along the road, Luke 24:15, and verse 31 of the same chapter says he vanished from their sight. We have positive proof that Christ was spirit after the resurrection. He manifested the very signs he himself had given as proof to the birth of the spirit. By his own words those born of the spirit are spirit.

Although Christ was spirit after his resurrection there was just as much solid matter about him then as before death and resurrection. Moreover it was the same matter organized into his body as was organized into it before he died. He showed the

disciples the prints of the nails in his hands and allowed Thomas to put his hand into the hole in his side. In Luke 24:38-39 he reproved the disciples for thinking he was a spirit in the sense of a ghost.

"And he said unto them, Why are ye troubled and wherefore do questionings arise in your minds? See my hands and my feet that it is I myself. for a spirit hath not flesh and bones as ye behold me having." In Matt. 14:26. R. V., under the same conditions the term ghost is used. As further proof that he was an organized body of matter like themselves he took broiled fish and ate before them. versed 42-43.

So then Christ after his resurrection was spirit, proven by the fact that he came and went as the wind. He was at the same time an organized body of matter. His being spirit did not make him a spirit, a ghost or a phantom.

We have a perfect right to believe God is both spirit and matter at the same time. In Heb. 1:3 we get positive proof of this. Speaking of Christ and his Father Paul says. "Who (Christ) being the effulgence of his (God's) glory and the very image of his (God's) substance." Nothing can be called substance unless it is material and matter. The King James version uses 'person' instead of 'substance.' It is evident then that God must have another meaning for the word spirit when he uses it in connection with himself or man, than the meaning given to it by man.

If it means an immaterial being when used in connection with God, then God contradicts himself when he asserts himself to be both substance and spirit.

We can find the true meaning by noticing the manner in which he has used the word. In Job 27:3 and Gen. 2:7, the spirit of God and the breath of life are used interchangeably. In many other places "spirit" will be found in the text and breath in the margin, or vice versa. The meaning of spirit in such places is clear.

Again the word spirit is used to indicate a state of mind. Num. 5:14, spirit of jealousy. Prov. 16:18, haughty spirit. 1 Cor 4:21, spirit of gentleness. In such texts there is no danger of our understanding spirit to mean an immaterial being. In Luke 1:35 the words 'holy spirit' and 'power of the most high' are used interchangeably. Both are means to the same end and operate at the same time. In Acts 1:8 also, holy spirit and power are used in connection with each other. It is clear that holy spirit is only another name for God's power operation on and among men.

Christ's own words show that those born of the spirit are all powerful within themselves in

that God permits his own inherent power to dwell in them to an unlimited degree. In Jno. 5:30 Christ says. "I can do nothing of myself." This was before his death and resurrection, his spirit birth.

In Matt. 28:18 after he has become a spirit being he says, "All authority hath been given unto me in heaven and on earth." Thus spirit is symbolical of omnipotency. God possessing complete unlimited power may as truthfully be called holy spirit as he can be called love, because he possesses this quality in its perfection.

God being spirit, all powerful he can see under all outward appearances. He can understand what is the true intention and meaning of all actions and conditions in life. He can see and hear his creatures in Jerusalem. He can detect truth and honesty of purpose in a Gentile mind as quickly as he could if it were in the Jewish mind, and he can detect and take into account the hypocrisy of a Jewish mind as quickly as he would the hypocrisy of a Gentile mind. Therefore the place or nationality of the people are no conditions of worshipping God under the regime of Christ as they had been under Moses. The only worshippers of God are true worshippers who worship in spirit and truth, whose condition of mind is in harmony with the mind of the all powerful spirit, God. The true worshippers must see and understand God as he is revealed by the truths he has given concerning himself. If we worship without this conception of him we are not true worshippers.

Alta King.

**Are You Blind?**

Recently I read the startling statement that sixty-four to the million of the world's population are blind. That is indeed a surprising statement, for of all physical infirmities, blindness seems to be one of the most pitiable. A young woman who was a former school friend, has a little girl of only a few months who is thus afflicted, and there is no hope entertained that she will ever enjoy the blessing of sight.

Very much is being done through the international Society for the little unfortunates, who must grow up with sightless eyes and never know the beauties of the world in which they live, or the faces of the kind friends who minister to them. The wonderful things that medical science is doing for those who are thus unfortunate is indeed marvelous but not all cases can be relieved by a surgical operation. Many will be obliged to bear through life this infirmity.

But you say, I am not blind, and how can the question apply

to me? There is another type of blindness, more prevalent, and more fatal in its consequences than physical blindness.

Jesus Christ called those who rejected him, blind, because they closed their hearts to the greatest blessings that could come to them, by faith in him as the Son of God and the promised Redeemer from sin. No one would refuse the remedy for the blindness caused by sin in the human heart.

Jesus asks you today as he asked the blind man of old,— "What will ye have me do for you?" Is your reply like that of the blind man. "Lord that I might receive my sight"—? Or do you, not realizing your condition of blindness ask for riches, fame, and pleasure, so that he cannot give you the great blessing, and allows you perhaps, to have your desire, until you find at last that you care only for the things that are seen and therefore temporal, while the things eternal are despised, because unseen by the natural eyes, and therefore unappreciated?

Are you blind, the eyes of your understanding being enlightened, so that a vision of the King in his beauty has never been granted to you? He is the one altogether lovely and the chief among ten thousand. Ask him that spiritual blindness may be taken away, that you may come to see him as crucified and risen for you, bearing your sins, that you might be redeemed and forgiven. Don't think less of your spiritual sight than you do of your physical, for it is infinitely more important.

May the Spirit of God open your eyes that you may behold the Light of the world, that you may not walk in darkness but have light.—John Perham in The Bible Advocate.

Life is hard for many people, and we have no right to withhold any look or word or touch or act of love which will lighten the load or cheer the heart of any fellow struggler. The best use we can make of our life is to live so that we shall be a benediction to every one we meet.

is a sad and serious mistake if the reading of the Word of God is neglected in the Christian family. Family worship is becoming more rare among God's people. There are many excuses for it. Many feel it is a mistake and a great neglect.

Tears are softening showers which cause the seed of heaven to spring up in the human heart.—Scott.

True character is like the sap in the stem of the growing tree; it is unseen, but vital, part of the tree's life.

**THE RESTITUTION HERALD.**  
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Address, The Restitution Herald, Oregon, Ill.

## Editorials and Church News.

### EDITOR'S APPOINTMENTS.

Dixon, Illinois, the first Sunday each month.  
Adeline, Illinois, the second Sunday each month.  
Rensselaer, Indiana, the third Sunday each month.  
Oregon, Illinois, the fourth Sunday each month.

The various conference sessions are now a matter of history for the year 1916. Many have attended these meetings and with many this is where it will end for another year when many will attend again if the Lord tarries. As a matter of fact, this is little better than pure and unadulterated selfishness. As to religious activity, this is simply grat-

ification, with little thought of an effort toward spreading the truth for the good of others. It is an easy thing for us to be religious when we are in the company of others who are striving in the same direction, but the true character of our religious experience will be shown by the effort we put forth between conferences, not only for self advancement but to see how many others we may reach with the gospel. Many excuse themselves because they are isolated, saying they have not the opportunity that others have who are with others of like precious faith. To our mind, the faithful, isolated brother or sister has the advantage over all others and we have seen the truth of this statement demonstrated over and over again. We know an isolated sister who has had ministers come to her locality to preach the gospel. By her faithfulness she has won her husband for the truth. A faithful father and mother, though isolated, have brought their family into the truth besides knowing that they have been instrumental in bringing the truth to their neighbors. Other examples may be added, but this is enough. Where there is a will, there is a way. What will YOU do the coming year?

We are just home from the Missouri meeting at Valles Mines. Briefly we wish to say that it was one of the most harmonious and best meetings we ever attended. The large audience, almost exclusively made up of people not in the faith, showed deep interest throughout and expressed strong desire for more meetings later.

Sr. Thompson, of Plymouth, Ind., is yet in serious condition as a result of her accident of some months ago, and Sr. Harsch of South Bend, Ind., is nursing a broken wrist which will give her trouble for months to come. Truly, there is much of darkness in this present evil time. Our good wishes go out to these afflicted ones in their distress.

Word comes from our Blanchard, Mich., church that Sr. Kelly is in very serious condition as the result of an operation for appendicitis. Sr. Lindsay and the editor spent some very pleasant hours in the home of Bro. and Sr. Kelly while at the Michigan conference and this kindness received by us makes us doubly anxious for her. We pray our Father's mercy upon her. May she be spared and the home unbroken.

Bro. and Sr. G. W. and M. J. Johnston, of Moffett, Okla., in renewing, express love and kindest regards to all brethren.

### HELPING FUND.

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

Mrs. J. H. Morse,	1.50
Mrs. Alice Quinn,	4.00

## The Sunday School.

By Anna E. Drew.

Paul a Prisoner in the Castle. Sept. 17, 1916. Acts 22. Lesson Text.— Acts 22:17-28.

Golden Text.—He is my refuge and my fortress; my God, in whom I trust. Psa. 91:2.

Time.—June 3, A. D. 57.

Place.—Paul's address to the Jews from the stairs that led from the Castle Antonia to the public court of the temple.

### Questions.

Where did we leave Paul in our last lesson? Acts 21:40. By what means did he gain the silent attention of the excited crowd? v. 2. "The use of this speech instead of the Greek, which probably the whole audience understood, marked in itself his claim to be a true Hebrew." What does Paul say of his early life and training? v. 3; Phil. 3:4-6. Who was Gamaliel? Acts 5:34. In what way had Paul shown his zealotness toward God? vs. 4-5; Gal. 1:13, 14. Can one be zealous for God and yet be working against him? Rom. 10:2, 3. Give a present day example. What is meant by "this way"? v. 4. What were the steps in the conversion of Paul? Must all who come unto Christ come through faith, repentance and baptism? What is the importance of baptism? v. 16. Gal. 3:27; Rom. 6:4-5. After Paul's conversion did he think he might be successful in working among the Jews? vs. 18-20. What was God's special work for him? v. 21. As he relates this, how did it effect his hearers? v. 22.

"His statement that God had commanded him to go on his mission to the Gentiles aroused their anger, for they could not bear the thought of uncircumcised heathen being made equal to the sons of Abraham."

How did they manifest their anger? v. 24.

"As the chief captain did not understand Hebrew he was ignorant of the charge against Paul and also the defence he had made, but as he saw they grew more and more furious, he supposed that Paul must have given them the highest provocation, therefore, according to the barbarous and irrational practice which has existed in all coun-

tries, he determined to put him to torture by scourging in order to make him confess his crime."

What saved Paul? vs. 25-28.

"By the Roman law, no magistrate was allowed to punish a Roman citizen capitally or by inflicting stripes, or even binding him."

Why had the chief captain cause to fear for himself? v. 29. What was his plan that he might find out why Paul was accused of the Jews? v. 30. This would give Paul another opportunity to preach the gospel. What was the gospel Paul preached? Acts 28:31. Find 5 texts of things Paul preached concerning the kingdom of God. Find 5 texts that he taught concerning the Lord Jesus Christ. What gave Paul so much strength and courage? See Golden Text. Do you not think Paul's life showed that he fully believed Rom. 8:28? Show in what ways we can profit by Paul's example from today's lesson.

## Obituary.

Virginia Elizabeth Halstead, Baby child of Everett and Loe Halstead, was born Aug. 29, 1915, and died Aug. 14, 1916; aged 11 months and 16 days.

She was an unusual baby of so sweet and gentle disposition that "to see her was to love her." Her last moments in life were peaceful. She leaves a brother and sister, with the parents and other more distant relatives to mourn the loss of a jewel so bright and cheery that her untimely death has cast a dark cloud over the home and surrounding neighborhood.

Funeral services were held in the church house at Rensselaer, where an unusually large congregation of neighbors and friends assembled to pay tribute to the memory of the little one whose short life had contributed so much of mental sunshine and of good cheer in the community, after which we tenderly committed her to the silent tomb to remain for a time until our Lord and Life-giver shall return to restore all things promised of the Father. "Weeping may endure for a night, but joy cometh in the morning."

L. E. Conner.

## Reports.

### Report of National Berean Society.

The third annual Berean conference met at Waterloo, Iowa, Aug. 24th.

The whole day was spent in Berean work, beginning at 6:45 with a devotional hour led by Sr. Eva Stearns, and ending with a

sermon by Bro. G. E. Marsh in the evening.

Two business sessions were held.

After the devotionals, the first session was opened by a talk by the Pres., Leila Whitehead, of Chicago on the Aim of the National Society.

All reports showed a marked increase of work done this year.

The Literary Committee reported 54 articles published. Illinois contributed 38, Indiana, 13; Iowa 2 and Ohio, 1.

Tract Com. reported tracts sent out as follows: To Ill., 1130, to Ind., 268, Ohio, 40; Ala. 40; Ark. 50, Neb. 63, New York, 9; S. C. 75; Ky. 35; Cal. 30; Mo. 40, Tex. 15, and England 37, making a total of 1832 tracts.

The reports of states showed new societies and a deeper spiritual interest manifested.

The election of officers resulted as follows:—

Pres., Miss Leila Whitehead, 5439 Ohio St., Chicago, Ill.

1st Vice Pres., Mrs. Eva Stearns, Iowa.

2nd Vice Pres., Frank Siple, Ill. Cor. Sec., Miss Evelyn K. Hirsch 325 W. Marion St., So. Bend, Ind.

Rec. Sec., Mrs. Ella DeMont, Argos, Ind.

Organizer, Miss Anna Drew, Dixon, Ill.

Literary Com., Miss Leota B. Hanson, 3401 Magnolia Ave., St. Louis, Ind.

Tract Com., Mrs. Lydia Railsback, 621 S. Fellows St., So. Bend, Ind.

Program Com., Chairman to be supplied from Ill., Mrs. Alma Ellis, 400 Dane St., Waterloo, Iowa and Ora Railsback, Argos, Ind.

Com. on Organization, Mrs. Lydia Railsback, Ind., Mrs. Idona Romine, Neb.

Com. on Social Letter Writing,— Mrs. Alma Ellis, Waterloo, Ia. Mrs. Amy Weaver, Ill., Miss Kate Abbott, Blackduck, Minn. Esther Richardson, Los Angeles Cal., Mrs. Viva Moore Stuhler, Washington, D. C., Frank Siple, Oregon, Ill., Anna Adams; chairman.

Mrs. Lydia Railsback, Rec. Sec. Pro Tem.

**To Isolated Members.**

If you are isolated yourself or know of any who are, will you please communicate with the chairman of the committee appointed for the purpose of corresponding with all such and she will greatly appreciate it.

Miss Anna L. Adams, chairman, 408 E. Chamberlin St., Dixon, Ill.

**Illinois Conference.**

The 19th Illinois Annual Conference of the Churches of God in Christ Jesus, convened at Oregon, Ill., Aug. 17-20, 1916.

A daily program was provid-

ed by the program committee, and some excellent sermons were delivered by Bros. L. E. Conner, J. H. Anderson, F. E. Siple and S. J. Lindsay.

Pro. Conner preached the first sermon Thursday evening, Aug. 17.

Conference was formally opened Friday morning. A song service was followed by prayer and scripture quotations, after which our Pres., S. J. Lindsay, made a few remarks and appointed the various committees.

Three sermons, a Bible study on the Passover, a Berean business meeting, and a Berean service for all, completed the day's work.

Two business sessions were held on Saturday. The regular routine was followed, reports given by the Sec., Treas., and evangelist after which came the church reports, etc.

The majority of the churches of the state were well represented, and much interest manifested.

The following officers were retained for the ensuing year, Pres., S. J. Lindsay; Vice Pres., Leila E. Whitehead; Sec., Almeda Glotfelty; Treas., Anna E. Drew; Executive Board:—J. M. Glotfelty, E. F. Gesin, F. H. Knodle, Anna E. Drew and Earl Koontz.

The where-with-all to liquidate the debt on the real estate purchased some years ago, was raised, and Bro. Siple engaged to assist Bro. Lindsay in the work of the state.

On Sunday morning there were two additions by baptism, viz.,— John Renner and his wife, Bonnie Renner, of Pleasant Valley, Ill.

At 10 a. m., Bro. Conner preached from the 11th chapter of Romans, after which he took charge of the communion service.

In the afternoon Bro. Anderson held his large audience spell-bound with a masterful sermon along the same line of thought advanced by Bro. Conner in the morning.

The evening Berean service was led by Rolland Stilson, Sub. Service.

A sermon by Bro. Lindsay ended the program.

Almeda Glotfelty, Sec.

**Missouri Conference.**

The Missouri Conference convened Aug. 24, at Valles Mines, Mo., closed Aug. 27, after a very enjoyable and profitable session. As the churches in Missouri have no camp ground or place of convention, the home of the president of the conference was chosen as the meeting place this year. A large tent was erected for services and the members of the conference and visitors were well cared for.

Bro. L. E. Conner of Cleveland Ohio, and Bro. S. J. Lindsay of Oregon, Ill., preached to us, and Bro. Lindsay conducted Bible classes which were especially instructive. A fair sized and very attentive audience was had throughout the meeting, but owing to the inclemency of the weather during the last day, many did not get to attend.

Fortunately, Bro. Lindsay could arrange to spare a few more days with us, so he will continue services in the evening, closing Wednesday, Aug. 30.

Sr. Susan A. Horn professed her faith in the teachings of Jesus Christ concerning his kingdom as related in God's word and will be baptized by Bro. Lindsay on Wednesday, Aug. 30.

May we look forward with pleasure and hope to our next conference, trusting that the encouragement now given us will make us more willing workers, and that each one of us need not be ashamed of our report to ourselves, the conference and God, a year hence.

Saidee Morse, Sec.

**The Dead in Christ Shall Live.**

Dear brothers and sisters:

In Job 14:13-14, we have this reading: Oh that thou wouldst hide me in the grave, that thou wouldst keep me in secret until thy wrath be past, that thou wouldst appoint me a set time and remember me. If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Jesus says that the dead in him will live again. Job 19:24-26: That they were graven with an iron pen and lead in the rock forever. For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God.

Jno. 11:25-26. Jesus said unto her: I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this? I Cor. 15:51-54. Behold I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. Rev. 20:5-6. But the rest of the dead lived not again until 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.

Now, dear brethren, he that believeth that Christ died and rose again, and is buried with him in baptism and he that loveth God with all his soul, might and Spirit, hath everlasting life and shall live in joy, happiness and pleasure in the beautiful city of gold. In 1 Thess. 4:16-18. Paul says: For the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Your brother in Jesus,  
Ora L. Worley.

**Sorrow's Children.**

"Tribulation worketh patience and patience..." Rom. 5:3.

The apostle Paul sees everything at work. Nothing is inert or passive. Nothing is idle or stagnant. "All things work together." And the dark things in Christian experiences are working just as much as the bright things, for they are all under divine guidance and are coerced to gracious issues. Tribulation worketh, and under such divine carefulness as to produce the radiant spirit of hope. Last summer I saw black peat on the island of Arran. It was black as midnight and thick and close and sodden. And then I looked at some of the dainty things which were finding sustenance in this midnight bog, and waving their banners in the moorland air. There was the blue forget-me-not, and the graceful heather-bell. The black peat worketh the moorland flowers. Tribulation worketh patience. Do not let us look so much at the peat that we ignore the flowers.

Let me name one or two of the children of sorrow. There is love, with all her bright attendants. Who has not known love born in the night? And who has not known love born again in the night? Perhaps it was our love for God which in the garish day had drooped and died, and in the black night it rose again from the dead. Or perhaps it was our love in the family, or our love for our friends. We had grown careless and our love had degenerated into indifference; and then the night fell on to our soul, and the withered affection revived, sucking its nutriment from the very blackness which

threatened extinction. Perhaps the child of darkness was a nobler, purer, and more sacrificial love for our native land. It was in the night of exile that Israel found a loftier, more passionate love for Jerusalem. "If I forget thee, O Jerusalem, may my right hand forget her cunning." That was a flower of the peat.

And wisdom is one of the children of sorrow. Strange light is born in the night. "We never saw it until the sorrow came." Our cleverness is supplanted by simplicity. In the darkness the eye becomes single and the sight becomes simple and the whole body is full of light. "Before I was afflicted I went astray, but now...."

And it is in tribulation that we gain our noblest conquest of ourselves. Before the trouble came our powers were like disbanded troops. But night gathered our troops together. The black night restored unanimity to our souls. It gave us our sovereignty and our crown.—Dr. J. H. Jowett in *The British Weekly*.

#### Two Pleasant Meetings.

The writer has just returned home after attending two exceptionally pleasant meetings, —one at Oregon, Ill., and the other near Valles Mines, Mo.

So far as we are able to remember we have missed but one Illinois annual conference meeting of our brotherhood during the 17 or 18 years past. All of these meetings have been profitable and enjoyable, but the one this year was exceptionally so. The preaching and exhortations were no better than usual; the weather was no more pleasant, as we usually have had good weather for these meetings; nor did we notice much difference in the numbers in attendance, and the harmony and good fellowship that usually prevail among those who attend these meetings were of the same high class at this meeting.

There was one happy feature which added much to the interest and pleasure of those in attendance at this meeting, however. Usually the expenses necessary for the conducting of the annual conference and Bible school are only partially provided for in advance, which results in public collections being taken during the meetings to provide the necessary funds to pay expenses. At this meeting, however, no such collections were necessary, the treasurer announcing that contributions to the amount of some three hundred dollars had been received, which was sufficient to pay all expenses of the school and conference meetings.

This was very gratifying to those whose duty it has been to secure the necessary funds for

these expenses. And in addition to this, when one thousand dollars to carry on evangelistic work, etc., during the coming year was asked for, subscriptions came with good will and pleasure from the brotherhood and when the meetings closed nearly the full amount had been subscribed, with many other willing helpers yet to be heard from. All of which manifests spiritual growth and renewed interest in the Master's cause on the part of our people.

From the good meeting in Illinois, we went to Valles Mines, Mo., to attend a meeting arranged for by Bro. J. H. Morse, at his home near Valles Mines. Bro. Morse's heart is in the Master's service and the amount of work he does is limited only by his ability to labor, and when we arrived we found a tent, well and comfortably seated, sufficient to accommodate a good, large audience; an organ in place, and everything necessary for the comfort of those attending the meetings conveniently arranged.

Those attending from other places were housed and comfortably cared for by Bro. and Sr. Morse. The meetings began Wednesday evening, with only a fair audience as Bro. Morse did not know that speakers would arrive in time for Wednesday evening meeting until too late to properly advertise meeting for that evening. But he kept the telephone busy Wednesday afternoon. Thursday and Friday evenings the tent was well filled with intelligent and attentive listeners. Saturday evening and Sunday the rain kept many away, but sufficient to make good audiences braved the weather and came.

At the close of the Sunday morning service, Bro. Morse announced that provisions to feed all that would remain for the afternoon services had been made, and his kind invitation was accepted and a fair sized audience was well supplied from a long, improvised table in the yard beside the tent.

The writer has never attended a meeting where a deeper love for the truth was manifested and more considerate and generous arrangements for the conducting of such meetings were made and carried out than those displayed by Bro. and Sr. Morse. Nothing was lacking which they could supply, all of which they unselfishly and cheerfully did on account of their love for the Lord and his truth.

These are bright and cheery spots of encouragement as we journey through life, never to be forgotten by those who appreciate kindnesses and which bring rich rewards bye and bye.

L. E. Conner.

A mewling cat is no mouser.

#### At Jesus' Feet.

"Mary ... sat at Jesus' feet, and heard his word." Lu. 10: 39.

Such is the attitude in which Mary of Bethany first appears before us in the gospel story. The Son of God had honored her home with a visit, and she chose for herself a place at his feet. It was the place of worship and adoration. Martha chose a different place, the place of busy service and thought that her sister should have chosen the same. But the Master of the house had come in, and he was speaking to his handmaid, and whilst he chose thus to honor her, she could but choose to sit in rapt attention at his feet. Service for him would be a delight when his time came, but to be occupied with the Lord himself was to her more precious than to be taken up with his work. Worship was to her a more joyous thing than any service could be. She judged, and judged rightly, that it was also more acceptable to the Lord himself.

And we, too, are we not apt to forget the one thing needful? We wear out our days with service. We multiply agencies for work. There is a round of meetings to be attended to, and a host of correspondence, each letter being cut short because we are "too busy to write more." And in the midst of it all God is seeking, seeking, seeking—not our service, but our worship. Jno. 4: 23.

The angels that excel in strength were created to be his servants. But when God bringeth the first-begotten into the world, the first command that goes through the courts of heaven is this, "Let all the angels of God worship him." Heb. 1: 6.

Heaven is a place of worship first, and of service afterwards, and when God's will is done on earth as it is in heaven, all nations whom he has made shall come and worship before him, and shall glorify his name. Ps. 86: 9. For the nations will at last have learned the one thing needful, they will at last have come to the end of man's ways and man's thoughts; and they will say, "Come ye, and let us go up to the House of the God of Jacob, and he will teach us of his ways." Isa. 2: 3. Yes we shall see it yet, the nations sitting at Jesus' feet and hearing his word. Surely in these days he will make the place of his feet glorious. Isa. 60: 13.

And Mary of Bethany chose the place of his feet. To her it was a glorious place. And, for the time, her home was transformed into the semblance of heaven itself. For indeed the Lord of heaven was there, and she herself was like those heavenly ministers of whom it is written that

they do his commandments, hearing unto the voice of his word. Ps. 103: 20. How expressive are the words of the heavenly messenger in Lu. 1: 19, "I am Gabriel that stand in the presence of God, and I am sent to speak unto thee." Six months later we read of him again in v. 26, that he was sent from God unto a city of Galilee. We are not told whether he had been sent on any other service during the intervening six months. What if he had continued to stand all that time in the presence of God? The poet spoke truth when he wrote—"They also serve who only stand and wait."

When the Queen of Sheba had ended her visit to Solomon, she thought the happiest people in Israel were the king's servants. Indeed it almost seems as if she coveted a place amongst them. And why did she judge their lot a happy one? We should suppose it was because they had such a glorious service to perform. But no. "Happy are these thy servants," she said, "which stand continually before thee, and hear thy wisdom." 1 Kings 10: 8.

And there is another King greater and wiser than Solomon. It was He who was present that day in the home of Mary of Bethany. And whilst Martha was troubled because she was thinking of the hardness of her work Mary was supremely happy because she was sitting at Jesus' feet and hearing his wisdom.

O ye Christian workers that are cumbered with service which brings to your heart little joy, and who feel the work all the harder because you are left alone, learn the secret of happiness from Mary of Bethany; cease awhile from your care and come and let us worship at Jesus' feet. So will he give you the rest and the peace and the joy that are ever in his own heart, for whilst beholding as in a glass the glory of the Lord you will be changed into the same image from glory to glory, even as by the Spirit of the Lord. Matt. 11: 28-30; 2 Cor. 3: 18.

But there is another picture of Mary to which we must pass. It is in a time of sorrow that we next see her, when she and Martha are mourning the death of Lazarus. Jesus has just come to the outskirts of the village and Mary goes forth from the house when she hears that the Master is come and is calling for her. And here is the picture that the inspired penman has drawn for us of the meeting of Mary with her Lord: "When Mary was come where Jesus was, and saw him, she fell down at his feet. Jno. 11: 32. It was the place she had chosen for herself, and her sore bereavement would not prevent her worshipping her Lord. Nay rather it would but cause her in confession of utter human



weakness, no longer to sit at his feet, but to fall down in a yet more lowly attitude, prostrate before the Son of God.

It was here that every fearer of God in the olden days was wont to prevail. "I am but dust and ashes," was Abraham's plea when he interceded for Sodom, Gen. 18:27. Not all Job's righteousness and integrity of heart, but the confession of his vileness won for him acceptance with the God that is glorious in holiness, in whose presence no flesh shall glory. "I have heard of thee," he cries, "by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." Job 42:5-6.

It was when Joshua fell to the earth upon his face before the ark of the Lord, and put dust upon his head that God was moved to glorify his great name. Josh. 7:6-15.

Here too it was that Daniel, chief minister of a great empire found his truest greatness. For, leaving alone the cares of a hundred and twenty provinces, when he found that the time for Israel's restoration was at hand, he lay down among the ashes, and there amidst confession of sin and unworthiness prevailed with God and won for himself the title of "greatly beloved." Dan. 9.

It was not till Saul of Tarsus fell to the earth, Acts 9:4, and buried his self righteousness there as an unclean thing that the Lord could clothe him with the righteousness of God, Phil. 3:8-9, so giving him beauty for ashes, and making him a vessel fit for the Master's use.

And what shall I say more? Reader, "Seest thou this woman" in the dust at Jesus' feet? Saul of Tarsus required the mighty hand of God and the display of his glory to put him there. But not so Mary of Bethany. She chose that place for herself in obedience of faith. Gone was all her sense of dignity and responsibility. Out there on the dusty road she saw Jesus the Son of God, and out there in the dust when she saw him she fell down at his feet. Not all the crowd of onlookers could hinder her. She saw no man save Jesus only.

It is not said of any of the Jews who accompanied her that they thus worshipped him. They wept with Mary and gave her the mourner's due; but to the Lord they gave not the glory due to his name. They esteemed him not. Nor is it said of Martha that she fell at his feet. She had met the Lord with many words, and her words had drawn forth from him the statement of glorious truth. But Mary's words were few, and having finished, she remained silent at his feet. And Jesus, too, was silent, and when men looked at him,

wondering that he had no message of comfort to give her as he had given to Martha, they were at once aware why he found not words, for lo, tears were coursing down his cheeks. The lowly worshipper had again found a way to the Redeemer's heart.

As I write these words, the figure of the patriarch Job comes up again before me. For he too, had been bereaved, and was mourning the loss of his children and of all that he had. But when the messengers, one after another, had ended their tale of woe, then, it is written, "Job arose and rent his mantle and shaved his head and fell down upon the ground and worshipped and said, Blessed be the name of the Lord." Job 1:20-21.

O ye saints of God that are burdened with many sorrows, the Master is come and calleth for you. Lay aside your burden and "O come, let us worship and bow down: let us kneel before the Lord our Maker. For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, and that trembleth at my word, to revive the spirit of the humble, and to revive the heart of the contrite ones...and I will restore comforts unto him and to his mourners." Psa. 95:6; Isa. 57:15, 18; 66:2.

And yet again the scene changes, and now it is a time of rejoicing, for Jesus has again come to Bethany, and they have made a feast in his honor. Jno. 12:1-9; Mark 14:3-9. Sitting at the table with him is Lazarus. What a blessed privilege is his. And Martha is serving; great also is her joy. And where is Mary? You will look in vain for her sitting at the table with Lazarus. Nor will you find her standing by her sister, as she serves. Where is she? Ah it is a story that will be told wherever the gospel is preached.

Since ever the feast had been arranged Mary's thoughts had been busy. And at a time when Judas was secretly scheming how much he could get for his Master, this true and loving heart was with still greater secrecy planning how much she could give to him. She had saved,—so I understand the story—a sum equal to 20 pounds of our money and her heart could not be satisfied till she had given it all to the Lord whom she adored. True, she might put it into the collection bag which Judas carried but that somehow would not satisfy her. She felt it would not be like giving it to the Lord himself. Should she offer it to him, then? She shrank from this ostentatious act. Perhaps too, he would refuse it. He never seemed to set any value upon mon-

ey. And if he did accept it she knew that he would at once scatter it all amongst others. How, then, could she lavish her all upon himself? Her mind was at last made up. She would purchase the most precious ointment that was to be had in all Jerusalem, and she would watch her chance when Jesus was occupied with the feast. She would come softly behind him and break the box over his feet before he was aware that she was about. Yes, she would not give him the chance of declining her offering, and so would her love be satisfied. And that is why Mary is not sitting at meat with him as Lazarus was, or serving him like Martha. She had chosen her place at this feast at Jesus' feet, for the Master had graciously said that this place should not be taken away from her.

Why did she not spend this money on the poor? So asked the disciples. They called it waste. That was a stinging word, and she had no wit to answer them; but the Lord silenced their criticisms. "She hath wrought a good work on me," was his gracious comment and Mary's heart overflowed with joy that the Master had accepted the tribute of her worship. Doubtless Mary came behind none in her gifts to the poor, but here was one in their midst who was indeed so poor that he had not where to lay his head. He had once been rich she knew, and she had not yet fathomed the mystery of his present poverty, but she knew that it was all through love for such as herself that God had sent him into the world, and her love could not be satisfied till she had laid down all her riches at his feet.

Martha might misjudge her and think she was neglecting her work; the disciples might blame her for not remembering the poor. It was enough for her that the Lord understood the one motive of her life, and that was in all things to give him the preeminence.

And so we part with Mary of Bethany. It is our hope to meet her one day. Do you ask where? Surely in the one and only place that would satisfy her heart and ours, even the place that she chose for herself long, long ago, and which the Master himself promised should not be taken away from her. Yes, we shall meet—at Jesus' feet. 1 Thess. 4:13-18. —David L. Norrie.

#### Nearly All Heat Ills Due to Alcohol.

Chicago, Ill., Aug. 22.—Dr. K. Meyer, medical warden at the county hospital, in collaboration with Dr. Harry Gauss, an interne, has just completed a remarkable study of the causes of heat prostration at the request

of a prominent medical journal. That 98 per cent of the cases of "heat strokes" are traceable to alcoholism or the use of alcohol is the startling conclusion reached by the authors.

Their opinion is based on an examination of 155 cases of heat prostration taken to the county hospital during three days of the hot spell last month. The mortality in these cases was 44.

While the authors were reticent about discussing the contents of their forthcoming article, they said their researches showed that alcohol in the hot weather is a virulent poison, causing a much greater number of deaths than is commonly supposed.

Dr. Gauss questioned twenty-five patients suffering from heat strokes. Only two had not drunk alcoholic beverages during the day, while the other twenty-three confessed libations extending from one bottle to one gallon of beer, besides stronger drinks. Most of the victims admitted the habitual use of intoxicants.

"It was hardly necessary to question many of them," Dr. Meyer said, "because the external evidence was so plain. A case of heat prostration without an alcoholic breath seemed almost a rarity. In fatal cases the use of a stomach pump commonly revealed the fact that the victim had been drinking.

"I should say 98 per cent of our cases were directly or indirectly due to alcohol. Beer and booze have two effects: they increase the bodily supply of heat and they lower the powers of resistance."—Sel. by J. E. Hogarth.

Look to thyself last. Look near, behold thy duty  
To those who walk beside thee  
down life's road;  
Make glad their days by little acts of beauty,  
And help them bear the burden of earth's load.

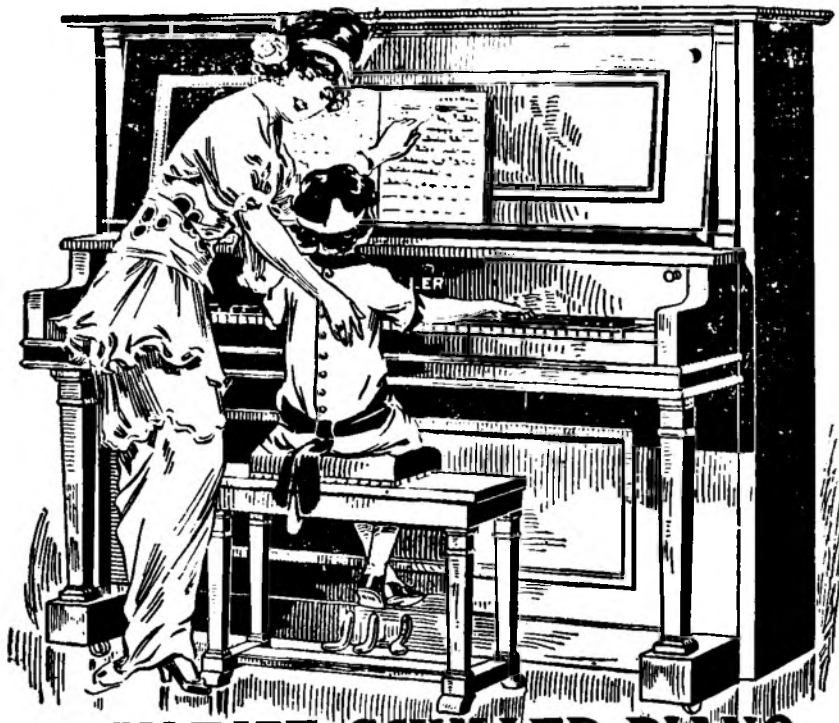
So long as a clouded life is touched now and again by some clear gleam of sunshine, that may suffice, for it proves that the sun is still shining in the heavens. Once out of the cloud comes the gladness of the perfect day.—Rothe.

Your life is a success, if you are inspiring those about you to live at their best.

The bread of life is love; the salt of life is work; the water of life is faith.

The bravest man is the one who is brave enough to be afraid of temptation.

The back is shaped to the burden.



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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.
- Mrs. W. H. Wilson, 625 Long Ave., Austin Sta., Chicago, Ill.
- 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.

Dutton, 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 Sunday (except 1st) at Miller's Hall at 10:45.

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.

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.

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.

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.

The Church of God at Hickory Grove Iowa, meet every Sunday in their new house of worship for the following services: Berean Meeting or Sunday School every Sunday at 11 o'clock; preaching service morning and evening on the first Sunday of each month by G. Eldred Marsh.

Park Hill Church of God, Gladbrook, Iowa. Bible Class and Sunday School each Sunday morning at 10 o'clock; preaching services on the third Sunday of each month by

G. Eldred Marsh.

Eagle Grove Church of God. Sunday School each Sunday morning at 10 o'clock; preaching morning and evening on the fourth Sunday of the month. G. Eldred Marsh, Pastor.

Marathon, Iowa. Preaching regularly over the first Sunday in each month, including Saturday night. J. W. Williams, Pastor.

Lake Mills, Iowa. Regular appointment for preaching the second Sunday in each month. J. W. Williams, Pastor.

Pleasant Prairie, Iowa. Bible study at 10:30 a. m. each Sunday. Preaching at 11 a. m. and 7:30 p. m. every fourth Sunday in each month by J. W. Williams.

Sac City, Iowa. Berean study every Thursday night. Preaching Friday night before the first Sunday in each month by J. W. Williams.

Salem church, near Marshall, Ill. Sunday School each Sunday at 10:30. Bro. Silas Murphy, Supt. Opher Claypool, Sec.

Springfield, Ohio— Preaching first Sunday in each month, 10:35 a. m. Sunday School each Sunday, 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Brush Creek, Ohio— Preaching second and fourth 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.

Roll, Ind. Church of God.— Preaching each third Sunday, Saturday evening before, also Sunday evening. J. H. Anderson, Pastor.

Church of God, Argos, Indiana. — Sunday School, 9:30. Berean study each Wednesday evening. Preaching only occasionally.

Ft. Dodge, Iowa. Brethren meet for Bible study on Monday and Tuesday evenings next after the second Sunday in each month at the home of Bro. and Sister G. P. Alford, 1229 6th Ave., N. Bro. J. W. Williams, teacher.

The church near Moriah, Ill., have preaching the Saturday evening before, and on the 2nd Sunday, morning and evening, of each month, Sunday School at the usual hour. Bro. L. E. Conner, pastor. Mrs. Amy V. Weaver, Sec

Church of God, Los Angeles, Cal., meet 1st and 3rd Sundays of each month at Taft Hall, 730 S. Grand Ave.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mrs. E. C. Railsback, 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. Preaching each first Sunday by Elder D. E. Vanvactor.

Church of God at Blanchard, Mich. Sunday School every Sunday at 10 a. m. Social Meeting at 11 a. m. Berean Meeting at 7:30 p. m. every Sunday evening. L. D. Decker, Elder.

Only the unselfish life is fragrant. That which is self-centered may sparkle like a diamond, but it cannot be sweet like a rose.

# THE RESTITUTION HERALD.

Volume 5.

Oregon, Illinois, Sept. 13, 1916.

Number 48.

## Two Kings.

A mighty king once lived and ruled in ancient Israel, Blessed with great wealth and wisdom deep, he ruled both long and well; He sprang from David's royal line, a noble father's son, His reign of great magnificence, the wise King Solomon.

He reared God's glorious temple upon Moriah's height, Adorned with gold and precious stones it was a beauteous sight, In richness and in splendor naught with it can compare, Laid stone on stone in silence, not a sound of hammer there.

He dwelt in house of cedar and he sat upon a throne Of ivory, with gold inlaid: his fame to all was known, Each man to him brought tribute, his ships touched at each port, Bringing rich treasure to him and wealth of every sort.

A queen heard of his greatness in far off Arabia, And she came to prove with questions, to hear what he would say.

'Twas a long and weary journey and through a desert land, To hear of the great God he served, his truth to understand.

She brought a princely present, both of spices and much gold,

And when she saw and heard, exclaimed, "the half has not been told."

He answered all her questions, and she turned and went her way,

Bearing new thoughts and a grander hope to the people of her sway.

Ten centuries had nearly passed when on a blessed morn, Springing from this same royal line, another king was born. The angels heralded his birth, the wise men came to see The one foretold by prophets, the Messiah yet to be.

He came in great humility and grew in grace each day, He was his Father's well beloved, he did his will alway; He came to save his people who without him would be lost,

## IS MAN A UNITY OR A TRINITY?

Theologians generally, have taught that man is a trinity—body, soul and spirit... and that the soul and spirit act and think independently of the body, thus causing confusion in the understanding of God's word.

A writer, whose name is unknown, has composed the following lines on the subject, which illustrate the difficulties encountered by those who hold to the foregoing view:

Is man so great a mystery as theologians teach?  
Possessing other entities, the eye can never reach,  
The outer man of dust was made, in which they all agree;  
And in this house there dwells a soul and spirit, making three.  
By this arrangement don't you see, a triune man appears,  
Mysterious as the three-one God who centers everywhere;  
For in the outer man there dwells the mystic man, the soul,  
Also a third, the spirit man, which makes the compact whole.  
Soon, body man returns to dust, the spirit man to God,  
The soul man down to hell is cast to writhe in fire and blood;  
So must Cain for six thousand years in these conditions dwell;  
One Cain in dust, one Cain with God, the other Cain in hell.

But they crucified the Saviour, reckoning not what it should cost.

O sad for all who turn away from this fair prince of life, Who will not hear his wooing voice that stills the world's fierce strife,

Who count as naught the precious blood he shed on Calvary,

Who grovel in sin's bondage when he died to set men free.

Shall we do less than Sheba's queen who came so far to hear,

The wisdom of King Solom? A greater king is here.

He's knocking, ever knocking, at the portal of your heart,

How can you grieve this loving King by bidding him depart?

Arise, and gain the mastery, uncrown the monster sin:

Now open, throw the portal wide and ask King Jesus in.

Bow low before his majesty whom angels bright obey,

As King of kings his scepter shall have universal sway.

This blessed King is coming soon to reign from sea to sea;

His kingdom shall continue throughout all eternity

And when we see the glories the bright future shall unfold,

We will surely say like Sheba's queen, the half was never told.

Alice B. Curtis.

## The Coming of the Lord.

At a meeting of the Prophecy Investigation Society held in

Sion College on May 11, 1916, the committee were requested to draw up a brief appeal for a fuller recognition in all Christian ministry of the coming of the Lord as the great hope which the Scriptures everywhere have set before the church. The following statement, bearing the signatures of Mr. H. E. Fox, the chairman, and Mr. James Gosset Tanner, the secretary, has now been issued:—

At a time marked by distress of nations, when fear and sorrow have stricken so many hearts, we believe that the command of the Lord Jesus should be felt to have peculiar emphasis, and that all his servants should look up in expectant faith for the coming of the Son of man...with power and great glory. With this object we would call upon all ministers of religion, especially those who may take any part in the National Mission of Repentance and Hope, constantly and earnestly to bear witness that the grace of God which bringeth salvation, and teaches men to live soberly, righteously and godly, calls them also to be looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

We plead that in the ministry of the word, as well as in every part of Christian service, this great expectation which the Holy Spirit has set before the church, should have a place in the same proportion as it has in the sacred Scriptures, and that the attitude of those who call themselves Christians should be more closely in accord with the Lord's command:—"Watch... for

ye know not the hour when your Lord doth come."—Words of Life

## When the Worker Becomes a Patriot.

Two boys on the same day, were assigned to two separate newspaper routes. Ned traveled his route in less than an hour and had an hour for sport before supper time. Dick came home late to his supper, and his route was no more difficult than Ned's. But on the second day, Dick covered his territory almost as quickly as did Ned.

In a week's time Ned lost his job. So many complaints against him had been made by subscribers along his route who did not like to have their papers scattered and lost, that the circulation manager thought it good business to discharge him.

Ned lost out because he was interested in his work only to the extent of drawing his pay at the end of the week. Dick wished to earn some money it is true, but he also wished to accommodate the people along his route. It took him nearly two hours longer on the first delivery to learn where his subscribers wished the papers put so the wind and rain would not ruin them.—Sel.

## What to Do First.

It is easy to keep busy without touching the thing we ought to do. There is no special credit in mere activity; there is credit and sure gain in giving first place to the hardest tasks that demand our attention. For when we do that, the easier duties are pretty sure to receive attention too, but when the easier are put first, the others are likely to be a long while postponed. And character fibre, as well as muscle fibre, comes more surely from hard concentrated application than from merely "going through the motions."—Sunday School Times.

## More Than Too Busy.

There is no better proof of selfishness than the fact that your time is filled up with your own concerns, so that there is none to spare for the needs of the outside world. No one is too busy to help because helpfulness should be counted one of the necessary things. If you are not helping somewhere, the trouble is not that you are too busy, but that you are too self-centered.—Sel.

**THE RESURRECTION OF THE DEAD.**

**How It Is Ignored— Why It Is Essential.**

(Continued from last week).  
**Importance of the Subject.**

The O. T. is far from being so silent on the subject of rising from the dead as many think. Our Lord was able to confound the Sadducees—one of whose peculiar views was the denial of a resurrection—by showing that this truth was involved in the divine utterance to Moses at the burning bush. The words of Jesus are: "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not the God of the dead but of the living." Lu. 20:37. The writer to the Hebrews gives a long list of worthies, who all died in faith, some of whom were tortured, not accepting deliverance, that they might obtain a better resurrection. (11:35). The prophets and the Psalms contain many allusions to the resurrection. Here are some of them.

"Though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another." Job 19:26-27. "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption." Psa. 17:16. "God will redeem my soul from the power of the grave." Psa. 99:15. "Thy dead men shall live, together with my dead body shall they arise." Isa. 24:19. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt." Dan. 12:2. "I will ransom them from the power of the grave, I will redeem them from death." Hos. 13:14.

But the doctrine of the resurrection was one of progressive development. It is in the N. T. that we find it set forth most fully and its importance declared. It was a most conspicuous and essential part of our Lord's mission to bring life and immortality to light through the gospel. 2 Tim. 1:9-10. He presented himself as the good shepherd who came to his sheep that they might have life, and that they might have it more abundantly. Jno. 10:10. His words to Martha were, I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die. Jno. 11:25. Paul warned Timothy to shun men, who, concerning the truth, have erred saying, that the resurrection is past already, and overthrow the faith of some. 2 Tim. 2:16-18; who made shipwreck of the faith. 1 Tim. 1:19-

20. So that denial of the resurrection was considered to be a mortal error in apostolic days. Paul also told the church in Corinth that if the dead rise not, then is Christ not raised, and they also who are fallen asleep in Christ are perished. 1 Cor. 15:16-18. This is pretty strong language for the apostle to use, much stronger than most preachers in our time would care to employ. They would probably feel inclined to say that Paul meant their bodies. But the apostle was quite as competent to choose his language as modern critics are. He did not speak in words which man's wisdom teacheth, but which the Holy Spirit teacheth, and therefore we accept the apostle's statement as true, that if there is no resurrection the Christian dead are perished.

**The Subjects and Order of the Resurrection.**

Our Lord on one occasion said, "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be recompensed"—when? When he died? This is the answer which would be given probably by the great bulk of modern religious teachers; but our Lord says something different—"Thou shalt be recompensed at the resurrection"—of what? or of whom? At the resurrection of the body? or at the general resurrection? No, he does not use such a phrase. "Thou shalt be recompensed at the resurrection of the just." Lu. 14:13-14. Our Lord did not use this precise language without meaning a precise idea. The words suggest more than is actually expressed. Why mention the just? Are there to be more resurrections than one? Is there to be a resurrection of others besides the just, and at a different time? Why single out the just, if none but that class is to rise, or if all rise at one time? If there is no distinction it would be quite sufficient to have said, "Thou shalt be recompensed at the resurrection, without any qualification. Let us see what further light can be thrown on this point.

"The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life and they that have done evil unto resurrection of damnation." Jno 5:28-29. Here are two classes distinctly specified, and two results of resurrection, viz., the good and the evil, who respectively receive life and condemnation. The same truth is affirmed by Paul in his defence before Felix when he said: "I have hope towards God...that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. See also Dan. 12:2.

But these passages still leave undetermined the question, Shall both classes rise together, or

shall the resurrection be separated by an interval of time?

On this point also the evidence is ample and conclusive. 1 Cor. 15 contains an express deliverance upon it. It avowedly sets forth the order of the resurrection—"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." vs. 22-23. They that are Christ's is only another way of describing the just; they that have done good; they that shall awake to everlasting life.

Christ himself says of them. My sheep hear my voice, and I know them and they follow me and I give unto them eternal life, and they shall never perish. Jno. 10:27-28.

Again. "If we believe that Jesus died and rose again, even so they also that sleep in Jesus shall God bring with him. 1 Thess. 4:14-18. In all the details which follow here the only class spoken of is them that sleep in Jesus, and the fate affirmed of all alike is they shall be ever with the Lord. Rev. 20:6 confirms this, "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."

A first resurrection implies a second, and accordingly we have the apostle John saying further, "The rest of the dead lived not until the thousand years were finished." v. 5. At the end of the chapter another vision deals with this company, when John "saw the dead, small and great, stand before God; and the books were opened ..... and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hades delivered up the dead which were in them, and they were judged..... And death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." vs. 12-15.

These direct testimonies show that the inference suggested by our Lord's counsel above, in Luke 14:13-14, is a well founded Bible truth, viz., that the reward of the just is to be conferred at the return of Christ when the dead in him rise to life eternal—prior to, and separate from the unjust. The perception of this truth also makes very clear and forcible some passages which otherwise lose point and emphasis.

For example, when Christ confounded the Sadducees by his crushing ignorance of scripture and the power of God, he said "They who shall be accounted

worthy to obtain that world, and the resurrection from (among) the dead, neither man nor are given in marriage, neither can they die any more. they are equal unto the angels and are the children of God, being the children of the resurrection. Lu. 20:35-36. When we understand, as already shown, that it is the blessed and holy alone who take part in the first resurrection, we see at once the meaning of persons being accounted worthy to obtain that age and that resurrection, and how it is that being so, they cannot die any more.

This fact also explains the earnest desire expressed by the apostle Paul to the Philippians: "I count all things but loss...if by any means I might attain unto the resurrection of (out from among) the dead." 3:8-11. We have seen already that Paul confessed before Felix his belief that there would be a resurrection both of just and unjust. He knew therefore that he must be raised either as a just or an unjust man. But this barren knowledge did not satisfy the apostle. He was prepared to sacrifice every earthly advantage, if by any means he might attain to that resurrection out from among the dead ones. There is no meaning in the apostle's words if there is not a special resurrection, in which he desired to share.

We hold then, as a doctrine firmly revealed in the scriptures in plain and oft-repeated terms, that there shall be a resurrection of the dead, both of the just and the unjust; that the dead in Christ shall rise first, and that there is no future life until the resurrection—at the return of the Lord from heaven. This is no dream, no fancy, no thing incredible. It is already an accomplished fact in the person of the Lord, who rose from the dead the third day, and thus in himself hath abolished death and brought life and immortality to light through the gospel.

Resurrection then, —not death—is the true gate of life. To speak of what follows resurrection would require a separate paper. Only a few remarks can be offered.

**After Resurrection.**

It has already been seen that the time of the resurrection of the blessed dead is when the Lord himself shall descend from heaven. Then we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. 5:10. For we shall all stand before the judgment seat of Christ. Rom. 14:10. The saints have already passed from death unto life in putting on Christ, and there is no condemnation to them who are



in him; but their position in his kingdom will be determined by the way in which their stewardship has been exercised now. He will render to every man according to his works. The glory and the honour of that blessed time will be distributed among the fellow heirs with Christ of that rich inheritance which God has reserved for them that love him. "Have thou authority over ten cities;" "Be thou also over five cities," are samples of the rewards which shall be bestowed then. Lu. 19:17-19. There is a blood stained earth to be redeemed from the curse; there is a groaning creation to be delivered from sin; there is Israel to be purged from all their filthiness and dark benighted nations to be instructed how to serve the Lord, and to keep his ways that the knowledge of his glory may cover the earth as the waters cover the sea, and that the experience of his goodness, mercy and truth may fill the hearts of all men with grateful love to him who brings to pass that happy time for which we are now taught to pray by the great king himself—"Thy kingdom come, thy will be done on earth as it is in heaven." This is what comes after resurrection—the saints are made priests of God and of Christ and shall reign with him a thousand years.

#### How to Obtain it.

How shall we obtain that world and that resurrection? It is a most important question, and, thank God, he has left us in no doubt as to the way. Only through Jesus Christ can we find a place in that blessed time. Only through Jesus Christ can we lay hold on immortality by a resurrection from the dead. This is what grieved the Jews and rejoiced the sorrowful disciples:—"If we believe that Jesus died and rose again, even so them also that are fallen asleep will God through Jesus bring with him. 1 Thess. 4:14, R. V. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live and whosoever liveth and believeth on me shall never die." Jno. 11:25-26. Our Lord's own experience is the guarantee that all who are his shall be redeemed from the power of the grave. He was raised from the dead, and death hath no more dominion over him. "Because I live, ye shall live also," are his own words. Jno. 14:19. We have only to accept him in the aspect in which he presented himself and in which he was rejected as the Christ, the Son of God, who is coming back to establish his glorious everlasting kingdom upon the earth; the one who made atonement for our sins by offering up himself, when he was nailed to the cross by wicked hands and slain, redeeming us to

God by his blood. There is no other name under heaven by which we can be saved from sin and its consequences than the worthy name of Jesus Christ, God's only son. There is no other way of escaping from the tomb and laying hold on eternal life than through a personal union with Jesus Christ now by faith in him. As many as have been baptized into Christ have put him on. As many as have been baptized into him were baptized into his death—buried with him through baptism into death. And if we have been so buried, "if we have become united with him by the likeness of his death, we shall also be by the likeness of his resurrection." Rom. 6:5. R. V.

Let us make sure now of our hearty acceptance of the Lord Jesus Christ as our personal Saviour, and the coming Mighty One who shall exalt the name of Jehovah in all the earth. Let us rejoice in the great salvation to be brought to us at his revelation from heaven and wait with patience for him who hath vanquished death and given us the blessed hope of sharing his kingdom inheritance, when he comes to terminate the evil, and diadem the right. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." —J. R. Norrie.

#### Where Are the Dead?

The distributors of this little booklet stand ready at any time to help those who doubt the correctness of the Bible truth it contains. The question often arises, "Shall we discard those early beliefs taught us in our childhood's days by our fathers and mothers and the Sunday schools? To which I reply, it is our privilege and duty to discard any teaching or theory which has been found upon investigation to be contrary to God's word, and founded upon a lie. When you can trace a teaching back to its author and that author has been called by Christ "a liar from the beginning" is it not time to discredit the liar and to believe God? Satan said, "Ye shall not surely die," God said, "Ye shall surely die." Which will you believe, God or the devil?

Our religious teachers and preachers tell us that there is no real death, that what seems so is but transition to a freer and fuller life, a happier, or a more miserable and wretched existence. This is the lie: "There is no death, souls live on." This being so, our preachers must have a place to put them, so they must needs add to the original lie and tell you that the good go to heaven or paradise and the wicked drop into a burning hell at death. Roman Catholics have another place for you called pur-

gatory, a place of some kind of punishment by fire. If your friends have money enough to pay the priest for an indefinite and numerous amount of mass for your soul, he may eventually pray you out of purgatory into heaven. If your friends have no money to pay the priests to get you out, you may stop there and roast. Do you see the point? A mansion in the sky at death for the righteous, or on the other hand immediate torment in hell fire at death for the wicked, is a lie, a delusion and a snare, fruits of satan's original lie, "Ye shall not surely die."

It is contradicted again and again in the Bible. Five hundred dollars reward has been offered for any one who can show in the Bible that the good man goes to heaven or paradise at death for his reward, or that the wicked are punished in a place of torment when death takes place.

Read your Bible for yourself, study it intelligently, learn and inwardly digest its precious truth and see what God offers you, what he has prepared for them that love him. See therein that God offers you a future eternal life or condition. See what those conditions are, when and where this future life will be. Take notice also that sinners will not go unpunished, that if they reject Christ here, God will cut them off from future life and blot them out of existence in the second death which will be everlasting. Never mind what your preacher or some other preacher says. If they contradict the Bible or add to, or take away from it, they are either ignorant of its precious truths or else their preaching is inspired and guided by their preaching man made creeds in preference to the Bible. Thus we find them unable to mention the word soul without adding to it the epithet "immortal." God never adds that word or any such word to it, though soul is mentioned no less than 859 times in the Bible. Add thou not to his words lest he reprove thee and thou be found a liar. Prov. 30:6. Who dares in the name of the Lord to tell perishing sinners that they too are immortal, and must live as long as God lives? The Bible affirms it of but one and that one, satan, who told Eve, "Ye shall not surely die." He added the word NOT deliberately and willfully. Preachers today are doing the same either consciously or unconsciously, yet none the less in error, and thereby are laying up for themselves at least a reproof.

There is a solemn warning given in Rev. 22, verses 18-19 to those professing teachers of the word who play fast and loose with God's truth and add to or take away therefrom, in order to bolster up a theory or a church

creed which had its origin back in the dark ages, to-wit, the Roman Catholic church which built up an entire system of graft upon satan's lie, "Ye shall not surely die." This lie is the one foundation of all false systems of religion. Why? Grant that souls never die, but go on living somewhere after death: then follows spiritualism, Christian Science, saint worship, prayers to Mary, the mother of Jesus, prayers to St. Peter, James and John, praying souls out of purgatory into heaven for gold and silver. That is why we have a corrupt and powerful Roman Catholic church whose proud boast is in her enormous wealth. And don't forget that one of her early popes issued a decree that all men should believe that the soul is immortal, and whoever did not believe this pope made creed was an heretic and would be excommunicated to the pains of eternal damnation. Our protestant churches are an off shoot from the Roman Catholic church, in breaking away from Rome they retained in their church discipline and creeds some of the false doctrines of Rome including the immortality of the soul, denying the absolute reality of death, believes the devil's lie, and disregards the abundant testimony to the contrary of God's Holy Word, that the dead are really dead and wholly unconscious in the grave where they will remain until called forth in the resurrection to their reward or punishment. Thank God for the comforting words of Christ, "I am he that liveth and was dead, and behold I am alive for ever more and have the keys of hades (grave) and death," and again, "Because I live ye live also." O death where is thy sting? O grave where is thy victory?

George F. Haines.

#### A Criticism.

Bro. Lindsay:

As it is customary to find fault you will excuse me for doing so. Only a few people can preach,—have not the ability or have not developed it, so the only means of interesting people is to distribute literature among them. Most of what is sent out goes like leaves on the autumn air, just waste paper. But a few are read and occasionally some one is interested, and one or two out of the many get some truth, so we hope a few will be saved in the kingdom. What I am going to find fault about is this: Some of the tracts sent out, have no address on them, telling where published, or where they can be gotten, or any other literature on those or other subjects. Now I think this is a serious mistake. Many tracts are given to people by strangers, no conversation,

Continued on page 383.

**THE RESTITUTION HERALD.**

S. J. Lindsay, Editor and Manager:

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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The Restitution Herald teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous the final destruction of the wicked and life only through Christ. Also a thorough belief in repentance, an 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.**

Rensselaer, Indiana, the third Sunday each month.

As President of the Illinois conference, I hereby wish to express my heartfelt appreciation of those brethren who by their forethought and Christian love made it possible for us to pay all the expenses of our recent conference and to raise \$1000 for work for the coming year without having to "pass the hat" or to hammer and coax for the amount. This kind of spirit will surely bring good results. Let us all take hold with a will and push the work before us to the glory of God. Those wanting the labors of an evangelist in the state

please inform us.

S. J. Lindsay, Pres.

Bro. Leland Roose, formerly of Sac City, Iowa, is now in business for himself at Charter Oak, Ia. We wish for him success in life as God sees success.

A sister in Okla., writing of the S. S. Leaflet, says: "They are truly great, school or home study. How we should appreciate the untiring efforts of our noble Christian worker, Anna Drew."

And now that we have added another valuable helper in Sr. Alta King, the Leaflet will hold a place second to none.

By an oversight the name of Bro. J. W. Williams was left off of his report by us in the report of the recent Neb. conference.

Meeting will begin at our Salem church near Marshall, Ill., Sept. 18. All who are interested, please take notice.

**HELPING FUND.**

By means of this fund the Restitution Herald is sent to many who otherwise could not have it. George Shrader, 1.00

**Notices.**

**Subscription Notice.**

Our subscription price remains the same as heretofore, notwithstanding the price of the paper we are using has doubled since Dec. of last year. However, because of this increase in price, we shall have to observe the following plan strictly to make ends meet financially:

- Renewals, 1.50
- New subscriptions, 1.00
- When paid for another, 1.00
- Extra papers of any issue, each, 2 cents.

We have been sending out extra papers free upon request, in keeping with the thought that the Restitution Herald would be thus advertized and occasionally, at least, new subscriptions thus obtained. Experience has shown us that this is a mistaken policy since new subscriptions are so seldom obtained in this way as to be a non-entity.

Upon inquiry we find that the secular press has long past given up the idea and with some of them it is impossible to get extra copies by paying for them after the issue is a few days old.

Hereafter we will send out extra copies of the Herald as long as the issue lasts and because of the high price of paper, will print few more than we need for our regular list, therefore if you wish extra copies of any issue in which you may be interested, it is best that you send in your order before publication. We dis-

like to make a radical rule like this, but necessity demands it. Many city papers have doubled their subscription rates, but we wish to avoid this if possible.

S. J. Lindsay, Manager.

**Baptisms.**

Sr. Ethel May Goddard was baptized, Sunday, Sept. 3, 1916; in the St. Joe River, at South Bend, and received into the church in the evening service.

Sr. Goddard is the daughter of Bro. Chas. Bryan of the Argos church and has heard the gospel preached all her life. The South Bend church gladly welcome our sister and bid her God speed in working out her salvation. May she succeed and come off victorious through the Great Shepherd of the sheep and have an abundant entrance into his everlasting kingdom. is our prayer.

D. E. VanVactor.

**Obituary.**

Ella May Scott

Was born in Durham Co., Ont., May 19, 1865. She moved with the family to Michigan in Jan, 1882. She was married to Almon Kelley, Apr. 2, 1890. Died Aug. 31, 1916, aged 51 years, 3 months and 12 days. She was converted and baptized when 14 years of age and has been an earnest Christian worker ever since. She leaves a husband, two sisters and five brothers to mourn their loss. Services were held at the Church of God, Blanchard, Sept. 2nd, Elder A. L. Fox of Sylvester, Mich., spoke words of comfort to the many friends. She will be greatly missed by all, but we mourn not as those who have no hope.

**A Correction.**

This office owes Bro. F. E. Siple an apology for a mistake which occurred in his recent article. The correction should be, "The aeronaut has faith in his machine because of his knowledge of the principle upon which it works, and we have faith in our food because of our knowledge of the fact that the food contains those things which the body needs. Paul clinches this same fact by telling us in Rom. 10:17 that divine faith must also come through a study and knowledge of God's word."

This changes the thought materially. We regret the error and will strive to see that it does not occur again.—Editor.

Who knows too much his own small candle's light. Knows not the stars that glorify the night.

**The Sunday School.**

By Anna E. Drew.

**REVIEW.**

The Things That Are Not Seen. Sept. 24, 1916. Reading Lesson:—2 Cor. 4:1-5:4.

Golden Text:—We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. 2 Cor. 4:18.

**Lesson 1.—Acts 17:1-15.**

When at Thessalonica, what were Paul and his companions doing to be accustomed of turning the world upside down? v. 3. What two methods did Paul use in teaching the scriptures? vs. 2-3. What is said of the people of Berea? v. 11. Should that be the test of the religious teachings we hear? Give several scriptural reasons why we should search the scriptures.

**Lesson 2.—1 Thess. 1; 2:17-20; 4:13-18.**

What was the character of the church at Thessalonica? 1 Thess. 1:1-9. What does Paul say of his work among them? chap. 2:5-12. What do we find in the first three chapters about the second coming of Christ? What great truths taught in chap. 4:13-18?

**Lesson 3.—Acts 17:16-34.**

What grieved Paul on his visit to Athens? vs. 16, 17. What can you tell of this city? In what manner did Paul preach the gospel to them? vs. 22-31. What four truths in v. 31?

**Lesson 4.—Acts 18:1-22.**

Whom did Paul make his home with in Corinth? vs. 2-3. Tell of the difficulties he met there? How long did he remain and why? vs. 9-11. Where did he go from Corinth? vs. 18-22.

**Lesson 5.—1 Cor. 1:1-2:5.**

What were the conditions and questions that prompted Paul to write to the Corinthian church? What is signified by the expression "cross of Christ"? How could the weak overcome the mighty?

**Lesson 6.—1 Cor. 13.**

What in this lesson is called the greatest thing in the world? Name 8 things love does not. 8 things that are the fruits of love. Is it a growing virtue? Why is it the greatest of all virtues? What can it do for temperance?

**Lesson 7.—2 Cor. 9.**

What is said of the liberality of the Corinthian church? 8:3, 4; 9:12. What did they first do? 8:5. What is said of sowing and reaping? What teachings from the scriptures have we on systematic giving? 1 Cor. 16:2. 2

Cor. 9:7. Mal. 3:8, 10. Is. giving a part of the service we owe to God?

**Lesson 8.—Acts 19:23-41.**

Tell something of the miracles performed by Paul at Ephesus. Acts 19:11-12. Tell of the riot and its cause. vs. 23-29. How was the mob quieted? vs. 32-41. Point out where love of money is the root of many evils of the present day.

**Lesson 9.—Acts 20:16-38.**

What incident occurred at Troas? vs. 7-12. What did Paul do at Miletus? v. 17. What were the truths Paul had preached at Ephesus? vs. 20, 21, 24-27. What is the word of his grace? What is the inheritance of the saints? Lesson 10.—2 Cor. 11:21-12:10.

What was the reason for Paul defending himself? Mention some of the trials and persecutions which Paul suffered for Christ's sake. Of what revelation does Paul tell in this lesson? 12:1-4. Explain the terms, out of the body, in the body, third heaven paradise.

**Lesson 11.—Acts 21:17-40.**

Tell of Paul's reception at Jerusalem. What trouble occurred here and of what was Paul accused? How was he rescued?

**Lesson 12.—Acts 22.**

What further testimony was given Paul to witness for Christ? Acts 21:39-40. Give a brief outline of Paul's speech. What was the result? What saved him? Apply the Golden Text to this quarter's lessons.

**Reports.**

Bro. Lindsay:

I just arrived home from a visit with the brethren at Arkansas City, Kansas. Found them generally in robust health and alive to the truth. I met many new faces to me, and learned that we had more believers near us than I had known of. Three obeyed from the heart that form of doctrine delivered unto us by the great teacher, by going down into the Walnut river and being buried in its waters. Their names are John Fiske, Jr., Mrs. Odessa Coulson, and Mrs. Katy Fiske, wife of Bro. Fred Fiske. Bro. John Fiske Jr., is a teacher in an Oregon school and is well equipped for the gospel ministry which he wishes to take up as time and demand require. He was drawn into debate with one J. H. Moore, even before his baptism, which shows forth his zeal and love for the truth. The senior John Fiske was much elated to see his son, daughter-in-law, and grand-daughter enter the race for eternal life, and the brethren and even the angels are rejoicing. All those dear young people were reared in the truth and have the promise of long life in which to serve the Saviour. Others at Arkansas City are on

the verge of obedience, and we expect to visit them again soon, and give them the opportunity. Some who had never heard the truth preached became very much interested.

While there we made our home with brother and sister Jacob Reed who spared no pains to make our stay with them comfortable, and though old in years, are awake to the spread of the truth. May God bless the brethren of Arkansas City.

J. J. Heckman

**Report for August.**

Days worked.	31
In Nebraska,	7
In Iowa,	24
Sermons.	17
In Nebraska,	9
In Iowa,	8
Lessons,	12
In Nebraska,	
In Iowa,	9
Total services held.	29
<b>Financial Statement for Iowa.</b>	
Receipts.	
Overdraft from July,	\$31.35
Received from treasurer,	27.25
Due from treasurer Sept. 1,	10.84
	69.48
Expenditures.	
Salary for 24 days,	60
Expenses,	9.48
Car fare,	6.09
Hotel bills,	2.42
Telephone,	.72
Guide book,	.25
	69.48

The first part of the month was put in at the Nebraska conference. All the Iowa services were at Waterloo at the conference except a lesson and two sermons at the Pleasant Prairie church, which called out an exceedingly good attendance and interest.

As the conference reports will give returns of work at both places, will make no report from either place.

J. W. Williams.

**Indiana Conference.**

The annual conference of the Churches of God in Indiana, was entertained by the Hillisburg church, Aug. 24-27. Another enjoyable and profitable meeting is past and the memory of it will linger in our minds for many days. The Hillisburg church is one of our strongest in numbers and they gave us a very hearty welcome. A majority of the churches sent in reports of their year's work. Several delegates and visitors attended the meeting.

The principal business transacted before the conference was a continuation of the work of revising the constitution. At the Quarterly conference April, 1916, it was voted that the old committee of three, enlarged by the addition of elders or other rep-

resentatives from the various churches, meet at this annual conference and further consider the revisions of the proposed new constitution. This was carefully and prayerfully done on Friday and Saturday. Following the reading of the report of this committee, which report you will notice in your church papers, a motion was made that this report of the committee appointed to revise the constitution of the Church of God of the Abrahamic Faith of the State of Indiana, be approved and accepted, and that it be recommended to the various churches for their adoption. Motion carried by unanimous vote.

A motion was made and carried that this report be submitted to the Restitution Herald and the Restitution for publication, also that a sufficient supply in sheet form be printed to distribute to all the church members.

Following this was a motion that the president with David VanVactor constitute a committee to present this matter to the churches for their consideration. Carried.

The Morning Star Church of God, located between Bourbon and Nappanee, an organization of 16 members, sent in an application for membership in the state conference of the Churches of God in Indiana. The conference gladly accepted this church as a member of this conference.

This brought up the subject of the possibility of the organization of one or two churches at certain other places, if proper effort was put forth by the conference in that direction. So a motion was made and carried that the president appoint a committee of one to secure funds to develop new fields of work.

The following officers were elected for the ensuing year:—  
F. A. Stilson, Pres.  
Wm. Huffer, 1st Vice Pres.  
A. O. Roose, 2nd Vice Pres.  
Flora H. Prior, Secretary.  
Ezra Railsback, Treasurer.

An interesting Berean Bible lesson was held Saturday evening by Emma Railsback.

The principal speaker during the conference was Bro. F. L. Austin of Fonthill, Ontario. It was indeed a great treat and privilege to again hear Bro. Austin in his forceful manner impart the words of life. Bro. VanVactor is also appreciated and doing much good in the state. He conducted a series of meetings just before the conference and was actively engaged in various lines during the conference at this place, all of which resulted in several additions to the church and renewed spiritual life and general interest to us all.

By request of the secretary, Bro. VanVactor adds this report of his labors to the secretary's report of the conference.

**Hillisburg Meeting and State Conference.**

The Hillisburg church is rejoicing over the results of their meeting, commenced Aug. 15th, lasting through the state conference from the 24th to the 27th, in which fifteen were baptized. Mabel Strawn led the way followed by Dorothy and Mary Whitecomb on Sunday morning, the 20th. Otto A. Huffer came Monday evening and the baptism was set for Tuesday afternoon. At the water Orval E. Pruitt made confession and these five were baptized. Bro. Austin came to the work Thursday evening, and Saturday evening Robert Luther Bengé, Effie M. Eikenberry, Ruth M. Thompson, and Florence B. Reed, confessed and were baptized Sunday morning at 8 o'clock. In the afternoon Alva O. Eikenberry and Hazel F. Finney applied for baptism privately, and were taken to the water and baptized so they could depart for their homes. At the evening service Carl L. Gregg, Ethel L. Gregg, Edith F. Plummer and Ida M. Larkee answered the gospel call and were baptized Monday morning at 9:30. These will all unite with the Hillisburg church except Sr. Reed of Mishawaka, who will unite with the South Bend church. These results give new life to the church and is ground for gladness in the hearts of us all. "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Lu. 15:10. May each of these precious lives run with patience the race set before them and come off victorious through him that hath loved us."

Aug. 27, 1916.

To balance,	\$22.30
Conf. dues from Hillisburg,	31.00
Conf. dues from Rensselaer,	10.50
Conf. dues from South Bend,	7.00
Conf. dues from Pleasant View,	7.50
Conf. dues from North Salem,	7.50
Conf. dues from Roll,	5.00
Interest on Conf. money,	.30
Received for song books,	.20
A. O. Roose, conf. dues,	4.00
	95.30
Paid D. E. VanVactor,	10.00
Paid F. L. Austin,	50.00
Paid Restitution Herald,	5.00
	65.00
Total,	65.00
Balance in treasury,	30.30
Flora H. Prior, Sec.	

**Revision of the State Constitution.**

Under the head of old business the committee on revision, consisting of the old committee of three and the elders or representatives from the several churches as was fixed at the last quarterly conference, held at Plymouth, April 1, 1916, reported.

This committee had met on Friday, Aug. 2, at 1:30 p. m., and gone over the old report of the committee, section by section, and made alterations and changes seeking to eliminate objections, and submitted the following report.

### CONSTITUTION.

#### Article 1.

##### (Basis of Organization).

Sec. 1. The local organizations of the Church of God of the Abrahamic Faith in the State of Indiana adopt the following, "Articles of Incorporation," which are on file with the auditor of the State of Indiana, as the basis of their organization, to-wit: "Articles of Incorporation of the Indiana State Conference of the Church of God of the Abrahamic Faith."

We, the undersigned, for ourselves, our associates, and our successors, in behalf of the Churches of God in the State of Indiana, have associated ourselves together, and do hereby associate ourselves together to form a corporation for the purpose hereinafter stated, under and in pursuance of the laws of the State of Indiana, providing for the incorporation of religious and educational associations, and we do hereby declare as follows:

#### Article 1, of Incorporation.

The name and title of this corporation shall be, "The Indiana State Conference of the Church of God of the Abrahamic Faith."

#### Article 2, of Incorporation.

The principal place of doing business shall be located in the incorporate town of Argos, Marshall County, Indiana, reserving the right to transact business at other places in the State of Indiana, as may be determined by the executive board or by the delegates of the several churches in conference assembled of which due notice shall be given.

#### Article 3, of Incorporation.

The objects for which this corporation is formed, are, to carry on religious, educational, missionary and charitable work; none of which shall be for pecuniary profit; to acquire and hold real and personal property for such work; to sell, or otherwise dispose of property; to raise money by subscription, assessment and otherwise; to receive money from gifts, donations, and devisements; to receive and hold money in trust as foundations, the profits of which shall be used in such work; to employ teachers, ministers, missionaries, committees and agents; all for the establishment, prosecution, and accomplishment of said work.

#### Article 4, of Incorporation.

The term of the existence of this corporation shall be indeterminate.

#### Article 5, of Incorporation.

The officers of this corpora-

tion shall be a president, first vice-president, second vice-president, secretary and treasurer. These officers shall be the body corporate. They shall constitute an executive board for the transaction and administration of the business of the conference in accordance with the constitution and by-laws of the conference.

#### Article 6, of Incorporation.

This conference shall be composed of the churches in Indiana known under the name of "The Church of God of the Abrahamic Faith." An annual delegate meeting shall be held for the election of officers and the transaction of business. Each and every church shall be entitled to representation by duly authorized delegates. Each and every church shall be entitled to one delegate vote for every ten members and fraction if six; provided, however that any church having less than six members shall be entitled to one vote. The number and manner of electing delegates shall be determined by each church for itself.

This corporation is formed for the purpose of legalizing a voluntary association of the Churches of God of the Abrahamic Faith in the State of Indiana, already in existence, and the constitution, by-laws, resolutions, records and customs of such association are hereby accepted and adopted for the government of this corporation. The undersigned, namely, Floyd A. Stilson, of Plymouth, Indiana, William M. Huffer, of Michigantown, Indiana, Cyrus Evans of Williamsport, Indiana, Flora Prior, of Rensselaer, Indiana, and Ezra C. Railsback, of South Bend, Indiana are the duly elected officers for the current year, in the order of their naming, under said constitution and by-laws and are hereby declared to be the officers in their respective places under this corporation until their successors have been elected and qualified.

In witness whereof we have hereunto set our hands and seals. (Note:—The foregoing Articles of Incorporation was duly signed, sealed, and acknowledged by officers named above and duly recorded).

### ARTICLE II.

Sec. 1. It shall be the duty of the president to have general executive control of the affairs of the conference. To preside at meetings of the churches in conference assembled, and at meetings of the executive board. He shall call meetings of the executive board whenever the business of the conference demands. He shall cause notice to be given of general and quarterly meetings and appoint the necessary committees to carry out the work.

Sec. 2. It shall be the duty of the vice-presidents to assist the

president when called upon by him in the discharge of his executive duties, and to take his place in case of absence or disability. Such duties to devolve upon them in the order named.

Sec. 3. It shall be the duty of the secretary to keep a record of the minutes of meetings of the conference and of the executive board, in a book kept for that purpose. To report such minutes at conference meetings and at any other time called for by the president or executive board. The secretary's book is to be open to the inspection of any member of the conference.

Sec. 4. It shall be the duty of the treasurer to keep an accurate account of all money received, from whatever source, and of its expenditure; to safely keep the funds of the conference, and pay them out in the sums and for the purposes as may be determined by the executive board to make a full report of such receipts and expenditures to all conference meetings and to the executive board when called for; to submit such reports within two weeks to The Restitution Herald and to The Restitution, for publication; and to keep the account books of the conference so as to show the financial standing of the conference at all times, and hold them open to the inspection of any member of the conference.

Sec. 5. The executive board shall be the body corporate of the conference. It shall be its duty to transact and administer the business of the conference in accordance with the constitution and by-laws. Meetings of the board shall be held at the call of the president or of two of the other members, by five days notice, stating the time and place of meeting, given to each member. Notice by mail, telephone, or telegram shall be deemed sufficient. It shall have power to devise ways and means to accomplish the objects of the conference as set forth in Article 3 of the "Articles of Incorporations."

Sec. 6. This conference shall meet not less than once a year, nor more than four times a year for the transaction of business at such time and place as may be determined by the executive board of which timely notice shall be given.

Sec. 7. The State Berean organization shall be auxiliary and subject to the state conference. Its president shall report to the conference fully at each annual meeting, and matters of current interest at each quarterly meeting. It shall be the duty of the Bereans to have charge of, and carry on systematic Bible study.

Sec. 8. Any organized church within the State of Indiana may be admitted into this conference

upon application and approval.

### ARTICLE III. (Financial).

Sec. 1. Each local church is requested to contribute to the support of the conference in proportion to its membership as enumerated for representation. The amount of money to be raised shall be determined at each annual conference for the ensuing year. The executive board shall make an estimate of the needs of the conference for the coming fiscal year ending June 30th., specifying the needs in each department of the work, and submit it to the conference with the treasurer's yearly report as a basis for calculating the amount of money needed. This amount may be increased or diminished, and the amount to be raised and expended is to be fixed by the conference. Each church is requested to pay their proportionate share of such contributions in four equal payments as follows: for the first quarter, Sept. 30th; for the second quarter, Dec. 31st; for the third quarter, Mar. 31st; and for the fourth quarter, June 30th. It shall be the duty of the state treasurer to send to each church treasurer a notice soliciting these payments at the end of the second month in each quarter. It shall be the duty of the state treasurer to solicit contributions from isolated members. The state treasurer may also employ any other solicitous and Christian-like means to secure the contributions from the churches and isolated members. Public collections may be taken at such times and places and in such manner as may be determined by the executive board. Funds may be solicited by subscription, donation, or otherwise to meet the needs of the conference.

Sec. 2. All money received from whatever source shall go into a general fund. Except, however money may be raised for a specific purpose in which case, it shall be kept in a special fund under an appropriate name and be expended only for the purpose raised. Provided, if there be a balance in any special fund after the purpose for which it was raised shall have been accomplished, then the unexpended balance may be converted to a legitimate purpose in some other fund as directed by the executive board.

Sec. 3. All expenditure of money shall be paid out by the treasurer only, upon the written order of the president, as authorized by the executive board, countersigned by the secretary. All orders must be receipted and kept and filed by the treasurer as vouchers with his yearly report. This report must be audited by a committee of three who shall report in open conference, and faithfully state any discrepancy or failure to comply with this requirement. The president



shall supply blank order-receipts for use in the disbursement of the conference funds in the following form, to-wit:

(Form).

Indiana State Conference of the Church of God of the Abrahamic Faith.

\_\_\_\_\_ 19\_\_\_\_\_  
To the Treasurer of the Indiana State Conference.

Please pay \_\_\_\_\_ Dollars

in payment for \_\_\_\_\_ President.

\_\_\_\_\_ Secretary.

Received payment in full \_\_\_\_\_ 19\_\_\_\_\_  
\_\_\_\_\_ Payee.

Sec. 4. Conference expenses shall be paid from the general fund. Nothing in this constitution, including the "Articles of incorporation," shall be construed to give the executive board, or the conference the right to collect any assessment by legal process.

Sec. 5. The employment and remuneration of ministers for work at conference gatherings and for evangelistic work undertaken at the expense of the conference, shall be under the direction and in the hands of the executive board.

ARTICLE IV.

Sec. 1. Letters of commendation may be granted to ministers of the word, but when not satisfied as to fitness of applicant, from want of information or otherwise, then to be granted only on recommendation of the local church to which applicant belongs. Such letters are to be granted for one year, and may be rescinded at any time for sufficient cause, by the conference, if in session, or by the executive board when the conference is not in session. Any one laboring under the direction of this conference shall report quarterly as to religious work done for the conference and money received from it.

ARTICLE V.

Sec. 1. This constitution may be amended, altered or revised by a two thirds majority delegate vote at any conference meeting, notice having previously been given of the proposed change, at least 30 days in the religious papers of the conference and by sending a special notice to each local church, which notices shall state the points to be amended.

Sec. 2. The delegate votes of the churches shall be cast by allowing each delegate who is present to cast their proportionate share relative to the number present, of the delegate vote of the church represented.

Sec. 3. Necessary by-laws may be adopted by any conference meeting for carrying out the de-

tails of the work contemplated and set forth in this constitution. But no by-law shall be passed contrary to the provisions of this constitution or that would in any way nullify any portion of it. The same notice shall be given for the passage of by-laws as is required in the change of the constitution.

Sec. 4. All rules, resolutions and by-laws other than these are hereby repealed.

Eternal Punishment.

Those who are anxious to prove that hell is a place where people go in a conscious state and suffer the tortures of fire during all the ages of eternity, fly to the following texts for proof and think their case is proven beyond a possibility of contradiction.

1st.—Matt. 5:22, 29. But I say unto you that every one who is angry with his brother shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the council, and whosoever shall say "thou fool" shall be in danger of the hell of fire.

And if thy right eye causeth thee to stumble, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish and not thy whole body be cast into hell.

Matt. 10:28.....But fear him who is able to kill both the soul and body in hell.

Matt. 23:15. ....And when he is become so ye make him twofold more a son of hell than your self.

Verse 23. Ye serpents, ye offspring of vipers how shall ye escape the judgment of hell?

Luke 12:5.....Fear him who after he hath killed hath power to cast into hell.

After reading these texts they ask the question, "Does that sound as though God is going to put them in and scorch them awhile and then take them out?" They do see that while they do not give the impression, neither do they give the faintest shade of an idea that the persons, who go into that hell of fire, will exist there eternally in a conscious state. In fact some give the very opposite thought, that of destruction.

Notice Matt. 5:29.....That one of thy members should perish and thy whole body be cast into hell. A contrast here between one member perishing and the whole body

Matt. 10:28 says, Kill the body and soul in hell. In the other texts there is no proof for either the positive or negative side of the conscious torture in fire question.

The very word, Gehenna, from which hell is derived in these texts, signifies total destruction. Gehenna was an unquenchable

fire around Jerusalem to destroy all refuse of the city and nothing existed eternally in that fire. When applying Gehenna in figure to the punishment of the wicked we must bring out the true lessons that of total destruction.

Sodom and Gomorrah were burned with everlasting, unquenchable fire, but the most ignorant of all Bible students would not try to make this fact prove that these cities are existing eternally in that fire. The fire was everlasting and unquenchable as far as those cities were concerned.

God does not leave us in doubt as to the effects of this hell of fire on its victims.

In Rev. 20:14, we read, And death and hades were cast into the lake of fire. Rev. 21:8. But for the fearful and unbelieving and abominable, and murderers, and fornicators and sorcerers and idolaters and all liars, their part shall be in the lake that burneth with fire and brimstone, which is the second death.

Who has the right to interpret the term, "second death" to mean eternal conscious existence in that lake of fire. God says death means going back to dust.

In the last chapter of Malachi, verses 1 to 3, God, when talking to the Israelites says this concerning the punishment of the wicked. For behold the day cometh, it burneth as a furnace and all the proud and all they that work wickedness shall be stubble and the day that cometh shall burn them up, (not prolong their lives in conscious torment) saith Jehovah of hosts, that it shall leave them neither root nor branch. Here is utter destruction.

And ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts. By reading what God says concerning the doom of the wicked in the last book of the O. T. and also of the New, we learn that God adheres and always has the first penalty he pronounced on man for sin which is death and destruction. We dare not read the idea of eternal conscious torment into the words, hell fire.

God has used various means to accomplish the death of the wicked and fire is evidently the means employed to accomplish their final punishment, but the punishment itself is death.

Some will even dare to assert an impossibility when they say a God who would torture people in eternal fire is nevertheless a God of love and mercy. Two principles so entirely antagonistic as such cruelty and such love as God manifests could not possibly be inherent in the human mind, let

alone God's mind.

However in the punishment God has pronounced and will carry out we can find nothing but love and mercy.

People who live sinful lives, lives out of harmony with God, cannot be happy and if they stubbornly refuse to allow themselves to be made over through the teachings of Christ. God could do them no greater service of love than to put them out of existence. They would be much better so than to live forever in unhappiness.

Alta King.

Continued from page 379.

The people pass on, likely never meet again. If the person becomes interested, and wishes for more to read, he has no means of getting any, as there is no information on the tract.

In 1914 I distributed quite a lot in Los Angeles. Last year I did the same here. I had some of E. J. W. II. Wilson's—no address on them, and as I did not remember the Wilson address in Chicago, I wrote Robt. G. Huggins' address on some of them.

One day I was in the Public Library here. A man, apparently a Jew, was sitting at the same table that I was. He was searching in his Bible, using one of the Library concordances to assist. When he went out I handed him two tracts, Can You Believe? and The Restoration of Israel. Some time later Bro. Huggins received a letter from Salt Lake City in which the man stated that he had been given two tracts in the Library in Denver, and became interested, and would like some more along the same lines.

This is one instance. A hundred others probably would pay no attention to what was contained in the tract. Now the point I wish to make is this. If I had not written on the margin of the tract the address of Robert G. Huggins, probably the man would have got no farther light on any Bible subject, as Salt Lake is a very poor place for anything of that kind. Now in conclusion. I hope in the future that the publishing house that prints tracts will give their address so that if any person should wish for more light they will know where to get it.

Yours for the truth,

J. E. Hogarth.

Bro. Hogarth, your criticism is timely and right. Hereafter we will endeavor to profit by it. —Ed.

Never speak to the disadvantage of one over whose conduct you have no charge; look rather to yourself, and repair the evil you find there.

Though right it is to give thanks True gratitude will live thanks.



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**False Prophets.**

Matt. 24:11, 24. And many false prophets shall arise, and shall deceive many. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, such that if it were possible, they should deceive the very elect. v. 25. Behold I have told you before. v. 26. Wherefore if you shall say unto you, Behold

he is in the desert; go not forth: behold he is in the secret chamber; believe it not. v. 27. For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be. There are several other warnings along the same line, given in the New Testament. It looks strange that any man, or set of men, should dare to tell us that Jesus is here on the earth and has been for a

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long time, when he warned us in such plain language not to believe them, but it is more strange that those people should have a strong following of adherents, and supporters, very much more enthusiastic than the true believer, who is looking for the return of the Lord; "when every eye shall see him." When he does come, there will be no need to proclaim it to the world, as many will call on the rocks and the mountains to fall on them, and hide them from the great and terrible day of the Lord.

This prophecy uttered by Jesus says many false prophets and false Christs shall arise. The first to rise that we are aware of, was Mahomet. He deceived many, has millions of followers at the present time. He conquered a great portion of the known world, and forced his religion on the people. The power he gained was a wonder. The people were easily led along, thinking his power was of God. He professed to be guided and instructed by God and wrote his book as a direct revelation from God. It is so considered to be by his followers to the present day.

Later we have Brigham Young and Joe Smith. They also deceived many. Wrote a book, The Mormon Bible, claiming that it is a direct revelation from God. They also have deceived many, but did not have the success that Mahomet did. Later Mrs. Eddy and Mrs. Whitet appeared on the scene. They also deceived some, claiming to be guided by the Holy Spirit, healing the sick, speaking with tongues, etc. The Christian Science people are quite numerous, have fine temples, and many of the wealthy people belong to them, have considerable influence with the public. The Seventh Day Adventists also have a large following. They had a state conference here in Denver this year, said to have 400

tents.

Surely many are being deceived and led astray. They make a great deal out of the Sabbath question, but dare not defend it in debate on a public platform, prefer to play on the ignorance of the people. When we are warned in so plain language we should shun all such false teachings, and always be able to uphold the truth against error no matter from what source it may come, or by whom it is presented, as our own salvation depends on it, as well as others we come in contact with. v. 12-13. And because iniquity shall abound, the love of many shall wax cold, but he that shall endure unto the end, the same shall be saved.

Is the love of many waxing cold? If you pass a theater, or movie on Sunday, you will see what attracts the people, by the crowds that attend those places, or a ball game, and many other places which cater to the desires of the fashionable portion of the people for amusements. Also the vast amount of trash literature that is sold. Many of our people allow periodicals to come into their houses that are not fit for any religious person to read and particularly for children of Christian families to read. We as a church need to be watchful. "He that endureth unto the end, the same shall be saved."

In defence of the truth,  
 J. E. Hogarth.

**Two Ways of Getting Up..**

When we tumble out of the right side of the bed,  
 How bright the sun shines overhead.  
 How good our breakfast tastes—and O,  
 How happily to school we go.  
 And o'er the day what peace is shed—  
 When we tumble out of the right side of bed.

When we tumble out of the wrong side of the bed,  
 How dusky the sky frowns overhead,  
 How dull our lessons, how cross our mothers;  
 How perfectly horrid our sisters and brothers.  
 (And they all say too, it's our fault instead),  
 When we tumble out of the wrong side of the bed—  
 The Outlook.

**Discord or Music.**

The finest piano ever manufactured will produce sounds painfully discordant if the keys are pounded by some child, who knows nothing of music. Out of the most favorable circumstances in life, you will produce discord rather than music, unless you submit yourself to the training of the great teacher, Love.

# THE RESTITUTION HERALD.

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Number 49.

## A Millicon in Smiles.

"I let that boy go because the corners of his mouth turned down, although his references showed longer experience."

That was how a business man explained to me the reason for his turning away one of two office boys who had answered his advertisement. The younger lad with a good deal less actual business experience, had won the position by his bright face and his cheery smile. Business men do not want gloomy assistants; there is too much rigidity required in business anyway.

A lad's face is the map of his heart. The boy whose face is gloomy, whose mouth corners turn down, is too likely to be gloomy at heart. A frank, smiling face is a fairly safe guarantee of a clean life. You can't cultivate bad companions and evil habits, and still laugh freely in the presence of clean, honest men.

"I wouldn't employ a salesman who couldn't look me in the eye and smile," declared the salesmanager of a great house recently. "That type is too likely to freeze out my customers and hurt my business. Besides, the ready smile is a surety for good manners. And nowhere do manners make the man more than in salesmanship."

We are all salesmen. You, who plan to become a physician must sell your personality as well as your ability. A happy personality is worth ten gloomy natures in the sick room. The preacher is a salesman of his faith in return for converts; the lawyer of his persuasive powers in return for the decision of the juries he addresses; the happy, courteous merchant attracts customers; the optimistic farmer is the friend of his men and benefited by their friendship; the merry, clean schoolboy is the friend of many friends, the respected of every acquaintance. He, too, sells his personality. What is yours worth?

A merchant of Providence, R. I., having closed his store one evening, met a little girl outside, who had come for a spool of thread. He reopened his doors and sold her the thread, thanking her. The story of his kindness spread throughout the city. Hundreds of people went out of

## MEMORY SYSTEM



FORGET each kindness that you do,  
As soon as you have done it;  
Forget the praise that falls to you,  
The moment you have won it;  
Forget the slander that you hear,  
Before you can repeat it;  
Forget each slight, each spite, each sneer,  
Wherever you may meet it.

Remember every kindness done  
To you, whate'er its measure;  
Remember praise by others won  
And pass it on with pleasure.  
Remember every promise made,  
And keep it to the letter;  
Remember those who lend you aid  
And be a grateful debtor.—Leonard.

their way to shop in his store  
Today he is wealthy.

A manufacturer in Baltimore a number of years ago received two foreigners who wished to go through his factory. So courteous and kind was his treatment of them, that they returned the Czar of Russia, for whom they were making the tour of inspection, and told him of the unusual courtesy with which the unknown manufacturer had treated them. The Roman government invited the merchant to establish locomotive works in Russia. Today his income is more than a tenth of a million dollars a year.

The lad whose manner is courteous can only be so through kindness of heart. Affected courtesy wears off like gold plating from a cheap watch. The warm, sunny smile is a real asset. Cultivate it.—Boys' World.

### A Mother's Wisdom and Power.

Late one evening the telephone rang, and I was informed that a very dear friend was dying. Hurrying to her home, I found her already unconscious. The family had gathered and were silently waiting the end. How my heart went out to her fourteen-year-old daughter, to whose side I instinctively went and put my arms about her as if to shield her—the world is so hard for a motherless child. Neither of us spoke. Not a sound was heard in the room but the rapid breathing of her whose spirit was slipping away alone into eternity.

Presently the child's arm stole round my waist and so we stood, our arms about each other, our eyes always on the face of the one we loved.

After a long time the wild beating of the heart and the rapid breathing, which seemed determined to keep life in the wasted body, halted a little. The girl at my side disengaged herself and softly left the room. She returned at once with her Bible—her mother's gift. Turning to the ninety-first Psalm, and taking her place again under my sheltering arm, she whispered, "Mamma said to read this." She began in a low, controlled voice and I joined her, and in unison we read the Psalm through to the end, as the life was going out. I shall never forget the scene. Knowing for a long time that the separation must come, the mother had prepared the daughter for the change without in the least exciting apprehension. When other mothers died she said what she would like her girl to do and to feel if it had been her girl's mother who was taken: and so she gently and quietly led her up to the supreme moment without shock or terror or fear of the change.

And so much had she made her Bible and her God a part of her daughter's very being, her guide in all the things of life, her refuge in every trouble, that she passed safely by the pitfalls of the years of youth to a womanhood of fine character and usefulness.

The power of motherhood, that can project itself across the chasm of death and lead her lonely child in paths of righteousness and peace.—Youth's Companion

### A Steadying Faith.

The times demand a steadying faith and a firm reliance, not on friends or fortune or on self, but on God. The hour is filled

with perils to faith, and with currents that unsettle beliefs and engender doubts of a divine Providence in the affairs of men.

The popular currents of the time place religion on a naturalistic basis. There seems to be a real effort to get God out of the world. To a large extent modern evolution has taken his place, and the older conception of a living God, with a divine personality, has been so mystified and obscured as to almost dissipate in the minds of many the older faith in a living, overruling God.

This new tendency has so spread and with it have come so many confusing experiences in our complex life, that the average man is bewildered as to his personal faith. Many others dismiss the whole subject, and find such relief as is possible in a growing round of material activities.

Man loses more than he can afford to lose when he parts with his individual faith in God and in his providences. Life has too many hard experiences to make it safe for a man to face them alone; He is sure to need a hand some day and that help will be found in the soul's conscious touch with the Divine Shepherd of men.

Especially amid the distractions of a world war, when foundations are being shaken as never before, men need the old-time faith and that supreme confidence in God that links on to eternal things. The things that are seen are temporal and they pass away. We need the spiritual vision of things unseen. We need to have the vision and that those inner and higher realities shall grip us and hold us. Our safety is in this, and to be found without this inner but real experience of faith, trust and hope, is to confront ourselves with that last day peril that lurks in the unbelief and worldliness of the time.

In such an hour there is need of that steadying faith that believes, that finds in daily prayer and communion the sources of its strength and growth, and also the springs of that hope that paints its rainbow on the blackest cloud, because God and his heaven are behind every storm.—World's Crisis.

### Let Brotherly Love Continue. Heb. 13:1.

This admonition from Paul is just as much needed today as at any time since Christ was manifested to the world. For strife, contention, and divisions are in every church and organization. This could not be were we all willing to be guided by the word of God. I am so glad we are to be judged by his word and not by the opinion or word of man.

The question has so often been raised. "Who is my brother?"

The most direct answer that I found is recorded in Matt. 12:50 and reads, For whosoever shall do the will of my Father which is in heaven, the same is my brother, and my sister and my mother.

Some people think only those of the same family could rightfully be called brother. Some acknowledge only those of the same church or denomination as brothers. There is a sense in which all men are brothers, all woman-kind, sisters. But the true brotherhood belongs to the family of God through obedience to his will. As we follow his teachings in every act of obedience, our love grows stronger for all mankind. We are only sure of right doing when we follow the instructions given in his word.

There is only one who has become perfect in doing his Father's will; that one is Jesus, our elder brother.

Rom. 12:10. Be kindly affectionate one toward another in brotherly love, in honor preferring one another, which leaves no room for selfishness. 1 Pet. 1:22. 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, or earnestly.

This is the kind of love we should manifest toward a brother or sister when we see or hear unkind things said about them. Let us go to them in the spirit of meekness and show our love for them, admonish them.

Then in Eph. 6:1, we find these words: Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted.

Also Matt. 18:15. Moreover if thy brother trespasseth against thee, go tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it to the church.

I feel sure many barriers would

be removed and more good done in all the churches if all would follow the instructions as given in this lesson.

Luke 17:1-4. It is impossible but that offences will come but woe unto him by whom they come. It is better for him that a mill stone were hanged about his neck and he be cast into the sea than that he should offend one of these little ones. This verse shows God's great care for every one of his little ones. The third verse says, Take heed to yourselves: if thy brother trespass against thee, rebuke him, and if he repent, forgive him. And still further than this, if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying I repent, thou shalt forgive him.

In the sermon on the mount, Matt. 5:21-24, we read: Whosoever is angry with his brother without a cause shall be in danger of judgment, or whosoever shall say thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift. For if ye forgive men their trespasses, your heavenly father will also forgive you.

1 Jno. 4:20-21. If a man say, I love God and hateth his brother he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him that he who loveth God, love his brother also.

Again in 1 Jno. 3 is a strong text beginning with the 13th verse. Marvel not my brethren if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 15th verse. Whosoever hateth his brother is a murderer. And ye know that no murderer hath eternal life abiding in him. 16th verse. Hereby perceive we the love of God because he lay down his life for us, and we ought to lay down our lives for the brethren. But whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Zech. 7:8. The word of the Lord came to Zechariah saying, Thus speaketh the Lord of hosts, saying, Execute judgment and show mercy and compassion every man to his brother. And oppress not the widow nor the fatherless, the stranger nor the poor. And let none of you imagine evil against his

brother in your heart. There is a lesson of tenderness and mercy and watch-care in the parable of the lost sheep. Just as the shepherd missed him, he led all the others to go and search for the lost one.

So we too, as brothers and sisters, should have the same watch care over the flock of God's people, when one is missed from our gatherings. We should remember it is our duty to care for the brother, to encourage him, to strengthen the weak by showing our love for them. Admonish him as a brother, reprove with mildness. Can we truly say we love a brother or sister and not be willing to do all we can for them?

Prov. 18:19 says a brother offended is harder to be won than a strong city. This has been proven to us, no doubt. Some one of our number has seen this scripture fulfilled and made to feel the force of the statement. So may we ever follow the helpful instructions given in 1 Jno. 10. He that loveth his brother abideth in the light. And there is none occasion of stumbling in him or "scandal," the margin reads. But he that hateth his brother is in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes.

Among the graces spoken of in the 1st chapter of 2nd Peter are knowledge, temperance, faith, virtue, godliness, brotherly kindness, charity and love. If these be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ. 1 Pet. 2:17. Honor all men, love the brotherhood. 2 Thess. 5:12. 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.

1 Thess. 4:9. But as touching brotherly love, ye need not that I write unto you for ye yourselves are taught of God to love one another. 2 Thess. 5:14 is another exhortation. We exhort you brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man, but ever follow that which is good both among yourselves and to all men. 1 Cor. 5:11. We have a plain statement not to keep company if any man that is called a brother be a fornicator or covetous or an idolater, or railer, or drunkard or an extortioner; with such not to eat. Rom. 16:17-18. Now I beseech you brethren mark them which cause divisions and offences, contrary to the doctrine

which ye have learned, and avoid them. For they that are such, serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

I will give one more reference. James 5:19-20. Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins.

May God strengthen our hearts in love and fellowship.

Your sister in Christ,  
Mrs. Clara J. Chaffee.

### Be Reasonable.

Paul says, "Faith cometh by hearing the word of God."—Rom. 10:17.

Faith is based upon testimony. A jury decides a man's guilt or innocence upon the testimony. Where, then, there is no testimony, there can be no decision either for or against a person. You may express an opinion, but that is not admissible.

In matters pertaining to this life all will agree to the above, but when we enter upon an investigation of any Bible subject, opinion, taken for granted, has more advocates than a "thus saith the Lord." If you quote, "The dead know not any thing," (Eccl. 9:5, etc.) you get a rebuttal from the opposer that "that has reference to the body and not the soul, the real man." Notwithstanding, there is not a single passage of scripture that intimates that man has a sentient soul separate from the body man.

The devil had no proof to offer Adam and Eve when he said, "Ye shall not surely die" was true; but they took it for granted, and from that lie told in Eden, false teachings as baseless have been launched in the world.

If the immortality of the soul or spirit be true, and is a Bible doctrine, should it not be expressed in at least one place in the Bible? Five hundred dollars reward has been standing for the last twenty-five years for one passage of scripture teaching that the soul or spirit is immortal. Why has it not been taken up? For the reason it is not true. Why people prefer fiction to fact, is a great mystery.

If dead means more alive than when alive, what would be your answer to Isa. 38:1: "Thou shalt die and not live?" Now, do not do all kinds of turning and twisting please, but tell us the difference between life and death.



**INHERENT IMMORTALITY**

**I**f man is inherently immortal, as taught by the so-called orthodox churches, he could not consistently, "seek for glory and honor and immortality," "by patient continuance in well doing." Rom. 2:7. If he is already immortal, he could not "put on immortality," when "death is swallowed up in victory," at the epoch of "the resurrection of the dead." 1 Cor. 15:21-26, 54.

If he is naturally immortal, he cannot die, hence he will neglect the means whereby he "might attain unto the resurrection of the dead." Phil. 3:11. If he possessed an absolutely indestructible life, he could not be destroyed, "both soul and body in hell." Matt. 10:28. If he is now in possession of an interminable life, he could not possibly "lose" it. Matt. 10:39. If he is animated with life everlasting now, he could not "reap life everlasting" in the future, as a result of sowing to the Spirit. Gal. 6:7-9.

If man is an indestructible being, he could not be "punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thes. 1:6-10. This will be their "everlasting punishment." Matt. 25:46. If man is a deathless being, he could never have inflicted upon him the wages of sin; "for the wages of sin is death." Rom. 6:23. If he is now in possession of eternal life, he could not in futurity receive it as "the gift of God," "through Jesus Christ our Lord." Rom. 6:23.

If eternal life belongs to Adam's race as a birthright, it cannot be a subject of hope, but Christians live "in hope of eternal life which God, that cannot lie, promised before the world began." Titus 1:2; 3:7. If eternal life is a natural endowment, it cannot be a subject of promise; but Christ's true followers have "the promise of life which is in Christ Jesus." 2 Tim. 1:1; 1 John 2:25; 5:11-12. If wicked men are in possession of such an immaterial and deathless soul, that "knives cannot cut it, frosts cannot freeze it, water cannot drown it, fires cannot burn it," etc., it would be an utter impossibility to "burn them up," so as to "leave them neither root nor branch." Mal. 4:1,3; Matt. 3:12. If the soul is immortal, it cannot die, but "the soul that sinneth, it shall die," hence, it is not immortal. Ezek. 18:4, 20; Rom. 6:23.

If souls are immortal and immaterial, they could not be "utterly destroyed" with the edge of the sword. Josh. 10:28, 30, 32, 35, 37, 39; 11:11. If immortal, they could not "surely be put to death" or "cut off." Ex. 31:14-15. The theory of inherent immortality is calculated to strengthen the hands of the wicked, "that he should not return from his wicked way by promising him life." Ezek. 13:22. The Bible speaks of souls being "born" (Ex. 12-19), of souls dying (Rev. 16:3), of souls being in "the grave" (Psa. 89:48), of souls being resurrected (Acts 2:27, 31), of souls having "blood" (Jer. 2:34), of souls breathing (Josh. 11:11), of souls being slain (Josh. 10:28-37), of souls eating and drinking (Lev. 7:20; Isa. 32:6), and beasts being souls (Num. 31:28); how is it possible, nay, is it not preposterous, to talk about souls as immortal and immaterial? Is there not presumptive evidence (Heb 2:14-15); inferential evidence (1 Tim. 6:16); negative evidence (Eccl. 9:5-10); affirmative evidence (Job 4:17); natural evidence (Gen. 2:7); comparative evidence (Psa. 103:3, 5; 39:5; Isa. 64:6); antithetical evidence (Psa. 8:3-4; Job 14:7-10); logical evidence (Rom. 6:23); historical evidence (Eccl. 1:4; Luke 24:6; 1 Cor. 15:20); doctrinal evidence (Titus 2:11-14); practical evidence (Rev. 21:4); demonstrative evidence (1 Cor. 15:44-45); and every other kind of inspired evidence, that the Bible is against Plato, and all the world whose hope of a future life is in the immortality of dead men?"

"Immortality, 'tis a priceless boon, 'tis wealth untold.

The choicest diamond, the purest gold;  
Ah, better the world, and all therein,  
To lose, if so doing, the prize we win.  
The mighty God, who's enthroned on high,  
Whose glory beams from sun and sky;  
This utterance gave, that 'tis he alone,  
Who doth inherently this treasure own."

Rufus A. Curtis.

Scottsburg, Indiana.

If death is only an introduction to a higher and better life, why do not people cry and mourn at birth and rejoice at the thought of death? That would be consistent with the popular idea of death. Your very acts are sufficient proof that you do not conscientiously believe it. It is too unreasonable.

When God says, "The living know that they shall die, but the dead know not anything," (Eccl. 9:5), he speaks the truth; it is reasonable and in harmony with the teaching of the Bible from cover to cover.

Read your Bible; yes, study it; compare it with the obituaries and funeral sermons you gen-

erally hear today and see how far apart they are on the nature of man and his condition in death. I leave the subject here with much that could be said.—Eld. O. T. Mattox in *Messiah's Advocate*.

**Partakers of Other Men's Sins.**

1 Tim. 5:20-22. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ and the elect angels, that thou observe these things without preferring one before another doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

Paul here gives Timothy some instructions. Probably they apply to us in this age as much as they did to Timothy. He was to keep himself pure, and not be partaker of other men's sins.

There are many ways that we can partake of other men's sins. Perhaps the temperance question is one that is as important as most any that we are interested in. The reports made by the different states that have gone dry recently, the lessening of crime reported, shows that drink is one of the greatest evils we as a people have to contend with. This state, Colorado, and the state of Washington, report that there was an immediate change for the better. Not half as many arrests as there were in the preceding year and that the families of the drunkards were being better provided for, children better clothed and being educated. Besides, the drunkard becomes a better citizen, a better workman, spends more time at home with his family, much better for the community at large. Kansas has been a dry state for a long time. I will enclose a clipping; if you see fit to print this, the report will be interesting.

The question arises, What are we as a church to do about it? Some say we should not vote. I think that is a matter of conscience to be decided by each individual. We are commanded to be subject to the laws that be, then why not help to make those laws? When we as citizens have a right to vote, it looks as though we should cast our votes on the side of right, and by all means have the best laws that we can. I do not wish to be dogmatical on this, or any other subject, but simply to call attention to what is right, and let each one decide for himself.

There are many other ways that we may become partakers of other men's sins. One is by joining with the orthodox

churches, as some do, who know that their theory is false. Nearly all of them build their hope on the devil's lie, "God doth know that ye shall not surely die." This we know is false, that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." They claim that man has an immortal soul, which is not confirmed in the Bible, but the contrary, "The soul that sinneth, it shall die." If the soul was immortal, what they claim would be true. But the Bible teaches that it is not true.

Therefore if we unite with them, we are partakers of their sins. We are commanded to come out from among them, that we be not partakers of their sins. "Be ye separate, saith the Lord." By joining with them we lose our influence, become part of the false theory, and will be rewarded accordingly. Let each one examine himself, and the creed that they are asked to assent to. Shun the evil, and choose the good, both in temperance and religion.

In defence of the truth.

J. E. Hogarth.

**Prohibition in Kansas.**

The Hon. C. W. Trickett, who as special attorney general, undertook the work of abolishing the unlawful sale of liquor in Kansas City, Kans., and drove the liquor business out of that city, spoke here the other night and made some forceful statements of conditions in Kansas. In part he said:

"There are 3,300,000 people in Missouri and 1,690,000 in Kansas. If the saloon has made more money for Missouri, your cities should show it in improvements, such as paving, etc. There are a number of cities in Missouri of more than 5000 inhabitants, without paved streets. I defy any one to find a city of more than 1500 population in Kansas which does not have paved streets and its electric light plant.

A short time ago I got the records in Jefferson City and found the tax rolls showed the total assessed property in Missouri is \$1,650,000,000. In Kansas where we have had prohibition for 30 years, the amount is \$2,750,000,000. In 30 years from the poorest state in the country, it has come to be the richest. A few years ago during the panic, Kansas banks sent \$50,000,000 to the East, but Missouri did not send a dollar. Kansas has organized more banks in the last 5 years than any other state.

In Missouri there is one motor car for every 100 farmers,

Continued on page 391.

**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, an 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.**

Rensselaer, Indiana, the third Sunday each month.

We have received a list of very useful tracts from Messiah's Advocate, 716 Seventh St., Oakland, Calif. We mean to give them ad. space. Watch for them.

Those who are not privileged to read The Last Days, Bro. Thos. Wilson's paper, for Sept. have missed a rare treat. Better send him a dime for a copy and then if what we have said about it is true, send him your subscription. Address 1712 E. 20th St., Oakland, Cal.

We are informed of the death of Sr. Mary Caven of Racine, Wis. We do not know the particulars relating to her death. We should be glad for information if any one can give it.

Sr. Leta Railsback of South Bend, Ind., has not yet sufficiently recovered from her attack of sickness to leave her bed. We had hoped that she would be fully recovered by this time.

We have printed about 5000 tracts, "Inherent Immortality," by Bro. Rufus A. Curtis, Scottsburg, Ind. He sent us money sufficient to print these, and then donated them to the Illinois Tract Committee for "free for postage" distribution. If we had a number of brethren thus liberally minded, the tract problem would be solved.

Bro. C. T. Stevenson, of Harri-man, Tenn., is rejoicing over the advent of a boy into his home, born Aug. 20th. He is to be known as James Bennet. May he learn to be as zealous for the truth as is his father.

Report comes that Sr. Fern (Roose) Nellans, of Argos, Ind., is now "Mama," and it is a fine boy who is to call her that. He came to their home on the 3rd of the present month. All doing well.

Sr. Sarah Lloyd, of Bremen, Ind., is now the proud grandma to Harriet Jane Stoller, born Sept. 8, weight 8 pounds. All doing well.

**Notices.**

**The Annual Fall Meeting** of the Church of God at Moriah, Illinois, will begin on Saturday evening, Oct. 7, to continue through Sunday, Oct. 15, 1916. Bros. L. E. Conner and S. J. Lindsay are to be the speakers. All are invited.

Amy Weaver, Sec.

Sac City, Ia., 9-7-16.

Dear Bro. Lindsay:

Please change our Herald to above address from Lake View. We have moved, at least for the winter. Please announce our change of address.

J. W. Williams.

**Questions.**

Will some brother or sister explain Matt. 10:23 in regard to the coming of the Son of man? Also John 9:2. How could a man sin before he was born? A person gave me the latter passage to prove the pre-existence of the

human race. Any information on the above will be gladly received.

H. B. Hathaway.

**Reports.**

**Berean Reports.**

Names which were omitted in the National Berean Report:—  
Treas., Leland Roose, Charter Oak, Iowa.

Social Correspondence Com.:—  
Mrs. Lillian Railton, Fonthill, Ontario, Canada.

The National Berean books can be obtained of the corresponding secretary,—Evelyn K. Harsch, 325 W. Marion St., South Bend, Ind. Price 15c to those belonging to the National Society and 20c to others.

**Report of Illinois Bereans.**

The 18th annual Berean business meeting was held at Oregon, Ill., Aug. 18, 1916. All officers were present except the secretary, in whose absence Mabel Kendrick was appointed secretary pro tem. Reports were given from the officers, committees and the following societies: Oregon, Aurora, Lanark, Ripley, Chicago and Dixon. A number of letters were received from absent members and will be published elsewhere.

The month of October is to be set aside as self denial month. Let every Illinois Berean note this.

Election of officers resulted as follows:—

Pres., Miss Anna E. Drew, 629 N. Galena Ave., Dixon, Ill.  
1st Vice-Pres., Mrs. Almeda Glotfelty, Lanark, Ill.

2nd Vice-Pres., Mrs. Mae Hanson Miller, St. Jacob, Ill.  
Sec. Miss Anna L. Adams, 408 E. Chamberlain St., Dixon, Ill.

Treas., B. H. Carpenter, Oregon, Ill.

**Committees:**

Literary:—Miss Mabel Kendrick, 980 N. Court St., Rockford, Ill., Miss Mabel Canode, Oregon, Ill., William A. Hanson, Lebanon, Ill.

Program:—Mrs. Anna Wertz Lanark, Ill., John E. Miller, St. Jacob, Ill., Mrs. B. H. Carpenter, Oregon, Ill.

Isolated:—Mrs. Etta Densmore, Rushville, Ill.

Tract:—Mrs. Jos. Barnebee, 5439 Ohio St., Chicago, Ill.

It is the purpose of the Ill. Bereans to begin the study of the new books in October. The books can be obtained from the Treas., B. H. Carpenter.

Mabel Kendrick, Sec. Pro Tem.

**Baptisms.**

Before leaving Michigan for our new home and work in Illinois, it was our privilege to go to the river side on Sept. 7th and assist Sr. Geraldine Miller in putting on the all-saving name of Jesus in Christian baptism.

Geraldine is the younger daughter of Sr. J. F. Miller, of Adrian, whose devotion to the truth, and whose zeal for its spreading, has done much good of which the public will never know.

This young lady has taken a noble step and our heart's desire is that she may use the Bible as her counsel and live true to its teachings.

May we all strive earnestly, encouraging and exhorting one another till that beautiful day arrives when peace shall cover the earth.

Frank E. Siple.

**Obituary.**

**Elma Rawlings**

Was born Sept. 17, 1883, in Gaines Township, Kent Co., Mich. and died at her father's home at 1707 Madison Ave. Grand Rapids, Aug. 30, 1916. She was the only daughter of Mr. and Mrs. Richard Rawlings and grand-daughter of our beloved and aged Bro. and Sr. Henry Rawlings.

A little more than a year ago the eldest daughter died, leaving only Elma to comfort the grief stricken parents. Soon after the sister's death, Elma was married to Mr. Charles Kane, they having postponed the marriage on account of the very serious illness of the much loved sister.

Now the husband and parents mourn alone with no children to comfort them. Words are such empty things from human lips but the blessed Christ says, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Dear mourning ones, believe his words and accept his conditions of salvation. Our sympathy, tears and prayers are yours. The funeral services were held at the home by the writer. The burial was by the side of the sister in Gaines Cemetery.

Come Lord Jesus and put end to death and sorrow is our prayer.

M. A. Woodward.

Every day is a test day; every hour is an examination hour. God puts each fresh morning, each new chance of life, into our hands as a gift, to see what we will do with it.

# The Sunday School.

By Anna E. Drew.

## Lessons for October.

- Oct. 1. A Plot That Failed.—Acts 23.
- Oct. 8. Paul Before Felix.—Acts 24.
- Oct. 15. The Appeal to Caesar.—Acts 25.
- Oct. 22. Paul's Defence Before Agrippa.—Acts 26.
- Oct. 29. The Voyage.—Acts 27: 1-38.

## The Plot That Failed.

Oct. 1, 1916: Acts 23.  
Lesson Text: Acts 23:14-24.

Golden Text.—They shall fight against thee, but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee. Jer. 1:19.

Time.—A. D. 57, at the close of Paul's third missionary journey.

Place.—Castle Antonia, and the Sanhedrin Hall near the Temple court, Jerusalem, and Caesarea, the Roman capital of Judea, on the Mediterranean coast.

## Questions.

Where do we find Paul in this lesson? 22:40; 23:1. (Before the Sanhedrin to learn what Paul had done that had so excited the people that they desired to murder him). How does he begin his defence? v. 1. What insult did he receive at this point and why? v. 2. How did Paul reply? v. 3. Was Paul right in expressing his indignation? "The judgment predicted was remarkably fulfilled; for about 5 years after this, after his house had been reduced to ashes in a tumult raised by his own son, he was besieged and taken to the royal palace, where having attempted in vain to hide himself, he was dragged out and slain."

For what did Paul apologize in vs. 4-5? Of what two factions was the Sanhedrin composed? v. 6. What did each believe? vs. 7-8. Paul's statement that he was a Pharisee, caused the two parties to forget him and clash with one another. v. 9. What was the result? v. 10. What comfort did Paul receive? v. 11. Does Bible history show us that God always sent strength to his true followers when most needed? Give an instance. What plot was now formed against Paul? vs. 12-15. ("Such vows as these were not unusual among the Jews, who from their perverted traditions, challenged to them-

selves a right of punishment without any legal process, those whom they considered transgressors of the law.")

By whom was the plot discovered and made known to Paul? v. 16. There was a large number concerned in the plot and probably Paul's nephew overheard some conversation. What was done? vs. 17-22. Tell of the plan by which the chief captain secured Paul's safety. vs. 22-24, 31, 32. "Here it was safe to send the 400 soldiers back to the Castle at Jerusalem, while the 70 cavalrymen conducted Paul the remaining miles to Caesarea."

What letter was sent to the governor at Caesarea? vs. 5-30. What had been Paul's desire? Acts 19:21. "The very things that seemed a hinderance were the means for accomplishing Paul's desire and God's purposes." Was our Golden Text fulfilled in Paul's case in this lesson? Is Rom. 8:28 also a promise to us? How may we attain to that state of mind, that perfect trust in our heavenly Father that we may accept the trials and disappointments that come to us in patience?

## The Approaching Crisis in Human Affairs.

It appears at the present moment as if we were approaching near to the long looked for day of release. Time measurements and material conditions corroborate each other, and go hand in hand, forecasting sensational and solemn events in the near future. The appearing on earth of the righteous Judge of the quick and the dead is what concerns all sincere believers more than anything else. "Behold I come as a thief, blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame." Rev. 16:15. When a man is inducted into Christ he puts on the divinely provided garment of righteousness, and from henceforth is required to keep it unspotted, otherwise he will appear unclothed in a nude state of shame. To be summoned into the presence of the Judge in a naked condition spiritually, or with a garment spotted with inordinate lusts of the flesh will certainly be very embarrassing and attended, I fear, with much sorrow of heart, and vain regrets, that will hardly atone for past neglects.

The apostle affirms that we must all appear before the tribunal of Christ to render an account of our stewardship, not however to inform the Judge for he knows all, but rather that the Judge may show openly before and in the presence of the whole assembly that no injustice has been done to any. For

says the Judge, "Out of thine own mouth will I judge thee."

This principle is recognized in the approval of the righteous as well as in the condemnation of the unprofitable, and therefore excludes the possibility of any one complaining that he was treated unfairly.

## Time Measurements.

There is no time measurement so far as I know that indicates either the day or the year of the Lord's coming. "In such an hour as ye think not, the Son of man cometh." "If the good man had known what hour the thief would come he would have watched and not suffered his house to be broken up." The thief-like coming of Christ suggests continuous watching because we do not know the hour and are therefore liable to be taken by surprise, at a time when we would wish it were otherwise. The Judge might find us "walking in the counsel of the ungodly, and sitting in the seat of the scornful," or otherwise engaged with the common throng in trying to get there. Get where? There are certain time measurements which may not be exact to a year, but nevertheless helpful in protecting us against the spirit of indifference and worldly mindedness, also from the spirit of rationalism.

First there are the seven times of Israel's down treading, 2520 years of Gentile supremacy, beginning with Nebuchadnezzar the head of gold, say 600 to 604 before Christ, and ending about 1917 to 1920. Then again the 1260 years, beginning A. D. 637 and ending in the year 1897.

The first Zionist congress assembled in this year, and marks the fulfillment of the statement "when he shall have accomplished to scatter the power of the holy people." Then again from the time when the abomination of desolation was set up. A. D. 637, when the Mahometan Califf Omer captured the city of Jerusalem, and ending in 1927, which apparently gives the Moslem power yet 10 years before his power will be broken completely. I do not mention the spiritual abomination of desolation by the papal power, for the Roman question has not as yet reached its final condition, and will not until after the great war now raging in Europe like an uncontrollable fire, has come to an end.

From the foregoing measurements it will be seen that within the next 10 to 15 years, great and marvelous events will occur. Possibly the resurrection of the responsible dead will have occurred and the establishment of God a fact.

The goal of our ambition is

the kingdom of God and in the meantime to minister meat in due season to the household of waiting ones, to comfort those who are afflicted, and to preserve the robe of righteousness which God in his goodness has given us, unspotted and white unto the day of his coming.

In addition to time measurements there are certain material conditions in social, religious and political affairs that we can hardly fail to see identifies the time of the end in which we are living. I cannot in this article notice all, but we do know that the time is at hand to favor Zion and her people. If we are not mistaken in our view of material conditions as related to the 2520 years of Israel's down treading, we cannot be far from the time when the later day Assyrian, the Gog power of the north, will be "broken in my land, and upon my mountains tread him under foot, then shall his yoke depart from off them and his burden depart from off their shoulders." This is the purpose that is purposed upon the whole earth. Isa. 14:25-26. But conditions are not yet ripe in the Holy Land. It has not yet been brought back from the sword, nor as yet occupied by Jewish colonies in the midst of the land, dwelling safely in un-walled villages as predicted by the prophet in Ezek. chap. 38.

The Moslem power still claims the land and is at this moment holding it by the power of the sword.

The later day house of Edom has very nearly reached its allotted time, and within the next decade we shall probably see the Mahometan desolation come to an end, and the Holy Land made to blossom and bloom under the hand of Jewish culture. I say we shall see, that is those of us who are not too far along on the sun-down side of life. I feel quite confident, however, that the great crisis in human affairs will come to a focus between now and 1927.

All lines of prophecy apparently converge on this day and generation. It is well to stand firm under the impending judgments that are now falling upon the Baal worshipping idolaters of continental Europe and Asia, all of whom have been made drunk and mad in their craze for commerce, prestige, and power. Moreover all of them are guilty of shedding innocent blood, and now God is giving them blood to drink from the cup of his indignation that they may in madness spew and fall to rise no more. Jer. 25.

What manner of persons ought all to be hasting as we are toward

the great day of the Lord's coming?

George Moyer.

**The Restoration of Israel,**

About two thousand four hundred years ago, a powerful prime minister said to his royal master, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of the kingdom, and their laws are diverse from those of every people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed." Esther 3:8, 9. The ruin planned for the Jews by the crafty Haman, from which they were so wondrously preserved, has often been decreed against them since. Their history, especially during the last nineteen years has been one of almost unbroken oppression. Driven in succession from almost every country in Europe, they have suffered every form of ill-usage, robbery, torture, persecution, imprisonment and death and the daily press often still supplies harrowing details of outrages perpetrated upon the unhappy Jews in Russia and Eastern Europe.

Yet, in spite of it all, they multiply and prosper on the whole. They are the only ancient nation which survives as a separate people, of all those mentioned in the Bible, and they are probably more numerous now than ever before, although scattered over all the earth, with no national or independent existence in a country of their own. The greatest wealth and influence in the world is in the hands of Jews. They exercise controlling power in banking, finance, politics, commerce, journalism and other spheres in the chief civilized countries. If a Scotsman goes to America he becomes a Scottish American; if a Jew goes there he becomes an American Jew, and so wherever he goes he is not absorbed and lost in his new surroundings but retains his nationality and identity as a Jew.

Can we explain these strange and unique conditions? They cannot be explained on natural grounds. There is nothing to compare with them on the face of the earth. They are contrary to all human experience. But the Bible gives the clue to this wonderful history, tells us why the Jews were scattered and persecuted and why they have been so marvellously preserved while their oppressors are only a memory.

When Frederick the Great asked his chaplain for a proof in a word that the Bible was a Divine Revelation, the chaplain promptly replied, "The Jew, sire." And he was right. A part from the Bible, the Jew is an anachronism, quite out of date, and out of keeping with his surroundings, and must remain an unsolved and unsolvable problem. But with the Bible, all is plain. There God's wonderful and gracious plan is unfolded, and his ways to men are justified and made plain.

**Israel's Title Deeds.**

The story begins with Abraham, who left his country by Divine command, and proceeded to Palestine, where Jehovah gave him this promise. "Lift up now thine eyes, and look from the place where thou art, northward, and southward and eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. A-rist, walk through the land, in the length of it and in the breadth of it, for I will give it unto thee." Gen. 13:14-17.

Three points stand out prominently here: 1. Palestine was to become a perpetual personal possession to Abraham, 2, he was to have numerous descendants. 3, Palestine was to be a perpetual possession to them. If we inquire as to the fulfillment of these promises, we find that only the second has received a measure of fulfillment. Moses said to Israel in the wilderness, "Now the Lord thy God hath made thee as the stars of heaven for multitude." Deut. 10:22. We read also in Hebrews, "There fore sprang there even of one, and him as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." 11:12. Abraham has never received the promised inheritance. Stephen tells us, "God 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." Acts 7:5. The third point also remains unfulfilled. Israel for a time had possession of the land, while they kept the Mosaic law. When they failed to do this they were cast out and for nearly two thousand years have been scattered all over the world.

But the original promise stands. It has not been set aside by the temporary and par-

tial inheritance under the law which was based upon conditions laid down more than four centuries after the unconditional promise to Abraham. Paul makes this very clear when he writes, "Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed.... Now this I say; a covenant confirmed beforehand by God, the law which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise; but God hath granted it to Abraham by promise." Gal. 3:15-18. This seems to settle beyond doubt the perpetuity of the Abrahamic promise; but the matter is so important that it is desirable to see whether this is the view maintained throughout the scriptures. We find the promises repeated to Abraham from time to time, Gen. 15:18-21; 17:4-8, 22:16-18; renewed to his son Isaac, 26:3, 4; 28:3-4, and grandson; Jacob, 28:13-15; 35:11-12; 48:4, and faithfully accepted by Joseph, 50:24, as trustworthy and sure. When the Hebrews groaned because of their bondage in Egypt, and cried to God, he remembered his covenant with Abraham, with Isaac, and with Jacob." Exod. 2:24, 6:4-8; 32:13, and sent them deliverance.

**The Sure Mercies of David.**

When we reach the time of David a further development of God's promises and plans is observed. David not only gratefully acknowledges to God, "Thou hast confirmed to thyself thy people Israel to be a people unto thee for ever." 2 Sam. 7:24, but he receives through Nathan some fresh promises relating to himself and his family, and the nation. "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more, neither shall the children of wickedness afflict them any more.... And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." vs. 10-16; These are notable additions to God's promises to Abraham. Not only is the nation of Israel again affirmed to be God's chosen people for ever, not only are they to be settled permanently, in their own land, and never moved out of it, nor suffer from their enemies, but the throne and kingdom are secured to David and his family for all time.

To be continued.

J. R. Norrie.

**Judgment on Nebuchadnezzar.**

I am asked to explain Isa. 14:12 to 14, and Rev. 14:11. Let us look first at Isa. 14 and read verse 4. "Thou shalt take up this proverb (or taunting speech, margin), against the king of Babylon." This was uttered by Isaiah probably about one hundred years before Nebuchadnezzar's time. Now read on down to verse 15 and take notice that all this taunting speech, including, "How art thou fallen from heaven, O Lucifer, son of the morning, how art thou cut down to the ground, which didst weaken the nations?" is applied to the king of Babylon by Isaiah in reference to his glory and pomp, B. C., 720, and is so applied in Robert Young's analytical concordance.

After you have read these verses carefully, turn to Dan. 4 and read the entire chapter for the historical event. Note how Nebuchadnezzar, king of Babylon, exalted himself to heaven in his pride, making this statement: "Is not this great Babylon that I have builded for the house of the kingdom by the might of my power, and for the honor of my majesty?" And notice how he immediately fell from his heavenly position of power and authority.

Read also Ezek. 31 and note the proverbial language applied to the king of Assyria, as a warning to Pharaoh, king of Egypt, (verses 2 and 18), a part of which is sometimes interpreted to apply to a fallen angel cast out of heaven. God's throne, and is still a supernatural being dwelling on the earth. In both of these references many think they find evidence that one of God's ministering spirits exalted himself and was punished by being cast out, but a careful and unbiased examination will show that there is proverbial language in each reference applying to the wicked kings mentioned in the context, and if it were not for previous erroneous teaching, such a thought would not enter the mind. I mention these things so that you may know how these texts are sometimes perverted.

In Rev. 14:11: And the smoke of their torment ascendeth forever and ever. Read Isa. 34:5-15, and note the similar language applied to the destruction of the land of Idumea or Edom which lay south of Palestine and was peopled by the descendants of Esau, who were cursed of God because they refused to let the Israelites pass through their land on the way from Egypt to Palestine.

Note especially verses 9 and 10



in which just as strong language is used regarding the destruction of this people and land as is used in Rev. 14:11 and this is an historical fact.

In the love of truth,

A Berean

**The Overcomers.**

Lesson: 1 Jno. 5:4, 5; Rev. 2:7, 11; 3:5, 21, 22.

A little boy once was asked to tell the secret of Daniel's success. He replied, "It was because he had a most excellent spine, sir." A mistake not far from the truth. Lack of a good normal backbone will cause the best intentioned man or woman to make a most lamentable failure of life. "An excellent spine" is an absolute necessity to the overcomer.

When a person enlists in God's service, God knows just what position he is best adapted to fill. "And he gave some, apostles, and some prophets, and some, evangelists, and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

We may be sure that the one who is found to be lacking in courage, fortitude, endurance and the other qualities included in the old expression, "backbone" will be given treatments by the great Physician. Those who are not willing to submit to such treatments will never be qualified for active service nor be among the overcomers in his kingdom. No person lacking "an excellent spine" can wield the sword effectively. A diseased spine means weakened nerves and less power of resistance.

The deadly Poliomyelitis germ of sin may have gotten in its work of moral and spiritual paralysis, yet no ease is beyond hope which is submissive and obedient to the will of the great physician. He will treat us with the life giving, soul reviving electric current, the Holy Spirit which will start the circulation, put life and energy into the paralyzed muscles, strengthen the feeble knees, fill out the withered arms and give us a most excellent spine. Then we can wield the Sword of the spirit and through God we shall do valiantly.

The overcomer must not only possess an excellent spine, but there are times when it is essential that the enemy be made conscious of it. However it is not necessary to emulate the cat by arching our backbone and showing fight on every possible occasion. It may be a criticism that arouses our fighting blood. Think it over, perchance it was

deserved. If so profit by it; if not, let it pass by like the babbling brook. Never be more sensitive than sensible.

Another essential to the overcomer, is an excellent eye sight, a normal vision. We must be able to get a clear vision of what we are to overcome. Otherwise we shall fight uncertainly like one who beateth the air. We must recognize sin as sin in whatever guise it may appear. Death lurks in the background of the quieting, soothing drugs as well as in those which immediately throw the victims into mortal agony, accomplishing the work of destruction at once. The former are to be feared more because not so easily detected.

Beware of that which appeals and attracts, for which you make excuses to yourself, which however, fall flat when offered to God. That which makes you flinch when the violent rays of heaven are turned on, is that which most needs to be laid bare to the eyes of God. You may be near sighted. He is not.

We oftentimes fail in the warfare because of a defect in vision which enables us to see objects at a distance far more clearly than those nearby. We get a most wonderful vision of the future and the glory to be revealed. We see the prize of our high calling in Christ Jesus. While we need this beautiful vision we can never realize it unless our eye sight is clear enough to avoid and overcome the obstructions along the pathway, which is full of cunningly devised traps to catch the unwary. Poisonous gases of evil will be blown into our faces. Satan is thoroughly posted in all the methods of modern warfare. We need an excellent spiritual vision to overcome such a subtle enemy. "See then that ye walk circumspectly; not as fools, but as wise. Redeeming the time because the days are evil."

Finally, "Be not weary in well doing." A lady who was visiting a rope works, saw at one end of the building a little boy turning a very large wheel. She thought it was too arduous work for such a child, and as she came near she spoke to him "Who sent you to this place?" she asked. "Nobody; I came myself." "Are you paid for your labor?" "Yes, I get nine pence a day." "Does your father know you are here?" "I have no father." "What do you do with your money?" "I give it to my mother." "Do you like this work?" "Well enough; but if I did not, I should do it, for I want to get money for my mother." "How old are you?" "Almost nine." Are you not tired

of running the great wheel?" "Yes sometimes." "And what do you do then?" "Why, lady, then I take the other hand."

She went home strengthened in her devotion to duty, and said, "The next time my task seems hard to me I will not complain but take the other hand."

With a most excellent spine, a clear spiritual vision and a spirit that never falters nor becomes weary, armed with the shield of faith; wearing the armor of God, we may be among those whose names shall not be blotted out of the Book of Life, but confessed before the Father and the angels. "Overcomers through the blood of the Lamb and the word of our testimony."—Mrs. C. D. Hicks in the World's Crisis.

**Notices.**

**Subscription Notice.**

Our subscription price remains the same as heretofore, notwithstanding the price of the paper we are using has doubled since Dec. of last year. However, because of this increase in price we shall have to observe the following plan strictly to make ends meet financially:

- Renewals, 1.50
- New subscriptions, 1.00
- When paid for another, 1.00
- Extra papers of any issue, each, 2 cents.

We have been sending out extra papers free upon request, in keeping with the thought that the Restitution Herald would be thus advertized and occasionally, at least, new subscriptions thus obtained. Experience has shown us that this is a mistaken policy since new subscriptions are so seldom obtained in this way as to be a non-entity.

Upon inquiry we find that the secular press has long past given up the idea and with some of them it is impossible to get extra copies by paying for them after the issue is a few days old.

Hereafter we will send out extra copies of the Herald as long as the issue lasts and because of the high price of paper, will print few more than we need for our regular list, therefore if you wish extra copies of any issue in which you may be interested, it is best that you send in your order before publication. We dislike to make a radical rule like this, but necessity demands it. Many city papers have doubled their subscription rates, but we wish to avoid this if possible.

S. J. Lindsay, Manager.

A man should never be ashamed to own that he has been in the wrong, which is but saying in other words, that he is wiser to lay than he was yesterday.

Continued from page 387.  
one for every 35 in Iowa, and one for every 5 in Kansas.

You may say that you are spending your money for labor. Statistics show that a little less than \$8 a week is paid for labor here. In Kansas it is \$14. Missouri hasn't put it in her schools for Kansas has paid proportionately twice as much for education.

In the last 20 years you have spent \$1,600,000,000 for liquor an amount equal to your taxable property. In that time, Kansas has spent but \$50,000,000."— Reform Bulletin, N. Y.

**Thoughts and Words.**

Your thoughts and words seem little things—  
Do not forget that they have wings,  
With wondrous power to travel far  
Around the earth or toward a star.

Your hidden thought, whose secret nest  
Seems snug and safe within your breast,  
Cannot be stayed—it soars away  
On every careless word you say.

A thought may mar the whitest soul,  
A word spread havoc, grief and dole;  
A thought may be a beam of light,  
A word may make the whole world bright.

Think noble thoughts and every word  
Shall be a blessing where 'tis heard;  
Think worthy thoughts, for they are seeds  
That blossom into shining deed:  
—Sel.

**Way of the True Christian.**

Some men will follow Christ on certain conditions—if he will not lead them through rough roads; if he will not enjoin them any painful tasks; if the sun and wind do not annoy them; if he will remit a part of his plan and order. But the true Christian, who has the spirit of Jesus, will say, as Ruth said to Naomi: "Whither thou goest I will go," whatever difficulties and dangers may be in the way.—Richard Cecil.

The near sighted woman who talked to an Indian in front of a cigar store about his soul's salvation, declared afterward she would rather talk to a wooden man than be a wooden Christian and never talk to anybody.



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 716 Seventh St., Oakland, Cal.

**The Penalty for Sin.**

What is the penalty for sin? Is it endless torture? or is it death? Let us see.

If endless torture is the penalty for sin, one of two things is true: we must all suffer that penalty, or some one must redeem us from it. If the redemp-

tion price has not been paid, we are all subject to endless torture. Has the price been paid? Let us see.

1 Tim. 2:6 says that Jesus "gave himself a ransom for all." Young's Analytical Hebrew, Greek and English concordance to the Bible defines the Greek word from which ransom is here

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taken as: "A corresponding price."

Now, inasmuch as Jesus paid the ransom, a corresponding price that is, a price that corresponds to the penalty laid on man for sin, if endless torture is the penalty he must have suffered endless torture. Did he? NO.

If endless torture is the penalty for sin and Jesus did not suffer it, he did not pay the corresponding price, therefore he has neither the right nor power to redeem man from sin and its penalty; but if death is the penalty, he did pay the corresponding price, and has both the right and power to redeem man from sin and its penalty— from death.

Jesus did pay the penalty; he did not suffer endless torture, therefore it is not the penalty for sin.

Inasmuch as it is impossible for any one ever to pass through endless torture, if it is the penalty for sin, the penalty has never been paid; and, more yet, it never can be paid, hence we are all doomed to endless torture.

Paul said: "For the wages of sin is death,...." Rom. 6:23. Jesus gave his life as the ransom price for the life of man. Matt. 20:28; Mark 10:45. Plainly, the penalty for sin is death, and Jesus paid the corresponding price by giving up his life—in dying for the sins of mankind.

When speaking prophetically of what Jehovah would do with Jesus in order to redeem us. Isa. 53:10 says: "When thou shalt make his soul an offering for sin,...." This verse says that Jesus in very soul was to be made an offering for sin. The Old Testament law of sacrifice required that any living thing offered in sacrifice for sin must die. Our Lord in very soul was

sacrificed for sin, therefore in very soul he died, and this death is the corresponding price for man's sin.

If what is usually termed spiritual death is the penalty for sin, Jesus could not have paid the penalty—a corresponding price—without suffering spiritual death, and this would necessitate that he be an actual sinner.

If what is usually termed spiritual death is the penalty for sin, inasmuch as all sinners are said to be spiritually dead, follows that all sinners have already received their penalty for sin, hence there will never be any more punishment for them than that which they are now in.

Inasmuch as Jesus paid the penalty for sin, paid a corresponding price and that payment was physical death, it follows that physical death is the penalty for sin.

As physical death is the penalty for sin, and as it will not require endless time to inflict that death, and as torture cannot exist without physical life, it follows that there cannot be any endless torture.

When you can refute the above arguments please notify me at once so I can rejoice with you.

Published in tract form. 15c per 100, by

J. C. Vanzandt,  
 849 Front St., Portland, Oregon.

**A Treasure House.**

It is worth little to fill your memory with the beautiful things another has said, if it is also stored with the ignoble, ungenerous things you yourself have done. Memory holds not merely to the things we want to remember, but often very tenaciously to those we would rather forget. The people who advise committing to memory every day some beautiful thought culled from the world's writers and thinkers, do not go quite far enough. If you want your memory to be a real treasure house, see that it is stored with the memories of kindnesses and generous self sacrifice.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when we hold our heads up that the body becomes erect.—Sel.

The only shadow that a man need fear is the one he himself casts by standing in his own light.

# THE RESTITUTION HERALD.

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Number 50.

## The Dean's Whim.

The Dean is at the head of one of our great agricultural colleges. One day, a few years ago there walked into his office a man who told him he had a nephew he wanted to send to college. He explained that he was willing to provide handsomely for the young man's expenses and named a figure that almost took the Dean's breath away.

The Dean listened to the man's plans, asking a question now and then. He learned that the man was wealthy and desired to spend a part of his wealth on the boy. It was his plan when the young man finished the course, to give him a fine farm, and to let him have all he could make out of it.

In his turn the Dean startled the visitor by asking this question: "Why not lend the boy enough money to put him through college, and after he graduates why not rent him the farm and give him a chance to pay his debt?"

The rich man scouted the idea. He said he had plenty of money, and would do the white thing by his nephew.

But the Dean argued that it is a good thing for a boy to earn a part of the money to pay for his education, and a bad thing for him to have his way made too easy. The upshot of the interview was that the Dean won his point.

For three years now the student has lived frugally, feeling the weight of debt he is incurring, but willing because of the self respecting responsibility resulting.

Some young fellows would have regarded the Dean's idea as a foolish whim. Why stand in the way of one's having a good time at the expense of an uncle who could afford it and was willing to sign checks for his nephew? But his was a whim worth while. The sooner a young fellow learns to depend on himself, the sooner he will get down to the bed rock principle of success.

Not long ago a young man said to a man somewhat his senior, "I think it's high time the older men stepped aside to give the young men a chance."

The other only smiled and replied: "You need not expect it."

## "THEM THAT GIVES, GITS"

HERE'S a quaint and homely saying  
That is trite, though ill expressed,  
And you'll find upon the weighing,  
That it measures all the rest---  
"Them that gives, gits."

Is it wealth you're seeking after?  
Do not tightly close your palms,  
But with love and happy laughter  
Give your brother needing alms---  
"Them that gives, gits."

Is it fame for which you're longing?  
Follow still the Godlike plan,  
Help the need forever thronging  
Round your struggling fellow man---  
"Them that gives, gits."

Is it knowledge you would fetter?  
'Tis within your earnest reach,  
But you'll get it quicker, better,  
If another you will teach---  
"Them that gives, gits."

Is it love, earth's dearest treasure,  
You would gather for your store?  
Give of love, nor stint the measure,  
'Twill return to you the more---  
"Them that gives, gits."

---Inslee.

From this incident also the same principle of success may be set forth. If older men who are holding responsible places could step aside and give them to those who are younger, it would not assure their success. The best way for them to succeed is to make their own places, and not depend on others giving them the places they have made.—Boys' World.

## God's Eternal Purpose.

That God had a purpose from the beginning of creation, and that he has been working according to that purpose in every step that he has taken in the work of creation, not only of old, but also the new creation of which Christ is the first and head. Eph. 3:9. And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things (by Jesus Christ). This phrase does not appear in the Diaglot.

v. 10. To the intent that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. It was this purpose that was revealed through the prophets and apostles, and made known unto the sons of men. Acts 15:18. Now the scripture declares

that God knew all his work from the beginning of the world which must necessarily have been true, if he was working according to a known purpose and plan. Now a part of that plan was, to raise up a seed that was to bless all the families of the earth, and that seed was to be the seed of Abraham, and was to come out of Jacob. Isa. 65:9. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there. Now Jacob meant Israel, and Judah meant a particular tribe of Israel. This together with all the promises except a very few hints that were shrouded in mystery. Paul speaks of it as a hidden mystery, but he says, it is now made manifest by the scriptures of the prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith. Rom. 16:26. The promises pointing so plainly to the Jewish family, it was but natural that they should appropriate all the good things promised to themselves exclusively. Hence it required an apostle who while an Israelite, once born out of due time, called in a miraculous manner, one who had seen Jesus and witnessed his glory, such an one to unfold and make known the mystery, and make all men see that his purpose was not nar-

row and one-sided, but broad enough and deep enough to take in and reach all the families of the earth which took in both Jew and Gentile.

Paul says it was revealed through the apostles and prophets by the spirit, Eph. 3:6, that the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the gospel. This was all brought about by the love of God in Christ Jesus who gave himself a ransom for all to be testified in due time. 1 Tim. 2:6.

The due time came when Christ offered himself on the cross, shed his own precious blood for the whole human race. Eph. 2:14. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us: having abolished in his flesh the enmity, even the law of commandments contained in ordinances for to make in himself of twain one new man. Not only this testimony, but what is to be further manifested in the future. Nothing could be further from the very spirit of the great plan and eternal purpose of the living and true God as made known in the scriptures of truth than the present state and condition of so-called Christendom. More than 600 different denominations and creeds, all professing to be Christian, actuated by one spirit\* and yet each one working against the other in times of peace, and now at the present time plunged into one of the most bloody and fearful wars the world has ever known regard less of sect or creed, they are killing each other and offering up their petitions each morning and evening to the same Father. What ignorance, and hypocrisy, for they cannot all be ignorant as displayed. Everything else is displayed but a spirit of oneness.

There is a whole world of meaning in that little phrase, "in Christ." It calls for the faith, the obedience, the spirit and love of Christ, Christ shed no man's blood, but on the contrary his gospel was a gospel of peace and men professing to be Christians deliberately murder their fellow men, yes, and their brothers after their own faith and yet they justify themselves in so doing, and call it war, forgetting that

Christ condemned it under all circumstances, saying to Peter "Put up thy sword, for he that taketh the sword must perish with the sword." Not even to save his own life would he permit it to be used.

Nothing will bring order out of chaos, but the establishment of the kingdom of our blessed Lord who will eliminate all discordant elements and then will all mankind behold the mystery unveiled; for the veil shall be taken away when Israel as a nation shall turn to the Lord, 2 Cor. 3:16.

It seems to me that this idea of God's foreknowledge of his plan and purposes and the gradual unfoldment of them to the apostles and prophets and later to the church ought to some extent, explain God's teaching with reference to predestination which so many people stumble over and it is explained in this brief sentence: "Known unto God are all his works from the beginning of the world," and the outcome of it will be "That he might gather together in one all things in Christ both which are in heaven and on earth, even in him."

Glorious times are in store in the near future, for them that are looking for him, for to them he will appear without sin unto salvation. Watch.

M. W. Perrine.

Editor Restitution Herald:

While meditating it appeared to my mind to write the brethren and tell them of a sermon I heard on the "greatskeer crow," the Rich Man and Lazarus. Ye scribe attended the meeting of a Baptist minister in Buffalo, S. C., last Sunday night, and he said he would speak from the four confessions of the man in hell.

He stated that immortality was the attribute of man, and affirmed that man is an immortal being. He said he was not going out of this subject for proof, but would prove it by the lesson itself which he read. It was St. Luke 16:19, to, and including the 31st verse, all of which he read correctly. Of course this scripture is a parable of the Jews, Gentiles, and the Abrahamic covenant. I think all intelligent Bible readers are at agreement on this point, but the speaker has it a literal statement of facts, and made his talk strictly on that theory. He said the rich man confessed to the justice of eternal torment, and that he confessed to his condition being unchangeable, and that he confessed a desire to have his brethren testified to lest they come into this place

of torment. He said the rich man wanted his five brethren warned of his condition that they might repent of their ungodly deeds. It appeared to us that the speaker was filled with the spirit of error, being deceived himself, and trying to deceive others. But through the mercies of a kind and merciful God, there were a few of us there who denounce the commandments of men and doctrine of devils, as the apostle styles them; so we paid the speaker all due respect, and listened with undisturbed attention to his speech, and as he was so sure this narrative was an actual, literal fact, and as he proclaimed it such, we will just follow along the same line in order to show the people how inconsistent it is with common sense and with the word of God to try to teach such an erroneous assumption.

In the first place, we will notice that God deals with sinners for their wickedness. There is not a statement in the Bible that says this man was a wicked man. There is not a statement in God's word that any one ever made a confession of any kind in hell. There is not a text of scripture that tells us that those five brethren have ever committed any ungodly deeds. There is not a text of scripture that says that man is immortal. We notice that the rich man was accused of being rich, and was clothed in purple and fine linen, and fared sumptuously every day, and of dying and being buried, but the Bible has failed to tell us that he ever confessed to any of the accusations. We have no history of this man's existence (literal), whether he was good or bad, up to the time the beggar was laid at his gate. We are not in possession of any history that tells us that he ever uttered a word in all his life until after he died and was buried. How strange. In this narrative we notice that the first time we have a record of the rich man speaking was in the 24th verse and there he made a request of Abraham for mercy, and another request to the same man for water, and then he complained to Abraham and said he was tormented in this flame. Then we notice he spake the next time in verses 27-28. There we find that he made the third request of Abraham to send Lazarus to his father's house to testify unto his five brethren. But Abraham said, They have Moses and the prophets, let them hear them. Then we notice that the rich man in the 30th verse contended with Abraham if one went unto them from the dead, they will repent; so we find

that the rich man never confessed to anything at all, but he made one request for mercy, one request for water, one complaint of torment, one request for something to be testified to his brethren, (the lesson fails to tell us what message he desired Lazarus to carry them); then one time he contended with Abraham, Who was Abraham? Was he God? No, he was a mortal man because God only hath immortality. See 1 Tim. 6:14 to 16.

And this rich man did all his talking to a man, a man of the earth at that, because Christ said himself that no man ever ascended to heaven and I will not dispute what Christ says. We see that he never talked to God about this matter. It was a man of the earth, and he did not ask that Lazarus be sent to another world to find his brethren. It was to his father's house, not from heaven down to another planet as he would have you believe. The speaker was misleading in every thing he affirmed, except that he read the lesson correctly, and he also gave his hearers as good advice as could be given on one point, i. e., Read your Bibles. That has been my advice to the people, Read for yourselves and see if your preachers are teaching you in accordance with God's word and will. May the God of all mercies guide you in reading and thinking for yourselves, and cause you to turn from the unfruitful works of darkness and superstition, which the apostle styles as the commandments of men, and doctrine of devils. The speaker was very bold to assert that he had proved the four confessions of the man in hell, but he never offered a single Bible statement in support of his assertion, the only witness he offered was himself. (in the mouth of two or three witnesses every word shall be established), so will not accept one mortal man's statement.

The speaker seems to conclude that every time the word fire occurs in the scripture, that it means a literal fire. If this is so, I will ask him to harmonize hell fire, and God's ministers being a flame of fire; also James 3:6. There we are told that the tongue is a fire, and that it is set on fire of hell. If fire is fire, and always means a literal fire, I am quite sure I have never seen one of the ministers of God yet, I have never recognized one by that flame, which, no doubt, would burn our hands, should we shake hands with one of them. Now if it means fire in one instance it does in the others also; if one bears an interpretation, and is a symbol so

are the others, and if he changes one of them, we will ask him to allow us to interpret all of them so as not to leave the scriptures twisted and contradicting.

We are commanded to use sound speech that can not be condemned. Now the expressions everlasting hell, hell eternal, hell forever, and hell without end, are all unscriptural and are not found in the Bible. Why teach such things? Here is the answer. The apostle foretold us that the time would come when they would not endure sound doctrine, but would heap to themselves teachers, having itching ears, and would turn away their ears from the truth, and be turned to fables. We saw that in evidence, at the service in question.

Brethren, we are told to mark them that cause divisions and offences, contrary to the doctrine (meaning Bible doctrine), and avoid them, for they that are such, serve not our Lord Jesus Christ, but their own belly, (desires), and by good words and fair speeches, deceive the hearts (minds) of the simple. Our speech is not to deceive, it is an exhortation to seek wisdom in truth, and to know it when you find it. The doctrine of Christ is what we hold up before the people. It is good news. It teaches us of the mercy, justice, compassion, and the riches of a wonderful Saviour. It was his goodness that led us to repentance, and not the fear of eternal torment that discredits the character of a God of mercy and pity. (He that feareth is not made perfect in love, because fear hath torment, perfect love casteth out all fear). The doctrine of devils is eternal torment, hatred, strife, lying, murdering, in fact every thing that is contrary to a God of mercy and love, all of which is very bad news to any one who dares to believe it. According to our history, the Roman Catholics invented a purgatory that they could get a man out of for a little money, but others have improved the patent and named it eternal hell, that no one can ever get out of. The Catholic church is what is represented to us as the harlot, but in justice to her discredited name, she is more reasonable with superstition, than her daughters are with their improved superstition.

Now if I really thought that the God I am trying to honor was the character of the one that was represented to us at the meeting in question, I would not lose a precious moment, I would get down to business and do everything I could to get him to reform himself, before I would



go out and try to influence others to follow him. If his dealings with mankind are as it was represented to us by the speaker, it is worse than the scriptures describe to us of satan. He was the worst God I ever heard of; he is not our God, and I am glad I have not formed his acquaintance. Our God has entirely a different character. Our God is one that pities his people as a father does his son. Will any sane father place one finger of his child in as small a blaze as a lamp will produce for one minute as a chastisement for its disobedience? No, he will not, neither will God place one of his creation forever in a suffering condition without any relief. The man that will believe that a merciful God would place one of his creation in a living torture is not fit for the kingdom of heaven, but such a one is fit only for the insane asylum, and ought to be there till he recovers his reason.

We, who have read the Old Testament, remember that God told our foreparents that if they ate a certain fruit that they should die. The serpent told them if they would eat it they would not surely die. Now we have the testimony of both God and the serpent. Now it is a fact that one of them has told the truth, and the other has told a lie. Which one told the truth? By consulting the Bible, we find that death was the result, so God told them the truth, and the serpent told them a lie. Now we call your attention to another one of God's statements. He says the soul that sinneth, it shall die (positive, SHALL), but along comes the preacher, with another improved patent, and says that man's soul is immortal, and can never die. Now we have the statements of both witnesses again, which are you going to believe? Are you going to believe the statement of a mortal, fallible man, instead of an immortal, and all-wise God? It is a fact that God, or the preacher, is mistaken about this thing. Who but those in darkness would dispute with God? God told our foreparents the fact, and what he has told us will be a fact, too, and the preachers, like the serpent will be found liars.

We are informed by the scripture that there are gods many, but only one true and living God, and he is represented to us as a God of love, justice, mercy and one that has said that he never would leave nor forsake us. Heb. 13:5. This is the kind of God we are teaching the people. But we heard of another kind of God at the service under consideration. He had an awful bad name, and it seemed that his rep-

resentative enjoyed great pleasure in stating his cruelty, hatred, injustice, and how he would finally abandon us and leave us to suffer forever in a burning fire where hope is a stranger, and mercy is unknown. He is too bad for me to follow. He is one of those idol gods, and they can just keep him for we have a true and living God; one that can be touched by our infirmities.

Brethren, be strong; seek wisdom. We learn that Christ comes to wake the sleeping dead, and to give reward. Men are not rewarded at death, but at the resurrection of the dead. Will our speaker please tell us when the rich man was resurrected? We have the record of his death, but none of his resurrection. The speaker judged this thing before the time. Now to reason and common sense. Will he please tell us if this was an individual death as he seems to believe? And that both these men went to their respective rewards at death? We want to know what purpose God will have in bringing Lazarus down from his pleasures, and then bringing the rich man up out of the fire, then pass sentence upon them again and send them right back to the same place. Hell is to deliver up its dead in the day of judgment.

Why disturb Lazarus and bring him away from his pleasures to fear the verdict of another judgment? Why bring the rich man up out of the fire to cool off, probably with the hope of his release, then place him right back in the fire to receive a new blister? How absurd. How inconsistent with common sense and with the word of God. Such doctrine is driving men and women into infidelity and crime. Such doctrine is a reflection on the character of a God of such wonderful love, and a flat denial of his being a God of mercy which we are told 26 times in one chapter of his word, and we are told that it endures forever.

Oh the wonderful Bible, its truths I do admire, Give me its teaching of mercy and let them have the fire.

Let me refer all church going people to read and meditate on the 23rd chapter of Jeremiah and they will see who they are following, and who is misleading them. Brethren, let us be strong, and let each one of us live what we preach, and above all, let us reprove, and rebuke those false teachers with all authority and doctrine. Let us ever keep in memory what John says in his second epistle, verse 9. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the

doctrine of Christ, he hath both the Father and the Son. v. 10. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed for he that biddeth him God-speed is partaker of his evil deeds. Now brethren, with this warning, let us be careful how we submit to the teachings of mortal man. Yours in truth, and ever striving to learn more about the Master's will,

J. B. Morgan.  
Buffalo, S. C.

The Heavenly Jerusalem

Dear brothers and sisters in the Lord Jesus Christ:—  
Rev. 21:10: And he carried me away in the spirit to a great and high mountain and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

Dear brethren, this is the city that was being built when Christ was on this earth and it was started when the Jews left the land of Egypt. It is the city built from the foundation of the world. Jesus says in John 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.

In this city are mansions for all. It is the home of the bride that is the Lamb and his company, or the 144,000.

This great town or city is a most beautiful one. It has a wall over 200 feet high, built of jasper. And the city was garnished with all manner of precious stones. The first foundation was jasper, the second, sapphire, the third, chalcedony, the fourth an emerald, the fifth, sardonyx, the sixth, sardius, the seventh, chrysolite, the eighth, beryl, the ninth, a topaz, the tenth a chrysopterus, the eleventh, a jacinth, the twelfth, an amethyst. Rev. 21:18. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

Zech. 14:14. 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. Now he that believeth that Christ is the Son of God and he

that is baptized and loveth God with his might shall enter into the city of gold and he shall live forever there. Now any man, woman or child can go there that wants to, for in Rev., the last chapter and 17th verse, it says, And the spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely.

Your brother looking for the city of gold,  
Ora L. Worley.

We All Might Do Good.

We all might do good  
Where we often do ill;  
There is always the way  
If there be but the will  
Though it be but a word  
Kindly breathed or suppressed,  
It may ward off some pain,  
Or give peace to some breast.

We all might do good  
In a thousand small ways—  
In forbearing to flatter,  
Yet yielding due praise;  
In spurning ill rumor,  
Reproving wrong done,  
And treating but kindly  
The heart we have won.

We all might do good,  
Whether lowly or great,  
For the deed is not gauged  
By the purse or estate.  
If it be but a cup  
Of cold water that's given,  
Like the widow's two mites,  
It is something for heaven.—Sel.

An hour a day spent in self improvement makes all the difference between the crude and cultured.

Guilty is the wolf that ate the sheep, but not guiltless was the sheep that went into the wood.

The emphasis in what you say comes after all from what you are. It is character which gives weight to words.

Every apple on the tree began as a bud. Every man was a boy once. And all splendid deeds were first of all, purposes.

Whether for good or for ill, it is repetition that in the end makes reputation.

Don't trust a water strange to you,  
Or sign a paper not read through.

It is the appreciation, not of the indulgent, but of the exacting, that counts.

More people succumb to worry than the things they worry about. Wisdom consists in knowing how to use knowledge.

**THE RESTITUTION HERALD.**

S. J. Lindsay, Editor and Manager

Entered as second-class matter October 16, 1911, at the post office at Oregon, Illinois, under the Act of March 3, 1879.

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Be sure to send money by P. O. money order, draft or personal check. Never send money loose in an envelope.

Change of Address: In changing your address, always give the old, as well as the new address.

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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, an 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.**

Rensselaer, Indiana, the third Sunday each month.

The editor began a series of meetings at the Salem church near Marshall, Ill., Monday evening Sept. 18. Report of work will appear later.

On Friday evening, Sept. 15th, about thirty friends and brethren of the Oregon, Ill., church met at the home of Bro. and Sr. Siple to give them a welcome to our city and work. The evening was spent very pleasantly.

Bro. F. E. Siple's appointments are as follows: Dixon, Ill., 1st

Sunday; Adeline, Ill., 2nd Sunday; no settled appointment, 3rd Sunday; Oregon, Ill., 4th Sunday. The 3rd and 5th Sundays in each month are left open for work in places where it may be deemed advisable for it. Those wishing work on these dates, write the conference president, S. J. Lindsay.

**Notices.**

**Subscription Notice.**

Our subscription price remains the same as heretofore, notwithstanding the price of the paper we are using has doubled since Dec. of last year. However, because of this increase in price we shall have to observe the following plan strictly to make ends meet financially:

- Renewals, 1.50
- New subscriptions, 1.00
- When paid for another, 1.00
- Extra papers of any issue, each, 2 cents.

We have been sending out extra papers free upon request, in keeping with the thought that the Restitution Herald would be thus advertized and occasionally, at least, new subscriptions thus obtained. Experience has shown us that this is a mistaken policy since new subscriptions are so seldom obtained in this way as to be a non-entity.

Upon inquiry we find that the secular press has long past given up the idea and with some of them it is impossible to get extra copies by paying for them after the issue is a few days old.

Hereafter we will send out extra copies of the Herald as long as the issue lasts and because of the high price of paper, will print few more than we need for our regular list, therefore if you wish extra copies of any issue in which you may be interested, it is best that you send in your order before publication. We dislike to make a radical rule like this, but necessity demands it. Many city papers have doubled their subscription rates, but we wish to avoid this if possible.

S. J. Lindsay, Manager.

**The Annual Fall Meeting**

of the Church of God at Moriah, Illinois, will begin on Saturday evening, Oct. 7, to continue through Sunday, Oct. 15, 1916. Bros. L. E. Conner and S. J. Lindsay are to be the speakers. All are invited.

Amy Weaver, Sec.

Sac City, Ia., 9-7-16.

Dear Bro. Lindsay:

Please change our Herald to above address from Lake View. We have moved, at least for the winter. Please announce our change of address.

J. W. Williams.

**The Sunday School.**

By Anna E. Drew.

Paul Before Felix.

Oct. 8, 1916. Acts 24.  
Lesson Text: Acts 24:10-21.

Golden Text.—Herein I also exercise myself to have a conscience void of offense toward God and man always. Acts 24:16.

Time.—Spring of A. D. 57, after the last lesson, and twelve days after Paul reached Jerusalem with his collection for the poor.

Place.—Caesarea, the Roman capital of Judea.

Place in history.—At the close of Paul's three great missionary journeys and the beginning of his movement toward Rome.

**Questions.**

How long after Paul's arrival at Caesarea was he brought to trial? v. 1. Who was brought from Jerusalem to plead the case for the Jews? v. 1. Jerusalem was 70 miles from Caesarea. How did Tertullus open his plea? vs. 2-4.

"In complimenting the governor on the excellence of his administration, the orator went for beyond the limits of truth. Felix had in reality been an exceptionally bad governor, and two years later the Jews complained to Nero about his conduct and he was recalled. The only thing that can be said in his favor was that he cleared the country of robbers and imposters."

What was the first charge against Paul? v. 50

"Treason, insurrection against Rome. Paul had been assailed at a time when Jerusalem was full of strangers come to the feast. It is not improbable that from some of the Jewish visitors' particulars had been gathered about the apostle's trouble at Philippi, Corinth and elsewhere."

What other two charges? vs. 5, 6. How does Tertullus misstate the facts of Paul's arrest. (It was not legally done as he states. See Acts 21:30-36). Who also testified that these things were so? v. 9. What was Paul's answer to the first charges? v. 10:13.0 What was his answer to the charge of being a ring-leader of the sect of the Nazarenes (followers of Jesus of Nazareth)? vs. 14-16. Paul was a true Jew. v. 14—and a good Pharisee. v. 15. How does he answer the

charge of profaning the temple? v. 17-21. What only was done that could be construed into exciting a tumult? v. 21. 23:6-9.

What was the decision? v. 22. What is meant by "the way?"

What sort of treatment was given Paul in his confinement? v. 23. When was Paul sent for again? v. 24.

"Drusilla was the daughter of Herod Agrippa I, who died in Caesarea in horrible torment.—Acts 12:23, and sister of Herod Agrippa II, of chap. 25, and therefore a Jewess. She was endowed with great beauty and married when about fifteen, Azizus, the petty king of Hamath, north of Palestine. She abandoned her husband to live with Felix."

What is said of Paul's address to these two? v. 25. Do you think his address was so directed because of his knowledge of the character of his hearers? What teachings might come under the reasoning of "righteousness?" Rom. 1:16-18; 6: 16. 20, 23. Titus 2:11-14. See also 1 Pet. 2:21-24. Of what else did he preach? See R. V. Temperance (self-control) is here defined as the ability to guide and restrain all one's feelings and appetites. Paul's hearers lacked these two virtues of which he preached. When is the judgment "to come? 2 Tim. 4:1; Jno. 5:28, 29; Dan. 12:1-3. Do you think that Paul also preached to them God's readiness to forgive sin? Give texts that so teach? Isa. 55:6-7; 1 Jno. 1:9; Acts 3:19-20. What resulted from Paul's talk? v. 25. R. V. reads "was terrified."

Did Felix decide for righteousness? If he had decided what would he have done to have brought forth works meet for repentance? (Among other things put away Drusilla who was another man's wife). Was the love of money one of his failings? v. 26. Did he find the convenient season? v. 27. Is it safe to delay? 2 Cor. 6:1, 2. Can we secure salvation outside the ark of safety, Christ? Acts 4:12. Rom. 6:23. How do we get into "the name," into Christ? Gal. 3:26-27. 1 Pet. 3:21.

**Reports.**

**Annual Report of Iowa State Conference.**

We are once more thankful to be privileged to report the work done at the 29th annual conference held at Waterloo, Ia., Aug. 19-27, 1916. We enjoyed delightful weather, cool days, no storms.

Our grounds grow more beautiful each year, for nature never fails to do her part, and the camp

no longer occupies a place in the outskirts of the city, for cosy homes now surround it, and we are most comfortably and beautifully located.

The meetings started in with a vim, so many more being able to attend throughout the 10 day period, than has usually been the case.

We had with us, men grown old in the service of the Master, and young men fresh and blooming in the first stages of the ministry.

The sermons and lessons were given by the following:—O. J. Allard, J. W. Williams, A. J. Eychaner, G. E. Marsh, J. A. Patrick, and W. L. Crowe. We also enjoyed talks and much help from Bro. Frank Siple of Oregon, Ill.

Our young people seem to show added interest each year, especially in the Bible lessons as conducted by J. W. Williams.

The Question box conducted by C. A. Nokes was of much benefit

Mrs. G. P. Allard, our choir director, held a rehearsal each morning at 8 o'clock and it seems as though good music will always start everything right, so the the business meeting and Bible lessons which followed were filled with a good spirit.

The children's hour was very helpful. Alma Roose of Sac City, conducted a girls' class of ten in number. They studied the book of Esther as did Bro. A. M. Jones, a class of ten boys. Then Adella Starbuck of Cedar Falls, had charge of the kindergarden class. She does a great work with these little tots. We did not have as many children present this year, owing to the infantile paralysis epidemic, but we trust next year will find them in their places, this awful plague not having claimed one.

The public preaching was good and many outside of the faith manifested intense interest.

You who could not attend are the losers and we who did, have gained much, for this ten days feast of real Bible truths gives one enough spiritual food to last another year if properly stored away and used each day through out the year.

We had a good attendance, about 250 in all, eleven states in all, represented as follows:—Ohio, Wyoming, Indiana, Iowa; Illinois, Nebraska, Kansas, Minnesota, Missouri, California and South Dakota.

Thursday was given over to the National Berean Society. I will not dwell upon this as others will give a report of the work done. But I must say it was an inspiration to all who listened, and we were glad to have

with us our national president, Sr Leila Whitehead. Oh that we only had more like her.

Some of the dear faces were missing, having fallen asleep in Jesus and it saddened our hearts to know we would not see them again here, but we have a blessed assurance, that when Jesus comes we shall meet all our dear ones if we are only faithful.

Dear brethren, this is only short life and let us live it well, for the life to come is eternal. Jesus said, "My sheep hear my voice and I know them and they follow me, and I give unto them eternal life. Jno. 10:27.

We were glad to welcome many new faces. Each new face is an added interest. Come again and bring a stranger with you. We must ever be thankful to the committee at the dining hall. Appetizing meals are always ready on time and partaken of with a relish.

Our ministers gave us good spiritual food, some of the subjects being unity, signs of the times, the gospel, the truth, spiritual cripples, preparedness, and we feel inspired and strengthened as a result and should go out into the world more determined than ever to overcome, with the help of God, the temptations that daily surround us.

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

Place your ideal high and steadfastly strive to obtain it, no matter if very few reach the height aspired to. Will it help matters to place yours low? Do not be afraid, God will make no mistake. He will do all he has promised, more than we deserve.

The heavenly Bridegroom is soon coming. Our Christianity must become a living power within us, a mere outside profession will be unavailing. To enter into his glory and to see him as he is, we must be like him. Let us be diligent that we may be found of him in peace without spot and blameless. 2 Pet. 3:14.

The official report is as follows:—

**Secretary's Report.**

26 orders signed, amounting to \$1522.30

**Treasurer's Report.**

Aug. 23, 1915, Balance on hand, 323.83  
 Received conference dues, 148.00  
 Rent of building, etc., 39.35  
 Sale of song books, 6.30  
 Received from Marathon church for tent flies, 6.00  
 Rec'd subscriptions, etc., 1247.95  
 Received from Neb. account. J. W. Williams, 62.76  
 Received for children's tent

and rent, 8.50  
 Total, 1852.69  
 Paid out on 26 orders, 1522.30  
 Aug. 23, 1916, balance, 330.39  
 Total, 1852.69

**Report of Churches.**

Hickory Grove: The new church was dedicated on Sept. 5, 1915. Sermons, 32. Average attendance, 43. Paid Evan. fund, \$190.00. Paid conference dues, \$25.00. Total, \$215.00. Numbers, 23.

Marathon: Sermons and lessons, 27. Baptisms, 1. Paid conference dues, \$11.00. Paid evangelist fund, \$100.50.

Eagle Grove: Sermons 13; lessons, 4. Paid for preaching, \$85.00. Paid for paving in front of church \$21.00.

Sac City and Pleasant Prairie: Sermons, 65; lessons, 7. Paid on subscription, \$184.00. Paid on conference dues, \$17.00.

Waterloo: Sermons, 42; lessons, 22. Berean meetings, 11. Paid conference dues, \$17.00. Paid evangelist fund, \$95.00.

Lake Mills: Sermons, 13; lessons, 8.

Fort Dodge: Lessons, 14. Paid evangelist fund \$60.00.

Gladbrook: Sermons and lessons, 26. Paid evangelist fund, \$133.00. Paid W. L. Crowe for special meetings, \$3.00. Paid conference dues, \$15.00.

The following motions were carried

1. That the Bible Faith Mission be recognized by our state conference.

2. That we give W. L. Crowe, \$100.00 for evangelistic purposes

3. That the conference set aside a certain amount of time to go into discussion upon the paternity of Christ question.

4. That the report of the auditing committee be accepted.

5. That whoever wishes conference programs sent to a friend, should instruct G. P. Allard Jr. to send same.

6. That J. W. Williams be kept in the work in Iowa for another year.

7. That J. W. Williams be given the same salary as last year and travelling expenses.

8. That we give the conference board the power to hire an additional man if the means will permit

9. That the conference board issue ministerial certificates as they see fit.

10. That A. J. Eychaner be authorized to cut the trees and attend to the leveling of the conference grounds.

11. That the report on resolutions be accepted.

12. That the president appoint the officers to act on the table

committee. one officer to hold 3 yrs., one to hold 2 yrs., one to hold 1 yr.

**Report of State S. S. Supt.**

For the year ending Aug. 20, 1916. Number of Sunday schools reported from for the year, 2. Lsson leaflets published by the Restitution Herald Pub. Co., are used by adult classes. The graded lessons are used in one school for the younger classes and are recommended by the teachers. Interest and collections are well reported. Number of schools visited, 2. Number of schools organized in 1916, 1. Amount of money carried over from last year, \$12.50. Amount received, \$1.51. Paid for supplies and expenses, \$4.80. Balance on hand, to date, \$9.21.

Respectfully submitted.

Grace Marsh.

The president made the following appointments: That Alena A. Ellis act as secretary pro tem. That the following act on table com. for the next year:

Mrs. Margaret Moore, Pres., 2 yrs., Mrs. Ada Moran, Sec., 1 yr.; Mrs. Hattie Cearhart, Treas., 3 yrs. That Alma Roose act as conference secretary at Sac City, all other secretaries to hold over another year.

Committee on registration reported 250 present. Com. on bedding reported \$39.95 collected.

Report of 1915 table com. read and approved. As a basis for the evangelistic work, the following amounts were given: Marathon, \$125.00, Hickory Grove, \$170.00, Waterloo, \$100.00, Sac City, \$200.00, Eagle Grove, \$75.00, Gladbrook, \$140.00.

Ministerial reports as follows:

Bro. J. W. Williams: Days worked in Ia., 199. Services held, 168, Sermons, 129. Lessons, 38. Missionary meetings, 1. Baptisms in Ia., 1. Received from conference, salary, \$495.00. Expenses, \$86.59. Total \$581.59. Average cost per service, \$3.46. In Neb., as follows: days worked, 39; services held, 44; sermons, 39; lessons, 5; baptisms, 1. Received on salary, \$84.80. Received clothes, \$15.00. Received on expenses, \$53.32. Total received in Neb., \$153.12. Total received in Iowa and Neb., \$734.71. In Ind., as follows: days spent, 12. Funerals, 2. Received expenses for the same.

Bro. W. L. Crowe gave a verbal report of the general work done by him in Iowa, Minnesota and Neb.

Report of table committee:

Paid for provisions: \$188.89  
 Paid for help, 69.00  
 Total paid, 257.89  
 Received for meals, 210.52  
 Sale of groceries, 16.40  
 Received from Bereans, 10.00  
 Received from conference

fund to balance, 20.97  
 Total, 257.89  
 The following officers were elected:  
 O. J. Allard, Pres.  
 A. J. Eyehamer, Vice Pres.  
 Alena A. Ellis, Rec. Sec.  
 Eva L. Stearns, Cor. Sec.  
 G. P. Allard, Treas.  
 Edna Allard, State S. S. Supt.  
 Respectfully submitted in love,  
 Alena A. Ellis, Sec. pro tem.

**Indiana Berean Business Meeting**

The Indiana Bereans' business meeting was held at Hillisburg, Ind., Aug. 26, 1916. The meeting was called to order by the President, Mrs. Emma Railsback, and opened by song and prayer. The secretary's report of the previous meeting was read and approved. The treasurer's report was then read as follows:

Cash on hand Aug. 7, 1915, \$12.45 1915.  
 Sept. Aug., Dues from Argos rural Bereans, 2.25  
 Sept. 12, Rec'd from North Salem outlines, 1.25  
 Nov. 6. Dues of South Bend Society, 3.60  
 Nov., Dues of Argos rural Bereans, .90  
 Dec., Cash on hand, 20.45  
 Dec. 7. Drew out of state treasury to send Herald to 5 worthy poor, 5.00  
 Balance, 15.45  
 Dec. 29, Rec'd of Emma Railsback for outlines, 3.90 1916.  
 Jan. Dues. Argos rural Bereans, .85  
 Jan. 26, Cash on hand, 20.20  
 Feb., Rec'd of Bro. and Sr. Rahn, .30  
 Mar. 25, Dues, Olive Branch Society, .65  
 Mar. 25, Dues, Argos rural Society, 1.10  
 Apr. 21, Rec'd from Emma Railsback for outlines, 1.70  
 Apr. 21. Rec'd from Lawrence Howell, 2.00  
 Apr. 21, Paid Edna Hill for tracts, 3.00  
 Apr. 21, Balance, 28.20  
 July 20, Rec'd from Emma Railsback for outlines, 1.30  
 July 20, South Bend Society dues, 2.80  
 Interest on money, .29  
 July 24, Cash on hand, 32.59  
 Aug. 1, Paid S. J. Lindsay for printing outlines, 14.00  
 Aug. 22, Balance on hand, 18.59

The reports of the societies were then given. Argos Rural Society reported meetings every two weeks when nothing prevented, till May 20, when they were discontinued for an indefinite time. Leora Roose, Sec.

Bro. VanVactor reported 12 meetings of the Argos Society until January, at which time the meetings were changed to Sun-

day, and he was unable to make any further report.  
 North Salem reported 12 meetings held until November. Meetings were then discontinued until July. They were then reorganized under the leadership of Bro. Earl Logan. Bro. VanVactor teaches the class on the Sunday evening of his regular appointment, the second Sunday of each month. The average attendance is about 15.

The South Bend Society reported 40 meetings since Sept. 1, 1915, with an average attendance of 12. The lowest attendance was 5, and the highest, 21. Dues collected since Sept. 1, amounted to \$10.65, of which \$7.50 were forwarded to the state treasurer, Apr. 3, 1916, and July 19, 1916, \$2.25 national dues were forwarded June 10, 1916, leaving a balance on hand of 35c. The meetings are held at the homes of the members and are taught by different ones appointed by the president. Florence Reed, Sec.

The matter of fixing a price on the new outlines was then taken up and set at 10c by a vote of the members present.

The election of officers was then taken and resulted as follows:—

Pres., Emma Railsback, Vice Pres., Lulu Stilson, Rec. Sec., Florence Reed, Cor. Sec., Mabel Strawn, Treas., Leora Roose. Adjournment.

Lulu Stilson, Sec. pro tem.

**Obituary.**

**Isaac Newton Masterton**

Was born at Rodgersville, Steuben Co., New York, Aug. 25, 1833, and departed this life Sept. 16, 1916 aged 85 yrs., and 21 days. He was the youngest of five children and the last to be taken.

He united in marriage July 5, 1855 with Zerada Woodward, who with eight children survive him. Mrs. William Bunch, their oldest daughter, preceded her father in death, Apr. 18, 1913. The children who survive, are: George, of Ashtabula, Ohio, Mrs. Frank Reed, Bert, Miss Marmara Mart, Hoyt and Marshall, of Walkerton, Ind., and Mrs. H. C. Breece, of Garrett, Ind.

He was a member of no local church, but was a firm believer in the Bible teaching as expounded by the Church of God, or first day Adventists. He was baptized in New York state about fifty years ago, and has been a constant student of the Bible as a source of his spiritual sustenance and growth. He was a kind and loving father, a good neighbor, and a man who never forgot the man who did him a

kind deed in time of need. He will be missed not only by the family and close friends, but by the community in general. He had lived forty years in the same neighborhood and every one knew father Masterton.

Funeral services were held from the late residence at 2:30 p. m., Sept. 18, 1916. His children, except George, and many other relatives and neighbors were present to bear testimony of the love and regard they had for the departed brother. Burial was made in the Walkerton cemetery where we laid him to rest to await the call of the Master in the morning of the resurrection.

D. E. VanVactor.

**An Appreciated Event.**

On the next Friday night after we came to our new home and work in Illinois, an event occurred which we appreciated very much. We had gotten part of the rooms somewhat straightened around, and were sitting down to enjoy a quiet evening when thirty of the Oregon church people dropped in to bid us welcome. They brought a lunch with them, which we enjoyed after a pleasant evening.

Looked on from the surface, a thing of this sort may not appear to be of much importance. It may, in fact, be even considered light, but to us it meant a great deal. It meant that these people among whom we have come to work and to live, have a place in their warm hearts for us, and because for this, the evening will long be remembered.

Mr. and Mrs. F. E. Siple.

Do not be afraid of being over-enthusiastic in little things. Do not worry for fear you are going to get too much pleasure out of trifles. Those who know how to enjoy the small blessings of life, have the best of all fortunes.

To grow kinder as we grow older is the best progress.

**The Church.**

The church, the body of Christ, stands upon a principle. They who would belong to that body must stand upon that principle. This principle was stated by Peter and may be found in Matt. 16. It is this, spoken of Jesus: "Thou art the Christ, the Son of the living God." Jesus told Peter that it was upon this bed-rock truth that he would build his church. A thought presents itself here: If he were a son in the sense only that all were sons, what would be the principle upon which he expected to build?

In establishing his church upon this great truth, Jesus had a purpose, and it is his purpose in his church which we wish to seek out in the scriptures of truth. First in Heb. 10:25, we find a purpose stated. It is that his body of believers forsake not the assembling of themselves together. They are, therefore, to meet together at stated times. There must be an object in thus coming together. The object is stated. It is that we may provoke one another to love and good works by means of exhortation and other means of mutual helpfulness. And according to this text, we should meet together with greater zeal and true devotion as the great day of our hope approaches. It may be well for us to examine ourselves to see if this is our state of mind.

In 1 Cor. 11:17-30, we find another purpose in the establishment of his body. It is that we may come together to partake of the memorial which he left us. There is a very great depth of meaning to this service, else there would not be placed upon it so great caution with regard to the manner in which we enter into the service, for we may partake unworthily, in which case we eat and drink unto condemnation. In the first place this table of the Lord is only for his children and is not a service intended for public display. A great measure of the good intended in this service is lost because it is not exercised as the Lord intended it. Neither can it be observed too often if observed in the right way. We eat the broken bread which is emblematical of his broken (subdued) body. In other words, eating the bread is emblematical of the fact that we are feeding upon his brokenness of life—breaking or subduing our bodies. Likewise, the wine is emblematical of his blood (life) shed for others. If we are drinking his blood, we are living lives of unselfishness. If we are not in Christ; if we are not endeavoring to subdue our bodies; if we are living lives of selfishness, then if we eat and drink, we eat and drink condemnation to ourselves because we are acting out a lie.

Again, in Acts 11, we find the purpose of the church is to impart instruction to those of the world who are willing to be taught. That we as a body should unite to teach those who know not the truth, is taught in many scriptures.

It has commonly been concluded that the church has no power to purge itself; that the body as a whole has no right to discipline its members, and it is often cited that Jesus directed that we



let both the wheat and the tares grow together until the harvest, (Matt. 13), to prove the contention. Any careful reader will soon observe that in the parable of the tares, the field is the world and not the church. We have no right to burn or destroy heretics as is here evidently taught, but by such passages as we find in 1 Cor. 5, Titus 1, and kindred texts, it is very evident that one of the very purposes in the organization of the church is that of discipline. In Matt. 18, Jesus gives direction how this may be done. It will be well for those who do not know the content of Matt. 18, to turn to it and give it a thoughtful reading. It is our observation that in the church of today where an attempt at discipline is made at all, this is the way it is NOT done.

Another purpose for which the church was instituted is that of growth in charity. By our association together we have greater opportunity to exercise that forbearance that love provokes. By a united effort we are able to accomplish more in the way of the spread of the truth and the care of our more unfortunate brethren. This brings us to the question of church finance.

We find that in the Christian church there is but one principle put forth to govern us and that is found in 1 Cor. 16, and reads as follows: "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 when I come." No man, or set of men, has any right to dictate to another the amount to be paid for any benevolence by him. To assert such authority would destroy the spirit and purpose of giving. In giving according to the spirit of giving as shown by the word, the giver is blessed more than any one else. For this reason, "it is more blessed to give than to receive." Just in proportion as we give in the spirit of the word, we find ourselves growing in true character. If this principle of divine truth be studied until we have it well learned, it will be no difficult matter to understand why the Bible nowhere speaks of the church as having for its purpose that of public entertainment for the world to raise funds for "church purposes." Nowhere can we find that the church was organized to entertain the world. Neither have we any Bible authority for allowing the world to help the church in its "services." On the other hand, the Bible shows that the true church in the exercise of its church functions, was a very exclusive organization. They never came together in an open

public assembly to partake of the emblems nor any other service that pertained to the work and worship of the body. It was the curse of the Scribes and Pharisees that they did their praying, alms-giving, and the like "to be seen of men," and the Master uses these abuses to warn us of their error, showing us the need for doing these religious services in secret. Only when the Lord's disciples sought to teach the world the truth was the public assembly sought, and then about all that was done was the teaching of the word. There were no long prayers, no shaping of discourses to please the assembly or to tickle their ears; no remarks from members of the assembly saying, "Didn't the speaker make an excellent prayer?" or "How divine his gestures were," etc., as we now so often hear. No, invariably to the multitudes the messages were unwelcome in whole or in part.

We write in this way because we believe that we have drifted far away from the purpose the Master had in the institution of the church and from the apostolic conception of the same. We shall be pleased to entertain any comments upon our line of thought. Let us bear in mind the serious thought that when the Master comes we may have drifted so far away that he may not know us.

S. J. Lindsay.

### The Restoration of Israel.

(continued from last week).

The frequency with which these promises are referred to by subsequent Bible writers show the importance attached to them. They are always quoted as carrying the ordinary every day sense of the language, the obvious meaning which lies on the very surface; and no other sense, no metaphorical or so called "spiritual" meaning, is ever suggested. A few samples of a large number in the Old Testament may be given. "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. ....I will not lie unto David, his seed shall endure for ever, and his throne as the sun before me." Psa. 89: 3, 4, 27-9, 34-37. "The Lord hath sworn in truth unto David; he will not turn from it. ....For the Lord hath chosen Zion. ....This is my rest for ever, here will I dwell, for I have desired it. ....There will I make the horn of David to bud." Psa. 132:11-18. "For unto us a child is born, unto us a Son is given, and the government shall be upon his

shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government, and peace there shall be no end upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform it." Isa. 9:6, 7. "Ho, every one that thirsteth. ....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. 55:1-3. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch. And a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely. ....They shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt, but the Lord liveth who brought up and who led the seed of the house of Israel, out of the north country, and from all the countries whither I had driven them, and they shall dwell in their own land." Jer. 23:5-8. "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel." Jer. 33:17. "And I will set up one shepherd over them. ....even my servant David. ....and I the Lord will be their God, and my servant David a prince among them. I the Lord have spoken it." Ezek. 34:23, 24. Nor are the Abrahamic promises forgotten or set aside. Micah, for instance, voices the national faith and hope thus, "Thou wilt perform the truth to Jacob and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." 7:20.

### What Has Been Found.

Let us now pause for a little and consider what we have found in the Old Testament. Summarized, it amounts to this. God chose Abraham and his descendants to be a separate people from all others, and to be a blessing to them. He promised them the land of Canaan as a perpetual possession and appointed David and his house to be the royal family which alone should furnish their kings in all time coming. These promises and predictions are repeatedly recognized as holding good all through the Old Testament.

Yet in spite of this, the present condition of Israel is the very opposite of this. Over two thousand years ago the greater part of the nation was conquered by its enemies and removed

bodily out of the land, to which they have never returned, while the same fate ultimately overtook the remaining portion, known as Jews. For nearly 1900 years these have been scattered over the world, subject from time to time to every form of indignity, cruelty, and oppression which could be conceived, but still maintaining, all down the centuries, their unique solidarity—their oneness of purpose and race, successfully refusing either to be absorbed or extinguished, and now commanding a dominating influence in nearly every civilized country under the sun, while owning neither king nor country of their own.

To be continued.

J. R. Norrie.

### Each Day a Little Lifetime.

Ruskin gave us a very helpful thought when he advised us to think of every day as a life, with the sunrise as its beginning, and the sunset as its close. The trouble is with most of us that we are ambitious for all fine things for life as a whole which somehow or other never get into today. If we thought of each day by itself, as a little life time comprehended between sun and sun, we should be less likely to fall into those postponements which make life a failure.

### Don't Hunt for Happiness.

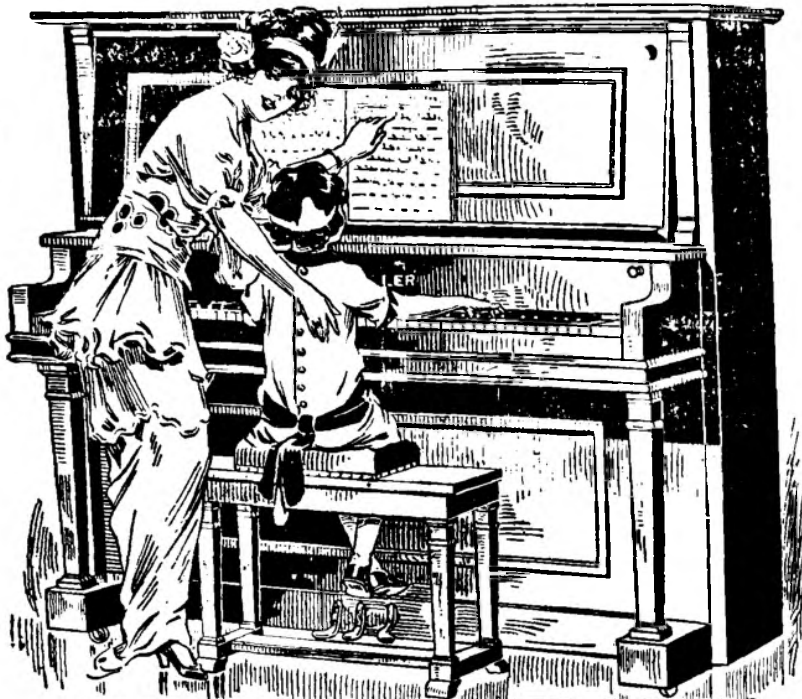
Sidney Smith said that a great many people hunt for happiness as an absent minded man hunts for his hat, running about everywhere looking for it, when all the time it is in his hand on his head. You can be happy right where you are, if you can be happy anywhere. The materials for content are in your hands. Don't hunt. Use them.

"Don't look for flaws as you go through life, And even though you find them, Be wise and kind and somewhat blind, And look for virtues behind them."

What a delight if we can realize that we are coworkers with God, and we may claim the title if we are doing anything towards comforting the sorrowing, and making life less difficult for others.—Exchange.

Responsibility rests on some shoulders—and rests, and rests, and rests.

Some people are always straining their eyes to see opportunity forgetting that every moment is an opportunity in itself.



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Do not let yourself think that if your aim is right, it does not matter about your manners. Just as a beautiful picture serves an appropriate frame and just as a pretty face needs suitable dressing to set it off, so character must be framed in courtesy, if it is to be appreciated.

That cannot be great which does not appeal to that which is great in us; greatness speaks the language of greatness; that only is great which appeals to what is noblest in us.

The people whose hearts are set on doing right never complain of not being happy.

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**What Name?**

Her name is written on her forehead. mystery. Babylon, the great, the mother of harlots and abominations of the earth. God's people can fully identify her, the church of Rome, and her daughters partake of her character, disposition here described. So shall this great system of error composed of protestant sects with their mother's name in their forehead go into judgment to receive the plagues written in the book. Rev. 18:4. There are many who are claiming to be God's people, yet they are still entangled in the meshes of this great Babylonian net. Will they remain and drink from the golden cup until it is too late? Or will they heed the warning of God and be free? Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18:4, 8. Escape for thy life, look not behind thee. Remember Lot's wife.

God warns his people now as of old. The whole system of religion as found in this great confusion of tongues, has for its foundation stone the natural immortality of the soul. It is in truth, the hold of every foul spirit and the cage of every unclean and hateful bird, and unless the light of truth is permitted to shine on the understanding of those who are thus enslaved, they will receive the awful judgments of the last seven plagues, but the Lord will not forsake his people while they are struggling for freedom, for they shall know the truth and the truth shall make them free, for he is able to save to the uttermost.

Yes, God is still calling his people out of this darkness and confusion unto this marvelous light. Man unassisted, cannot do

this great work. The Holy Spirit was given to guide his people into all truth and shall abide with them forever. Jno. 14:16 and 16:13. Some of our loved ones now in this sectarian net are unmindful of their danger and have not awakened, and may linger too long. Others will make their escape before judgment overtakes them. Who then is a faithful and wise servant, whom his Lord has made ruler over his household to give them meat in due season? Blessed is that servant whom his Lord when he comes shall find so doing.

These words of our Lord were spoken for the present time. To give meat in due season or just prior to our Lord's appearing is to meet with great opposition. Who then, is a faithful and wise servant? The thought received is, they are hard to find. The evil servant is unwilling to receive pure food, will eat and drink with the drunken, begins to smite fellow servants, rejects all light concerning his Lord's coming. The Lord of that servant will come when he looketh not for him, and at an hour when he is not aware. So we learn the great truths spoken by our Lord to his disciples of old are applicable today. If they have persecuted me, they will persecute you also.

Dear reader, the way is straight and narrow, but it is the one our Master trod. It is the path of the just, and a shining light, and it leads to the city of God. Dear friends, we are nearing the summit. Will we reach it? O blessed Lord, hold our hand lest we fall. Yet the blessed thought is we are almost home at last.

With good wishes to all I will close,

C. T. Stevenson.

**Be Cheerful About it.**

Be cheerful in the struggle to measure up to your ideal. Fight your faults with sunshine. Self improvement is the big business of life, it is true, but you will succeed all the better if you mix song and laughter with your efforts. If you are really trying to be good, you are bound to be successful and that is a reason for going at it with bright faces and light hearts.

Let us promise ourselves that each day will be the beginning of a newer and truer life for ourselves, for those around us, and for the world.— Wm. G. Jordan.

It does not follow that a man is a coward because he takes to his heels. Consider the mule.

# THE RESTITUTION HERALD.

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## Some Tests of Character.

A teacher, whose homely wisdom was impressed upon his students, once suggested the following as tests of character:—"What you think about when you are alone, what you read when you are tired, and what you do when you are away from home."

It will take only five minutes to examine this statement. Let us do so candidly. If it contains a practical truth, by all means let us fix it in memory, not as a mounted jewel, but as an invaluable rule of life.

What do you think about when you are alone? You have the entire range of human knowledge to choose from. The people you know, every possible relation you may bear toward them, the things man has done, the things he aspires to do, your own ambitions—these are bare hints of thoughts that may engage you when you are alone.

Nobody else but yourself knows. Nevertheless, every thought you harbor when you are alone, makes a mark on your character, and it is there to stay.

What do you read when you are tired? After the day's work is done, you have an hour in which to read. But you are tired. That fact may indicate what kind of thing you will read. Is it something light? Something that will carry you along without much thought on your part? Something that will amuse you for an hour and then be forgotten?

Too often this is but an excuse to select, light, sensational reading which is likely to be tinged with low ideals. However, it is only the body which is tired, not the brain. Serious, thoughtful reading is restful to the body. This tends to the development of character. The other tends to retard it.

What do you do when you are away from home? Some are deluded into thinking that they are entitled to liberties away from home, that they do not possess at home; that they can go to places of amusement without injury, that they would never think of going to at home. Why? Is it the place that makes the difference? Or is it in being concealed that renders it harmless?

## UNTIL TOMORROW



HEART! be patient yet awhile---until tomorrow.  
Push back the curtains of the night  
That hide from thy desponding sight  
The stars which look with friendly light  
From out the blackness of thy grief---until tomorrow.

O soul! be patient yet awhile---until tomorrow.  
Lift silent lips and trusting eyes  
And hands of faith to darkened skies;  
Somewhere---sometime---the sun will rise;  
Be patient till the morning breaks---until tomorrow.

—Bonsal.

It is a great mistake to be less careful away from home than before. When absent there are many allurements, and that is exactly where the test comes. Your choice will indicate the nature of the foundation on which your character rests.

The old teacher was right. These are the tests of character. If the day of inquisition were here now, and men had the authority to demand an answer to any question they chose to ask, and they asked about these very things, you would have to answer. But while you are in danger of no such thing today, the fact remains that your conduct, under the tests the teacher proposed, is being proved and the reply written on your character in ineffaceable letters.—Boys' World.

### Keeping at It.

A soft finger can wear away a stone. No matter how hard it is but it must keep at it. The strong man, Sandow, began taking exercise because he was a frail child. Demosthenes, the world's greatest orator, couldn't speak at first without being laughed at.

Those men started below normal. Each ended supreme in his field. It was keeping at it that did the thing. Almost any one of us can do anything he wants to do—if he wants hard enough and keeps on wanting hard enough.

If a person wants anything so much that he never stops striving for it, he will usually gain his desire. You can apply the rule to goodness, or learning, or business success, or anything else.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that seeketh, findeth; and to him that knock-

eth it shall be opened."—World's Chronicle.

### Two Words.

There are two words so short that they are uttered before reflection has time to repress them. So light that they flutter from mouth to mouth, without our even knowing from whose lips they came. So powerful that they justify slander, authorize calumny, reassure the most timorous consciences, and circulate without contradiction the gossip which destroys reputations and prepares the ruin and despair of families. They are called, "They say."—Sel.

### Make the Day a Happy One.

When you rise in the morning form a resolution to make the day a happy one to a fellow creature. It is easily done; a left-off garment to the one who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves light as air—will do it at least for twenty-four hours. By the most simple arithmetical sum, look at the result; you send one person, only one, happily through the day; that is three hundred and sixty-five in the course of the year; and supposing you live only forty years after you commence that course of medicine, you have made fourteen thousand, six hundred human beings happy at all events for a time. Now is not this simple? It is too short for a sermon, too homely for ethics, too easily accomplished for you to say, "I would if I could."—Sydney Smith.

### Find Some Blessings.

If one should give me a dish of sand, and tell me there were

particles of iron in it, I might look with my eyes for them and search for them with my clumsy fingers and be unable to find them; but let me take a magnet and sweep through it, and how it would draw to itself the invisible particles by the power of attraction. The unthankful heart like my finger in the sand, discovers no mercies: but let the thankful heart sweep through the same day, and as the magnet finds the iron, so it will find in every hour some heavenly blessing. Only the iron in God's sand is gold.—O. W. Holmes.

### Stopping with Frankness.

There are some who seem to have the idea that owning up to a fault is as good as curing it. The world feels kindly, it is true, toward the one who owns to having a quick temper, but if he keeps on flying into rages over nothing, the time will come when frankness will cease to make a favorable impression. It is a good indication when a person is frank about his faults, because this is a ground for hope that he will try to correct them. But if he stops with frankness, it is another matter.

"Let the one who sighs for comfort,  
Feel a hand-grasp true;  
It will cheer the way, and surely  
Can't impoverish you.  
Lives are human, though so often  
We disguise our pain;  
Some are hungering for your comfort,  
Give, and give again."

Some one has said that the violin which hangs on the wall and is never touched, is in reality worth less than the kitchen poker which is used every day and several times a day. The real test of the value of a thing is the use to which you put it. There are some college graduates whose education counts less in helping the community than the little some one else has picked up by himself or herself. Use what you have to make it worth something.—Sel.

As a rule, the people most in need of charitable judgment are the most likely to judge harshly.

# Obituary.

## John Perry Burget,

Son of Wm. M. and Hester J. Burget, was born in the neighborhood of Kempton, Indiana, Oct. 16, 1884, and died at the home of his parents in Kempton, Sept. 23, 1916, aged 31 yrs., 11 mos., and 7 days.

All his life was lived in this vicinity. He was brought up in a good home by good parents and educated in the local schools. He followed the profession of teaching for eight years with success and honor. For the last three years he has been superintendent of The Citizens' Telephone Company of Kempton. His efficiency in this position won the full confidence of the Board of Directors, while his just and kind treatment of the men under his control, secured their love and respect. Because of his sterling worth, the Company had committed great responsibilities to his care and were not disappointed.

His father and mother were members of the Church of God, and he also held to the truths of the Bible as thus taught. He was a member of the fraternal orders of his home town and was held in high esteem among these brethren.

He was confined to his bed but two short weeks with Typhoid Fever, and was cut off in the prime of his manhood when his noble ambition for usefulness in life was being realized in real achievement. A tower of strength to his parents, a companion of his brothers and sisters, a favorite with the young people of his acquaintance, faithful in his fraternal relations, honorable and efficient in business, a friend in religion, the whole community is shocked by his sudden death.

Funeral services were held from the M. E. Church at Kempton, Tuesday, Sept. 26, 1916, 10 o'clock, a. m., conducted by the writer and assisted by the local M. E. minister. Many beautiful floral offerings expressed the love and esteem in which he was held. The Masonic, and I. O. O. F. lodges attended in a body with a very large assemblage of relatives, friends and neighbors, many not being able to get into the house. We spoke words of comfort from Heb. 2:6. Burial was made in the country in the vicinity of the father's old homestead. At the grave, the Masonic order gave their committal service, and we laid the beloved one to rest to await the voice of Jesus and his resurrection power.

D. E. VanVactor.

## Household Conversions in the Acts.

The Household of Lydia. Let us get the text of it. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God heard us: whose heart the Lord opened, (so) that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.....And when they (Paul and Silas) went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted (margin, exhorted) them, and departed." Acts 16:15, 16-40.

Note: 1. Lydia was of Thyatira. 2. She was a purple seller. 3. She did business just now in Philippi. 4. She worshipped God. 5. She "heard" Paul and Silas preaching the gospel. 6. The Lord then opened her heart to obey the ordinance of baptism. 7. She and her household were baptized. 8. She constrained Paul and Silas to stay in her house. Lydia first heard, then believed, and lastly, she obeyed in the service of baptism. Did she have any children, Dr. Luke? The doctor doesn't so state. Any husband? He doesn't so record. Whatever the household was, it knew enough to receive comfort (margin, exhortation) from Paul and Silas. But how could small children, babies, do such things as that? Are babies called brethren? See Acts 16:40. The record states in Acts 16:13, that "the women...were come together by a river side." Lydia was among them. No little babies are mentioned.

Should we insist on baby sprinkling here for Bible baptism, we should have to affirm that Lydia was married, that she had children, that they were with her in Philippi at this time, that these children were actually sprinkled. But who is prepared to prove all this? She may have had a husband, but if so, her talk is strange talk in verse 15: "Come into MY house." No woman with a husband and children—or even with simply a husband—would talk so. Again we read: "They...entered into the house of Lydia;" "her household." Why this language if the woman had even as much as a husband?

It may be assumed by some that she was a widow, and had her fatherless infants along. But hold. Would a woman go three hundred miles away from home—

even today when we travel by rail—taking several little children along, just to sell purple or to make a living? Is it probable? Is it reasonable? But even so, the ones that were baptized "attended unto the things which were spoken by Paul."

But small children couldn't do that.

Who then was her household? We do not know. Of whom were they composed? We still say we do not know. But they may have been her assistants in the purple selling business. Well, they are called brethren, and received comfort (margin, exhortation) from Paul and Silas. Now these brethren are her household. They were not small children. There is positively no evidence here for "infant baptism"—not a whit.—Messiah's Advocate.

## The Sunday Newspaper.

One Easter Sunday morning, in a small American city, we started out for an early morning prayer meeting which we were to have at our place of worship. It was only about five o'clock, but the electric cars were already out with their loads of Sunday newspapers. The Sunday sheet in its colored dress is a weekly visitor at many thousands of homes where the Bible has long since been relegated to the attic along with grandmother's spinning wheel. Instead of attending any place of worship there are multitudes of people who lounge about on the Lord's day devouring the contents of one or more of these papers. Not only do far too many children know more about the "funny pictures" than they do about the Sunday School lessons, but with far too many grown-ups we fear the Sunday newspaper is about the only kind of preaching that is desired.

In going through a copy of one of these papers we find some attempts at preaching, and even some scripture quoted: but the gospel proclaimed in this particular instance seems to be largely of the modern spiritism variety. There is an article by a minister on the subject of immortality, in which an attempt is made to show that a sort of universal instinct proves man's immortality. The writer argues for an evolutionary process "through the countless ages" as the "key to unlock the mysteries." Then on another page there is an illustrated rehash of the story of the angels at the battle of Mons; and the writer suggests that the spirits of the dead hover over the battlefield, "spirits hardly detached from their mutilated but still pal-

pitating bodies, urging and imploring their living comrades to avenge themselves." The serial story is also of the same variety, a medium, slate writing and a ghost being on the program for the readers of this particular issue of the paper. And finally there is a sort of sermon on the Orpet case, with Rom. 6:23 as a text. The writer seems to hold that the woman had already suffered "the wages of sin;" and now that she had died, she was to have another chance, another life and one that lasts eternally.

There appears in a recent number of the Sunday School Times an excellent article on the "Newspaper Plan of Salvation," which is said to be "the plan by which the vast majority of mankind are seeking salvation." The creed makes much of works, much of the human, but nothing of salvation through faith in the precious blood of Christ. The article goes on to show that this human creed is not lived up to by those who hold it, that man does not come up to his own standards, let alone God's standards. But there is one thing that the Sunday School Times does not say, and that is that the first lie, "Thou shalt not surely die," is really the foundation for this creed. The idea that man is immortal by nature elevates him in his own estimation, and it becomes quite easy for one thus elevated to think that sometime, somehow, that which cannot die must be saved.

When men will not receive the "love of the truth that they might be saved," how readily will they believe a lie. How much better and especially on the Lord's day, to hunt up the old Bible, wipe off the dust, and see what God has to say on the subject of salvation.—Linden J. Carter in World's Crisis.

## Ten Religions.

According to James Freeman Clarke, the "ten great religions" of the world are:—

1. The Confucian religion of China, founded by Confucius, B. C. 551-478.
2. Brahmanism of India.
3. Buddhism, a revolt from Brahmanism, in eastern Asia, founded by Sakyamuni, who died 543 B. C.
4. The Magian religion of Persia founded by Zoroaster.
5. The religion of Egypt, a polytheism or animal worship.
6. The Mythology of the Greeks and Romans.
7. The Scandinavian mythology.
8. The Jewish religion.
9. The "Islam" religion, founded by Mohammed.
10. Christianity.



## THE FORGIVENESS OF SINS



**F**orgive is in scripture to pardon, and to pardon is to remove the penalty, as we understand in case of a criminal. When pardoned he is either delivered from the penalty after he enters it or on the way into it. But after he has suffered the full extent of the penalty man cannot pardon him. Man cannot reverse the past and restore what the penalty took away except in such cases as loss of liberty, property or franchise. He cannot restore a life taken in capital punishment or spent in life imprisonment.

So when a sinner is forgiven, he is either delivered from danger of the penalty for sin while on the way into it or else delivered from it after it befalls him. And God can restore anything he took from the sinner as a penalty, even to life itself. In either the criminal's or the sinner's case the love he feels to the one who pardons is expressed to his fellow mortals, and since love is the perfect life therefore the forgiveness of sins by the gospel faith becomes the means of Christian perfection. So whoever knows he is thus freed from committing past sins may know he is forgiven such sins. That is the sense of forgiveness in 1 Jno. 1:9. By comparing 2 Sam. 12 with 1 Kings 1:1-4 we find David's pardon completed in holiness when he ceased to commit the forgiven sin.

Justification and sanctification are therefore the same thing. When justified or sanctified by faith alone, the righteousness is only imputed. When it becomes real instead of reckoned, when we are justified by works, it is complete as far as sin is concerned in this life, but it is not entirely finished yet, as we shall see as we proceed.

For the penalty God pronounced on sin is death. Therefore a forgiven sinner must either be delivered from death after dying or from dying, before his death occurs. That is, he must come into a resurrection if he dies or be made deathless before he dies. With most of the redeemed it must be resurrection, and only in the case of the saints who live till the Lord's second coming will it be a change from mortality to immortality without death.

Thus it is evident that condemnation and forgiveness consist in bringing death upon humanity and removing it by the resurrection. And since our hope of a resurrection is in scripture made dependent upon that of Jesus Christ, it is evident he is the one God has appointed to die in the condemnation of our sins and rise again that through his resurrection we might be freed from the penalty, death, that is, be forgiven. Thus we are forgiven by means of his death and resurrection, or by his sacrifice for our sins. His death was necessary to free us from sin, which sin is called in scripture, "sinful flesh" and a "body of sin." His resurrection was necessary, to free us from the death-penalty, that is, forgive us, and the forgiving power of raising the dead is thus evidently in his resurrection, so Paul makes it the more important of the two, Rom. 5:10 and 8:34. Our worship is not for a barren cross or an empty tomb, but for a risen Lord of life and power.

The forgiving of sinners through Christ consists in passing him through death and resurrection, and, except in case of those translated at his coming, consists in passing us forgiven ones also through his death and resurrection.

Since baptism is by Peter called a "figure" of this salvation and by Paul called a "form" and "likeness" of it, therefore repentant sinners who believe the gospel message are told to be baptized for the remission of sins. It is evident that sprinkling or pouring water on such persons does not fulfill the "figure" of this death and resurrection, or forgiveness.

If his suffering was "for" us in the sense of instead of us, since the penalty is death, then since he died "for" us, in that case no forgiven person would die. But he died "for" us, that is, on our behalf, that we through dying with him might be free from sin, "sinful flesh," and by rising with him be free from the death penalty, that is, be forgiven. Instead of avoiding his suffering "for" us, Paul in Rom. 6 shows we are baptized into his death and resurrection. And he shows there also that the dead are free from sin, that we are dead, to sin, hence free from it, forgiven, when we lie buried in the water in "likeness" of his death, which he says was also a death to sin because a death of his body of sin. We are baptized because we believe this message. We believe we shall be forgiven, set free from sin. As soon as we believe we shall be, God reckons that he has already done it, hence we are accounted as being raised through death into resurrection, free from sin and the body of sin, and risen in the new nature, free from death, the penalty for sin, in the nature of eternal life and uncorruptness in the "spiritual" body of the resurrection. Because God counts it so we are given to reckon it so, thus as soon as we believe it shall be we are counted forgiven by faith. You may know if you are forgiven by faith if you can say you believe that Jesus died and rose for you and that you have taken part in it

by baptism into him. And as already shown, you may know you are actually forgiven past sin when you know you have quit it by faith in the gospel and not by will power or any other righteousness of the flesh. For in Luke 7:47-48 Jesus appeals to the woman's love as proof she is forgiven, not as might seem, to say she was forgiven because she first loved. Since forgiveness is completed in resurrection it is evident that our forgiveness will not be finished till we reach eternal life, and that yet we are only reckoned forgiven as relates to that life, justified because counted so. Otherwise we could not backslide into past condemnation if that condemnation were actually removed from us "as far as the east is from the west" and not remembered any more at all, as the new covenant promises. But when forgiven or justified by faith, if we forsake faith we go back into past sins, Ezek. 33 and 2 Peter 2:20-22, hence those sins are not, in fact, removed beyond all recovery until we be incorruptible, and now we are reckoned so. But actual sin may be removed from us now, and all past guilt. Guilt is removed by faith and we have peace, knowing that as long as we believe, the past sin will never again be against us, only can it if we quit believing. And actual sin can be removed by so great a love to God for forgiving us begetting in us a love that enables us to quit sinning, since love fulfills all the law. But who can so love unless God has so loved him first? 1 Jno. 4:19. Thus forgiveness is a more beautiful and full salvation than to cover only sins we committed before we were baptized: it covers all we shall ever commit while we continue to believe. There is no condemnation to such. Who shall lay anything to their charge? For God has declared them just because of their faith and he is daily justifying them in fact until he crown the work begun by making them glorious in incorruption when he shall come who is our eternal life.

But some have thought in view of these things that if saints die they were not forgiven, since death is the condemnation for sin. In God's sight they are not dead, but alive. He sees them as he is going to make them and calls them that already. Hence they have "passed from death unto life" and are said already to have life because God calls the unperformed future hither and makes it past, Rom. 4:17, because what he purposes and promises is just as good as done. Thus are we now "saved" and "in the kingdom." We have risen by faith from a grave of water, therefore, since resurrection will give us eternal life, and in that life we shall be in the kingdom, when risen in baptism we are thus reckoned in that life and kingdom.

Only the last generation of saints can live so long as to enter that life and kingdom without dying, hence all previous generations of the righteous must fall asleep and have forgiveness enacted, not by keeping them from entering the prison house of death, but by their being taken out of it in resurrection. By Isa. 57:1-2 you will find that to such ones death is a mercy to remove them from the need of a prolonged existence in a life of trouble after they have suffered enough to perfect them ready for the coming life.

Suppose God had pronounced upon sinners a penalty of endless torment (and if the soul be immortal the suffering must be endless). Then some one must pay that penalty. Either the sinner must or his Savior must. If the sinner enters it, he can never be forgiven, for an endless penalty can never be removed, the sufferer must pay it, which would require endless time and no release. If the Savior must pay it, we have no Savior, for he is still suffering an endless penalty for the sinner and he will never finish the work. In either case, there is no forgiveness.

Can man forgive sins? Since to forgive is to remove the penalty, death, that is to raise the dead, if man can do that he can forgive, and we should confess our sins to man, who then holds our eternal weal or woe in his hands. In Psa. 32 David confesses his sin to God and God forgives. True, in James 5, we confess to each other, but only that we may help each other out of faults by prayer, not do the forgiving ourselves.

But we are taught that unless we forgive others God does not forgive us, so man can surely forgive sins. Go back to Gen. 3 and you will find that the penalty pronounced on sin includes suffering in the flesh, eating of the dust in sorrow as well as death. Jesus suffered that for us, too. Man can remit the suffering part of the penalty, he can forgive in that sense. He can refrain from bringing suffering on his enemy, he can refrain from vengeance. He can love his enemy by not inflicting trouble upon him and also by removing trouble from an enemy whom he finds suffering it. Food to the hungry enemy, drink to the thirsty one, is Paul's way of loving him. Also the Master's, for he said, "Love your enemies." How? "Do good to them," "bless them," "pray for them."

Thus it is evident how it is true of Christians as the Lord said, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." For he had just given them a measure of the holy spirit which they were to use in removing death and suffering from people, such as sickness, thus remitting sin by removing both parts of the sin penalty, death and

suffering, or else use that spirit to bring suffering on sinners, as seen by blindness inflicted on Elymas and death on Ananias and Sapphira, thus retaining sin by inflicting the two parts of the penalty, suffering and death.

Thus also is visible the binding and loosing by the church in Matt. 18:18. In verse 27 to "loose" is to forgive. Then for the church to bind or loose is to retain or remit. That is, to hold in fellowship or regard "as an heathen man and a publican," both of which men are not Christians, not in church fellowship. To reject an obdurate Christian from fellowship is shown in 1 Cor. 5 to put him where God can bring the suffering part of the penalty upon him without the whole body of the church sharing his guilt and his chastisement. In Matt. 16:19 this binding and loosing is called "the keys of the kingdom of heaven." For at that time the kingdom was declared "at hand" and the ones under the power of the spirit could bring the kingdom conditions such as peace, health and life, to the people and make those conditions "at hand," present. And the same power that could forgive by thus removing both parts of the penalty, suffering and death, could also inflict both parts of that penalty, such as the blindness of Elymas and the death of Ananias and Sapphira. It could either loose or bind, remit or retain. The only difference now is that the church are not in the kingdom as the saints then were in the "at hand" conditions of the kingdom, and all the binding or loosing we now can do is to hold one another in fellowship or not. When we do not retain in fellowship we do not inflict the suffering and death as Paul and Peter did, but we only say to them that we will let God do with them as he sees fit. For being falsely cast out God will judge the ones who cast us out as he did Israel for casting out his saints from their synagogues, and if we are properly cast out God will judge the erring ones so rejected.

In the kingdom we shall use the power of the spirit as the apostles did, both to remove and to inflict judgments of suffering and death, hence when the kingdom was "at hand" this power was called "the keys of the kingdom."

Then when those who die in their sins come forth in the resurrection of "the unjust" the death part of the penalty is removed from them, but not the suffering part of the penalty, for they are raised to judgment, suffering, hence are not fully forgiven, though risen from death, and the death and resurrection of sinners is not a purgatorial process of complete salvation when they merely rise from the grave, while the righteous come into resurrection life free from both death and suffering.

Lastly, we will consider "unpardonable sin." This expression is not in the Bible. It is a favorite terror of theology and the source of much needless anxiety, and frequent insanity and suicide. Let false teachers beware of thus slaying the innocent by saying if you do not yield to the spirit's pleading it may cease to plead with you. The spirit does not so plead. Jesus said the world could not receive the comforter, how then can it enter the sinner's heart to convict him of sin? It was to convict of sin when it came, and it came on Pentecost. It convicted on Pentecost by the words Peter spoke. It does the same today when preachers speak the word, but if they give human opinions and teachings, the conviction is merely a deceived condemnation from the spirit of evil.

This sin against the holy spirit, called "unpardonable sin," is also called in scripture "sin unto death." Since death is the penalty for sin, how reasonable that when God refuses longer to extend his longsuffering to sinners, they die. So when he took his mercy from Saul he died, 2 Sam. 7:15. He that was "without mercy" died, Heb. 10:28. When Ananias and Sapphira had partaken of the conditions named in Heb. 6:4-6 and violated the communism condition of the kingdom in which they were living, because there will be no sin among the rulers of the kingdom, and because their lie violated a condition of the kingdom, they died without mercy. They sinned unto death. But other lies of the time, like Peter's denial, were not a violation of the miraculous "powers of the world to come," the kingdom, so Peter did not die for lying. If you had sinned unto death would you not be dead? And since you are yet alive you can be forgiven anything you have done if you only believe. For you today cannot be touched by the condemnation in Heb. 6:4-6, for you have not shared in those miraculous powers of the holy spirit and "the world to come."

In Mark 3 you find the blasphemy against the holy spirit is the sin that neither in this age or the next will be pardoned. For since his miracles they there denied were done to prove him the one who could forgive their sins, as long as they denied his miracles as being divine they refused to believe in Christ. And nobody can be forgiven, either in this age or in the ages to come, until he believes. It is impossible to forgive anyone while he refuses to believe. But that is not saying that God will not forgive an unbeliever who afterwards believes. Paul used to be one of that class. He says that while he was in that unbelief he blasphemed. But he was forgiven when he ceased to be an unbeliever and a blasphemer. Take the parable in Matt. 21:28-32. While the first son refused he

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**Editorials and Church News.**

**EDITOR'S APPOINTMENTS.**

Rensselaer, Indiana, the third Sunday each month.

We have just shipped to Bro. J. W. Williams, Sac City, Iowa, 2000 8-page tracts on "The Forgiveness of Sins," copy of which appears in this issue. Write him for particulars.

We will be home now until the time arrives to attend the meeting at Moriah, Ill. It has been some time since we took part in services here and we are looking forward to a pleasant meeting with brethren.

Bro. J. L. Winningham of Dix-

on, Mo., writes that he recently held a debate with a Latter Day Saint for six days at Jordan; Mo. B. W. will soon move to Springfield, Mo., to make his home. He will preach for our churches at Fair Play and Jordan the coming year.

Sr. Myra Butcher, of Irving, Ia., writes of the death of her mother on Monday, Sept. 18th. We hope for obituary later.

Our meeting closed at Salem church near Marshall, Ill., on Sunday evening with a full house. We have never enjoyed meetings at this place more than at this time. Three baptisms were the visible fruits of our labor. Others are investigating. Full report later.

**HELPING FUND.**

By means of this fund the Restitution Herald is sent to many who otherwise could not have it. Jacob Reed, 1.00

**Announcements.**

**The Annual Fall Meeting**

of the Church of God at Moriah, Illinois, will begin on Saturday evening, Oct. 7, to continue through Sunday, Oct. 15, 1916. Bros. L. E. Conner and S. J. Lindsay are to be the speakers. All are invited.

Amy Weaver, Sec.

**Baptisms.**

Sister Mary A. Thomas was baptized Sunday morning, Sept. 24, 1916, at the Plymouth church baptistry and received into the church at the close of the morning service. She is the foster daughter of Sr. Rebecca Myers of Plymouth and has been taught the gospel obligations for years and now comes to yield obedience to its call.

We are glad to welcome Sr. Thomas into the church and bid her God speed in the race that is set before her. Thus one by one, the body and bride of Christ is being taken out from the world in preparation for that great day of the marriage of the Lamb. May each and every one espoused weave the fabric of life of fine linen, the righteousness of saints and be ready.

D. E. VanVactor.

You yourself are the rival you should always strive to surpass.

The accomplice is as bad as the thief.

**The Sunday School.**

By Anna E. Drew.

The Appeal to Caesar.

Oct. 15, 1916: Acts 25.  
Lesson Text: Acts 25:1-12

Golden Text.—It is enough for the disciple that he be as his teacher, and the servant as his lord. Matt. 10:25.

Time.—August A. D. 50, 2 years after the last lesson.

Place.—Caesarea, the political capital of Judea. Caesarea Philippi, the capital of the region north of the sea of Galilee.

Emperor of Rome was Nero.

**Questions.**

How long was Paul in confinement under Felix and why? Acts 24:27. Who was his successor? v. 1. "The new governor, Festus, was in every way a better man than Felix." On Festus' visit to Jerusalem, what was desired of him? vs. 1-3. Did Festus grant the favor? vs. 4-6. Does this show fairness to all? Could the Jews prove the charges against Paul? v. 7. Was Paul allowed to speak for himself? v. 8. In what way did Festus still desire to gain favor with the Jews? v. 9. Would Paul consent to this? vs. 10-11. "The appeal to the emperor was the right of a Roman citizen, and was highly respected; the Julian law condemned those magistrates and others as violaters of the public peace, who had put to death, tortured, scourged, imprisoned or condemned any Roman citizen who has appealed to Caesar."

Do you think that Paul knew his safety lay in going to a distant court? Would this also give him the opportunity of going to Rome? 19:21; 23:13. Who came to visit Festus? v. 13. "Herod Agrippa II was king of the northern part of Palestine and the adjoining regions of Syria to the north with his capital at Caesarea Philippi. Bernice his wife was sister to Drusilla, the wife of Felix."

What does Festus tell Agrippa about Paul? vs. 14-21. Does this show that Festus had not much if any, knowledge of Jesus? Do you think Agrippa had more? "He was a Jew, trained in the religious ceremonies and teachings of the Jews." Why do you think Agrippa was desirous to hear Paul? "Thus once more Paul had the opportunity of preaching the gospel to Gen-

tiles and kings, imperial officials from the governor downward, military officers of all ranks and a crowd of nobilities, Gentiles and Jewish." v. 23. What did Festus give as his reason for this examination? vs. 24-27. V. 11, Paul appealed unto Caesar, in v. 25, he appealed to Augustus, (R. V. emperor), our head note that Nero was emperor, how reconcile? "The honorable title of Augustus, that is, venerable or august, was first conferred on Octavius Caesar, and afterwards assumed by succeeding Roman emperors. The title Caesar was also applied to all Roman emperors. after the time of Julius Caesar. Nero, the blood thirsty tyrant, was the emperor at this time. "Augustus and Caesar were titles assumed by all the Roman emperors."

By whom was our golden text spoken? What does it mean? See Matt. 10:24, 25; Jno. 15:20.

"If he who was without fault, be subjected not only to reproach, but pains and death, surely it is not to be wondered that his disciples were called upon to drink the same cup of anguish."

Paul was fulfilling this, was he not? Mention some things we have learned from the life of Paul that should be worthy our imitation. Give a favorite text from his epistles, and tell why it is helpful to you.

**The Fifth Volume.**

With this issue the 5th volume of The Restitution Herald passes into history with all of its successes and failures and the only profit we may have from it now is the good we have gleaned from it as it passed, or to improve over its weaknesses in the future. We have done our best to put before our people and any others who may chance to read it, a paper that will have a tendency toward unity in essential truth and to flee anything that will produce no results for good. Sometimes our purpose in this has been misunderstood, and we have been subjected to undue criticism as a result, which same we have tried to meet in true, Christian spirit as any one must who places himself in a position to meet life's trials upon a Christian basis. On the other hand we have had so much more of encouragement by those who do know our purpose and spirit that we try to forget that which is not so pleasant.

We start in with Volume 6 in next issue with a determination to pursue the same course as previously, believing it to be for the best good of all concerned and we ask a hearty co-opera-

tion upon the part of all who wish the success of such a paper. This co-operation may be accomplished by each doing his part in seeing that we have plenty of the right sort of "copy." Much of the time we are short of copy and when we are it places a much greater burden upon our shoulders.

We are also working at a disadvantage financially. Since the first of Jan., all stock of any sort that we use has advanced from 50 to 100 per cent. This runs up our expense account enormously. We have tried to solve this problem without increasing our subscription price as many other papers have been obliged to do. This, of course, puts us on the losing side. To remedy this we leave to those who wish the Herald to prosper, by remembering our needs now and then. We assure all that any assistance given for this purpose will be carefully used to advance the cause of our King.

Thanking one and all for past favors and soliciting your hearty co-operation for future usefulness we are,

Yours in hope of eternal life,  
S. J. Lindsay, Editor  
and Manager.

#### Jesus the Anointed.

With the exception of Elijah the Jews had a custom of anointing everything which was specifically set apart to the service of God, whether persons or things. In the tabernacle service, Moses was commanded to make an holy anointing oil, composed of myrrh, sweet cinnamon, sweet calamus, cassia and olive oil, with which they were to anoint the tabernacle, its vessels and furniture, Aaron, his sons and all their garments. Certain men were selected to make this anointing oil, the holy vessels, etc., for use in the tabernacle, and all others were solemnly forbidden to make any like it or after its composition, throughout their generations.

The first recorded case of anointing is that found in Gen. 28:18-22, where Jacob, having used stones for his pillows, and seeing God in his dreams talking to him, renewing the promises made to Abraham and Isaac, from the top of a ladder, on which the angels were ascending and descending, awakened from sleep and was afraid, saying, Surely God is in this place and I knew it not. He took the stones he had used for pillows and made a pillar and poured oil upon it, saying, It shall be God's house, and made a vow unto the Lord. The first instance of the anointing of a person was that of Aaron being anointed to the high priesthood.

being commanded to anoint Eli-sha, there is nothing said of the anointing the prophets, but with kings and priests the practice was unquestionable.

All scripture students are familiar with the history of the anointing of Saul the first king of Israel, and later of his rejection by God for disobedience and God again sends Samuel, this time to David, and we find that David was anointed king of Israel three times: first, by Samuel while a shepherd lad; second, by the elders of Judah when he was made king of the one tribe at Hebron, and the third time, was seven years later, by the elders of all Israel at Jerusalem.

When Adonijah was about to usurp the throne of Israel, David commanded the prophet Nathan and Zadok the priest, to anoint Solomon to be king over all Israel. King Cyrus of Persia was spoken of by Isaiah, the prophet as being the Lord's anointed, because of the fact that God called him to a specific work, that of restoring Israel to Palestine, after having been in bondage to Babylon for seventy years.

This commandment given to Israel, for the anointing with oil of prophets, priests and kings, was a type of the anointing of Jesus the Messiah with the Holy Spirit. He was the prophet like unto Moses; the high priest after the order of Melchizedek, of good things to come, by a greater and more perfect tabernacle not made with hands; the King of kings who is to rule all nations, and whose dominion shall be from sea to sea, and from the river unto the ends of the earth.

Peter said that God anointed Jesus of Nazareth with the Holy Ghost and with power and Jesus in reading the prophecy of Isa. 61:1, The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." After reading this scripture to the Nazarites, he said, This day is this scripture fulfilled in your ears.

Jesus was anointed with the Holy Ghost at his begetting. God revealed to Joseph in a dream that Mary, his espoused wife, had conceived of the Holy Ghost.

This miraculous conception was a sign unto the Jews. Isa. 7:14. The Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son and shall call his name Immanuel. Jesus was also anointed of the Holy Spirit at his baptism when it

descended in the form of a dove and sat upon him, and God's voice from heaven came saying, This is my beloved son in whom I am well pleased. In Acts 13:33 Paul applies or compares the resurrection of Christ to a begetting so that we conclude that the threefold anointing of David with the holy anointing oil was typical of the threefold anointing of Jesus with the Holy Spirit, that is, at his begetting, his baptism, and his resurrection.

John testified, Jno. 3:34, that God gave not the Spirit by measure unto him; and Psa. 45:7, Thy God hath anointed thee with the oil of gladness above thy fellows. Beside the typical anointing with oil, prophets, priests and kings have been anointed with the Holy Spirit, a power from on high, but not with the same measure as that given to Jesus the Christ. Because of this, he, though being tempted in all points like as we are, was yet without sin, and being obedient even unto death, God has highly exalted him and given him a name which is above every name, and will yet make him his first born, higher than the kings of earth.

Emma C. Railsback

#### THE RESTORATION OF ISRAEL.

(continued from last week)

##### The Other Side of the Evidence.

Can we explain this strange anomaly: this strange contrast between the promises of God and the actual facts regarding Israel and their land? Yes, again the Bible gives a perfect explanation of the mystery. The promises and predictions quoted state only part of the case. There is another part equally plain and emphatic, which abundantly shows that the Word of God has not failed, the promises have not proved untrue, the covenant with Abraham has not been broken. God has not lied unto David, and Israel has not been deluded with a false hope.

There has been a delay. That is all, and it was repeatedly threatened, that the Israelites might be warned in time to forsake their wickedness, and be ready to receive a blessing from on high. But hitherto, all in vain. To Abraham himself it was revealed that his seed would be "a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years.....and afterward shall they come out with great substance. Gen. 15: 13-14. "And when the time of the promise drew nigh, which God had sworn to Abraham," Acts 7:17. God provided a deliverer in Moses. Twice for forty years in his

days inheritance of the promised land was delayed because of the people's unbelief and rebellion. This state of mind characterized the nation with growing persistency through their subsequent career. "They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." Therefore he gave them up to their enemies, "who slew their young men with the sword in the house of their sanctuary and had no compassion upon young man or maiden, old man or him that stooped for age, he gave them all into his hand." 2 Chron. 36:16-17.

It has already been pointed out how plainly Paul declares that the promise of Canaan to Abraham and his seed was not set aside by the subsequent possession under the law, which was forfeited and brought to an end by national disobedience. Let us notice how all through the prophets the declension and fall of Israel is predicted and their final subsequent restoration to their own land and to the favour of God foretold in the most unmistakable terms.

#### The Testimony of Moses.

Shortly before his death, more than 3,300 years ago, Moses declared with painful and elaborate precision the future history of the nation, in words of solemn counsel and warning, declaring what would happen to them when they kept the commandments of the Lord, and when they forsook them. The blessings on the one hand are described in Deut. 28:1-14, and the curses on the other hand are set forth in verses 15-68 of the same chapter. Both have been fulfilled, and some are still being fulfilled with the most remarkable fidelity. One has only to read the language of this wonderful chapter to see how accurately it describes the history of Israel during their prosperity and their exile. Moses afterwards proceeds to give a word of good cheer at the close of his address in the thirtieth chapter, which is most instructive and encouraging. "It shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God and shalt obey his voice according to all that I command thee this day, thou and thy children with all thine heart and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and

gather thee from all the nations whither the Lord thy God hath scattered thee.....And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live." verses 1-10. Again the Lord said, "The land shall not be sold forever, for the land is mine, for ye are strangers and sojourners with me." Lev. 25:23.

**The Testimony of the Prophets.**

For brevity's sake, we pass over the historical books and the Psalms, and are content to take a few samples from the prophets of their many utterances regarding the future and permanent restoration of Israel. Excepting only Jonah and Nahum whose only recorded prophecy regarded Ninevah, every one of the prophets speaks of the future glory of Israel. This is quite in accordance with what Peter said, "All the prophets from Samuel and those that follow after, have likewise foretold of these days." Acts 3:24.

Isaiah's prophecies are titled "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." For fully sixty years, probably, he spoke the word of the Lord, and his 66 chapters are full of his subject. The very first chapter says, "I will restore thy judges as at first, and thy counsellors as at the beginning. Afterwards thou shalt be called the city of righteousness, the faithful city," etc., verses 25-26. It will be difficult to say when this was true, and much more so to say it is true now.

The second chapter continues concerning Judah and Jerusalem, "Many peoples 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 ..... 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 peoples 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." vs. 1-4. No one will venture to say this has ever been fulfilled, and at the present time the nations are doing the very opposite, and avowedly preparing for war as hard as they can.

The familiar passage already quoted which tells of the Prince of Peace says, "Of the increase of his government and peace there shall be no end upon the throne of David, and up-

on his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." 9:7. If the Lord had meant exactly what he says here, what form of words could be used to make it plainer? A child has been known to ask, If God did not mean what he said, why did he not say what he meant? And it is not easy to answer this. If the Lord does mean what he says in this passage, then a condition of things is yet to arise which the world has never seen, and both David's throne and kingdom must be restored, amid universal and international concord.

Isa. 11 also predicts events and conditions in connection with Israel, which have not yet been realised, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea," when the Lord shall set his hand "the second time to recover the remnant of his people ..... from the islands of the sea.... and from the four corners of the earth." They have only been gathered once, and then only from Babylon, but the zeal of the Lord of hosts will perform this also. It will be such a mighty deliverance that it is to throw quite into the shade the great redemption from Egypt. Jer. 23:5-8. It is impossible to quote more than the merest fraction of Isaiah's prophecies. They occupy chapter after chapter, especially the closing ones, 40 to 66.

Space limits also forbid free reference to the other prophets, but the following samples may be indicated of predictions still unaccomplished. Jer. 3:16-18; 31:14-17. Two passages are specially remarkable. One specially addressed to the nations and the far off islands and therefore most applicable to our own land where so many need to be aroused to this precious truth. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock." 31:10. No other words could make the identity between the persons scattered and gathered plainer, nor could the permanence of the gathering be more beautifully expressed. The other passage holds up the reality and greatness of Israel's sufferings as a divine pledge that their future blessings shall be equally real and great. 32:42.

In addition to these the following passages from other prophets may be consulted.

Ezek. 20:34-44, 21:26-27, 34:23-31; 36:24-38, 37; 39; Dan. 2:

44; 7:14, 27; Hos. 3:4, 5; Joel 2:28; 3: 2, 16-21; Amos 9: 11-15; Obad. 17-21; Micah 4:1-4, 7: 20; Hab. 2:14; Zeph. 3:13-20; Haggai 2:6-9; Zech. 2:10-13; 6: 12-13; 8:7-8, 20-23; 12:6-10; 14, Mal. 1:11; 4:1-6.

We will now briefly summarise the Old Testament evidence already adduced, that its effect may be seen at a glance, and the New Testament statements easily compared with it.

**Recapitulation of Old Testament Evidence.**

Abraham was promised the land of Canaan for a perpetual personal possession, which he has never yet enjoyed. He was promised a numerous posterity, which has been largely fulfilled. The land was promised to his seed also for a permanent possession, but for nearly two thousand years they have been cast out of it, and wandering over all the earth. Yet they were never to be moved out of it nor troubled any more by enemies, according to further promises made to David. He and his family were also to retain possession of the kingdom and throne of Israel in all time coming, but no king of David's line has reigned over the Jews since nearly 600 years B. C. The blessing and cursing which befell Israel were the subject of repeated warring and prediction from the days of Moses downwards, and he prophesied that after all these good and evil things had befallen them, "Thou shalt return unto the Lord thy God, and shalt obey his voice....then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee." Deut. 30:1-8.

Only a few passages have been quoted at length as samples of many others in the prophetic books. It is not a mere array of texts or isolated statements that are relied upon in support of God's wonderful work still to be accomplished upon and with Israel, but page after page and chapter after chapter, throughout all the prophets take up the glorious theme with wealth of detail and variety of expression. Some statements are of such a remarkable character for their force, pathos, and beautiful simplicity, that it seems almost incredible that any question should arise as to their meaning, e. g., "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee on the palms of my

hands, thy walls are continually before me." Isa. 49:15, 16. "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer....For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." 54: 7, 8, 10. "Though I make a full end of all nations, whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. 30:11. "I have loved thee with an everlasting love." 31:3. "Thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." 32:42. "David shall never want a man to sit upon the throne of the house of Israel." 33:17.

In view of all this and much more like it, the question may well be asked: If the Lord intended that the nation of Israel should be finally and for ever restored to the promised land, and never lose his blessing again, what possible form of words could express this more plainly than those employed? In all reverence and confidence let it be answered. The Lord could not have used plainer or better fitted words to express his unalterable purpose to bless the whole nation of Israel forever in their own land, and make them a blessing at the head of all other nations. This is the only possible fair construction of the divine language in the Old Testament. We have now to consider how the New Testament agrees with this.

To be continued.

J. R. Norrie.

**An Answer.**

Dear Bro. Hathaway:

You will please read all of Matt. 10. You will notice our Lord instructed his apostles to go in all the cities of Israel and preach the gospel of the kingdom, v. 7, and heal the sick, etc.

Now the 23rd verse is as follows: "But when they persecute you in this city, flee ye into another: for I say unto you (the twelve), ye shall not have gone over the cities of Israel until the son of man be come."

Of course they would not go into all the cities before Jesus would follow them. They were sent forth to get the people ready to hear the great personage that



could not be forgiven, but when he changed he entered in. Remember Israel are the ones spoken to in Mark 3 about blasphemy against the holy spirit. Jesus prayed they should be forgiven. "If they abide not still in unbelief" they also will enter in, Rom. 11:23. And the prophets show that some day they will believe. Then their suffering Redeemer's prayer will be answered. Will you not believe, and leave behind your sin and wretchedness and rejoice "with joy unspeakable"? How good the Lord is!

J. W. Williams.

Sac City, Iowa.

Continued from page 403

was to follow them. Just as a forerunner of a great show to pass bills goes before the caravan or people announcing a political gathering and introducing the speaker at the time appointed.

Now please read Matt. 11:1. and you will get the answer of your question. Here it is: "And it came to pass when Jesus had made an end of commanding his disciples (to go into the cities), Jesus departed thence to teach and to preach in their cities." The 23rd verse had no reference to his second coming. He was to follow them after sending them ahead.

As for Jno. 9:2. Jesus himself said, Neither hath this man sinned, nor his parents; but that the works of God should be made known in him.

Jesus proceeded to manifest God's power in healing the man. The man was blind just as thousands are now in our day; not that it was a curse brought on him of anything his parents had done.

No doubt, Christ's disciples were superstitious before they were taught the truth in all things pertaining to salvation.

They were believers in traditions of men as Jesus had said to the Jews, and supposed that the parents had sinned and had brought blindness to the man child.

All is plain when rightly divided.

J. T. Auld.

Urichsville, Ohio.

**The Resurrection.**

In the recent issue of a popular weekly is a religious 'Talk' which, for its misleading nature surpasses anything yet observed by the writer of these lines. Under the caption of "The Great Mystery. Where are our Heroic Dead?" a minister discourses on "the great mystery of death and the problem of the life after death," and plainly states that "Death is the gateway of the larger life." He quotes, as in part proof of his belief, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit," Jno. 12:24, a word of the Lord Jesus which entirely opposes the

view put forward in this "Talk." Death being "the gateway of the larger life," there can be no death in the scriptural sense of the term. Our expositor thinks that "the investigation of men like Sir William Barrett, Sir Oliver Lodge, Professor Sidgwick, and Alfred Russell Wallace must be taken into account," and concludes that "our departed are separated from us only by the air." We quote further: "So when friends ask, as so many are asking, 'Where are our heroic dead?' I reply, They are on the other side of life. The mystery of death and the mystery of life are one and the same. When you have solved one you have solved the other." And we add, black is white, or red, or green, 2 and 2 make 3, 5, 6 or any other number you wish.

The preacher further proclaims that "the instinct of immortality.....is one of the surest guides in a question of this kind, and it is a universal instinct." Alas for the people who are lulled by the voice of the charmers, who trust to such "spiritual guides" instead of searching the Scriptures to see if these things be so. The word of God effectually exposes all such false theories as this teacher puts forward and it is noteworthy that he has no place for "investigations" into what God has said concerning death. Yet with strange inconsistency he holds there is no escaping death, while proclaiming that death is the "gateway of the larger life," which is equal to saying that there is no death at all to escape from. A reference to the death of the body indicates that death "was not spoken of the soul."

Of course, if the soul, or whatever constitutes the personality be immortal, there can be no resurrection of the dead. If the individual does not die, it is an abuse of words to speak of the rising again of the dead. For in such case these are not dead, and, consequently, there can be no living again.

And if the dead are not dead, there can be no life from the dead. If the dead are not dead but are living, are in conscious existence in other spheres, there can be none in the tombs to hear his voice and to come forth;

Jno. 5:28, 29; there can be no dead for the sea and for death and the grave to give up. Rev. 20:13. And if, as we are told, "death is the gate of life," is "going home," is "going into the presence of the Lord," and so forth, then those who slay others are conferring upon them a benefit. It is now taught, too, that such as are slain in battle on behalf of their country are at once "called to higher service," to use a popular phrase.

Is all this true? Where do teachers or taught find warrant for such amazing statements? Certainly not in the word of God, and there is no other source of information regarding the future in the possession of the sons of men. The most ignorant savage knows just as much of life to come, as the most renowned scientist or theologian, a part from the divine revelation. And if there be no such revelation, the case is hopeless, indeed for of future life there can be none "Let us eat and drink for to-morrow we die." "If in this life only we have hope in Christ, we are of all men most pitiable." 1 Cor. 15:19.

According to the plain statements of the Word of God, man's claim to immortality is groundless. God "only hath immortality." 1 Tim. 1:16. Immortality is deathlessness, it is living forever, and God sent forth our progenitor Adam from the garden of Eden, "lest he put forth his hand, and also take of the tree of life, and eat, and live for ever." Gen. 3:22. Lest the man should live forever — can words be plainer? And "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life." Jno. 3:16. Is it not a denial of these words to teach that men have eternal life whether they believe on him or not? The scriptures insist that the faith which is obedience to what God hath spoken, is essential to the obtaining of eternal life. Poet-priests and people fondly dream that death is the gate of life. That portal is resurrection. And there can be no resurrection of the dead if there be no dead to be raised. Without resurrection there can be no living again.

We are sometimes told that we are looking at death from the earthly standpoint only. It is not easy to see from what other ground mortals can look. Anyway, so long as we hold fast by the scriptural statements, we may be sure we are looking at death from the divine point of view, and that is the true one.—Decimus in Words of Life.

**YOU ARE YOUR CHILD'S RELIGION.**

He Will Read Your Life Rather Than Listen to Your Words.

Your child's religion is what you are, not what you say.

Did you ever think of that?

Yes, it's perfectly true. And the father and mother who would have their child grow up into the ideal manhood and womanhood must be keenly alert to practice what they preach.

For the little minds are mighty active. Little eyes are terribly keen. While little ears are often pretty big pitchers.

It's what the child sees, rather than what he hears, which makes the biggest impression upon him. And he sees very much more between the lines than the average grownup gives him credit for seeing. And so it is that the mother who preaches to her child that he must always be truthful and honest should not be surprised if she finds that he has developed little tricks of untruth and dishonesty when she knows that he has known her to practice these self same traits.

"You must never tell mother a wrong story," more than once the mother may have told her child. Inside an hour, she may have warned him also not to "tell daddy what mother is doing."

Then she has followed up the warning with a little white family lie to daddy, which the child has heard.

All the preaching that mother could do would not serve to eradicate the impression made upon the child's mind by the mother's action.

Children love to imitate. It's the way to learn. Fathers and mothers are to them really truly examples of perfection. And the little girl is proudest when she is acting and talking most like mother. While the little boy never feels quite so big and quite so worthy as when he is imitating father.

The child is a pretty good criterion by which to judge the home. For the child is the product of the home. His actions are the reflections of the things he sees and hears at home.

You are your child's religion.

What you do, he will do. What you say, he may hear. But he will practice what you preach in about the same measure as you practice it yourself.—Blanche Draper.

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It is the lifted face that feels the shining of the sun.



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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.

Blacks, 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 Sunday (except 1st) at Miller's Hall at 10:45.

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.

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.

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.

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.

The Church of God at Hickory Grove Iowa, meet every Sunday in their new house of worship for the following services: Berean Meeting or Sunday School every Sunday at 11 o'clock; preaching service morning and evening on the first Sunday of each month by G. Eldred Marsh.

Park Hill Church of God, Gladbrook, Iowa. Bible Class and Sunday School each Sunday morning at 10 o'clock; preaching services on the third Sunday of each month by G. Eldred Marsh.

Eagle Grove Church of God. Sunday School each Sunday morning at 10 o'clock; preaching morning and evening on the fourth Sunday of the month. G. Eldred Marsh, Pastor.

Marathon, Iowa. Preaching regularly over the first Sunday in each month, including Saturday night. J. W. Williams, Pastor.

Lake Mills, Iowa. Regular appointment for preaching the second Sunday in each month. J. W. Williams,

Pastor.  
 Pleasant Prairie, Iowa. Bible study at 10:30 a. m. each Sunday. Preaching at 11 a. m. and 7:30 p. m. every fourth Sunday in each month by J. W. Williams.

Sac City, Iowa. Berean study every Thursday night. Preaching Friday night before the first Sunday in each month by J. W. Williams.

Salem church, near Marshall, Ill. Sunday School each Sunday at 10:30. Bro. Silas Murphy, Supt. Opher Claypool, Sec.

Springfield, Ohio— Preaching first Sunday in each month, 10:35 a. m. Sunday School each Sunday, 10:00 a. m. J. H. Anderson, Troy, O., Pastor.

Brush Creek, Ohio— Preaching second and fourth 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.

Roll, Ind. Church of God.— Preaching each third Sunday, Saturday evening before, also Sunday evening. J. H. Anderson, Pastor.

Ft. Dodge, Iowa. Brethren meet for Bible study on Monday and Tuesday evenings next after the second Sunday in each month at the home of Bro. and Sister G. P. Alford, 1229 6th Ave., N. Bro. J. W. Williams, teacher.

The church near Moriah, Ill., have preaching the Saturday evening before, and on the 2nd Sunday, morning and evening, of each month, Sunday School at the usual hour. Bro. L. E. Conner, pastor. Mrs. Amy V. Weaver, Sec

Church of God, Los Angeles, Cal., meet 1st and 3rd Sundays of each month at Taft Hall, 730 S. Grand Ave.

The South Bend, Ind. church holds meetings in Melville hall, 212 S. Lafayette St. Sunday School each Sunday at 10 a. m., Mrs. E. C. Railsback, 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. Preaching each first Sunday by Elder D. E. Vanvactor.

Church of God at Blanchard, Mich. Sunday School every Sunday at 10 a. m. Social Meeting at 11 a. m. Berean Meeting at 7:30 p. m. every Sunday evening. L. D. Decker, Elder.

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A physician, writing of insomnia, has said that lying awake a few hours in a comfortable bed is not half as serious as talking and fretting about it all of the next day. And that is true of most of our troubles. The thing which really does us an injury is the one we are continually complaining about.

There is hope for everybody except one who loves idleness for its own sake.